



THE CHASSIDISHE PARSHA • SHABBOS OCTOBER 31, 2026

פרשת וירא

Parshas Vayeira



The week's 4 maamarim of Torah Ohr and Likkutei Torah:
Vayeira (2) • Shir HaShirim 6, 7.

The Hebrew, a translation, a short explanation of every section, and the sources

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/

Contents

PARSHAS VAYEIRA

Maamar 1	פתח אליהו אנת הוא חד ולא בחושבן אנת...	3
	(Pertaining to the verse "I will go down now") Eliyahu opened: "You are One, but not in number..."	

Maamar 2	ארדה נא וגו'	44
	"I will go down now [and see]"	

SHIR HASHIRIM

Maamar 6	שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה	83
	"I Am Black, yet Comely, O Daughters of Jerusalem"	

Maamar 7	ביאור ענין שחורה אני ונאווה	120
	An Explanation of "I Am Black, yet Comely"	

פתח אליהו אנת הוא חד ולא בחושבן אנת...

(Pertaining to the verse “I will go down now”) Eliyahu opened: “You are One, but not in number...”



The ten Sefiros are called “tikkunim,” adornments, because, like the soul’s intellect and emotions, they are garments of the Infinite Light that are nonetheless one with it; yet the Infinite remains “One, but not in number,” because Atzilus emerges through the tzimtzum, a gap far deeper than the parsa that separates the lower worlds.

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

THE MAAMAR IN BRIEF

Explaining the opening of Pasach Eliyahu, the maamar asks why the Sefiros are called tikkunim. The soul provides the model: its essence is simple light, while its intellect and emotions are inner garments, united with it like an ornament with its wearer, unlike the separate garments of thought, speech and action. So too the Sefiros of Atzilus are tikkunim of the Infinite Light, while those of Beriah, Yetzirah and Asiyah are true garments. G-d is called “wise” as the source of wisdom, just as Chesed is the distant source of an apple’s sweetness; and Atzilus, from the root of “I will set aside from the spirit” said of Moshe, is the Infinite lowering itself in humility. “One, but not in number” refers to Keser: Atzilus comes through the tzimtzum, in which the light is withdrawn into the luminary and remains only in potential, so no relation remains; the lower worlds come through a parsa, like a teacher’s parable, in which the higher wisdom is actually present and some relation remains. Yet all is united with Him. Finally, “long” and “short” are Chesed and Gevurah, and “I will go down now and see” is their balance, with compassion between them.

OUTLINE

1 Heading and the question

¶1-2

Why are the ten Sefiros called tikkunim? The soul’s intellect and emotions are its inner garments, united with it like an ornament.

- 2 The soul and its garments** ¶3-5
The body, and still more the intellect and emotions, are garments united with the soul; since they change, they are not its unchanging essence, but they are closer to it than thought, speech and action.
-
- 3 “You are wise”: the source of wisdom** ¶6-8
The Sefiros of Atzilus are tikkunim; G-d is called wise as the source of all wisdom, as Chesed becomes an apple’s sweetness through many descents.
-
- 4 Atzilus as divine humility** ¶9-10
Atzilus means lowering, as Moshe’s spirit was “set aside” for the seventy elders: the Infinite Light lowers itself into the Sefiros, which remain one with it.
-
- 5 “One, but not in number”: Keser, tzimtzum and parsa** ¶11-13
Keser is the incomparable intermediary; Atzilus emerges through the tzimtzum, the lower worlds through a parsa.
-
- 6 Light and luminary; the tzimtzum** ¶14-17
The Infinite Light is to the Infinite One as sunlight to the sun; in the tzimtzum the light was absorbed into the luminary and remains only in potential, like a soul before entering the body or a scholar not engaged in study, while the luminary itself is untouched.
-
- 7 The parsa as a teacher’s parable** ¶18-22
A parsa is like a parable in which the teacher’s whole idea is actually present, so Beriah’s new wisdom still relates to Atzilus; across the tzimtzum there is no relation at all.
-
- 8 Still united with Him** ¶23-24
Because the light was only absorbed into the luminary and the kav is drawn forth, the Sefiros, even their vessels, are one with the Infinite, as thought can encompass a stone.
-
- 9 Long, short and intermediate: “I will go down now”** ¶25-26
Chesed flows down, Gevurah measures by what rises from below, compassion stands between; “I will go down now and see” is their balance, with kindness first.
-

KEY CONCEPTS

tikkunim (adornments) תיקונים

The name Pasach Eliyahu gives the ten Sefiros: garments that are united with their wearer, like an ornament, rather than separate coverings.

light and luminary אור ומאור

The Infinite Light (G-d’s revealing “Name”) compared with its source, the Infinite One Himself, as sunlight compared with the sun.

tzimtzum and vacated space צמצום, מקום פנוי

The withdrawal of the light into the luminary, where it remains only in potential; the result is “empty” of light, though not of G-d’s essence.

parsa (partition) פרסא

The screen between Atzilus and the lower worlds, which conveys the higher wisdom in a foreign form, like a parable, so that some relation remains.

intermediary Keser כתר הממוצע

The Crown that stands between the Emanator and the emanated; not counted among the Sefiros, it is “One, but not in number.”

Atzilus as lowering אצילות - ואצלת

From the verse of Moshe and the elders: Atzilus is the Infinite Light setting itself aside and lowering itself, in humility, to become wisdom.

long, short, intermediate אריך, קציר, בינוני

Chesed, which flows downward without limit; Gevurah, which limits it to what rises from below; and compassion, which gives even to the undeserving.

SECTION 1 • 11-2

Heading and the question

1 (שייך לפסוק ארדה נא¹ וגו')

(Pertaining to the verse, "I will go down now...")

A heading added to the maamar: the discourse that follows, on the opening of Pasach Eliyahu, belongs to the verse in this week's parsha where G-d says, before judging Sodom, "I will go down now and see" (Genesis 18:21). The link is made explicit only at the very end (paragraphs 25-26). A gloss at the end of the discourse Pasach Eliyahu of 5658 (1898) gives the connection: in His own essence the Infinite Light has no relation to worlds, and only when it is clothed in the ten Sefiros of Atzilus, the tikkunim, does it act in the lower worlds, so that one can say of G-d "I will go down."

2 פתח אליהו² אתה הוא חד ולא³ בחושבן אתה הוא דאפיקת עשר⁴ תיקונין כו'. להבין ענין זה למה נק' י"ס [י' ספירות] בשם תקונין. צריך להקדים ביאור ענין מהות הנפש.⁵

Eliyahu opened [and said]: "You are One, but not in number; You are the One who brought forth ten tikkunim (adornments)..." To understand this matter, why the ten Sefiros are called by the name tikkunim, we must first explain the matter of the essence of the soul.

Pasach Eliyahu is the passage in the introduction to Tikkunei Zohar where Eliyahu (Eliyahu the Prophet) praises G-d: He is One, yet not a "one" that can be counted, and He brought forth the ten Sefiros, which the passage calls "tikkunim." The question is why the Sefiros are given this name, and the answer begins with the human soul, which is a model for the divine.

כי הנה הנפש מצד עצמה היא אור פשוט בלי התחלקות שכל ומדות⁶ והשכל והמדות שלה הן בחי' לבושין לנפש שהנפש יש לה שכל ומדות

For the soul, in itself, is a simple light, without division into intellect and emotive attributes (middos); its intellect and emotive attributes are garments for the soul, in that the soul has intellect and emotive attributes,

The soul's core is a single, undivided light. Intellect and feeling are real faculties that the soul has, but they relate to its essence the way garments relate to the one who wears them. Tanya chapter 51 says the same: the soul's essence is one simple spiritual being, not divided among the limbs, and only the powers it sends out reach each limb according to that limb's nature.

אבל אינן מהות ועצמיות הנפש⁷ (ומ"ש בתניא⁸ שהנפש עצמה⁹ מתחלקת לשכל ומדות שהם נקראים עצמיות הנפש אין זה אלא לגבי מחדו"מ [מחשבה דבור ומעשה] שהן לבושין נפרדין¹⁰ ממש ממהות הנפש שהן בחי' ב"ע שע"ז אמר לבושין תקינת לון כו'

but they are not the essence and very being of the soul. (As for what is written in Tanya, that the soul itself divides into intellect and emotive attributes, which are called the essence of the soul, this is only relative to thought, speech and action, which are garments truly separate from the essence of the soul, which are the level of Beriah, Yetzirah and Asiyah, of which it says, "You fashioned garments for them...",

The Alter Rebbe heads off an apparent contradiction with his own Tanya, where intellect and emotions are called the soul's essence. That was said only in contrast to thought, speech and action, the soul's three outer "garments," which are fully separate from it, as the lower worlds Beriah, Yetzirah and Asiyah are garments that G-d "fashioned" (Tikkunei Zohar). In Likkutei Torah, Vayikra, in the explanation of "Do not omit the salt," the Alter Rebbe adds what those Tanya chapters (3 and 12) leave unexplained: even Chochmah, the first of the soul's powers, is only a vessel for its essence, for the intellect changes, clear at one time and not at another.

דאינן ב"ע אבל השכל והמדות עם היות שהן בחי' לבושין¹¹ אינן לבושין נפרדין ממש אלא כמו בחי' כלים דאצי' דאיהו וגרמוהי חד¹² כו' ולכן נקראין בשם עצמיות ולא עצמיות ממש)

which are Beriah, Yetzirah and Asiyah. But the intellect and emotive attributes, although they are garments, are not truly separate garments; rather, they are like the level of the vessels of Atzilus, of which [it is said] "He and His vessels are one..."; and therefore they are called by the name "essence," though they are not truly the essence.)

Intellect and emotions are garments of an inner kind, joined to the soul, like the vessels of Atzilus, of which Tikkunei Zohar says "He and His vessels are one." So they may be called "essence" relative to the outer garments, though strictly they are not.

אלא שהן נקראין בשם תיקונין שהנפש מתקנת ומתלבשת בהן. וכמו שת"א [שתרגום אונקלוס] ע"פ לא ילבש גבר¹³ שמלת אשה לא יתקן גבר בתיקוני אתתא.¹⁴

Rather, they are called by the name tikkunim, in that the soul adorns itself and clothes itself in them. As Targum Onkelos renders the verse, "A man shall not wear a woman's garment": "A man shall not adorn himself with a woman's adornments (tikkunei)."

Targum Onkelos, the classic Aramaic translation of the Torah, shows what tikkun means: it renders "a man shall not wear a woman's garment" as "a man shall not adorn himself with a woman's tikkunim." In Hebrew tikkun usually means a repair or an arrangement; here it means an adornment, so calling the faculties tikkunim means they are the soul's adornments.

וענין תקון¹⁵ הוא מלשון תכשיט שמתקשט בו ומתפעל ממנו והרי מתאחד עם תכשיט זה כאלו הוא מגופו ממש.^{16,17}

And the meaning of tikkun is an ornament, with which one adorns oneself and by which one is affected; and one becomes united with this ornament as though it were part of one's very body.

An ornament differs from an ordinary garment: the wearer is affected by it and identifies with it, as if it were part of his body. That is the precise sense of tikkun: something distinct from the self yet united with it.

SECTION 2 • 13-5

The soul and its garments

3 וכמו הנפש עם הגוף שעם היות שהגוף הוא לבוש לנפש מ"מ הרי הנפש מתפעלת ממקרי הגוף שכשהגוף נוקף אצבעו מרגשת הנפש

It is like the soul with the body: although the body is a garment for the soul, nevertheless the soul is affected by what happens to the body, so that when the body stubs its finger, the soul feels it.

A first illustration of a garment that is nonetheless united with its wearer: the body. It is only the soul's garment, yet the soul feels what happens to it, such as a knock to the finger.

וכן מה שעולה ברצון הנפש לפעול איזה פעולה באברים האברים נשמעים לרצון זה תיכף ומיד כשעולה ברצונו לעשות הפעולה. הרגל להלוך בו כו'.

Likewise, when it arises in the soul's will to perform some action with the limbs, the limbs obey this will at once, immediately as it arises in one's will to do the action: the foot to walk with it, etc.,

The union also works in the other direction: the limbs carry out the soul's will the moment it arises, for example the foot walks as soon as one wants to walk.

בלי שום קדימת התפשטות והמשכת המחשבה מהמוח ברגל שא"כ היה איזה שיהוי זמן מה והרי אינו שוהה אפילו רגע אלא מיד שעולה ברצונו כו'.

without any prior extension and drawing of the thought from the brain into the foot, for then there would be some delay of time; yet there is no delay of even a moment, but immediately as it arises in one's will, etc.

If the will had to travel from the brain to the foot like a message, there would be some delay; but there is none at all. The response is instant.

אך אין זה אלא מפני שהגוף מתאחד עם הנפש והנפש פועלת בו כרצונה כאילו היה עצמותה ומהותה ממש ואף שהגוף הוא לבוש הנפש מ"מ הוא מתאחד עם הנפש.

But this is only because the body is united with the soul, and the soul acts in it as it wishes, as though it were its very essence and being; and although the body is the garment of the soul, nevertheless it is united with the soul.

The reason is that the body is fused with the soul, so the soul moves it as if it were the soul's own self. A garment can thus be both a garment and one with the wearer.

4 וכמו"כ [וכמו כן] יובן עד"ז ענין השכל והמדות של הנפש שהן ג"כ רק בחיי תקונין ולבושין שהנפש מתקנת ומתלבשת בהן והן כלי הנפש שבהן ועל ידן פועלת הנפש כגרון ביד החוצב בו.

In the same way one can understand the matter of the soul's intellect and emotive attributes: they too are only tikkunim and garments in which the soul adorns and clothes itself, and they are the soul's tools, in which and through which the soul acts, like an axe in the hand of the one who hews with it,

The same holds for intellect and emotions: they are the soul's tikkunim and garments, the instruments through which it acts. The image of the axe and the one who hews with it comes from Isaiah 10:15, where the prophet rebukes Assyria for boasting of its conquests though it was only a tool in G-d's hand: the tool acts only through the one who holds it.

לאהוב במדת האהבה ולהשכיל בחכמה כו' שכל זה וכיוצא בזה הוא רק פעולת הנפש והתפשטותה שאינן אלא ממנה לזולתה אבל הנפש מצד עצמה היא למע' [למעלה] מכל הבחי' הללו.

to love with the attribute of love, and to conceive with Chochmah, etc. All this and the like is only the activity of the soul and its extension, which go only from it to what is other than it; but the soul, in itself, is above all these levels.

Loving and understanding are things the soul does, reaching out toward something other than itself. The soul as it is in itself stands above all of these activities.

שהרי השכל והמדות הם מקבלים שינויים כי במדות יש קטנות וגדלות שהקטן אוהב דברים קטנים כו'.

For the intellect and emotive attributes undergo changes: in the emotive attributes there is smallness and greatness, for a small child loves small things, etc.

Proof that these faculties are not the essence: they change. A child's feelings are small and attach to small things; an adult's grow larger.

5 והשכל כל זמן שמזקינים¹⁸ כו'. ולא שיך כ"ז [כל זה] בעצמיות הנפש ומהותה שהיא אינה בעלת שינויים כלל.

And the intellect: "the more they age...", etc. None of this applies to the essence and being of the soul, which is not subject to change at all.

The intellect too changes with age: the words come from the Mishnah (Kinnim 3:6), which says that the unlearned grow more confused as they age while Torah scholars grow more settled in mind. But the soul's essence does not change at all.

ואינה מקבלת שינויים ממקרי הגוף שאינה מתלבשת בעצמותה בגוף אלא הארותיה וכחותיה שהן המתפשטות בגוף ומתלבשות בו הן מקבלים שינויים מצד הגוף המקבל בקטן כך ובזקן כך¹⁹ כו'.

Nor does it undergo changes from what happens to the body, for it does not clothe itself in the body in its essence; rather, its rays and powers are what extend into the body and clothe themselves in it, and they undergo changes on account of the body that receives [them], in a child one way and in an old man another way, etc.

The soul's essence does not enter the body; only its rays and powers do, and these are shaped by the body that receives them, differently in a child and in an old man.

וגם השכל והמדות אינן רק הארות הנפש וכחותיה המתפשטות בגוף ואינן עצמיות הנפש ומהותה.²⁰ אלא שהנפש פועלת ומתפשטת בכחות והארות הללו ומ"מ אינן לבושין נפרדים ממש²¹

The intellect and emotive attributes, too, are only rays of the soul and its powers that extend into the body, and they are not the essence and being of the soul. Rather, the soul acts and extends itself through these powers and rays; nevertheless, they are not truly separate garments

Intellect and emotions are such rays and powers of the soul, not its essence. The soul acts through them, yet they are not separate from it the way an outer garment is.

כמו מחדו"מ [מחשבה דבור ומעשה] שהן הארות וכחות המלבישים ממש את הנפש (כמו לבוש המכסה כו') אבל השכל והמדות הן הארות מעצמיות הנפש ואינן לבושין ממש

like thought, speech and action, which are rays and powers that truly clothe the soul (like a garment that covers, etc.); but the intellect and emotive attributes are rays from the essence of the soul, and are not truly garments,

Thought, speech and action cover the soul like a coat, truly separate from it. Intellect and emotions, by contrast, radiate from the soul's very essence and are not garments in the full sense.

אלא תקונין שעצמותה מתתקנת ומתנאה בהן כמו תקון התכשיט שהוא המיפה את האדם שמתקשט בו ומתנאה:

but tikkunim, in which its essence adorns and beautifies itself, like the adornment of an ornament, which beautifies the person who adorns and beautifies himself with it.

So they are tikkunim, ornaments: the soul's essence is beautified by them, as a person is beautified by jewelry he wears and identifies with.

SECTION 3 • ¶6-8

“You are wise”: the source of wisdom

6 ועדיין יוכן גם למעלה בייס [בי ספירות] שנק' תקונין (והיינו חכמה ומדות דאצי' דאיהו וגרמוהי חד כו'). אבל ביי"ע הן בחי' לבושין ממש²² ועליהם אמר לבושין תקינת לון²³ כו').

In the same way one can understand, above as well, the ten Sefiros that are called tikkunim (that is, the Chochmah and emotive attributes of Atzilus, of which [it is said] “He and His vessels are one...”; but [those of] Beriah, Yetzirah and Asiyah are truly garments, and of them it says, “You fashioned garments for them...”).

Now the model is applied to G-d. The Sefiros of Atzilus are called tikkunim because, like the soul's intellect and emotions, they are united with the light they express (“He and His vessels are one”). The Sefiros of the lower worlds are true, separate garments, the “garments You fashioned for them.”

כי הנה אנת הוא חכים פי' אנת הוא היינו אא"ס [אור אין סוף] חכים שנמשך בבחי' חכמה ע"ד במקום שאתה מוצא גדולתו²⁴ כו' ועדיין אינו חכים בחכמה ידיעא

For [it says], “You are wise”: “You” means the Infinite Light (Or Ein Sof); “wise” means that it is drawn into the level of Chochmah, in the manner of “Wherever you find His greatness...”; and He is not yet wise with a known wisdom,

Pasach Eliyahu continues “You are wise.” “You” is the Infinite Light; “wise” is that light as it reaches into Chochmah. That is an act of humility, as in the Sages' saying “wherever you find His greatness, there you find His humility” (paragraph 9 explains this). Yet He is not wise with a wisdom that can be known.

אלא שנק' חכים לפי שהוא מקור החכמה וממנו המשכת חכמה בבי"ע הגם שאין ערוך חכמה דבריאה כו' וכ"ש [וכל שכן] דעשיי' [דעשייה] כו' להיות נק' בשם חכים ע"ש [על שם] זה.

but He is called “wise” because He is the source of wisdom, and from Him comes the drawing of wisdom into Beriah, Yetzirah and Asiyah; although there is no comparison [between Him and] the wisdom of Beriah, etc., and all the more so that of Asiyah, etc., He is called by the name “wise” on this account.

He is called “wise” only because He is the source from which all wisdom flows down through the worlds, even though the wisdom of the lower worlds bears no comparison to Him.

הנה הענין יובן עד"מ ממה שארז"ל [שאמרו רבותינו זכרונם לברכה] אין לך כל עשב^{25,26} כו' וגבוה מעל גבוה²⁷ כו'.

The matter can be understood by way of analogy from what our Sages, of blessed memory, said: “There is not a single blade of grass...,” etc., and “One higher than the high...,” etc.

To show how something can be the source of what is utterly unlike it, the Alter Rebbe turns to the saying that every blade of grass has a mazal, a spiritual force above, that governs its growth, and to the verse “one higher than the high watches over.” Earlier in Torah Ohr, Noach (8d), the Alter Rebbe spells out this ladder: the blade of grass receives from its mazal, the mazalos from the seventy princes, and so on up through the angels, “one higher than the high,” until all receive from G-d’s Malchus.

7 והרי התפוח הגשמי יש בו מתיקות וחיך אוכל יטעם האם נאמר שיש בכח הצומח אשר בארץ טעם ומתיקות ג"כ ופשיטא במזל שאינו מערך ומהות זה כלל.

Now, a physical apple has sweetness, and “the palate tastes food”; shall we say that the power of growth in the earth also has taste and sweetness? And certainly not the mazal, which is not of this order and nature at all.

An apple is sweet to the palate, but no one would say that the growing power in the earth is itself sweet, and certainly not the mazal above that governs it, which is of a wholly different order.

אלא הענין הוא²⁸ שהמתיקות נמשך מחסד ומרירו מגבורה והרי הם ענינים רוחניים רק שבהשתלשלות וסדר ירידת המדרגות מדרגה אחר מדרגה נתגשמו עד שנמשך מבחי' חסד מתיקות כו'.

Rather, the matter is that sweetness is drawn from Chesed and bitterness from Gevurah; and these are spiritual matters, only that through the chain of descent (hishtalshelus) and the order of the descent of levels, level after level, they became physical, until sweetness is drawn from the level of Chesed, etc.

Sweetness comes from Chesed, bitterness from Gevurah. These are spiritual qualities, which through the descent from level to level became physical tastes. In Likkutei Torah, Shir HaShirim (16a), the Alter Rebbe explains in the same way that the different tastes of fruits, sweet or sour, come from the spiritual power of growth, according to how Chasadim and Gevuros are blended in it.

עם היות שאין ערוך אליו מ"מ הוא ממזגו ותכונתו וכמו שרואין כמה מיני עריבות ומתיקות ברוחניות Although it bears no comparison to it, nevertheless it is of its temperament and character; just as we see many kinds of pleasantness and sweetness in spiritual things,

Physical sweetness is nothing like Chesed, yet it carries its character. We see this in spiritual life too, which has its own kinds of sweetness.

כמו תענוג של דבר חכמה²⁹ הוא ג"כ מתיקות וכן תענוג של ניגון שהוא מן הקול היוצא מן הלב בחי' המדות.³⁰

such as the delight of a matter of wisdom, which is also sweetness; and likewise the delight of a melody, which comes from the voice that issues from the heart, the level of the emotive attributes.

The pleasure of grasping an idea is a sweetness, and so is the pleasure of a melody, which comes from the heart, the seat of the emotions.

8 ולכן בכמה ירידות והשתלשלות נעשה מתיקות גשמי ממש הגם שההפרש וההבדל רב ביניהם. וכך הוא הענין בבחי' חכמה שיש בה ג"כ גבוה מעל גבוה.

Therefore, through many descents and stages of hishtalshelus, it becomes actual physical sweetness, even though the difference and distinction between them is great. And so it is with the level of Chochmah, in which there is also "one higher than the high."

Chesed becomes physical sweetness only after many descents, and the gap between them is vast. Wisdom works the same way: it too has a ladder of levels, "one higher than the high."

והגם שחכמה דבריא אינה מערך ולא מהות חכמה הנראית ונגלית בעשייה מ"מ הוא מקור ושרש להיות ממנה התהוות בחי' חכמה דעשי' [דעשיה] הנגלית כו'.³¹

And although the Chochmah of Beriah is not of the order or the nature of the wisdom that is seen and revealed in Asiyah, nevertheless it is the source and root from which comes into being the level of the Chochmah of Asiyah that is revealed, etc.

The wisdom of Beriah is utterly unlike the wisdom we see in the physical world, Asiyah, yet it is the root from which that wisdom comes into being. By the same logic, G-d can be called "wise" as the source of all wisdom.

SECTION 4 • 19-10

Atzilus as divine humility

9 וכך היא חכמה דאצי' עם היות שהוא בחי' חכים ולא בחכמה ידיעא. מ"מ היא בחי' מקור דמקור כו'.

And so it is with the Chochmah of Atzilus: although it is the level of "wise, but not with a known wisdom," nevertheless it is the level of a source of a source, etc.

The ladder of wisdom continues upward: the Chochmah of Atzilus is still only "wise, but not with a known wisdom," and it is the source of the source of the wisdom below it.

אבל להיות אנת הוא חכים דהיינו המשכת אור א"ס בחכמה הנה החכמה ממש מאין תמצא³²

But as for there being "You are wise," that is, the drawing of the Infinite Light into Chochmah: Chochmah proper "is found from nothing (ayin)."

Yet for the Infinite Light to become "wise" at all, to enter Chochmah, is itself a leap: wisdom "is found from nothing (ayin)," reading the verse in Job as saying that wisdom comes from a level that is 'nothing' relative to it.

ולכן היא בחי' ענוותנותו ית' שהוא ירידה גדולה לפניו ית' וזהו לשון אצי' בלה"ק [בלשון הקודש] שהוא לי

[לשון] ירידה והשפלה³³ ממדרגתו העליונה להשפיל א"ע [את עצמו] כאלו הוא במדרגה פחותה

Therefore it is the level of His humility, may He be blessed, for it is a great descent before Him, may He be blessed. And this is [the meaning of] the word atzilus in the Holy Tongue, which denotes descent and lowering from one's supernal level, to lower oneself as though one were on a lesser level,

That the Infinite should take on wisdom is an act of divine humility, a great descent. This is why the highest world is called Atzilus: usually rendered "Emanation," the word is read here from the root of ve'atzalti, "I will set aside," a setting aside and lowering of something from its own high level.

וכמו ואצלתי מן הרוח^{34,35} דגבי משה דלפי שאמר מאין לי בשר³⁶ שהיתה מדרגתו במעלה העליונה

as in “I will set aside (ve’atzalti) from the spirit,” said regarding Moshe: because he said, “From where shall I have meat?”, for his level was of the highest standing,

The proof-text is the story of the seventy elders: G-d says “I will set aside (ve’atzalti) from the spirit that is upon you.” Moshe had protested “From where shall I have meat?”, because his level was so lofty.

ולא היי [היה] יכול להשפיל א״ע [את עצמו] בהמשכת בשר גשמי³⁷ לכך אמר לו הקדוש ב״ה אספה לי שבעים איש³⁸ שהם במדרגה הפחותה³⁹ היינו שלא יהיו מתגשמי [מתגשמים] ממש

and he could not lower himself to draw down physical meat, therefore the Holy One, blessed be He, said to him, “Gather for Me seventy men,” who are on a lesser level, meaning that they would not be actually physical,

Moshe, whose level was so lofty, could not lower himself to provide something as physical as meat. So G-d told him to gather seventy elders, of a lower level, yet not so low as to be wholly physical. A later discourse (Sefer HaMaamarim 5687) explains why meat in particular: the manna, “food of wisdom,” could come through Moshe, but meat stands for a fiery love that needs a self who loves, so it came through the elders, who were closer to the people.

אלא ואצלתי מן הרוח אשר עליך ושמתי עליהם⁴⁰ פי שאוריד ואמשיך⁴¹ בחיי שלך שיהיי [שיהיה] למטה ממדרגתך.⁴²

but “I will set aside from the spirit that is upon you and place [it] upon them”: meaning, I will bring down and draw forth your level, so that it will be below your [own] level.

“I will set aside from the spirit upon you” means that G-d would draw Moshe’s own level downward, below where it stood in Moshe, so it could rest on the elders. This is the meaning of atzilus: one’s own level, lowered. In Torah Ohr, Mishpatim (76b), the name Atzilus is drawn from the same verse, there as a passage from concealment to revelation: what was hidden in Moshe was revealed in the seventy elders.

10 ושמתי עליהם⁴³ שיהיי [שיהיה] יניקה גם להם ממדרגה זו אבל לא שיהיו עולים במעלת ומדרגת משה עצמו כו’.

“And place [it] upon them”: that they too will draw nourishment from this level, but not that they will rise to the stature and level of Moshe himself, etc.

The second half of the verse, “and place it upon them,” means the elders would draw from Moshe’s level, but they would not become Moshe; they would receive it in lowered form.

וכמו"כ [וכמו כן] למעלה ענין אצי" הוא בחי' ירידה להיות התלבשות אור א"ס בחכמה כו' ולכן נק' ע"ס [עשר ספירות] דאצי" עשר תקונין שהן בחי' לבושין לאור א"ס ולא עצמיות כו'

Similarly above, the matter of Atzilus is a descent, so that the Infinite Light be clothed in Chochmah, etc.; and therefore the ten Sefiros of Atzilus are called ten tikkunim, for they are garments for the Infinite Light and not [its] essence, etc.

Atzilus works the same way: it is the Infinite Light lowering itself to be clothed in Chochmah and the other Sefiros. That is why the ten Sefiros of Atzilus are called tikkunim: they are garments of the light, not its essence.

ומכל מקום אינן לבושין ממש אלא תקונין משום דאיהו וגרמוהי חד כו'. משא"כ בי"ע כנ"ל:

Nevertheless, they are not truly garments but tikkunim, because "He and His vessels are one..."; which is not so with Beriah, Yetzirah and Asiyah, as explained above.

Still, like the soul's intellect and emotions, they are not separate garments but ornaments united with the light ("He and His vessels are one"), unlike the Sefiros of the lower worlds, which are separate garments.

SECTION 5 • 11-13

"One, but not in number": Keser, tzimtzum and parsa

11 וזהו אנת הוא חד ולא בחושבן^{44, 45} שאינו נמנה בכלל הי"ס [הי' ספירות]⁴⁶ (וקאי על כ"ע [כתר עליון]⁴⁷ הממוצע בין המאציל לנאצלים)⁴⁸ שאין ערוך אליו⁴⁹ כלל

And this is [the meaning of] "You are One, but not in number": that He is not counted among the ten Sefiros (and this refers to the Supernal Keser, the intermediary between the Emanator and the emanated), for there is no comparison to Him at all.

Now the first phrase, "You are One, but not in number," is explained: it refers to Keser, the Supernal Crown, which stands between G-d, the Emanator, and the emanated Sefiros. It is not counted among the ten, because they bear no comparison to it. In Tanya, Iggeres HaKodesh 17, Keser is called "the intermediary that joins the light of the Emanator, the Infinite One, to the emanated."

כי התהוות חכמה מהכתר⁵⁰ היא מאין ממש ולא כסדר השתלשלות שהן בחי' התהוות יש מיש כו'. והנה בכל העולמות אבי"ע [אצילות בריאה יצירה עשיה] יש בחי' כתר הממוצע. כי מלכות דאצילות נעשה כתר לבריאה.⁵¹

For the coming into being of Chochmah from Keser is truly from nothing (ayin), and not in the order of hishtalshelus, which is the coming into being of something from something, etc. Now, in all the worlds of Atzilus, Beriah, Yetzirah and Asiyah there is the level of an intermediary Keser: for the Malchus of Atzilus becomes Keser for Beriah,

Chochmah comes from Keser as “something from nothing,” not by the ordinary step-by-step chain in which each level comes from the one above it. Every world has such an intermediary Keser: the lowest level (Malchus) of each world becomes the Keser of the world below it. In Likkutei Torah, Shelach (39b), the Alter Rebbe cites this from the Arizal's writings and compares it to a teacher's spoken word that becomes thought in his student: what is revealed in the higher level becomes the hidden root of the lower.

12 ומלכות דבריאה כתר ליצירה. אך ההפרש בין כתר דאצילות לכתר שבכל העולמות כי התהוות אצילות הוא ע"י צמצום אור א"ס להיות מקום פנוי וחלל ממש כו'

and the Malchus of Beriah [becomes] Keser for Yetzirah. But the difference between the Keser of Atzilus and the Keser in all the [other] worlds is that the coming into being of Atzilus is through the tzimtzum (contraction) of the Infinite Light, so as to be a truly vacated space and void, etc.,

The chain continues: the Malchus of Beriah becomes the Keser of Yetzirah. But the Keser of Atzilus is different from the Kesers of the lower worlds: Atzilus came about through the tzimtzum, which left a “vacated space”, a true void of light.

והתהוות ביי"ע היינו ע"י פרסא המפסיק בין אצ"י לבריאה ובין בריאה ליצירה כו' ולא מקום פנוי.

whereas the coming into being of Beriah, Yetzirah and Asiyah is through a parsa (partition) that separates between Atzilus and Beriah and between Beriah and Yetzirah, etc., and not [through] a vacated space.

The lower worlds come about not through a void but through a parsa, a partition or screen, set between Atzilus and Beriah and between each world and the next.

13 וההפרש שבין פרסא למקום פנוי⁵² יובן בהקדם ענין הצמצום באור א"ס. כי הנה אור א"ס

The difference between a parsa and a vacated space will be understood by first [explaining] the matter of the tzimtzum in the Infinite Light. For the Infinite Light

To explain the difference between a parsa and a vacated space, the Alter Rebbe first explains what the tzimtzum was and what the “Infinite Light” means. In Likkutei Torah, Shir HaShirim (42b), the Alter Rebbe calls the tzimtzum a “leap” above the ordered chain, while a parsa belongs to the chain: the light itself shines through the screen, as an idea is clothed in a parable.

היינו אור וגילוי להיות איזה התפשטות והתהוות מקור וחיות ואור א"ס שבעצמותו היינו בחי' זו שיש בו אור להיות מאיר ומתפשט להוות ולהחיות.

means light and revelation, so that there may be some extension and coming into being of a source and life-force; and the Infinite Light that is within His essence is this level: that there is light in Him to shine and extend, to bring into being and to give life.

The Infinite Light is G-d's capacity to reveal, to extend outward, to bring into being and give life. Even within His essence, the Infinite Light is this aspect: a light that is by nature ready to shine.

SECTION 6 • ¶14-17

Light and luminary; the tzimtzum

14 וזהו קודם שנברא העולם היה⁵³ הוא ושמו בלבד⁵⁴ דהיינו הוא א"ס בעצמו.⁵⁵ ושמו הוא אור א"ס שבעצמותו שהוא רק בחי' שמו שהוא בחי' הגילוי

And this is [the meaning of] “Before the world was created, there was only He and His Name”: “He” is the Infinite One (Ein Sof) Himself, and “His Name” is the Infinite Light within His essence, which is only the level of His Name, that is, the level of revelation,

The saying “Before the world was created there was only He and His Name” names two things: “He” is the Infinite One's own essence, and “His Name” is the Infinite Light, which is to Him as a name is to a person, the aspect that can be revealed to others.

דהיינו מה שיכול להיות מתגלה ומתפשט כמו זיו השמש מהשמש⁵⁶ שהזיו הוא האור שיש בשמש להאיר על הארץ והשמש עצמו היינו גוף השמש עצמו

meaning that which can be revealed and extend, like the radiance of the sun from the sun: the radiance is the light that is in the sun to shine upon the earth, while the sun itself is the actual body of the sun.

The analogy is the sun: its radiance is the light it can shine on the earth, while the sun itself is the body from which the light comes.

והנה האור היוצא מהשמש נק' בשם אור כמו שכתוב ויקרא אלקים לאור יום⁵⁷ שהיום נק' אור ע"ש [על שם] התפשטות האור והזיו מה שמאיר ביום משא"כ עצמיות השמש נקרא מאור.

Now the light that issues from the sun is called by the name “light,” as it is written, “And G-d called the light day,” for the day is called light by virtue of the extension of the light and radiance that shines during the day; whereas the essence of the sun is called a luminary (ma'or),

Scripture calls the radiance “light” (“G-d called the light day,” read as: the day is called light because of the light that spreads through it), while the sun itself is called a “luminary” (ma'or), the source of light.

וכמ"ש את שני המארת הגדלים⁵⁸ כו'. וכך הוא באור א"ס שהאור נקרא הגילוי שמתפשט ממנו התהוות האור וחיות כו' וא"ס בעצמו הוא בחי' המאור שהוא מקור האור וממנו נמשך האור:

as it is written, "the two great luminaries," etc. So it is with the Infinite Light: the light is called the revelation, from which the coming into being of light and life-force extends, etc.; while the Infinite One Himself is the level of the luminary, which is the source of the light, and from which the light is drawn forth.

So too above: the Infinite Light is the revelation from which light and life flow into being, while the Infinite One Himself is the "luminary," the source of that light.

15 והנה הצמצום היה באור א"ס דהיינו שהאור נכלל במאור⁵⁹ כי לפי שאין העולמות יכולים לקבל גילוי אוא"ס [אור אין סוף] כמו שהוא בעצמותו.

Now, the tzimtzum took place in the Infinite Light, that is, the light was absorbed into the luminary. For since the worlds cannot receive the revelation of the Infinite Light as it is in His essence,

The tzimtzum happened to the light, not to G-d: the light was withdrawn back into its source, the luminary. The worlds could not have borne the Infinite Light as it is.

והיו בטלים במציאות ממש כו' לכך צמצם האור שיוכלל במאור (להיות רק בכח ולא בפועל)⁶⁰ ויתעלם בו שלא יהיה גילוי האור רק המאור

and they would be utterly nullified out of existence, etc., therefore He contracted the light so that it be absorbed into the luminary (to be only in potential and not in actuality) and be concealed in it, so that there be no revelation of the light, only of the luminary.

They would have been nullified out of existence, so G-d drew the light back into the luminary, where it remains only as potential, hidden, and only the luminary remains.

(אבל במאור שהוא א"ס עצמו לא שייך צמצום ח"ו [חס ושלום] ולא העלם⁶¹ ואדרבה המאור הוא בהתגלות⁶²)

(But in the luminary, which is the Infinite One Himself, tzimtzum does not apply, G-d forbid, nor concealment; on the contrary, the luminary is in a state of revelation.

A crucial qualification: the luminary, G-d's own essence, is not contracted or hidden at all. On the contrary, the luminary is "revealed." Or HaTorah (Mattos), by the Tzemach Tzedek, goes further: tzimtzum has no bearing on the luminary at all, and through the tzimtzum the luminary is in fact revealed.

ולכן אפילו תנוקות יודעים שיש שם אלוה מצוי⁶³ כו' אף שאין בהם השגה ותפיסה איך ומה לפי שאין בהם גילוי האור שמ"מ המאור עצמו הוא נמצא למטה כמו למעלה)

Therefore even young children know that there is a G-d who exists, etc., even though they have no comprehension or grasp of how and what, because they do not have the revelation of the light; for nevertheless the luminary itself is found below just as above.)

That is why even small children know there is a G-d, without understanding anything about Him: what they sense is not the light, which requires comprehension, but the luminary itself, which is present below just as above.

ולכן נק' צמצום זה מקום פנוי וחלל⁶⁴ כו' פי' שהוא חלל וריק מן האור שאין בו אור והתגלות כלל

Therefore this tzimtzum is called a vacated space and void, etc., meaning that it is void and empty of the light, with no light or revelation in it at all,

This is why the tzimtzum is called a "vacated space" or "void": it is empty of light and revelation.

אלא נשאר בכח במאור וכמשל הנפש שבכואה לגוף נראה גילוי החיות שבה שמחיה את הגוף

but [the light] remains in potential within the luminary. It is like the analogy of the soul: when it comes into the body, the revelation of its life-force, which gives life to the body, is seen;

The light still exists, but only in potential within the luminary. The analogy: when a soul enters a body, its life-force becomes visible in the living body.

אבל קודם בואה לגוף אע"פ [אף על פי] שיש בה כח החיות להחיות את הגוף בהתלבשותה בו מ"מ הרי החיות ההוא בכח

but before it comes into the body, although it has the power of life-force to give life to the body when it is clothed in it, nevertheless that life-force is in potential

Before it enters the body, the soul already has the power to give life, but that power is only potential.

ולא בפועל כ"ז [כל זמן] שלא נתלבשה עדיין בגוף להחיותו ולהוציא גילוי החיות מכח אל הפועל ומהעלם אל הגילוי.^{65, 66}

and not in actuality, so long as it has not yet been clothed in the body to give it life and to bring the revelation of the life-force from potential into actuality, and from concealment into revelation.

It becomes actual only when the soul is clothed in the body and its life-force passes from potential to actuality, from hiddenness to revelation. So too the Infinite Light after the tzimtzum.

16 וכן איש חכם שכשהחכמה שלו היא בבחי' התפשטות לזולתו או אפילו לעצמו דהיינו בשעה שעוסק בה אזי היא בבחי' גילוי שנראית ונגלית חכמתו לזולתו או לעצמו

Likewise a wise man: when his wisdom is in a state of extension to another, or even to himself, that is, at the time he is occupied with it, then it is in a state of revelation, so that his wisdom is seen and revealed to another or to himself.

A second analogy for potential and actual: a wise man's wisdom is revealed when he is engaged with it, teaching another or even just thinking it through himself.

אבל בעידנא דלא עסיק⁶⁷ הרי חכמתו רק בכח הנפש דהיינו שיש בכחו להשכיל אם יעסוק בהשכלה

But "at a time when he is not occupied [with it]," his wisdom is only in the potential of the soul, that is, he has the power to conceive [ideas] if he occupies himself with conceiving,

When he is not engaged with it, his wisdom exists only as a power in his soul: he could think, if he chose to. In Likkutei Torah, Vayikra (52d), the Alter Rebbe develops this analogy: a tractate one is not studying withdraws from his thought and speech yet stays engraved in his memory, which is why one stands before a Torah scholar even when he is not studying.

אבל לא באה לידי גילוי מכח אל הפועל וכן כח הראי' [הראיה] שבעין שאף שאם יסתום העין יש לו כח הראי' [הראיה]

but it does not come into revelation, from potential into actuality. Likewise the power of sight in the eye: although, if one shuts the eye, he possesses the power of sight

In that state it is not revealed. Likewise the power of sight: with the eye closed, it is fully present.

בשלימות מ"מ לא בא לידי גילוי להיות העין רואה ממש עד שיפקח עיניו וכן כח ההילוך שברגל וכיוצא בזה בשאר החושים שבכל האברים כו'.

in full, nevertheless it does not come into revelation, so that the eye actually sees, until he opens his eyes. And likewise the power of walking in the foot, and similarly with the other senses in all the limbs, etc.

It is not actual seeing, though, until the eye opens. The same holds for walking and all the senses. Nothing is missing from the power; it is only not revealed, which is how the light exists within the luminary after the tzimtzum.

17 ועדי"ז יובן למעלה בבחי' הצמצום באו"ס [באור אין סוף]⁶⁸ **שהאור והגילוי נתצמצם ונתעלם להיות רק בכח המאור⁶⁹ ולא בפועל.**

In the same way one can understand above, regarding the tzimtzum in the Infinite Light: the light and revelation were contracted and concealed, to be only in the potential of the luminary and not in actuality.

The analogies are applied above: in the tzimtzum, the light and its revelation were withdrawn and hidden, remaining only as potential within the luminary.

והי"ז [והרי זה] נק' מקום פנוי וחלל לגבי האור שלא נשאר אור וגילוי. ואף שבאמת אינו מקום פנוי לגמרי ח"ו [חס ושלום]

And this is called a vacated space and void relative to the light, for no light or revelation remained. And although in truth it is not a completely vacated space, G-d forbid,

Relative to the light, this is a "vacated space," since no revealed light remains. Yet it is not truly empty of G-d.

שהרי המאור ממלא את כל החלל. שבמאור עצמו לא שייך צמצום והעלם ח"ו [חס ושלום] והאור הוא בכח כו'.

for the luminary fills the entire void, since in the luminary itself tzimtzum and concealment do not apply, G-d forbid, and the light is in potential, etc.,

The luminary, G-d's essence, fills the whole "void," since contraction and concealment do not apply to it; and even the light is still there, in potential.

אעפ"כ [אף על פי כן] לפי שהמשיל האריז"ל [הארי"ז זכרוננו לברכה] את הגילוי וחיות הנמשך מא"ס והתהוות ע"ס [עשר ספירות] חכמה בינה כו' בשם אורות שהם כמו אור וזיו היוצא משמש ומאיר כו'.

nevertheless, because the Arizal likened the revelation and life-force drawn from the Infinite One, and the coming into being of the ten Sefiros, Chochmah, Binah, etc., to "lights," which are like the light and radiance that issue from the sun and shine, etc.,

Why then does the Arizal (Rabbi Yitzchak Luria, the master of Kabbalah) call it an empty space? Because he describes the flow of divinity from the Infinite, and the ten Sefiros, as "lights," like sunlight radiating from the sun.

לכך קרא להצמצום מה שנכלל האור במאור בשם מקום פנוי שהוא התעלמות האור והתעלמות זו היא העדר האור עד שאינו עולה בשם כלל להיות נקי בשם חכמה ואפי' [ואפילו] חכים

he therefore called the tzimtzum, the absorption of the light into the luminary, by the name “vacated space,” for it is the concealment of the light; and this concealment is the absence of the light, to the point that it does not rise to any name at all, to be called by the name Chochmah, or even “wise

Within that imagery, the withdrawal of the light into its source is a “vacated space”: an absence of light so complete that it cannot even be called Chochmah, or even “wise.”

ולא בחכמה ידיעא כו' (שאינו ניכר מורגש אפי' [אפילו] בכח) ⁷⁰ עד אחר כמה ירידות והשתלשלות המדרגות עקודים נקודים כו'

but not with a known wisdom,” etc. (for it is not discernible or felt even in potential), until after many descents and stages of the chain of levels, Akudim, Nekudim, etc.,

It cannot be called “wise” even in the sense of “wise, but not with a known wisdom”; it is not even felt as a potential. Only after many further stages, the worlds the Arizal calls Akudim (“bound”) and Nekudim (“dotted”), does something emerge that can be named.

שבחי עינים היא מקור בחי' כלים להיות עולה בשם התהוות בחי' חכים ולא בחכמה ידיעא כו' דהיינו שאז נעשה בחי' כח התהוות איזו בחי' להיות מקור דמקור לבחי' חכמה כו'

for the level of the Eyes is the source of the level of vessels, so that it rises to the name of the coming into being of the level of “wise, but not with a known wisdom,” etc.; that is, then there comes to be a power to bring some level into being, to be a source of a source for the level of Chochmah, etc.

In the Arizal's account the world of Nekudim issues from the light of the “Eyes” of Adam Kadmon (“Primordial Man,” the first level after the tzimtzum, above Atzilus), and the Eyes are the source of the vessels. Only at that point is there a power that can be called “wise, but not with a known wisdom”: a source of the source of Chochmah.

(וכל ענין צמצום זה להיות ירידת והשתלשלות עיגולים ויושר ופרסא דא"ק [דאדם קדמון] להיות עקודים נקודים כו' הכל בכלל כתר⁷¹ דאצי' שהוא הממוצע להיות התהוות בחי' אצי' ע"ס [עשר ספירות] חכמה כו'):)

(And this whole matter of the tzimtzum, so that there be the descent and hishtalshelus of the Circles and the Line and the parsa of Adam Kadmon, so as to become Akudim, Nekudim, etc., all of it is included within the Keser of Atzilus, which is the intermediary for the coming into being of the level of Atzilus, the ten Sefiros, Chochmah, etc.)

All the stages between the tzimtzum and Atzilus, the Circles and the Line (the two modes of the light after the tzimtzum), the parsa of Adam Kadmon, Akudim and Nekudim, count together as the Keser of Atzilus, the intermediary from which Atzilus emerges.

SECTION 7 • ¶18-22

The parsa as a teacher's parable

18 אך ענין הפרסא שבין אצי' לבריא⁷² ובין בריאה כו' הוא עד"מ כמו הרב שרוצה להסביר שכל גדול לתלמידו שאין התלמיד יכול לקבלו

But the matter of the parsa between Atzilus and Beriah, and between Beriah [and Yetzirah], etc., is, by way of analogy, like a teacher who wishes to explain a great idea to his student, which the student cannot receive,

Now the other mechanism, the parsa between the worlds, is explained by a new analogy: a teacher with an idea too deep for his student to receive directly. Likkutei Torah, Balak (68c), citing Etz Chaim, explains that this screen keeps Atzilus from being revealed as it is in the lower worlds, and that is what makes them limited, separate beings.

וצריך להמשילו בדרך משל וחידה^{73,74} וכמו משלי שלמה לשמרך מאשה זרה⁷⁵ שהיא משל להנמשל שמדבר בע"ז [בעבודה זרה] שהיא זרה מדברי תורה כו'

and he must convey it by way of a parable and a riddle; like the parables of Shlomo, "to guard you from a strange woman," which is a parable for the meaning it stands for, which speaks of idolatry, which is strange to the words of Torah, etc.;

He must clothe it in a parable or riddle. Shlomo's Proverbs are the classic case: the warning against the "strange woman" is, in its inner meaning, a warning against idolatry, which is "strange" to the Torah. The word zarah, "strange," joins them: ishah zarah, a strange woman, and avodah zarah, "strange worship."

וכן כיוצא בזה שאר ענינים כמו מה שמביאין משל מדברים פשוטים גשמיים לדברים העומדים ברומו של עולם כו'.

and similarly with other matters, such as bringing a parable from simple, physical things for matters that stand at the summit of the world, etc.

So too whenever lofty matters, "those that stand at the summit of the world," are taught through parables from simple physical things.

19 והנה המשל הזה הוא מענינים אחרים שלא מענין השכל שרוצה ללמד עליו רק לפי שבו ועל ידו יוכן השכל לכן הוא מפסיקו בדברים אחרים.

Now this parable is drawn from other matters, not from the matter of the idea he wishes to teach, only because in it and through it the idea will be understood; therefore he screens it off with other matters.

A parable is taken from a different subject than the idea it teaches; it is used only because the idea can be grasped through it. In this sense the parable screens the idea off with foreign material.

וזהו ענין פרסא המפסיק⁷⁶ בין אצי' לבריאה שהוא בחי' מסך מבדיל לדבר מענינים אחרים שלא

And this is the matter of the parsa that separates between Atzilus and Beriah: it is the level of a dividing screen, to speak of other matters, not

The parsa between Atzilus and Beriah is such a screen: it "speaks of other matters" than Atzilus.

מענין אצי'⁷⁷ ששם החכמה⁷⁸ היא באופן אחר ומהות אחר שאינה מערך אופן ומהות חכמה שבעולם הבריאה ואין בבריאה יכולת לקבל הארת חכמה

of the matter of Atzilus; for there wisdom is of another manner and another nature, not comparable to the manner and nature of wisdom in the World of Beriah, and Beriah has no capacity to receive the illumination of wisdom

Wisdom in Atzilus is of a wholly different kind from wisdom in Beriah, and Beriah could not receive it as it is.

כמו שהיא באצי' רק שע"י הפרסא המפסקת יהיה הארת בחי' חכמה בבריאה ג"כ לפי מזגה ותכונתה כדי שיוכן השכל להתלמיד מן המשל ומתחדש שם בחי' חכ' [חכמה] ג"כ.

as it is in Atzilus; only, through the separating parsa, there will be an illumination of the level of wisdom in Beriah too, according to its temperament and character, so that the idea may be understood by the student from the parable, and a level of wisdom is newly generated there too.

Through the parsa, wisdom shines in Beriah in a form suited to Beriah's nature, just as the student grasps the idea through the parable, and a new wisdom is born there.

20 ולכן נקי בריאה ג"כ יש מאין לפי שהיא מבחי' פרסא שהי' [שהיה] אור של תולדה⁷⁹ דהיינו שנולד ונתחדש אור חכמה בבריאה

Therefore Beriah too is called something from nothing, because it is from the level of a parsa, which is a light of offspring (toldah), that is, the light of wisdom was born and newly generated in Beriah,

This is why Beriah ("creation") is also called "something from nothing": the light in Beriah is a "light of offspring," newly born through the parsa rather than the original light continuing downward. Earlier in Torah Ohr, Lech Lecha (12b), the Alter Rebbe explains the same: through a screen and parsa a new light, a "light of offspring," comes about that is not of the essence of the first light, and with each further parsa it descends until physical matter comes into being.

כמו עד"מ השכל שמתחדש אצל התלמיד מן המשל שאמר לו שהמשל הוא בענין אחר והוא מבין מזה דעת רבו⁸⁰

as, by way of analogy, the idea that is newly generated in the student from the parable [the teacher] told him: the parable is about another matter, and from it he understands his teacher's mind,

It is like the student who hears a parable about one thing and from it grasps his teacher's meaning about something else.

והרי שכל זה הוא חדש אצלו שמתחדש ע"י המשל. וכך אור זה דבריאה הוא אור חדש שמתחדש ע"י הפרסא.

and this idea is new to him, newly generated through the parable. So too, this light of Beriah is a new light, newly generated through the parsa.

For the student the idea is new, generated by the parable; likewise the light of Beriah is a new light, generated through the parsa.

21 והנה המשכיל יבין שהתעלמות השכל של הרב בדרך המשל שאומר להתלמיד הוא שכל חכמתו בעצמות' הוא מלוכש במשל זה ולא בכח לבד אלא בפוי"מ [בפועל ממש].

Now the discerning will understand that the concealment of the teacher's idea by way of the parable he tells the student is [such] that all his wisdom, in its essence, is clothed in this parable, not only in potential but in actual fact.

A subtle point: when the teacher clothes his idea in a parable, the whole idea is really and actually present in the parable, not just as a potential. In Likkutei Torah, Shemini Atzeres (87b), the Alter Rebbe likens the parsa to ice: ice is the water itself, only frozen, just as the idea itself is clothed in the parable, only in a physical form.

רק לפי שהענין שהחכמה מלובשת בו הוא שלא מענין השכלת חכמתו בעצמו אלא יצא ללמד שלא כענינו לכך השכלת הרב בענין שמרמז בו אין ההשכלה ההיא נראית ונגלית להתלמיד

Only, because the matter in which the wisdom is clothed is not the matter of the conception of his wisdom itself, but “went out to teach about something not of its own kind,” therefore the teacher’s conception within the matter in which he alludes to it is not seen and revealed to the student

But because the parable is about a different subject (in words borrowed from the rules of Torah interpretation, it “went out to teach about something not of its own kind”), the student cannot see the teacher’s meaning directly.

אלא עפ”י [על פי] המשל שהוא ענין אחר וממנו מתחדש לו השכל עד שנקי אצלו שכל חדש אבל מ”מ השכל החדש הזה במהותו ועצמותו כבר היה לעולמים⁸¹ ומרומז הכל במשל.

except through the parable, which is another matter, and from which the idea is newly generated for him, so that for him it is called a new idea. But nevertheless this new idea, in its nature and essence, “already existed in ages past,” and it is all alluded to in the parable.

He can see it only through the parable, so to him the idea is new. In truth, however, it existed all along, as Koheles says, it “already existed in ages past,” and it was fully contained in the parable.

22 וכך הוא ענין התעלמות והתלבשות חכמה כו' דאצי" בבחי' פרסא להיות התהוות בחי' חכ' [חכמה] כו' דכריאה.

And so it is with the concealment and clothing of the Chochmah, etc., of Atzilus in the level of the parsa, so that the level of the Chochmah, etc., of Beriah may come into being:

The analogy is applied: the Chochmah of Atzilus is concealed and clothed in the parsa so that the Chochmah of Beriah can come into being.

שחכ' [שחכמה] דאצי" היא במהותה ועצמותה כפוי"מ [בפועל ממש] המתלבשת בבחי' הפרסא⁸² וגורמת התהוות חכמה דכריאה כו' הרי חכמה דכריאה אע”פ [אף על פי] שהיא אור חדש מ”מ כבר יש לה איזה ערך ויחוס עם חכמה דאצי”.

for the Chochmah of Atzilus, in its nature and essence, actually clothes itself in the level of the parsa and brings about the coming into being of the Chochmah of Beriah, etc. Thus the Chochmah of Beriah, although it is a new light, nevertheless already has some comparison and relation with the Chochmah of Atzilus.

The Chochmah of Atzilus is actually present in the parsa and brings about the Chochmah of Beriah. So although the wisdom of Beriah is new, it still bears some comparison and relation to the wisdom of Atzilus.

משא"כ בחי' צמצום אוא"ס [אור אין סוף] להיות אצי' היינו התעלמות האור והעדרו עד שאינו עולה בשם כלל כנ"ל ולכן נק' חד ולא בחושבן:⁸³

This is not so with the tzimtzum of the Infinite Light for Atzilus to come about: that is the concealment of the light and its absence, to the point that it does not rise to any name at all, as explained above. And therefore He is called "One, but not in number."

The tzimtzum that precedes Atzilus is different: there the light is not clothed but absent, so that nothing of it can even be named. That is why the Infinite, in relation to the Sefiros, is "One, but not in number." In Likkutei Torah, Emor (33c), the Alter Rebbe sums this up: from Atzilus to the lower worlds the light passes through a parsa yet still counts as the ordered chain, while from the Infinite to Atzilus it comes not in that order but through tzimtzum and a vacated space.

SECTION 8 • ¶23-24

Still united with Him

23 אך אנת הוא דאפיקת עשר תקונין⁸⁴ כו' שמ"מ אינן בחי' נפרד לגמרי אף שאין להם ערך ויחס אליו כו'

Yet "You are the One who brought forth ten tikkunim," etc.: nevertheless, they are not entirely separate, even though they have no comparison or relation to Him, etc.;

The second phrase of Pasach Eliyahu, "You brought forth ten tikkunim," adds a balance: though the Sefiros bear no relation to the Infinite, they are not wholly separate from Him.

מ"מ מאחר שהאור נכלל במאור כו'. וגם אח"כ המשכת קו"ח [קו וחוט] כו' הרי הכל מתאחדים עמו.

nevertheless, since the light is absorbed in the luminary, etc., and also afterwards [there is] the drawing forth of the kav and the thread, etc., all of them are united with Him.

The light was not lost, only withdrawn and absorbed into the luminary; and after the tzimtzum a thin "line" (kav) and "thread" of light is drawn into the space. So all is united with Him.

24 ואפי' [ואפילו] לאנהגא בהון עלמין.⁸⁵ עלמין הם בחי' כלים. ת' אלף עלמין דכסופין כו' דבאצי' איהו וחיוהי חד⁸⁶ אפי' [אפילו] בבחי' כלים.

And even "to conduct worlds through them": "worlds" are the level of vessels, "four hundred thousand worlds of longing (kisufin)," etc.; for in Atzilus "He and His life-force are one," even at the level of vessels.

Pasach Eliyahu continues that the ten tikkunim serve "to conduct worlds through them." Here "worlds" means vessels, the countless "worlds of longing" within Atzilus; and in Atzilus even the vessels are one with the life-force that fills them.

וכמשל דבר גשמי הנתפס במחשבה שמחשבתו מקפת אפי' [אפילו] גשמי כאבן דומם הגם שאין המשל דומה לנמשל לא מני' [מנייה] כו'.

It is like the analogy of a physical thing grasped in thought: one's thought encompasses even something physical, such as an inanimate stone, although the analogy does not resemble the thing it illustrates, neither wholly [nor partly], etc.

How can light and vessel be one? An analogy, admittedly imperfect: when you think about a stone, your thought grasps and encompasses something physical.

מ"מ קצת מן הקצת יכול המשכיל להתבונן ולהשכיל ע"ד הנמשל מן המשל הזה כי כשם שיש כח ויכולת במחשבה

Nevertheless, the discerning can contemplate and understand from this analogy a small fraction of a fraction about the thing it illustrates. For just as there is power and ability in thought

Though the analogy is far from the reality, it gives the discerning a small glimpse of a power that thought has.

להקיף את הדבר הגשמי בתוכו עם היותו דבר נפרד ממנו ממש ואין ערוך אליו מ"מ יש כח המחבר להיות דבר הגשמי מוקף במחשבה שבמוח.

to encompass the physical thing within it, even though it is truly separate from it and bears no comparison to it, nevertheless there is a joining power, so that the physical thing is encompassed by the thought in the brain,

Thought can hold within itself a physical object, though the object is completely separate from thought and unlike it. Thought has a power that joins them.

כך למעלה יש כח ויכולת לחבר את האורות וכלים ושם למעלה הם מחוברים להיות הכל אחדות א' ולא יפרדו.

so above there is power and ability to join the lights and the vessels, and there above they are joined, so that all is one unity, and they do not separate.

So above there is a power that joins the lights and the vessels of Atzilus into a single unity, never separated.

מה שא"א לצייר זה במוח שכלנו בעולם הנפרד ובחי' כלים דאצי' הם ת' אלף עלמין דכסופין כו'

This is something impossible to picture in the mind of our intellect, in the world of separation. And the level of the vessels of Atzilus is the "four hundred thousand worlds of longing," etc.,

Our minds, formed in a world where things are separate, cannot picture such a unity. The vessels of Atzilus are the countless "worlds of longing."

תליסר אלף עלמין כוי שהן מבחיני נימין ושערות כוי ועד"ז התחלקות המחשבה לכמה מיני מחשבות עד אין מספר כוי:

“thirteen thousand worlds,” etc., which are of the level of strands and hairs, etc.; and similarly the division of thought into many kinds of thoughts without number, etc.

They are the “thirteen thousand worlds,” which Kabbalah describes as “strands and hairs”: fine, many-branched channels. Their multiplicity is like the way one mind divides into endless particular thoughts while remaining one mind.

SECTION 9 • ¶25-26

Long, short and intermediate: “I will go down now”

25 חד אריך וחד קציר⁸⁷ וחד בינוני הנה חסד נקי אריך לפי שהוא מתפשט מלמעלה מעלה למטה מטה כמו מים היורדים ממקום גבוה למקום נמוך.

“One long, one short, and one intermediate.” Now, Chesed is called “long” because it extends from the highest heights to the lowest depths, like water that descends from a high place to a low place.

Pasach Eliyahu describes the Sefiros as “one long, one short, and one intermediate.” Chesed is “long” because kindness by nature flows all the way down, like water running from a high place to a low one.

וגבורות שהן ממטה למעלה נקי קציר שהוא מקצר ומגביל השפעת החסד שיהי [שיהיה] לפי ההעלאה שממטה למעלה:⁸⁸

And the Gevuros, which are from below to above, are called “short,” for they shorten and limit the flow of Chesed, so that it be according to the ascent from below to above.

Gevurah, which works from below upward, is “short”: it limits the flow of kindness so that it matches what rises from below, meaning what the recipient’s deeds warrant.

26 וזהו ארדה נא^{89,90} ואראה הכצעקתה כוי. ר"ל [רוצה לומר] אראה אם הכצעקתה הבאה אלי ממטה למעלה ארדה נא מלמעלה למטה שיהיו שוין ההעלאה וההמשכה

And this is [the meaning of] “I will go down now and see whether according to her outcry,” etc. That is to say: “I will see” whether, “according to her outcry” that comes to Me from below to above, “I will go down now” from above to below, so that the ascent and the drawing-down be equal.

Now the verse of the heading: “I will go down now and see whether according to her outcry...” G-d will “see” the outcry, what rises from below, and “go down,” draw His flow from above, so that the two are equal: the giving from above matches the ascent from below.

אך לפי שההמשכה מלמעלה למטה היא בחי' או"י [אור ישר] ובחי' חסדים לכך נאמר ארדה נא תחלה ואח"כ אראה כו'.

But because the drawing-down from above to below is the level of direct light (or yashar) and the level of the Chasadim, therefore it says "I will go down now" first, and afterwards "I will see," etc.

Yet the verse puts "I will go down" before "I will see," because the flow from above downward is "direct light" (or yashar, light descending from its source, as opposed to light that rises back up) and kindness, and kindness comes first.

ובינוני הוא רחמנות בחי' ממוצע בין החסד שהוא שלא להבחין כלל אע"פ [אף על פי] שאינו הגון ובין גבורות לדון אם הוא הגון ורחמנות הוא ממוצע שמצד עצמו אינו ראוי מ"מ צריך לרחם כו':

And "intermediate" is compassion, the level of an intermediary between Chesed, which does not discriminate at all even though [one] is not worthy, and the Gevuros, which judge whether he is worthy; and compassion is the intermediary: that in himself he is not deserving, nevertheless one must have compassion, etc.

The third term, "intermediate," is compassion. Kindness gives without asking whether the recipient deserves it; Gevurah judges whether he does; compassion stands between them: it recognizes that he does not deserve it, and has mercy nonetheless.

QUESTIONS FOR DISCUSSION

1. How does the difference between an ornament and an ordinary garment explain why the Sefiros of Atzilus are called tikkunim, while Beriah, Yetzirah and Asiyah are called garments?
2. Why does the fact that intellect and emotions change prove they are not the soul's essence? What in a person does not change?
3. What is the difference between a tzimtzum, where the light remains only in potential, and a parsa, where the teacher's idea is actually present in the parable? Why does only the first make G-d "One, but not in number"?
4. If the luminary is "revealed" even to young children, what exactly is hidden by the tzimtzum?
5. Why does the verse say "I will go down now" before "I will see," and what does the maamar learn from this about kindness, judgment and compassion?

FOR CHILDREN • AGES 9-13

For the children at the table

G-d's ten ornaments

THE BIG IDEA

G-d's ten powers are like a person's mind and feelings: close to Him and one with Him, yet G-d Himself is far above them all.

In the prayer of Eliyahu we say to G-d, "You are One, but not in number," and that He brought forth ten tikkunim, ornaments. These are the ten Sefiros, G-d's powers, such as wisdom and kindness. Why are they called ornaments? The maamar explains from our own soul. The soul itself is simple light. Its mind and feelings are its tools, which change as a person grows: a small child loves small things. Yet they are so close to the soul that they are like an ornament a person wears, which becomes part of them, while thought, speech and action are more like outer clothes. In the same way, G-d is called "wise" because He is the source of all wisdom, just as kindness above is the faraway source of an apple's sweetness. To make the worlds, G-d held back His light, the way a scholar who is not thinking still has all his wisdom, or a shut eye loses none of its power to see. So G-d is not counted among the Sefiros: He is "One, but not in number." Even so, everything stays one with Him.

THE MASHAL

A teacher wants to explain a great idea to a student who cannot grasp it yet, so he tells a parable about simpler things. The whole idea is really inside the parable, and from it the student understands something new. In the same way, G-d's wisdom reaches each lower world dressed in a form that world can receive.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar call the ten Sefiros "ornaments" and not just "clothes"?
2. How can the sweetness of an apple come from G-d's kindness, even though they seem so different?
3. Your mind and feelings are tools of your soul. How can you use one of them to serve G-d this week?

Explanation © likuteitorah.com, CC BY-NC 4.0: retold for children from our translation and explanation, with AI assistance; not yet reviewed by a human editor.

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שייך לפסוק ארדה נא

The gloss explains how this whole discourse relates to “I will go down now”: the ten Sefiros are called tikkunim because they are garments that ready the light to act, and only once the Infinite Light is clothed in them does it act in the lower worlds, so that “going down” can be said of G-d.

KEHOT'S NOTE

בהגהות לפתח אלי תרני"ח בסופו כ': השייכות כללות הדרוש לענין ארדה נא הוא משנית שהעיס נקי תיקונין שהם בחי' לבושין שמתקנים את האור להיות המשכת האור לפעול . . ובדוגמא זאת הוא למעלה דמצד עצמות אוא"ס אינו בגדר עולמות כלל וכלל כ"א כשנתלבש האור בע"ס דאצי ומתאחד עמהם אז נמשך האור לפעול בכ"ע . . אז שייך לומר ארדה נא ע"ש. הנחת כ"ק אדה"א משנת תקס"ו נדפס בסה"מ אדה"ו פרשיות ע' צו. הנחת ר' משה בן אדה"ו בסה"מ תקס"ו ח"א. ראה לעיל בציונים לכ"ק אדמור"ר ז"ע. הגהות באוה"ת בראשית כרך ד תשלח, א. ביאור"ו להצ"צ כרך ב ע' תתרלט. חלק מהמאמר בסה"מ תרל"ח ע' עו. המאמר עם הגהות וביאורים הרבה מיוסדים על מאמרי אדמור"ר הצ"צ — בד"ה פתח אליהו תרני"ח. וראה גם ד"ה כל הנהנה תרני"ב. תפילין דמארי עלמא תרני"ג. ד"ה וירד העיט תרני"ח ע' יח. המשך תער"ב ח"ב פרק תלח. פלח הרמון פ' וירא מו, א. ד"ה זה נזכר בספרי דא"ח כמה וכמה פעמים. לאחרונה נדפס בהוצאה שני ספר “פני משה” — מחסידי הצ"צ — על תפילת פתח אלי, ושם מלוקט הרבה מאמרי רבותינו הנדפסים ומכת"י.

PARAGRAPH 2

2 פתח אליהו

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

KEHOT'S NOTE

ת"ו בהקדמה יז, א.

3 The opening of Pasach Eliyahu in the second introduction to Tikkunei Zohar: G-d is One but not in number, and brought forth the ten Sefiros, called tikkunim. The whole maamar is an explanation of these lines.

תקוני זוהר י"ז א:ט"ז Tikkunei Zohar 17a:9

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבון.

Constantinople, 1740 (CC-BY-NC)

4 Kehot's note points to Tikkunei Zohar 17a:11 for these words.

תקוני זוהר י"ז א:י"א Tikkunei Zohar 17a:11

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיאת) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

5 ענין מהות הנפש

That explanation of “Do not omit the salt” adds that even Chochmah, the first of the soul's ten powers, is only a ves-

sel for the soul's essence, as the physical brain is a vessel for the power of intellect; the proof is that the intellect changes, clear at one time and not at another.

KEHOT'S NOTE

ראה לקו"ת ויקרא ד, ב.

6 בלי התחלקות שכל ומדות

That discourse, which explains this maamar, adds that the soul in itself is without division “as is written in Tanya, chapter 51.”

KEHOT'S NOTE

”כמ"ש בתניא פני"א פתח אלי תרני"ח ע' א.

7 אבל אינן מהות ועצמיות הנפש

The Shir HaShirim passage (4b) says that the letters of thought and speech are garments for the intellect, not its essence, and that the essence of the soul is the source of intellect and emotions, referring here to Pasach Eliyahu.

KEHOT'S NOTE

ראה בלקו"ת פ' ויקרא בהביאור דלא תשבית פ"א. בלקו"ת שה"ש ד, ב מצייין לכאן.

8 ומ"ש בתניא

A manuscript variant: instead of “in Tanya” the manuscript reads “in Likkutei Amarim,” the book's other name.

KEHOT'S NOTE

בבוכ 13: בלקור"א. וכ"ה בסה"מ תקס"ו ובמאמרי אדה"ו פרשיות שם.

9 ומ"ש בתניא שהנפש עצמה

These are the Tanya chapters the text refers to, where the soul's intellect and emotions, and its garments of thought, speech and action, are described; chapter 12 calls the ten powers the soul's “essence and being.”

KEHOT'S NOTE

פרק ג' וי"ב. ראה במאמרי אדה"ו פרשיות ע' קלא. ביאור לתניא — ראה בד"ה להבין מה שנאמר בתניא מהות הנפש, במאמרי אדה"ו ענינים ע' רלו. ובאוה"ת בראשית כרך א קח, ב (עם הגהות). ובדרך מצותיך קנה, ב. ושם בהקיצור קנו, א. אוה"ת ענינים ע' קיג. קמג. ובד"ה להבין ענין אור א"ס ב"ה בתורת שמואל תרכ"ז [הוצאת תש"ס] ע' תנו. ובד"ה ואלה המשפטים עת"ר. ובד"ה חיי שרה תרמ"ג ע' טז. ד"ה תפילין הנסמן לעיל בתחילת המאמר.

10 שהן לבושין נפרדין

the passage shares nothing with the note

KEHOT'S NOTE

ע' מזה לקמן בפ' יתרו בד"ה זכור ע, ד. ובלקו"ת סוף שה"ש בביאור כי כאשר השמים החדשים. ובסה"מ תקס"ו ע' כט-ל.

11 שהן בחי' לבושין

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar “(5653) תפילין דמארי עלמא.”

KEHOT'S NOTE

they are "garments joined and united" with the soul's essence; although they are its powers and not its very essence, they are united with it completely, which is why Likkutei Amarim calls them its essence, while thought, speech and action are truly separate garments.

KEHOT'S NOTE

בסה"מ תקס"ו ע"ל "אך משונים הם הכוחות האלו מג' לבושי דמדומ"מ מפני שהם נק' לבושים מחוברים ומיוחדים עם מהותה ועצמותה הגם שהם ג"כ כוחותי ולא עצם עצמותה, אעפ"כ נתחברו ונתייחדו עמה בתכלית היחוד (ולכך נק' בלק"א על שם העצם שלה בשם מהותה ועצמותה מצד החבור והיחוד שלהן עמה) משא"כ ג' לבושי דמדומ"מ שהם לבושים הנפרדים ממש", ע"ש בארוכה.

PARAGRAPH 6

22

אבל בי"ע הן בחי' לבושין ממש

The gloss there proposes that the intended contrast is between the vessels of Atzilus and the vessels of the ten Sefiros of Beriah, Yetzirah and Asiyah, and discusses it at length.

KEHOT'S NOTE

בד"ה פתח אליהו תרנ"ח תחילת סעי' ב' יש הג"ה לכאן "נ"ל דהכוונה הוא בההפך בין כלים דאצי' לכלים דע"ס דבי"ע" ע"ש בארוכה.

23

לבושין תקינת לון

"You fashioned garments for them": applied here to the Sefiros of Beriah, Yetzirah and Asiyah, which are truly garments, unlike the tikkunim of Atzilus.

Tikkunei Zohar 17a:15-16 ט"ז-ט"ו א: י"ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. 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.

Constantinople, 1740 (CC-BY-NC)

24

במקום שאתה מוצא גדולתו

Rabbi Yochanan: wherever you find the might of the Holy One, blessed be He, there you find His humility (the familiar wording says "greatness"). The maamar quotes only the opening; its point is the humility, which paragraph 9 develops: G-d's drawing Himself into Chochmah is a descent.

מגילה ל"א א: י"ב-י"ג Megillah 31a:12-13

אמר רבי יוחנן: כל מקום שא אתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענוותנותו. דכר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים", וכתוב בתריה: "עושה משפט יתום ואלמנה". שנוי בנביאים: "כה אמר ה' ונשא שוכן עד וקדוש וגו'", וכתוב בתריה: "ואת דבא ושפל רוח", משולש בכתובים, דכתוב: "סולו לרוכב בערכות בקה שמו", וכתוב בתריה: "אבי יתומים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the

Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

25

אין לך כל עשב

In Noach the saying is cited with the same ladder: every blade of grass has a mazal above; the mazalos receive from the seventy princes, they from the angels, "one higher than the high," until all receive from G-d's Malchus, which brings the worlds into being from nothing and is only a glimmer of His light.

KEHOT'S NOTE

נסמן לעיל ח, ד. ראה סה"מ תקס"ד ע"ק ואילך. אוה"ת סידור ע"קנה. אוה"ת נ"ך כרך ב ע"תשעה. בלקו"ת קרח נה, ד. מסעי צג, ג. באוה"ת ענינים ע"קנו מציינ לכאן.

26

אין לך כל עשב

Rabbi Simon: there is no blade of grass below that has no mazal in the heavens that strikes it and says, "Grow!" The Alter Rebbe uses it for a source that gives rise to something wholly unlike itself.

בראשית רבה י"ז:6 Bereshit Rabbah 10:6

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

27

וגבוה מעל גבוה

Kohes says: if you see the poor oppressed and justice perverted, do not wonder, "for one higher than the high watches, and there are higher ones over them," each official answers to a higher one. Used here for the ladder of levels, each the source of the one below it.

קהלת ה'7: Ecclesiastes 5:7

אם-עשך רש וגלל משפט וצדק תראה במדינה אל-תתמה על-החפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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

KEHOT'S NOTE

קהלת ה, ז.

PARAGRAPH 7

28 שו"ה ומתיקות — אלא הענין הוא

There the Alter Rebbe explains that growth, and the differences of taste between sweet and sour fruits, come from the spiritual power of growth according to the blending of Chasadim with Gevuros, and he refers to Pasach Eliyahu: the same idea as here.

KEHOT'S NOTE

ראה לקו"ת שה"ש טז, א.

29 כמו תענוג של דבר חכמה

The same analogy, the delight in wisdom as a kind of sweetness, is brought there.

KEHOT'S NOTE

משל זה מובא גם בדרך מצותיך מצות הלל קמה, ב.

30 Job, answering his friends: "Does not the ear test words, as the palate tastes its food?" Here it is used only for the plain fact that the palate tastes the apple's sweetness.

איוב י"ב: י"א-י"ב

הלא־אֶזְנוֹ מִלֵּין תִּבְחֶן וְחֶה אֶכֶּל יִטְעֶם־לוֹ:

Doth not the ear try words, Even as the palate tasteth its food?

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

PARAGRAPH 8

31 "One higher than the high": here, the levels within wisdom itself, each the root of the one below.

קהלת ה:ז

אִם־עֵשֶׂק רָשׁ וְגִזְלֹן מִשְׁפָּט וְצֹדֵק תִּרְאֶה בְּמִדִּינָה אֲלִי־תִתְּמָה עַל־הַחֶפֶץ כִּי גִבָּה מֵעַל גִּבָּה שִׁמְרֹ וְגִבְהִים עֲלֵיהֶם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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

PARAGRAPH 9

32 החכמה ממש מאין תמצא

In Job's poem on wisdom, after describing how men dig hidden treasures out of the earth, he asks, "And wisdom, from where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": wisdom comes from a level

...פתח אליהו אתה הוא חד ולא בחושבן אתה.

that is 'nothing' relative to it, Keser. (context: Steinsaltz Tanakh)

איוב כ"ח: י"ב-י"ג

וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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

33

שהוא לי ירידה והשפלה

It cites Sefer HaSherashim: when something is clothed in what is not of its order, as Moshe's spirit clothed in the seventy elders, who in themselves were not of his level, it is in a state of separation relative to its source.

KEHOT'S NOTE

ראה ד"ה צאינה וראינה תר"ס ע' קיב בשם ספר השרשים "כאשר מתלבש בדבר שאינו מערכו וכמו רוחו של משה כשנתלבש בהע' זקנים שמצ"ע אינם בערכו כי אז הוא בבחי' הבדלה והפרשה לגבי מקורו", ע"ש.

34

וזהו לשון אצי . . במדרגה פחותה וכמו ואצילי מן הרוח

The Tzemach Tzedek there refers to Likkutei Torah, Va'eschanan (on Krias Shema), to the explanation of "Le-vush Malchus" and to the Lag BaOmer discourse in the Siddur, which seem to contradict the Kabbalists' view of Atzilus; he answers that Atzilus has two levels, vessels and lights.

KEHOT'S NOTE

בד"ה להבין ענין אוא"ס לכ"ק אדמו"ר הצ"צ (נדפס באוה"ת ענינים ע' קסז) מציין ללקו"ת פי' ואתחנן בד"ה ענין ק"ש ולביאור לבוש מלי' הבי' ולדרוש ל"ג בעומר שבסידור, שלכאורה זה סותר לדעת המקובלים בענין אצילות, ע"ש שכי' שיש באצילות כי בחי' כלים ואורות. וע' לקמן עו, ב, ובספר המאמרים תרנ"ח ע' יח. ובסה"מ תשי"ג ד"ה כה אמר ע' 98 ואילך בארוכה, ובע' 129 שם. ובד"ה החדש הזה לכם תרס"ו ואילך. ד"ה עוטה אור תער"ב סעיף ז. בד"ה וכל מאמינים תרס"ג. ד"ה כי שמש ומגן תרצ"ב (קונטרס טז). ד"ה ובכן יתקדש תרצ"ג (בקונטרס כא).

35

ואצילתי מן הרוח

The Kehot note gives this verse, where G-d "set aside (vay-atzel) from the spirit that was upon him and put it upon the seventy elders": the fulfilment of the promise in 11:17, and the Alter Rebbe's proof that atzilus means lowering.

במדבר י"א: י"ז-י"ח

וְיֵרְדְּתִי וְדִבַּרְתִּי עִמָּךְ שָׁם וְאֶצְלֵתִי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשָׁמַתִּי עֲלֵיהֶם וְנִשְׁאָא אֶתְךָ בְּמִשְׁא הָעָם וְלֹא־תִשָּׂא אֶתְךָ לְבָדָךְ:

And I will come down and speak with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

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

KEHOT'S NOTE

במדבר יא, כה.

36

מאין לי בשר

Moshe's cry to G-d when the people weep for meat: "From where shall I have meat to give to all this people?" In the plain sense he has no way to meet their demand; the Alter

Rebbe reads it as Moshe's inability to lower his lofty level to provide physical meat.

במדבר י"א:י"ג: Numbers 11:13

מֵאֵינִי לִי בָשָׂר לָתֵת לְכָל־הָעָם הֵאָה פִּי־יִבְכּוּ עָלַי לֵאמֹר תִּנְהַלְנוּ בָּשָׂר וְנִאֲכָלָהּ:

Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh, that we may eat.

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

37 ולא הי יכול להשפיל אי"ע בהמשכת בשר גשמי

It explains that the manna, a spiritual flow, "bread from heaven," came specifically through Moshe as "food of wisdom," but he could not lower himself to provide meat.

KEHOT'S NOTE

השפעת המן שהיא השפעה רוחני לחם מן השמים הנה השפעה זו הי ע"י משה דוקא, להיות שהוא מזונא דחוכמתא, אבל בהשפעת בשר לא הי ביכולת משה להשפיל עצמו — סה"מ תרפ"ז ע"י יח. וראה שם בד"ה ויצא יעקב ע"י סד דבשר לאחר הבירור הוא אהבה ברשפי אש, וטענת משה מאין לי בשר דמחכמה עצמה אא"ל האהבה ברשפי אש, דחכ"י הוא ביטול ואהבה ברשפי אש הוא יש מי שאוהב, והוא ע"י הממוצע של הזקנים שהם בקירוב יותר אל העם, ע"ש. ראה גם בסה"מ תרנ"ז ע"י קלה ואילך.

38 אספה לי שבעים איש

G-d tells Moshe to gather seventy elders to share his burden; they are of a lower level than he.

במדבר י"א:ט"ז: Numbers 11:16

וַיֹּאמֶר ה' אֶל־מֹשֶׁה אֶסְפֶּה־לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יֹדְעֵתְּ כִּי־הֵם זִקְנֵי הָעָם וְשִׁטְרֵי וְלִקְחָתָם אִתָּם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְבוּ שָׁם עִמָּךְ:

And the L-RD said unto Moses: 'Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee.

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

KEHOT'S NOTE

במדבר יא, טז.

39 שהם במדרגה הפחותה

A short discourse of the Alter Rebbe on the lower level of the seventy elders.

KEHOT'S NOTE

ראה מאמרי אדה"י הקצרים ע"י פב. סה"מ תקס"ה ע"י רסב. ביאורו להצ"צ כרך ב ע"י תתרמח.

40 Kehot's note points to Numbers 11:17 for these words.

במדבר י"א:י"ז: Numbers 11:17

וַיֵּרְדֵתי וּדְבַרְתִי עִמָּךְ שָׁם וְאַצְלֵתִי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשִׁמְתִי עֲלֵיהֶם וְנִשְׁאַוּ אִתָּךְ בְּמִשְׁאֵל הָעָם וְלֹא־תִשָּׂא אִתָּךְ לְבָדָךְ:

And I will come down and speak with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

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

41 שאוריד ואמשיך

Discourses that explain this maamar's reading of "I will set aside" as a drawing-down of Moshe's level.

KEHOT'S NOTE

ראה בד"ה פתח אלי תרנ"ח. ד"ה וירד העיט תרנ"ח ע"י יח. ובד"ה כה אמר תשי"ג ע"י 98-99 שיש כאן ב' ענינים האי ירידתו של משה למטה ממדריגתו, והבי' ושמתי עליהם שיהי' להם יניקה ממדרי' זו, ע"ש בארוכה. וראה גם בד"ה בריש הורמנתא דמלכא תרצ"ה (קונטרס כח) סעיף יט. ובד"ה וידבר אלקים תרצ"ט ע"י 178. ובד"ה צאינה וראינה תר"ס ע"י קיב "והיינו במה שבא האור מהעלם רוחו של משה להיות בבחי' גילוי הנה בזה יורד ממדריגתו מכמו שהי' קודם כו", ע"ש בארוכה. סה"מ תרנ"ז ע"י קלד ואילך. ובהמשך תער"ב פרק קפז. סה"מ תרצ"ו ע"י 106.

42 שיהי' למטה ממדרגתך

A parallel discussion of Moshe's level being drawn below itself.

KEHOT'S NOTE

ראה סה"מ תקס"ח ע"י שמג. ואוה"ת פ' פינחס ע"י אקמז. ד"ה החדש תרס"ו ע"י קס. המשך תער"ב ח"ב פרק שיג.

PARAGRAPH 10

43 ושמתי עליהם

"And I will place it upon them": the elders receive from Moshe's level without rising to it.

במדבר י"א:י"ז: Numbers 11:17

וַיֵּרְדֵתי וּדְבַרְתִי עִמָּךְ שָׁם וְאַצְלֵתִי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשִׁמְתִי עֲלֵיהֶם וְנִשְׁאַוּ אִתָּךְ בְּמִשְׁאֵל הָעָם וְלֹא־תִשָּׂא אִתָּךְ לְבָדָךְ:

And I will come down and speak with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

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

PARAGRAPH 11

44 אתה הוא חד ולא בחושבן

The Masei passage calls the "thread" of the Infinite the eleventh level, not counted among even the highest ten Sefiros: "ten and not eleven," "You are One, but not in number," and refers to Pasach Eliyahu in Vayera.

KEHOT'S NOTE

בלקו"ת מסעי צה, ג. ואתחנן ב, ב — מציין לכאן.

45 אתה הוא חד ולא בחושבן

Pasach Eliyahu: "You are One, but not in number," applied here to Supernal Keser, which is not counted among the ten Sefiros.

תקוני זוהר י"ז א:ט"א-9:11a Tikkunei Zohar

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אתה הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אתה הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירין. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

46

שאינו נמנה בכלל הי"ס

The Tzemach Tzedek notes that this is explained at length in the Siddur, Sha'ar Lag BaOmer, on "You set all the boundaries of the earth"; in Likkutei Torah, Va'eschanan, where "One, but not in number" is the meaning of "Havayah is One" in the first verse of Shema; and in Torah Ohr, the discourse "Yavi'u Levush Malchus."

KEHOT'S NOTE

באוה"ת דרושים לשבת שובה ע"י איתסד מציין כ"ק אדמו"ר הצי"צ ע"י "וכן מבואר בסידור שער ליג בעומר באריכות ע"פ אתה הצבת גבולות ארץ, ועד"י מבואר ג"כ בלקו"ת פ' ואתחנן בד"ה ענין אחד ואהבת בפירוש אנת הוא חד ולא בחושבן ושזהו ענין פסוק ראשון דק"ש ה' אחד כו', ע"ד חד ולא בחושבן וכנ"ל, וכן מתבאר ג"כ עוד בת"א בד"ה יביאו לבוש מלכות", ע"ש בארוכה.

47

וקאי על כ"ע

There the Alter Rebbe calls the level before Atzilus "the will of all wills," Adam Kadmon, to which even Atzilus (Chochmah) bears no comparison, and refers to this maamar: Supernal Keser is incomparable, and Chochmah comes from it truly from nothing.

KEHOT'S NOTE

ראה לקו"ת פ' תזריע כא, א.

48

כ"ע הממוצע בין המאציל לנאצלים

Iggeres HaKodesh 17 explains the Sages' "crowns on their heads" as Keser, an encompassing level and "the intermediary that joins the light of the Emanator, the Infinite One, to the emanated"; it adds that "wisdom is found from ayin" refers to Supernal Keser, which the Zohar calls "nothing."

KEHOT'S NOTE

ע"ח שער דרושי אבי"ע פ"ד. ראה אגה"ק סי' יז. לקו"ת שה"ש ז, ד ואילך. המשך תערי"ב ח"ג ע' אריד.

49

שו"ה על — שאין ערוך אליו

The Tzemach Tzedek's gloss on this very line.

KEHOT'S NOTE

ראה באוה"ת וירא כרך ד תשלח, א הגה"ה לכאן.

50

כי התהוות חכמה מהכתר

It restates this maamar: the coming into being of Chochmah from Keser is truly from nothing, and, citing Etz Chaim, that Atzilus as a whole is Chochmah and Adam Kadmon is Keser.

KEHOT'S NOTE

ראה לקו"ת תזריע כא, א.

51

מלי דאצילות נעשה כתר לבריאה

It cites the writings of the Arizal that from the Malchus of Atzilus come the Keser, Chochmah, Binah and Daas of Beriah, and so from Beriah to Yetzirah; and it explains this by the teacher's speech, which becomes thought in the

...פתח אליהו אנת הוא חד ולא בחושבן אנת.

student: what is revelation in the higher level becomes the hidden root of the lower.

KEHOT'S NOTE

ע' לקו"ת פ' שלח לט, ב בשם כתבי האריז"ל.

PARAGRAPH 13

52

וההפרש שבין פרסא למקום פנוי

On "skipping over the mountains," it compares walking, where one foot always touches the ground, with a leap, where a gap of empty air opens below: the worlds could not come from the Infinite by a chain of cause and effect, so there had to be a tzimtzum and vacated space before the kav.

KEHOT'S NOTE

ראה לקו"ת שה"ש מב, ב.

PARAGRAPH 14

53

קודם שנברא העולם הי' הוא ושמו בלבד

It quotes Pirkei DeRabbi Eliezer 3 with the wording "the Holy One, blessed be He, and His Name alone," and explains that His Name is not in the category of creating and giving life at all, as in "His Name alone is exalted."

KEHOT'S NOTE

כן הובא הלשון ברוב המקומות. וראה לקמן עט, ב הקב"ה. בלקו"ת בהר מה, ג: ושמו הגדול בלבד. ראה פדר"א פ"ג. ובפרדס שער עצמות וכלים פ"ח הקב"ה. בסה"מ תרנ"ד ע' רחצ: כן הובא הלשון בפרד"ס ובשליה, ועמ"ש בשליה ד"ד ע"א, וכ"ה הלי' בכה"מ בלקו"ת ובשא"ד, וע' תו"א פ' וירא ד"ה פתח אליהו. ובד"ה רפא"ה תקס"ח. ובד"ה ועברתי באמ"צ רלי"ב. ראה אוה"ת יתרו ע' תתלד.

54

קודם שנברא העולם היה הוא ושמו בלבד

"Before the world was created, there was only the Holy One, blessed be He, and His great Name." The Alter Rebbe reads "He" as the Infinite One and "His Name" as the Infinite Light.

פרקי דרבי אליעזר ג' ב' ג' 3:2-3

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוכאיו ומוצאיו, אינו מתחיל לבנות, כה הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא העולם, ואלו הן: תורה, וגינהם, וגן עדן, ונכסא הקבוד, ...

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)

55 דהיינו הוא א"ס בעצמו

The letter asks: since before creation His Name, the light, was included in the luminary and did not spread, why was a tzimtzum needed for creation? The tzimtzum had in effect already happened, and in the luminary itself nothing changes from before creation to after.

KEHOT'S NOTE

בהתמים חוברת ב' ע' פה נדפס מכתב מאחד מחסידי כ"ק אדמו"ר האמצעי ושואל שם וז"ל "שמאחר שקודם שנבה"ע הי' שמו דהיינו האור כלול במאור ולא נתפשט למה הי' צריך להתצמצם לבה"ע כי מאחר שכבר הי' הצמצום בלא"ה ובעצם המאור ליכא שום שינוי בין קודם הבריאה לאחר הבריאה".

56 וזהו קודם שנברא . . כמו זיו השמש מהשמש

This passage is quoted there, with a lengthy discussion of "He and His Name alone."

KEHOT'S NOTE

מובא באוה"ת פ' יתרו ע' תתלד, ושם מאריך בענין היה הוא ושמו בלבד ע"ש.

57 ויקרא אלקים לאור יום

In the account of creation G-d names the light "day." The maamar draws from it that what is called "light" is the radiance that spreads through the day, as distinct from the sun, its source, which is called a luminary.

בראשית א':5

וַיִּקְרָא אֱלֹקִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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

KEHOT'S NOTE

בראשית א', ה. בלקו"ת שמע"צ פו, א מציין לכאן.

58 את שני המארת הגדולים

"The two great luminaries": the sun and moon themselves are called ma'or, luminary, the source of light.

בראשית א':16

וַיַּעַשׂ אֱלֹקִים אֶת־שְׁנֵי הַמָּאֲרֹת הַגְּדֹלִים אֶת־הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

And G-d made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

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

KEHOT'S NOTE

בראשית א', טז.

PARAGRAPH 15

59 שהאור נכלל במאור

The gloss refers to this maamar (tzimtzum is the light absorbed into the luminary) and applies it to the soul: the essence of the power of intellect relates to the ideas it reveals as luminary to light, and when a revealed idea is with-

drawn into its source it is like light included in the luminary.

KEHOT'S NOTE

ע' בלקו"ת ויקרא נב, ד בהג"ה. במאמרי אדה"ו תקס"ח ע' שכה. בדרוש ג' מיני אדם אוה"ת פ' בלק ובאוה"ת ענינים ע' פה. בשרש מצות התפלה פלי"ג ואילך.

60 להיות רק בכח ולא בפועל

It clarifies that "in potential and not in actuality" here does not mean potential as opposed to actuality, for this potential lacks nothing; it means the light remains as an ability, He is able to shine.

KEHOT'S NOTE

ראה ד"ה תקעו עזר"ת. המשך תער"ב ח"ג ע' איתעו. וראה שם ע' תתקטו דמה שאומרים בכח ולא בפועל אין הכוונה כמו ענין כח ופועל שהרי הכח אינו חסר פועל כו', רק הכוונה שנשאר בכח שזהו ע"ד יכולת שביכולתו להאיר כו', ע"ש.

61 אבל במאור . . ולא העלם

It explains that not only was there no actual tzimtzum in the luminary; tzimtzum does not apply to it at all; and more, not only did the tzimtzum not conceal the luminary (it was only in the light), but through the tzimtzum the luminary is revealed.

KEHOT'S NOTE

ראה אוה"ת מטות ע' ארעו "היינו דלא רק שלא היה בו צמצום בפועל אלא יתירה מזו שאין שייך בו צמצום, ואדרבה המאור הוא בהתגלות דלא רק שע"י הצמצום לא נעשה העלם בהמאור [מכיון שהצמצום הי' רק בהאור ולא בהמאור, כנ"ל], אלא אדרבה ע"י הצמצום הוא התגלות המאור". ד"ה באתי לגני תשכ"ט (נדפס בקונטרס "שבת תשמ"ט) סעי' ז. בסד"ה אנכי ה' אלקיך תרס"ו (בהמשך תרס"ו) ע' תסה "ני דקאי על עצמותו ית" עכ"ל שם. ראה ד"ה ת"ר נר הנוכה תרמ"ג ע' לו. וראה בד"ה ויקרא אל משה תש"ע ע' 132. נזכר בהמשך תער"ב ח"ב פרק שכג. שמש, ושם כי דעם היות דבעצמות המאור אינו שייך ענין ההתגלות שזהו למעלה מהעלם וגילוי כו', וההתגלות הוא רק מה ששם שמים שגור בפי כל כמש"ש וא"כ התגלות המאור אין זה שהוא מתגלה כו' עכ"ל. וראה בסה"מ תרמ"ג ע' צ שההתגלות הוא באופן אחר ולא שהוא גילוי ממש, ע"ש ובד"ה חכמות בחוץ תרח"צ. בד"ה מן המיצר תרמ"ח ע' קסא מבאר דקודם הצמצום שהי' או"ס ממלא מקום החלל היינו בחי האור וגילוי העצם כו', אך בחי עצמות המאור הוא למעלה מעלה מבחי גילוי אור . . אך בכדי שיהי' התהוות עולמות אבי"ע ולהאיר אור בבחי קו וחוט או"כ כו' צמצם א"ע כביכול להעלים את האור הבלי גבול שיוכלל בעצמו שזהו"ע סילק האור והגילוי לגמרי ונשאר בחי הרשימה הכלול מהעלם וגילוי . . בהשוואה אחת ויכול להיות שיתפשט בגילוי בעולמות ממש כו', וזהו מ"ש ואדרבה המאור הוא בהתגלות, דצמצום והעלמות האור ובחי הרשימה הוא בחי גילוי עצמות המאור כו', ע"ש. בסה"מ תר"ס ע' מג מבאר שענין ההתגלות הוא שנמצא כמו שהוא בהעלמו, כי בעצמות אינו שייך ענין העלם וגילוי כלל, כי כל ענין העלם וגילוי שייך רק בדבר שבגדר גילוי והיינו בבחי אור שהוא בגדר גילוי שייך בו ג"כ ענין בחי העלם כו', אבל בעצם שאינו בגדר גילוי כלל ממילא אינו שייך בו ענין העלם וגילוי כלל ע"ש. ובד"ה ציון במשפט תרס"ב ע' שם "והיינו לאחר הצמצום דוקא שנתצמצם האור והגילוי נתגלה בחי עצמות האור כו'".

62 ואדרבה המאור הוא בהתגלות

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

Sefer HaMaamarim 5651.

KEHOT'S NOTE

ראה בסה"מ תרנ"א ע' ריח.

63 ולכן אפילו תנוקות יודעים שיש שם אלוה מצוי

Parallel discussions in the Alter Rebbe's discourses of the simple knowledge that G-d exists.

KEHOT'S NOTE

ראה מאמרי אדה"צ ענינים ע' סח וע' ע. בסה"מ תרמ"ח ע' קסב: "ולכן שם שמים שגור בפי כל ואפי' תינוקות ונשים וע"ה מזכירים ש"ש יודעים שיש אלוה מצוי אעפ"י שאין להם שום השגה ותפיסה בענין אלקות, ומ"מ יודעים שיש אלקה כו". ראה שם בארוכה, ומוזכר גם בסה"מ תרמ"ט ע' רסט. סה"מ תר"ס ע' מג. סה"מ מלוקט ח"ג ע' מה.

64 ולכן נק' צמצום זה מקום פנוי וחלל

It explains why this tzimtzum is called a vacated space and void.

KEHOT'S NOTE

נתבאר בלקו"ת ויקרא בהוספות.

65 בספר השיחות תשנ"ב כרך א ע' 127 בהערה 59 מבאר זו"ל

It explains that "luminary" here does not mean a level or description (the source of the light) but His very Essence, above every level, called only "existent"; the word luminary is used because it stresses being found and revealed below as above, unlike light, which shines more above than below.

KEHOT'S NOTE

"כלומר: אין הכוונה לדרגה ותואר ד"מאור", מקור האור, כי אם, לעצמותו ית' ממש שלמעלה מכל דרגה ותואר (ונקרא רק בשם "מצוי"), אלא שכיון שמדברים אודות ההתגלות, משתמשים בלשון "מאור" שבו מודגש ש"נמצא (ומתגלה) למטה כמו למעלה", דלא כ"אור" שמאיר ומתגלה למעלה יותר מאשר למטה".

66 ראה בד"ה ואתחנן עטר"ת ע' תקענ

It notes that this revelation of the luminary is specifically after the tzimtzum and concealment of the Infinite Light.

KEHOT'S NOTE

וזהו דוקא לאחר הצמצום ותעלמות האו"ס כו".

PARAGRAPH 16

67 בעידנא דלא עסיק

The Talmud says of Torah study that "at a time when one is occupied with it" it protects and rescues, and "at a time when one is not occupied with it" it still protects, though it does not rescue. The Alter Rebbe borrows the phrase for a scholar whose wisdom is present but not in use.

סוטה כ"א א"י:י"א-10-11 Sotah 21a

אמר רב יוסף: מצוה, בעידנא דעסיק בה — מגנא ומצלא, בעידנא דלא עסיק בה — אגוני מגנא, אצולי לא מצלא. תורה, בין בעידנא דעסיק בה ובין בעידנא דלא עסיק בה — מגנא ומצלא. מתקין לה רבה: אלא מעתה, דואג ואחיתופל מי לא עסקי בתורה? אמאי לא הגינה עליהו? אלא אמר רבא: תורה בעידנא דעסיק בה — מגנא ומצלא, בעידנא דלא

...פתח אליהו אתה הוא חד ולא בחושבן אתה.

עסיק בה — אגוני מגנא, אצולי לא מצלא. מצוה, בין בעידנא דעסיק בה בין בעידנא דלא ...

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

PARAGRAPH 17

68 בבחי' הצמצום באו"ס

Kehot's note points to where this is explained further: Hemshech 5672.

KEHOT'S NOTE

ראה בהמשך תער"ב פרק קצד.

69 ונתעלם להיות רק בכח המאור

It develops the scholar analogy: when one is not studying a tractate, its understanding withdraws from his thought and speech, yet it remains complete in his mind, engraved in the "brain" of memory and Chochmah, which is why one stands for a scholar even when he is not studying.

KEHOT'S NOTE

ראה לקו"ת ויקרא נב, ד. סה"מ תער"ב פרק קלז.

70 (שאינו ניכר מורגש אפי' בכח)

It explains that this "potential" is only that the luminary includes everything, not a distinct power that can be felt.

KEHOT'S NOTE

וכח זה הוא רק מה שהמאור כולל הכל — סה"מ עזר"ת ע' ט. וראה שם ע' רי.

71 וכל ענין צמצום זה . . . הכל בכלל כתר דאצילות שהוא הממוצע

The Tzemach Tzedek's discussions of all the levels above Atzilus as included in its Keser.

KEHOT'S NOTE

ראה אוה"ת פ' וארא ע' קמט. פ' ויחי שפט, א. ובד"ה קרוב ה' תרס"ח (קרוב לסופו) (בהמשך תרס"ו) מוסיף ע"ז "ובפרט"י יש חילוק בין צמצום הראשון לצמצום א"ק וצמצום הדיקנא כו" עכ"ל ע"ש. ובהמשך תער"ב ח"ב ע' תתקסג מציין ע"ז: "הרי כל המדרי' שלמעלה מאצי' נחשב למדרי' א' והוא בחי' הכתר בכלל". ראה אוה"ת דרושים לחנוכה שט, ב. בהמשך תער"ב ח"ג ע' אישצג מציין "ועמ"ש בע"ה שער הנקודים פ"ב בענין צמצום ופרסא דא"ק שהצמצום דא"ק הוא בשביל האצי' והפרסא בשביל הברי' כו, ומ"מ גם אור האצי' הוא ע"י פרסא", ע"ש.

PARAGRAPH 18

72 ענין הפרסא שבין אצי' לבריאה

The Balak passage cites Etz Chaim: a curtain and screen stand between Atzilus and Beriah, Yetzirah and Asiyah, so that Atzilus is not revealed in them as it is, which makes them limited, separate beings; yet the light breaks through the screen, so they are not cut off.

KEHOT'S NOTE

ראה לקו"ת בלק סח, ג. ובשה"ש לט, ג. ובאוה"ת ענינים ע' קנב. קפח. סה"מ תר"ס ע' לט. ובד"ה וספרתם לכם תרס"ו.

73 וצריך להמשילו בדרך משל וחידיה

The Tzemach Tzedek writes that here in Torah Ohr the void and vacated space are explained as a greater break

than that of a parable from its meaning, and explains there that the Torah is called "the ancient parable," which is the matter of the break of the void.

KEHOT'S NOTE

באזה"ת פ' וז'א' ע' קנב כ' שכאן בתו"א מבאר שהחלל ומקום פנוי זהו הפסק יותר מן המשל לגבי הנמשל, ושם מבאר שהתורה נק' משל הקדמוני וזהו ענין הפסק החלל, ע"ש. ראה המשך תערי"ב ח"א פרק רצג.

74

משל וחיידה

A discussion in the Siddur of the difference between a parable and a riddle.

KEHOT'S NOTE

ראה סידור קמט, רע"א. לקו"ש ח"י"ט ע' 422 בשולי העמוד. בלקו"ת שמע"צ פז, ב מציין לכאן.

75

לשמרך מאשה זרה

Shlomo, as a father to his son, urges him to hold wisdom close, "to guard you from a strange woman," the seductive adulteress. Read here, with the tradition, as a parable whose inner meaning is a warning against idolatry, "strange" to the Torah.

Proverbs 7:5: משלי ז'

לְשׁמְרֶךָ מֵאִשָּׁה זָרָה מִנְּכַרְיָה אִמְרִיהָ הַחֲלִיקָה:

That they may keep thee from the strange woman, From the alien woman that maketh smooth her words.

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

Zohar I, 38b: זח"א לה, כב

KEHOT'S NOTE

משלי ז, ה. ראה זח"א לה, ב.

PARAGRAPH 19

76

וזהו ענין פרסא המפסיק

Kehot's note points to where this is explained further: Hemshech 5672.

KEHOT'S NOTE

ראה המשך תערי"ב ע' קע. ובהתמים חוברת ב' ע' צ.

77

לדבר מענינים אחרים שלא מענין אצ"י

It explains that "speaking of other matters" applies specifically to the parsa between Atzilus and Beriah, Yetzirah and Asiyah, and cannot be said of the parsa between Keser and Chochmah.

KEHOT'S NOTE

בד"ה שיר המעלות תרס"ד ע' קנ, מבאר שזהו דווקא בהפרסא שבין אצ"י לבי"ע, אבל בהפרסא שבין הכתר לחכ"י אא"ל כן ע"ש. וראה שם ע' קסט.

78

לדבר מענינים אחרים . . ששם החכמה

It suggests that this passage speaks of the vessels of Beriah.

KEHOT'S NOTE

בד"ה פתח אליהו תרנ"ח ע' עג "נראה לענ"ד . . שזה מדבר בענין הכלים דבריאה" ע"ש.

PARAGRAPH 20

79

אור של תולדה

There the Alter Rebbe explains that creation from nothing comes through renewal: through a screen and parsa a new light, a light of offspring, comes about, which is not of the essence of the first light; with each further parsa it descends until actual physicality comes into being.

KEHOT'S NOTE

נסמן לעיל יב, ב.

80

מבין מזה דעת רבו

The analogy of the student understanding his teacher's mind from a parable is mentioned there.

KEHOT'S NOTE

נזכר בסה"מ תרמ"ג ע' כג.

PARAGRAPH 21

81

כבר היה לעולמים

Koheles: "Is there a thing of which one says, 'See, this is new'? It already existed in ages past." Here: the idea that seems new to the student existed before, fully hidden in the parable.

Ecclesiastes 1:10: קהלת א'

יֵשׁ דָּבָר שֶׁיֹּאמַר רְאֵה-זֶה חֲדָשׁ הוּא כְּכֹר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה מִלְּפָנֵינוּ:

Is there a thing whereof it is said: 'See, this is new'?—it hath been already, in the ages which were before us.

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

PARAGRAPH 22

82

שחכ"י דאצ"י היא . . המתלבשת בבחי' הפרסא

It explains that the reference here is to the vessels of Atzilus.

KEHOT'S NOTE

ראה תורת שמואל תרכ"ו [הוצאת תש"ס] ע' קמח. וראה ג"כ בהמשך תערי"ב פרק קלא שהכוונה כאן על בחי' כלים דאצ"י. וכ"ה בסה"מ עזר"ת ע' פד ושם מוסיף "ובפרטיות רק בחי' הכלים דמל' כו' אבל לא האור, שהרי הכלים דמל' דאצ"י הן שנעשין נר"ן לבי"ע כו' כמ"ש באגה"ק סי' כ, והגם שאי שם שגם הקו המאיר בהכלים דמל' קודם הפרסא בקע הפרסא עמהם ומאיר בהם בבי"ע כמו באצ"י כו', הנה מ"מ מאחר שזהו ע"י בקיעה אין זה כמו שהן באצ"י, ע"ש. וכ"ה בד"ה מצותה משתשקע החמה תרפ"ח ע' לב. בלקו"ת אמור לג, סע"ג מציין לכאן: "ויובן ענין זה ממ"ש במ"ה פתח אליהו שמאצילות לבי"ע הגם שהאור נמשך ע"י פרסא מ"מ נק' סדר ההשתלשלות משא"כ מא"ס ב"ה לאצילות הוא שלא כסדר ההשתלשלות רק ע"י צמצום ומקום פנוי כי אין ערוך לך כו' חד לא בחושבן כו'". בלקו"ת ואתחנן יב, ד, שה"ש כ, ב מציין לכאן. וראה בלקו"ת שה"ש מב, ב שמבאר ענין דילוג וענין סדר השתלשלות ומציין לכאן.

83

ולכן נק' חד ולא בחושבן

Pasach Eliyahu: "You are One, but not in number": explained as the absence of any relation between the Infinite

and the Sefiros, because of the tzimtzum.

תקוני זוהר י"ז א:ט"ז-י"א-י"ז Tikkunei Zohar 17a:9-11

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחושבן. אתה הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אתה הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירין. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 23

84 אתה הוא דאפיקת עשר תקונין

Pasach Eliyahu: "You are the One who brought forth ten tikkunim": the Sefiros are brought forth by Him and remain united with Him.

תקוני זוהר י"ז א:י"א-י"ז Tikkunei Zohar 17a:11-12

אתה הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירין. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואתה הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש כך.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 24

85 ואפי' לאנהגא בהון עלמין

Pasach Eliyahu: G-d brought forth ten tikkunim "to conduct worlds through them." The Alter Rebbe reads "worlds" as the vessels of Atzilus.

תקוני זוהר י"ז א:י"א-י"ז Tikkunei Zohar 17a:11-12

אתה הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירין. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואתה הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש כך.

Constantinople, 1740 (CC-BY-NC)

86 איהו וחיוהי חד

The introduction to Tikkunei Zohar says of the ten Sefiros of Atzilus: "He and His life-forces are one, He and His vessels are one." The Alter Rebbe reads it as saying that in Atzilus even the vessels are one with Him.

תקוני זוהר ג' Tikkunei Zohar 3b

PARAGRAPH 25

87 חד אריך וחד קציר

Pasach Eliyahu: of the Sefiros, "one long, one short, and one intermediate": read here as Chesed, Gevurah and compassion (Tiferes).

תקוני זוהר י"ז א:י"ג-י"ז Tikkunei Zohar, Patach Eliyahu · 17a:13-15

ט"ו

ואלין עשר ספירין. אינון אולין כסדרן. חד אריך וחד קצר וחד בינוני ואנת הוא דאנהג לון. ולית מאן דאנהג לך לא לעילא ולא לתתא ולא מכל סטרא. *לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ו בהקדמה (פתח אליהו). ראה פלח הרמון בראשית נא, ב.

88

לפי ההעלאה שממטה למעלה

It quotes these lines, adding the Sages' rule "where they said to lengthen, one may not shorten" (Berachos 11a), and the passage on compassion as the intermediate between Chesed and Gevuros, and refers to the discourse "Arda Na V'Ereh" for more.

KEHOT'S NOTE

ביהל אור ע' 316 שמלמטה ומציין ע"ז "ועד"ז ארז"ל מקום שאמרו להאריך אינו ראוי לקצר כו' [ברכות יא, א]. ובינוני הוא רחמנות בחי ממוצע בין החסד שהוא שלא להבחין כלל אע"פ שאינו הגון ובין גבורות לדון אם הוא הגון, ורחמנות הוא ממוצע שמצד עצמו אינו ראוי מ"מ צריך לרחם כו' וע"ש סד"ה ארדה נא ואראה מ"ש עוד בזה" ע"ש.

PARAGRAPH 26

89

ארדה נא

Another transcript of this passage, with some glosses by the Tzemach Tzedek.

בראשית מ"ה:א' Genesis 45:1

וְלֹא־יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצְבִּים עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל־אִישׁ מֵעָלָי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהִתְנַדֵּעַ יוֹסֵף אֶל־אֶחָיו:

Then Joseph could not refrain himself before all them that stood by him; and he cried: 'Cause every man to go out from me.' And there stood no man with him, while Joseph made himself known unto his brethren.

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

KEHOT'S NOTE

הנחה אחרת במאמרי אדה"ז פרשיות ע' קו. ראה לעיל בציונים לכ"ק אדמו"ר וי"ע. איזה הגהות מהצ"צ בפרשיות שם. אוה"ת בראשית כרך ד תשל"ו, א. לכללות המאמר ראה מאמרי אדה"א בראשית ע' קפג, וע' קצה. סהמי"צ להצ"צ מצות עבד עברי פא, ב. פלח הרמון בראשית מה, א. סה"מ תרכ"ט (הוצאת תשנ"ב) ע' לה.

90

ארדה נא

G-d tells Avraham that the outcry of Sodom and Gomorrah is great: "I will go down now and see whether they have done according to her outcry that has come to Me." In the plain sense G-d goes down to see whether Sodom's deeds match the outcry; the maamar reads it as "I will see" whether, according to the outcry rising from below, "I will go down" from above, so that the flow from above matches the ascent from below.

בראשית כ"א:י"ח Genesis 18:21

וְאַרְדֵּה־נָא וְאֶרְאֶה הַכְּצַקְתָּהּ הַבָּאָה אֵלַי עֲשׂוּ כָלָה וְאַם־לֹא אֲדַעָה:

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)

KEHOT'S NOTE

בראשית יח, כא.

אֶרְדָּה נָא וְגוֹ'

“I will go down now [and see]”



G-d knows everything in the manner of “revealed and known,” without His knowledge entering into what is known. The “roaming eyes” of G-d are the vessels of the Sefiros and the angels, through which deeds rise from below, the feminine eyes carrying judgment; and “I will go down and see” is the descent of Chesed, which looks at the same facts and seeks merit.

THE MAAMAR IN BRIEF

The maamar opens with questions on G-d’s words about Sodom: why “its outcry” and “which has come” are feminine, and why G-d, Who sees all from heaven, must “go down and see.” To answer, the Alter Rebbe takes up the philosophers’ problem: how can the simple One know countless details without becoming many? The Sages’ phrase “revealed and known” answers it: G-d’s knowledge does not enter into what it knows. Yet Scripture speaks of G-d’s “eyes” roaming the earth. These eyes are the vessels of the Sefiros and the angels, through which deeds rise upward, while the Infinite Light within them knows as “revealed and known.” A long gloss distinguishes an encompassing higher Daas, which knows without reacting (the key to foreknowledge and free choice), from a lower Daas in the vessels, which brings reward and punishment. Following the Zohar, the feminine “eyes” are angels of Malchus and judgment, and the masculine ones are angels of Z’eir Anpin and Chesed. The outcry of Sodom rose through the feminine channel; “I will go down and see” is Chesed descending, like seeing rather than hearing, to read the same facts toward merit.

OUTLINE

- | | | |
|----------|--|------|
| 1 | The questions on the verse | ¶1 |
| | Why the feminine forms, and why G-d must “go down and see”; the outcry is the judgment of Malchus. | |
| | | |
| 2 | “Revealed and known” | ¶2–3 |
| | The philosophers’ problem of providence and multiplicity; G-d’s knowledge does not enter what it knows; the roaming eyes raise a new question, answered by lights and vessels. | |

3	The eyes as vessels	¶4-7
	Deeds rise through angels and the vessels of Malchus of Atzilus; the roaming belongs to the vessels, while the light within knows as “revealed and known.”	
4	Gloss: higher and lower Daas	¶8-13
	An encompassing higher Daas knows without reacting and is the source of forgiveness; the lower Daas in the vessels brings reward and punishment; foreknowledge and choice; Yosef’s “good eye” and Sodom’s loss of it.	
5	Feminine and masculine eyes	¶14-17
	From the Zohar: the feminine eyes are angels of Malchus, the masculine eyes angels of Z’eir Anpin; the outcry rose through Malchus, and G-d goes down with Chesed.	
6	Judgment and kindness read the same facts	¶18
	Every case can be argued toward guilt or merit; the Flood and Noah’s offering show Chesed turning the same reasoning into merit; “I will go down” as direct light descending into judgment.	
7	Seeing and hearing	¶19-20
	The three lines of the Sefiros; seeing is from the long right line of Chochmah and Chesed, hearing from Binah on the left; the outcry is heard, and G-d goes down to see.	

KEY CONCEPTS

Revealed and known גלוי וידוע

The Sages’ phrase for G-d’s knowledge: everything is simply revealed before Him, without His mind entering into or being affected by what He knows. It resolves how the simple One can know countless details.

Lights and vessels אורות וכלים

Each Sefirah has a vessel (the attribute itself, such as Chesed or Gevurah, which limits and defines) and a light within it, a radiance of the Infinite One that is none of the attributes.

The eyes of Havayah that roam עיני ה' משוטטים / עיניו משוטטות

The vessels of the Sefiros and the angels that receive from them, through which the deeds of those below are observed and carried upward. The masculine form refers to Z’eir Anpin and Chesed, the feminine to Malchus and judgment.

Higher Daas and lower Daas דעת עליון ודעת תחתון

The higher Daas is encompassing: it knows everything without flowing into the attributes, so it produces no reaction, and it is the source of forgiveness. The lower Daas is enclothed in the vessels and brings reward and punishment.

Direct light and returning light אור ישר ואור חוזר

Light descending from above to below (Chesed) and light rising from below to above (gevuros). The outcry rises like returning light; “I will go down” is the direct light of Chesed.

Long, short and intermediate חד אריך וחד קציר וחד בינוני

The three lines of the Sefiros: the right line of kindness reaches furthest, the left line of severity reaches only the most worthy, and the middle line has compassion on whoever needs it.

SECTION 1 • 11

The questions on the verse

1 ארדה נא וגו'. הנה הכצעקתה הוא לשון נקבה וכן הבאה. ועשו לשון נקבה ולשון זכר.¹ וגם להבין מהו ארדה נא ואראה הלא משמים הביט² ה'.

“I will go down now [and see]” etc. Now, “according to its outcry” (haktza’akasaḥ) is in the feminine form, and so is “which has come” (haba’ah); while “they have done” (asu) is a form [shared by] the feminine and the masculine. We must also understand what “I will go down now and see” means: surely “From heaven Havayah looked down.”

The maamar opens with G-d’s words before the destruction of Sodom (Genesis 18:21): “I will go down now and see whether they have done altogether according to its outcry which has come to Me.” The Alter Rebbe notes a grammatical oddity: “its outcry” and “which has come” are feminine, while “they have done” (asu) is a plural form that can be either feminine or masculine. He adds a second question: why should G-d need to “go down” and “see,” when Scripture says He looks down from heaven and sees everything?

אך פיי הכצעקתה היינו הצעקה העולה מבחי' מדת הדין שהיא בחי' מדת מלכות שנק' דין דינא דמלכותא דינא³ רק שהוא דינא רפיא מלך במשפט יעמיד ארץ⁴ וז"ש [וזהו שכתוב] הכצעקתה הבאה⁵ וכמ"ש בערב היא באה.⁶

But the meaning of “according to its outcry” is: the outcry that rises from the level of the attribute of judgment, which is the level of the attribute of Malchus (sovereignty), which is called din (judgment), [as in] “the law (dina) of the kingdom is law”; only that it is a soft judgment, [as in] “A king by justice establishes the land.” And this is [the meaning of] “according to its outcry which has come (haba’ah),” as it is written, “In the evening she would come (ba’ah),”

The first answer concerns the feminine forms. The outcry is the complaint of judgment against Sodom, and judgment belongs to Malchus, the feminine Sefirah. The word din means both “judgment” and “law,” so Malchus, “kingdom,” is tied to judgment through the Talmud’s rule “the law (dina) of the kingdom is law.” Yet this is a “soft” judgment, like a king whose justice stabilizes the land rather than destroying it. The feminine “came” (ba’ah) is then shown in two verses where a woman “came”: a hint to Malchus, since in the Kabbalah Rachel is a name for Malchus, and evening is a time of judgment.

SECTION 2 • ¶2-3

“Revealed and known”

2 ורחל באה.⁷ וביאור הענין הנה מתחלה יש להקדים לשון השגור⁸ בדחז”ל [בדברי חכמינו זכרונם לברכה] גלוי וידוע לפני מי שאמר⁹ והיה העולם.¹⁰ גלוי וידוע דייקא.

[and] “And Rachel came (ba’ah).” And the explanation of the matter: first we must preface [with] the expression that is common in the words of our Sages, of blessed memory: “It is revealed and known before Him Who spoke and the world came into being.” “Revealed and known,” precisely.

“And Rachel came” completes the verses with the feminine “came” (ba’ah). The Alter Rebbe then begins the full explanation by introducing a phrase often found in the Talmud: “It is revealed and known before Him Who spoke and the world came into being.” He stresses the precise wording “revealed and known,” which will carry the whole answer.

כי הנה הפילוסופים נלאו להשיג ענין ההשגחה פרטית¹¹ כמו אין אדם נוקף אצבעו מלמטה¹² אא”כ [אלא אם כן] מכריזין עליו מלמעלה דקשה להם כיון

For the philosophers have wearied [themselves] to grasp the matter of individual providence, such as “A person does not bruise his finger below unless it is proclaimed concerning him above,” for it is difficult for them: since

The philosophers struggled with the idea that G-d watches over every detail of the world, as expressed in the Talmud’s saying that a person does not even bruise his finger below unless it was decreed above.

שהוא ית’ יחיד ומיוחד אחד האמת וא”כ איך יתכן ידיעת הש”י [השם יתברך] הפרטים וההשגחה פרטית לתת דעתו על ענינים רבים שהרי זה בחי’ רבוי.^{13, 14, 15}

He, may He be blessed, is singular and unique, the true One, then how is it possible [that there be] G-d’s knowledge of the particulars, and individual providence, [that He should] set His mind on many matters, when this is [a state of] multiplicity?

Their difficulty: G-d is absolutely one and simple. To know countless particulars and attend to each one seems to require a mind divided among many things, which would introduce multiplicity into G-d’s oneness.

3 וחז"ל [וחכמינו זכרונם לברכה] כיוונו לתרץ זה בדבור אחד באמרם גלוי וידוע לפני כו' שאין ידיעתו ית'¹⁶

כדמיון ידיעת האדם איזו דבר שדעתו השיג

And our Sages, of blessed memory, meant to resolve this in a single phrase, by saying "It is revealed and known before [Him]" etc.: that His knowledge, may He be blessed, is not like a person's knowledge of some thing, where his mind has grasped

The Sages' phrase "revealed and known" answers the philosophers in a word. A person's knowledge is different: he first does not know something, then his mind reaches out and grasps it.

הדבר ומתחלה לא ידעו וכשיודע הדבר הרי דעתו מלובשת בידיעה זו¹⁷ ומחשבה זו שנותן דעתו להשיגה וקודם ידיעתו היה דעתו פנוי וה"י [והרי זה] בחי' שינוי והתפעלות

the thing, and at first he did not know it, and when he knows the thing his mind is enlothed in this knowledge and in this thought, as he applies his mind to grasp it; and before his knowing, his mind was free. And this is [a state of] change and of being affected.

When a person comes to know something, his mind becomes wrapped up in that thought; before, it was free of it. So human knowing involves change and being affected by the object known.

משא"כ למעלה ידיעתו ית' שיודע כל העולמות ופרטיהן אין הענין שדעתו מתלבשת ונתפסת בזה אלא

Above, however, it is not so. His knowledge, may He be blessed, by which He knows all the worlds and their particulars, does not mean that His mind is enlothed in it and grasped by it; rather,

G-d's knowledge of all the worlds and their details is not like that: His mind does not become wrapped up in and held by what He knows.

ע"ד גלוי וידוע שהכל גלוי וידוע לפניו ית' ממילא וא"צ [ואין צריך / ואינו צריך] להיות נתפס ומתלבש בהדבר לידע

[it is] in the manner of "revealed and known": that everything is revealed and known before Him, may He be blessed, of itself, and He need not be grasped by and enlothed in the thing in order to know [it].

Everything is simply "revealed and known" before Him, on its own. He does not need to reach out to the thing and enter into it in order to know it.

(במכש"כ [במכל שכן] ממה שמחיה ומהווה הדבר שלא ע"י התלבשות בהדבר כ"א על ידי היותו סוכ"ע. וכ"ש [וכל שכן] וק"ו שידיעת הדבר ופרטיו א"צ [אין צריך / אינו צריך] להיות ע"י התלבשות ותפיסה בהדבר כו')

(All the more so, from [the fact] that He gives life to the thing and brings it into being not by being en clothed in the thing, but by His being the light that encompasses all worlds (sovev kol almin). Then all the more so, by kal vachomer, knowing the thing and its particulars need not come by being en clothed in and grasped by the thing, etc.)

A supporting argument, a kal vachomer (a fortiori): G-d gives life to every creature and brings it into being not by entering into it but as the light that encompasses all worlds, acting on it from beyond. If even creating and sustaining a thing does not require entering it, then surely knowing it does not.

וכיון שהוא גלוי וידוע אין שייך כלל קושייתם שהוא בחי רבוי כי זה אינו רק במין ידיעת האדם שא"א לו לידע דבר כ"א ע"י שדעתו ומחשבתו מתלבשים בידיעת הדבר.

And since it is "revealed and known," their question, that this is [a state of] multiplicity, does not apply at all; for this is so only in the kind of knowledge a person has, who cannot know a thing except by his mind and thought being en clothed in the knowledge of the thing.

Since G-d's knowledge is "revealed and known," the philosophers' objection falls away. Multiplicity arises only in human knowing, where the mind must enter into each thing it knows.

וזוהו כי לא מחשבותי מחשבותיכם¹⁸ כו' כי הוא גלוי וידוע כו' (והמשכיל יבין דקות הדברים ולא כל מוחא סביל דא).

And this is [the meaning of] "For My thoughts are not your thoughts" etc.: for it is "revealed and known" etc. (The discerning will understand the subtlety of these matters; not every mind can bear this.)

Isaiah's verse "My thoughts are not your thoughts" is read in this light: G-d's knowing is of a completely different kind from ours. The Alter Rebbe adds that the point is subtle and not every mind can take it in.

והנה כתיב¹⁹ (זכרי' [זכריה] סי' ד') שבעה אלה עיני²⁰ ה' המה משוטטים בכל הארץ וכתיב (ד"ה [דברי הימים] ב' י"ו ט') כי ה' עיניו משוטטות בכל הארץ.²¹

Now it is written (Zechariah, chapter 4), "These seven are the eyes of Havayah; they roam (meshotetim) throughout the whole earth"; and it is written (II Chronicles 16:9), "For Havayah, His eyes roam (meshotetos) throughout the whole earth."

A new question begins. Two verses describe G-d's "eyes" as "roaming" through the whole earth, once with a masculine verb (meshotetim) and once with a feminine one (meshotetos).

ויש להבין דענין משוטטים ומשוטטות משמע שנמשך לראות ולעיין הדבר על ידי ראייה זו והרי זה כמו כחי התלבשות בהדבר הנראה וידוע וזה לכאורה הפך ממ"ש בפ"י גלוי וידוע.

And this must be understood: the term "roam" (meshotetim, meshotetos) implies that [the gaze] extends to see and examine the thing by means of this seeing; and this is like a state of being en-clothed in the thing that is seen and known. And this seems to be the opposite of what was said in explaining "revealed and known."

"Roaming" suggests going out to look at and examine things, which sounds like the very mind-entering-the-thing that "revealed and known" denied.

אך הענין כי נודע שבע"ס [שבעשר ספירות] יש אורות וכלים²² כי בחי' חו"ג [חסד וגבורה] זהו בחי' כלי²³ אבל האור הוא הארה מא"ס ב"ה דלאו מכל אינון מדות איהו כלל

But the explanation is that, as is known, in the ten Sefiros there are lights and vessels. For the level of Chesed (kindness) and Gevurah (restraint) is the level of a vessel; but the light is a radiance from the Infinite One (Ein Sof), blessed be He, [of Whom it is said that] "He is not of any of these attributes at all."

The answer rests on the known teaching that each of the ten Sefiros has a light and a vessel. Attributes like Chesed and Gevurah are the vessels, while the light within them is a radiance of the Infinite One, which in itself is none of these attributes, as the Tikkunei Zohar says in Eliyahu's opening prayer (Patach Eliyahu).

רק שהאור מתלבש בהכלי שהוא חו"ג [חסד וגבורה] ושאר המדות שהן נקראים בחינת כלים שהם מגבילים את האור ובהן

Only, the light is en-clothed in the vessel, which is Chesed and Gevurah and the other attributes, which are called the level of vessels, for they limit the light. And in them

The light is en-clothed in the vessels, the attributes of Chesed, Gevurah and the rest. They are called vessels because they give the light limits and definition.

ועל ידם נמשך האור להיות מחיה נבראים בע"ג [בעלי גבול / בעל גבול] להיות התהוות מיכאל וגבריאל מחנה מיכאל מקבלים מבחי' חסד²⁴ וגבריאל מבחי' גבורה שא"א להיות המשכה זו מהאור עצמו כ"א ע"י הכלים.

and through them the light is drawn down to give life to finite creations, bringing into being Michael and Gavriel: the camp of Michael receives from the level of Chesed, and Gavriel from the level of Gevurah. For this drawing-down cannot come from the light itself, but only through the vessels,

Through these vessels the light reaches finite creatures, for example the angels: Michael's camp receives from Chesed and Gavriel's from Gevurah. Limited beings cannot receive directly from the unlimited light; it must pass through the vessels.

כמו שא"א להיות השפעת כסף וזהב מהנשמה אא"כ [אלא אם כן] מלובשת בגוף ונותנת הנשמה צדקה לעני ע"י היד הגשמי.

just as there cannot be a giving of silver and gold from the soul unless it is enclothed in a body, and the soul gives charity to the poor man through the physical hand.

An analogy: the soul cannot give money to a poor man unless it is clothed in a body and uses a physical hand. So too the divine light acts on creation only through the vessels.

SECTION 3 • ¶4-7

The eyes as vessels

4 והנה כמו כן ע"י הכלים דע"ס [דעשר ספירות] הוא ג"כ בחי' העלאת הזכות וחוב של כל נברא

Now likewise, through the vessels of the ten Sefiros there is also the raising up of the merit and the guilt of every creature.

Just as the light reaches creation through the vessels, so too the record of every creature's merits and faults rises upward through the vessels.

כי ע"י שהאדם עובר עבירה קונה לו קטיגור אחד²⁵ נעשה פגם וכתם באותו המלאך הממונה ע"י כי יש מלאכים שמקבלים ממדה זו ויש ממדה זו כנ"ל בענין מיכאל וגבריאל כו'

For when a person commits a transgression, he “acquires for himself one accuser”: a blemish and a stain are made in the angel appointed over this [matter]. For there are angels that receive from this attribute and [angels that receive] from that attribute, as was said above regarding Michael and Gavriel, etc.

A sin, in the words of the Mishnah, “acquires an accuser”: it leaves a blemish in the angel charged over that matter. Angels are of different kinds, some drawing from Chesed and some from Gevurah, as with Michael and Gavriel.

ומלאך זה מעלה הדבר למלאך גבוה ממנו עד שמתעלה בכלים דע"ס [דעשר ספירות] דמלכות דאצי' המתלבשים בבי"ע ובתוך הכלי מלובש האור מא"ס ב"ה.

And this angel raises the matter up to an angel higher than it, until it rises into the vessels of the ten Sefiros of Malchus of Atzilus, which are en clothed in [the worlds of] Beriah, Yetzirah and Asiyah; and within the vessel is en clothed the light from the Infinite One, blessed be He.

That angel passes the matter up to a higher angel, and so on, until it reaches the vessels of Malchus of Atzilus, which are clothed in the lower worlds of Beriah, Yetzirah and Asiyah. Within those vessels is the light of the Infinite One.

5 ונמצא ע"י הכלים מתעלה להאור א"ס ב"ה המלובש בהכלים דע"ס [דעשר ספירות]. ולכן נאמר ע"י עיניו משוטטות שהוא בחי' הכלים דע"ס [דעשר ספירות]. וגם המלאכים המקבלים מהם²⁶ נקי מארי דעיינין²⁷ ויש מארי דאודנין.

It follows that through the vessels [the matter] rises to the Infinite Light (Or Ein Sof), blessed be He, which is en clothed in the vessels of the ten Sefiros. Therefore it is said of this, “His eyes roam,” which is the level of the vessels of the ten Sefiros. And the angels that receive from them, too, are called “masters of eyes”; and there are [also] “masters of ears.”

So a deed rises through the vessels until it reaches the Infinite Light clothed within them. The verse's “His eyes roam” refers to these vessels, and the angels who receive from them are called by the Aramaic name “masters of eyes,” alongside others called “masters of ears”: angels whose task is to see, and angels whose task is to hear.

6 והם משוטטים בכל הארץ כמאמר דע מה למעלה ממך²⁸ עין רואה²⁹ כו' ובהכלים שיך לומר משוטטים בבחינת התלכשות בהדבר.

And they roam throughout the whole earth, as in the saying, “Know what is above you: an eye that sees” etc. And of the vessels it is fitting to say “roam,” in the sense of being en clothed in the thing.

These “eyes” roam the whole earth, as the Mishnah says, “Know what is above you: an eye that sees and an ear that hears.” Speaking of “roaming,” going out to the thing, fits the vessels, which do enter into what they observe.

ובהם וע"י מתעלה הדבר בבחי' האור המלוכש בתוכן מא"ס ב"ה והוא ע"ד גלוי וידוע³⁰ שידיעה זו שבכלים דע"ס [דעשר ספירות] שעל ידי עיניו משוטטים היא בחי'

And in them and through them the matter rises to the level of the light from the Infinite One, blessed be He, that is en clothed within them; and this is in the manner of “revealed and known”: that this knowledge in the vessels of the ten Sefiros, which [comes] through “His eyes roam,” is in the level of

Through the vessels the matter reaches the Infinite Light clothed within them. At that level, the knowledge gathered by the roaming eyes is known in the manner of “revealed and known.”

גלוי וידוע לאור א"ס ב"ה המלוכש בהכלים כיון שהאור באמת לאו מכל אינון מדות איהו כלל אע"פ [אף על פי] שמלוכש בהכלי כו'.

“revealed and known” to the Infinite Light, blessed be He, that is en clothed in the vessels; since the light in truth “is not of any of these attributes at all,” even though it is en clothed in the vessel, etc.

This is because the light, though clothed in the vessels, is in truth none of the attributes. So the “roaming” belongs only to the vessels, while the light within knows without entering into anything.

7 וזהו תירוץ לקושיית הפילוסופים שאין ידיעה והשגחה זו גורם בחי' רבוי כי ההשגחה ע"ד עיניו משוטטות הוא ע"י הכלים כנ"ל

And this is the answer to the philosophers' question: this knowledge and providence does not cause [a state of] multiplicity. For the providence in the manner of “His eyes roam” is through the vessels, as said above;

This answers the philosophers: providence through the “roaming eyes” does not make G-d many, because that providence operates through the vessels.

אבל הידיעה בא"ס ב"ה המלוכש בהכלים מה שידוע ורואה מה שענינו משוטטות הנה ידיעתו יתברך זו היא בבחי' גלוי וידוע³¹ כו':

but the knowledge in the Infinite One, blessed be He, Who is en clothed in the vessels, [namely,] what He knows and sees of what His eyes roam over: this knowledge of His, may He be blessed, is in the manner of "revealed and known" etc.

What the Infinite One, clothed in the vessels, knows of what the eyes observe is not a knowledge that enters into things. It is in the manner of "revealed and known," with no multiplicity.

SECTION 4 • 18-13

Gloss: higher and lower Daas

8 הגה"ה [הגהה] (ועיין בפרדס שער³² פ"ח [פרק ח'] ושער ד' פ"ט³³ מענין זה ובזוהר פקודי רנ"ב ע"א ואלין עיני ה' כולהו נטלי אשגחותא כו' עיי"ש [עייין שם] וברע"מ [וברע"א מהימנא] פ' שופטים ד' ער"ה סע"א [סוף עמוד א].³⁴ ויש להבין כיון דפיי עיני ה' הם הכלים דע"ס [דעשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה] והמלאכים.

Gloss: (And see Pardes, Sha'ar, chapter 8, and Sha'ar 4, chapter 9, on this subject; and in the Zohar, Pekudei, p. 252a: "And these are the eyes of Havayah; all of them take up watchfulness" etc., see there; and in the Ra'aya Mehemna, Parshas Shoftim, p. 275, end of column a. Now this must be understood: since the meaning of "the eyes of Havayah" is the vessels of the ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah, and the angels,

A long gloss (hagahah) begins here, set off from the main text. It first lists where the subject is discussed: Rabbi Moshe Cordovero's Pardes Rimonim (the first reference gives a chapter without a gate number, as printed), and two Zohar passages on "the eyes of Havayah" that keep watch, one of them in the Ra'aya Mehemna ("the Faithful Shepherd"), a section of the Zohar. Then it sharpens the question. The "eyes of Havayah" are the vessels of the Sefiros in all four worlds and the angels.

א"כ איך שייך שהבורא ית' יצטרך לידע את כל הנבראים ע"י אמצעות הע"ס [העשר ספירות] והרי היוצר עין הלא יביט³⁵ בעצמו דבשלמא לענין ההשפעה והמשכת החיות בהנבראים הוצרך להיות ע"י הכלים דע"ס [דעשר ספירות] שאל"כ [שאם לא כן] לא יוכלו הנבראי' [הנבראים] לקבל

then how can it be that the Creator, may He be blessed, would need to know all the creatures by means of the ten Sefiros? Surely "He Who forms the eye, shall He not see?" by Himself. Granted, as regards the flow of influence and the drawing of life-force into the creatures, it had to be through the vessels of the ten Sefiros, for otherwise the creatures could not receive [it];

If so, why would the Creator need intermediaries in order to know His creatures? The Psalmist says, "He Who forms the eye, shall He not see?" It makes sense that life-force must pass through the vessels, because creatures could not receive it directly.

משא"כ לענין ידיעת השי"ת [השם יתברך] שיודע את כל הנבראי' [הנבראים] אין שייך לומר כן ח"ו [חס ושלום] וא"כ למה צ"ל בחי' העינים שהם הכלים משוטטים כו' דהא בודאי הכל גלוי וידוע לפניו ית' בעצמו ביתר שאת שלא ע"י אמצעו' הכלי' כלל:]

but as regards G-d's knowledge, by which He knows all the creatures, one cannot say so, heaven forbid. If so, why must there be the level of the eyes, which are the vessels, roaming etc.? For surely everything is revealed and known before Him, may He be blessed, Himself, to a far greater degree, without any mediation of the vessels at all.)

Knowing, however, is not a matter of what the creatures can receive. G-d surely knows everything Himself, far better and without any intermediary. So why speak of "eyes" that roam?

אך הענין כמ"ש³⁶ כי אל דעות³⁷ ה' שיש ב' בחי' בדעת^{38, 39} דעת עליון וד"ת [ודעת תחתון]. ד"ע [דעת עליון] הוא בחי' מקיף וסוכ"ע⁴⁰ היינו

But the explanation is as it is written, "For Havayah is a G-d of knowledges": that there are two levels in Daas (knowledge): the higher Daas and the lower Daas. The higher Daas is the level of the encompassing and of the light that encompasses all worlds (sovev kol almin); that is,

The answer: the verse "a G-d of knowledges" uses the plural, teaching that there are two levels of Daas. The higher Daas is "encompassing": like the light that encompasses all worlds, it relates to everything from above without entering into it.

כי יש בחי' דעת שיודע ורואה הכל רק שהדעת הוא בבחי' מקיף דהיינו שאינו מתפשט בהמדוי' להיות התפעלות מהדבר שהוא יודע או רואה וכענין

there is a level of Daas that knows and sees everything, only that this Daas is in an encompassing mode, meaning that it does not extend into the attributes so as to [produce] a reaction to the thing that it knows or sees; as in the matter

This higher Daas knows and sees everything, but its knowledge does not flow down into the emotive attributes (such as kindness and severity), so it produces no reaction to what it knows.

שנאמר לא הביט און ביעקב⁴¹ שאין הפי' שלא הביט כלל אלא כמ"ש וירא און ולא יתבונן⁴² וכמ"ש אם צדקת מה תתן לו⁴³ וע"ז נאמר טהור עינים מראות ברע⁴⁴ שאין ראיתו הרע עושה רושם והתפעלות כלל

that is said, "He has not looked at iniquity in Yaakov": the meaning is not that He did not look at all, but as it is written, "He sees iniquity and does not consider [it]"; and as it is written, "If you are righteous, what do you give Him?" And of this it is said, "[You are] too pure of eyes to look upon evil": His seeing of evil makes no impression and [produces] no reaction at all,

Several verses illustrate this. "He has not looked at iniquity in Yaakov" does not mean G-d does not see it, but, as the verse in Iyov is read here, He sees it and does not dwell on it. "If you are righteous, what do you give Him?" shows that human deeds do not change Him, and "too pure of eyes to look upon evil" means that seeing evil leaves no mark on Him at this level.

כי שממית בידים תתפש⁴⁵ ומשם מקור הסליחה⁴⁶ והרחמים שאין מגיע שם שום פגם והוא למעלה מהכלים דע"ס [דעשר ספירות].

for "the lizard grasps with its hands." And from there [comes] the source of forgiveness and compassion, for no blemish reaches there; and it is above the vessels of the ten Sefiros.

The Alter Rebbe cites the verse about the lizard that "grasps with its hands" without elaborating on it. Because no blemish reaches the higher Daas, forgiveness and compassion flow from there; it stands above the vessels of the Sefiros.

רק הפגם והשכר והעונש הוא נמשך ע"י הדעת המתפשט ונמשך במדות ונקי דעת תחתון והוא המתלבש בבחי' ממכ"ע [ממלא כל עלמין] היינו בכלים דע"ס [דעשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה]⁴⁷

Only the blemish, and the reward and punishment, are drawn through the Daas that extends and is drawn into the attributes, which is called the lower Daas; and it is what is encloded in the level of the light that fills all worlds (memalei kol almin), that is, in the vessels of the ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah.

Blemish, reward and punishment belong to the lower Daas, which does flow into the attributes. It is encloded in the light that fills all worlds, that is, in the vessels of the Sefiros of the four worlds.

ולכן ידיעה זו היא ע"י בחי' עיני ה' שהם הכלים והמדות שע"י נמשך ההתפעלות שכר ועונש שהפגם מגיע בהכלים דייקא

Therefore this knowledge is through the level of "the eyes of Havayah," which are the vessels and the attributes, through which the reaction of reward and punishment is drawn; for the blemish reaches the vessels, precisely;

This is why knowledge through "the eyes of Havayah" (the vessels and attributes) brings reward and punishment: a sin's blemish reaches the vessels themselves.

משא"כ ע"י הידיעה שבדעת העליון שלא ע"י הכלים דע"ס [דעשר ספירות] אע"פ [אף על פי] שהכל גלוי וידוע לא נמשך מזה התפעלות כו'.^{48, 49}

whereas through the knowledge that is in the higher Daas, not through the vessels of the ten Sefiros, even though everything is revealed and known, no reaction is drawn from it, etc.

The higher Daas, which does not work through the vessels, also knows everything, yet nothing it knows produces a reaction of reward or punishment.

9 ותדע שכן הוא מענין ידיעה ובחירה שאין הידיעה שהשי"ת [שהשם יתברך] יודע שזה יהיה צדיק או רשע מכרחת את הבחירה כלל.⁵⁰ ואיך הוא.

And you may know that this is so from the matter of knowledge and free choice: that the knowledge by which G-d, blessed be He, knows that this one will be righteous or wicked does not compel the choice at all. And how is this?

Proof from the classic problem of divine foreknowledge and free choice: G-d knows whether a person will be righteous or wicked, yet that knowledge does not force his choice. How can that be?

אלא לפי שידיעה זו שהשיי [שהשם יתברך] יודע הכל מקודם אשר נעשה זהו בבחי' דעת עליון שלא עיי הכלים דעיס [דעשר ספירות]

Rather, because this knowledge, by which G-d, blessed be He, knows everything before it is done, is in the level of the higher Daas, not through the vessels of the ten Sefiros.

Because G-d's knowledge of what will happen, before it happens, belongs to the higher Daas, which does not work through the vessels of the Sefiros.

דהא עיני ה' משוטטים לראות המעשה שכבר נעשה שזה נראה לבחי' המלאכים והכלים דבי"ע שנעשה עיי"ז פגם וכתם בהמלאך כו' וכנ"ל

For “the eyes of Havayah roam” to see the deed that has already been done, which is seen by the level of the angels and the vessels of Beriah, Yetzirah and Asiyah, so that a blemish and a stain are thereby made in the angel, etc., as said above;

“The eyes of Havayah roam” to see a deed only after it has been done: the deed is seen by the angels and the vessels of the lower worlds, and it leaves a blemish in the angel, as explained above.

משא"כ הידיעה שהקב"ה יודע העתיד ומעשה האדם קודם שנעשה אינו על ידם כלל כ"א ידיעה זו היא במקום גבוה מאד בחי' דעת עליון ולהיות דעת זה בחי' מקיף אינו מכריח את הבחירה שאין האדם מתפעל מזה

whereas the knowledge by which the Holy One, blessed be He, knows the future and a person's deeds before they are done is not through them at all. Rather, this knowledge is in a very high place, the level of the higher Daas; and since this Daas is an encompassing level, it does not compel the choice, for the person is not affected by it,

Foreknowledge is not through them at all but in the very high, encompassing higher Daas. Because it is encompassing, it does not act upon the person, and his choice stays free.

כמו שלא נמשך מדעת זה התפעלות אפי' [אפילו] בהמדות עליונים חו"ג [חסד וגבורה] להיות מזה שכר ועונש כנ"ל.

just as no reaction is drawn from this Daas even into the supernal attributes, Chesed and Gevurah, so that reward and punishment would come of it, as said above.

Just as this Daas causes no reaction even in the supernal attributes of Chesed and Gevurah, so that no reward or punishment follows from it, so it causes no compulsion in the person below.

10 ושיהי' [ושיהיה] שכר ועונש זהו דוקא ע"י דעת תחתון שע"י הכלים והעינים.⁵¹ ועיין בפרדס ש"ד פ"ט בענין ידיעה ובחירה⁵² שכ' [שכתב] כי יש חילוק בידיעה קודם שיחטא האדם אעפ"י [אף על פי] שעתידי לחטוא. לאחר שחטא כו' ע"ש.

And that there be reward and punishment is specifically through the lower Daas, which is through the vessels and the eyes. And see Pardes, Sha'ar 4, chapter 9, on the matter of knowledge and choice, where he writes that there is a difference in the knowledge before a person sins, even though he will sin in the future, [and] after he has sinned, etc.; see there.

Reward and punishment come only through the lower Daas, which works through the vessels and the "eyes." The Alter Rebbe refers again to Pardes Rimonim, which distinguishes between G-d's knowledge before a person sins, even when he will sin, and His knowledge after he has sinned.

11 ולפמ"ש [ולפי מה שכתוב] יובן כי הידיעה קודם שיחטא זהו בבחי' דעת עליון וכנ"ל.

And according to what has been said, it will be understood that the knowledge before he sins is in the level of the higher Daas, as said above.

Following this, G-d's knowledge of a sin before it is committed is in the higher Daas.

וז"ש [וזהו שכתוב] בפ' שמות וירא אלקים את בניי [בני ישראל]⁵³ וידע אלקים פי' לא שנתחדש [שנתחדשה] הידיעה אלא שמקודם היה בדעת עליון שלא נמשך מזה התפעלות להיות עונש לפרעה ושכר לישראל

And this is what is said in Parshas Shemos: "And G-d saw the children of Israel, and G-d knew." The meaning is not that the knowledge was new; rather, beforehand it was in the higher Daas, from which no reaction was drawn [to bring] punishment for Pharaoh and reward for Israel.

The verse "G-d saw the children of Israel, and G-d knew" does not mean G-d learned something new. He knew all along, but in the higher Daas, which produced no reaction, no punishment for Pharaoh and no reward for Israel.

וע"י וירא אלהים ע"י בחי' עיני ה' לראות המעשה כשכבר נעשה בפועל ע"י וידע אלקים שנמשך בחי' הדעת תחתון המתפשט במדות להיות שכר ועונש.

And through "And G-d saw," through the level of "the eyes of Havayah" seeing the deed once it had already actually been done, thereby "and G-d knew": the level of the lower Daas, which extends into the attributes, was drawn [down], so that there be reward and punishment.

Once "G-d saw" through "the eyes of Havayah" the deed actually done, then "G-d knew": the lower Daas, which flows into the attributes, came into play, bringing reward and punishment.

12 והנה השגחה זו מבחי' דעת עליון ע"ז נאמר עין ה' אל יראיו⁵⁴ וכתוב עין בעין נראה⁵⁵ כדפי' באד"ר [באדרא רבא] דף ק"ל ע"א⁵⁶ וע"ש דיוסף הצדיק זכה לזה וזהו

Now of this providence, from the level of the higher Daas, it is said, "The eye of Havayah is toward those who fear Him"; and it is written, "eye to eye [You] were seen," as explained in the Idra Rabba, p. 130a; and see there that Yosef the righteous merited this, and this is [the meaning of]

Providence from the higher Daas is "the eye of Havayah toward those who fear Him," and "eye to eye," Moshe's words of how G-d was seen openly. The Idra Rabba ("the Great Assembly," a section of the Zohar) explains this and says Yosef merited it.

בן פורת עלי עין⁵⁷ וזכה לזה ע"י ויכלכל יוסף⁵⁸ וזהו טוב עין הוא יבורך⁵⁹ כי נתן מלחמו לדל ע"ש.

"A fruitful son above the eye (ayin)." And he merited this through "And Yosef sustained"; and this is [the meaning of] "He who has a good eye shall be blessed, for he has given of his bread to the poor"; see there.

Yosef is called "a fruitful son above the eye": the word ayin plainly means "spring" in the verse, but it also means "eye," and the maamar reads it as the higher "eye." He merited it by sustaining his family, as "he who has a good eye shall be blessed, for he has given of his bread to the poor."

ומזה יובן דבעון סדום שפגמו בזה ע"כ נמנע מהם גלוי בחי' עליונה זו הממתיק כל הדינים בחי' ורב חסד⁶⁰ כו':

And from this it will be understood that, because of the sin of Sodom, in which they blemished this, the revelation of this supernal level, which sweetens all the judgments, the level of "and abundant in kindness" etc., was withheld from them.

By contrast, Sodom's sin blemished this very quality, and so they were denied the revelation of this higher level, the "abundant in kindness" that sweetens all judgments.

13 (ע"כ הגה"ה [הגהה]):

(End of the gloss.)

This marks the end of the long gloss that began in paragraph 8; the main text resumes.

SECTION 5 • ¶14-17

Feminine and masculine eyes

14 והנה בזוהר בסבא דמשפטים דק"ז⁶¹ ע"א פ"י מ"ש עיניו משוטטות אל"ן נוקבין ומ"ש המה משוטטים אל"ן דכורין וכ"ה בזוהר ויחי דרמ"א סע"א [סוף עמוד א']^{62, 63} דפ"י משוטטים הם בתקוני שכינתא לתתא כו' היינו

Now in the Zohar, in the Saba deMishpatim, p. 107a, it explains that what is said, "His eyes roam (meshotetos)," these are feminine; and what is said, "they roam (meshotetim)," these are masculine. And so it is in the Zohar, Vayechi, p. 241, end of column a, which explains that "roam (meshotetim)" are in the adornments of the Shechinah below, etc. That is,

The Zohar, in the section called Saba deMishpatim ("the Elder" of Parshas Mishpatim), distinguishes the two verses: "His eyes roam" (feminine) refers to feminine powers, and "they roam" (masculine) to masculine ones. Another Zohar passage says the "roaming" ones serve the adornments of the Shechinah below.

כי יש מלאכים שהם מז"א ויש מלאכים שהם ממלכות⁶⁴ כמ"ש הרח"ו [הרבי חיים ויטאל] עמ"ש בזוהר ר"פ שמות דף ד' ע"א בענין איש וביתו באו^{65, 66} וז"ל [זוה לשונן] נ"ב⁶⁷ ת"ת [תפארת] ומלכות ור"ל [ורוצה לומר] המלאכים שמן הז"א והמלאכים שמן המל' עכ"ל [עד כאן לשונן] המק"מ [המקדש מלך] שם.

there are angels that are from Z'eir Anpin and there are angels that are from Malchus, as Rabbi Chaim Vital wrote on what is said in the Zohar at the beginning of Parshas Shemos, p. 4a, on "each man came with his household"; and this is his wording: "Note: Tiferes and Malchus; and he means the angels that are from Z'eir Anpin and the angels that are from Malchus." Until here the wording of the Mikdash Melech there.

So there are two kinds of angels, from Z'eir Anpin (the masculine) and from Malchus (the feminine). The Alter Rebbe quotes this from the Mikdash Melech, a commentary on the Zohar by Rabbi Shalom Buzaglo, which records a gloss of Rabbi Chaim Vital, the Arizal's chief disciple, on "each man came with his household": the "man" is Tiferes and the "household" is Malchus, meaning the angels of each.

15 והמלאכים שהם בתקוני שכינתא היא בחי' מלכות דאצי' נק' נוקבין וכמ"ש [וכמה שכתוב שם] בזוהר ד' רמ"ז ע"א בפ"י בנות צעדה⁶⁸ למיהוי עלי שור. בנות צעדה.

And the angels that are in the adornments of the Shechinah, which is the level of Malchus of Atzilus, are called feminine; as is said there in the Zohar, p. 247a, explaining "Daughters stepped, to be upon the wall" (banos tza'adah alei shur): "Daughters stepped' (tza'adah):

The angels in the "adornments of the Shechinah," which is Malchus of Atzilus, are called feminine. The Zohar shows this from the verse "daughters stepped (tza'adah) upon the wall" in Yaakov's blessing to Yosef, which plainly says that the branches (banos, literally "daughters") of a fruitful vine climb over the wall.

צעדות מיבעי ל"י אלא ההוא עין דכתיב לעילא ומאן איהו עין משפט כו' ואיהו עין צעדה ופסעת למיטל
בנות לתקונהא והיינו בנות צעדה ולא בנים

it should have said tza'adus [in the plural]. Rather, [it is] that eye which is written above; and what is it? The eye of justice, etc.; and it steps and strides to take daughters for its adornment. And this is [why it says] 'daughters stepped,' and not 'sons.'

The Zohar notes that the verb is singular when "daughters" is plural. It explains that the subject is "the eye" (ayin) mentioned earlier in the verse, "the eye of justice" (Ein Mishpat, also a place name in Genesis 14:7, "the spring of judgment"), which steps forth to take "daughters" for its adornment. That is why the verse says "daughters" and not "sons."

פ"י שההשגחה הנמשכת ע"י הע"ס [העשר ספירות] דמלכות דאצ"י שהיא בחי' עין משפט ע"ש מלך במשפט
יעמיד ארץ⁶⁹ הוא נמשך ומתלבש בהמלאכים הנקראים בנות שהם בחי' נוקבין.

The meaning is that the providence which is drawn through the ten Sefiros of Malchus of Atzilus, which is the level of "the eye of justice," [so called] after [the verse] "A king by justice establishes the land," is drawn down and enclothed in the angels that are called "daughters," which are the level of the feminine.

The Alter Rebbe explains: the providence that comes through the Sefiros of Malchus of Atzilus, called "the eye of justice" because Malchus is the king who rules by justice, is enclothed in angels called "daughters," the feminine angels.

16 וזהו בנות צעדה שהמלי' צועדת על הבנות עלי שור⁷⁰ לראות ולהשגיח מעשה התחתונים וע"ז נאמר
עיניו משוטטות לשון נוקבא. וזהו ענין הכצעקתה הבאה אלי.⁷¹

And this is [the meaning of] "daughters stepped": that Malchus steps over the daughters "upon the wall," to see and watch over the deeds of the lower beings. And of this it is said, "His eyes roam (meshotetos)," in the feminine. And this is the matter of "according to its outcry which has come to Me,"

Now the Zohar's image is applied: Malchus "steps over" her "daughters," the feminine angels, to watch the deeds of those below. The words "upon the wall" (alei shur) are read here for their purpose, "to see": shur also means "to gaze," as the Alter Rebbe explains elsewhere (Likkutei Torah, Shemini Atzeres 91d). This is the feminine "His eyes roam," and it is also why the maamar's verse speaks of "its outcry" in the feminine.

לשון נקבה שהיא בחי' מלכות שנק' דינא דמלכותא והוא העלאת הפגם ע"י המלאכים שמבחי' מלי' והכלים דע"ס [דעשר ספירות] דבחי' מלי' הבאה אלי' לאא"ס [לאור אין סוף] כ"ה המלוכש בע"ס [בעשר ספירות] דאצי'.

in the feminine, which is the level of Malchus, which is called “the law of the kingdom”; and it is the raising up of the blemish through the angels that are of the level of Malchus, and the vessels of the ten Sefiros of the level of Malchus, “which has come to Me”: to the Infinite Light, blessed be He, that is en clothed in the ten Sefiros of Atzilus.

The feminine form points to Malchus, the attribute of “the law of the kingdom.” The “outcry which has come to Me” is the report of the blemish carried upward by the angels of Malchus and the vessels of Malchus, until it reaches the Infinite Light clothed in the Sefiros of Atzilus.

17 ועזינ [ועל זה נאמר] ארדה נא ואראה ע"י מדת החסד וכנודע שז"א רובו חסדים אנפוי דמלכא נהירין שהוא

And of this it is said, “I will go down now and see”: through the attribute of Chesed. And as is known, Z'eir Anpin is mostly chasadim (kindnesses), [as in] “the face of the King shines,” which is

G-d's response, “I will go down now and see,” comes through Chesed. Z'eir Anpin, the masculine configuration of the emotive attributes, is mostly kindness; in the Aramaic phrase, “the face of the King shines.”

מ"ש עיני ה' הם משוטטים ל' [לשון] זכר שהם בחי' דכורין שהוא בחי' חסד ואראה הכצעקתה כו' שאולי ע"י מדת החסד ימצא להם זכות.

what is said, “the eyes of Havayah, they roam (meshotetim),” in the masculine, which are the level of the masculine, which is the level of Chesed. “And I will see according to its outcry” etc.: that perhaps through the attribute of Chesed merit will be found for them.

This is the masculine “the eyes of Havayah, they roam”: the angels of Z'eir Anpin, which are of Chesed. “I will see” means that perhaps, through Chesed, some merit will be found for Sodom.

SECTION 6 • ¶18

Judgment and kindness read the same facts

18 וכמבואר באדר"ז [באדרא זוטא] דרצ"ג ע"ב ⁷² שבחי' ההשגחה ע"י בחי' עיניו משוטטות ל' [לשון] נוקבא הוא בחי' דין וההשגחה שע"י בחי' עיני ה' המה משוטטים הוא בחי' רחמים כו' ע"ש.

And as is explained in the Idra Zuta, p. 293b, that the providence through the level of “His eyes roam (meshotetos),” in the feminine, is the level of judgment, and the providence that is through the level of “the eyes of Havayah, they roam (meshotetim)” is the level of compassion, etc.; see there.

The Idra Zuta (“the Small Assembly,” a section of the Zohar) states outright that the feminine “eyes” are judgment and the masculine “eyes” are compassion.

והענין שהוא עד"מ כמ"ש ושפטו העדה ⁷³ והצילו העדה. ⁷⁴ עדה שופטת ועדה מצלת. ⁷⁵ לפי שבכל דבר יוכל ללמד זכות וחובה

And the matter is, by way of analogy, as it is written, “And the congregation shall judge... and the congregation shall save”: a congregation that judges and a congregation that saves. For in every matter one can argue for merit and for guilt.

An analogy from court: the Torah speaks of the court both judging and saving, since every case offers grounds both to condemn and to acquit.

וע"כ ארז"ל [אמרו רבותינו זכרונם לברכה] פסילנא ל' לצורבא מרבנן ⁷⁶ לדינא דחביב עלי כגופאי ואין אדם רואה חוב לעצמו הרי

And therefore our Sages, of blessed memory, said, “I disqualify [myself from judging] a Torah scholar, for he is as dear to me as my own body”; and “a person does not see guilt in himself.” Thus,

The Talmud records a sage who disqualified himself from judging a Torah scholar he loved “as my own body,” because a person does not see guilt in himself.

אע"פ [אף על פי] שהוא חייב באמת אינו רואה עליו חובה שמחמת קירוב הדעת והחביבות מוצא מקום ללמד זכות

even though he is truly guilty, one does not see guilt in him; for because of closeness of mind and affection, one finds room to argue for merit.

Love and closeness lead the mind to find grounds for acquittal even where there is real guilt.

משא"כ למי שאינו חביב עליו כ"כ [כל כך] הי' [היה] מלמד חובה וכמ"ש וכל יצר מחשבות לבו רק רע⁷⁷
 כו'

Whereas for one who is not so dear to him, he would argue for guilt; as it is written, "and every inclination of the thoughts of his heart is only evil" etc.;

Toward someone less beloved, the same facts are read as guilt. So before the Flood Scripture says that "every inclination of the thoughts of his heart is only evil."

ועי"ז נמשך ויאמר ה' אמהה את האדם⁷⁸ כו' הרי מחמת זה שיצר מחשבות לבו רק רע נמשך ללמד
 חובה⁷⁹

and through this there followed, "And Havayah said, I will blot out man" etc. Thus, because the inclination of the thoughts of his heart was only evil, [judgment] was drawn to argue for guilt.

From that assessment came the decree "I will blot out man": the evil inclination was taken as grounds for condemnation.

ואח"כ בפ' נח כתיב ויאמר ה' אל לבו⁸⁰ לא אוסיף לקלל עוד את האדמה בעבור האדם

And afterwards, in Parshas Noach, it is written, "And Havayah said in His heart, I will not again curse the ground any more because of man,

After the Flood, in Parshas Noach, G-d says He will never again curse the ground because of man.

כי יצר לב האדם רע מנעוריו הרי שמסבירא זו עצמה שיצר לב האדם רע מצא ללמד זכות שלא יוסיף
 לקלל את האדמה בעבור האדם

for the inclination of man's heart is evil from his youth." Thus from this very reasoning, that the inclination of man's heart is evil, He found [a way] to argue for merit: that He would not again curse the ground because of man.

G-d gives the reason: "for the inclination of man's heart is evil from his youth." The very same fact, that man's inclination is evil, is now a reason for leniency.

והיינו לפי שהי' [שהיה] התגלות מדת החסד ע"י וירח ה' את ריח הניחוח⁸¹ שבקרבן שהקריב נח המשיך גילוי מדת החסד ללמד זכות בזו הסברה עצמה שנמשך תחלה ללמד חובה ע"י מדה"ד [מדת הדין].

And this is because there was a revelation of the attribute of Chesed through “And Havayah smelled the pleasing fragrance”: through the offering that Noach brought, he drew down a revelation of the attribute of Chesed to argue for merit with this very reasoning that at first had been drawn to argue for guilt through the attribute of judgment.

The change came from a revelation of Chesed: when G-d “smelled the pleasing fragrance” of Noach’s offering, Chesed was drawn down, and the same reasoning that judgment used to condemn became grounds to acquit.

וזהו ענין החילוק בין ב' בחינות השגחות הנ"ל (ועמ"ש במ"א ע"פ לעשות הישר בעיני^{82,83} ה' אלקיך). וזהו פ"י ארדה נא.

And this is the difference between the two levels of providence mentioned above. (And see what is written elsewhere on the verse “to do what is right in the eyes of Havayah your G-d.”) And this is the meaning of “I will go down now”:

This is the difference between the two kinds of providence, the feminine of judgment and the masculine of Chesed. The Alter Rebbe refers to another discussion on “to do what is right in the eyes of Havayah,” and then returns to explain “I will go down now.”

כי צעקתה היא הבאה מלמטה למעלה שהוא בחי' גבורות ואו"ח [ואור חוזר] ולזה נאמר ארדה נא לשון ירידה הוא מלמעלה למטה דהיינו בחי' או"י [אור ישר] שהוא בחי' חסד להשגיח במדת החסד ללמד זכות.

for “its outcry” is that which comes from below to above, which is the level of the gevuros (severities) and the returning light (or chozer); and therefore it says “I will go down now,” a term of descent, which is from above to below, that is, the level of the direct light (or yashar), which is the level of Chesed, to watch over with the attribute of Chesed, to argue for merit.

The “outcry” rises from below to above, like the “returning light” (or chozer) of severity. “Going down” is from above to below, like the “direct light” (or yashar), which is Chesed: G-d descends with Chesed to look for merit.

ואראה הכצעקתה הבאה אלי עשו⁸⁴ דהיינו אם עוונם גדול מנשוא כ"כ [כל כך] עד שגם ע"פ החסד לא יוכל למצוא זכות אז כלה. ואם לא. פי' אולי ע"י החסד יוכל ללמד זכות כו'.

"And I will see [whether] according to its outcry which has come to Me they have done": that is, if their sin is so great, too great to bear, that even according to Chesed He could not find merit, then [there will be] destruction (kalah). "And if not": meaning, perhaps through Chesed He could argue for merit, etc.

The verse ends "whether they have done altogether (kalah)." The Alter Rebbe reads it: if their sin is so great that even Chesed can find no merit, there will be destruction (kalah); "and if not," Chesed may yet find merit.

וז"ש [וזהו שכתוב] במדרש ארדה נא ממדה"ר [ממדות הרחמים] למדה"ד [למדת הדין]^{85,86} ובזוהר דק"ה ע"כ⁸⁷ ארדה נא מדרגא דרחמי לדרגא דדינא⁸⁸ ר"ל [רוצה לומר] להמשיך רחמים ממדה"ר [ממדות הרחמים] אל בחי' מדה"ד [מדת הדין] ואראה כו'.

And this is what is said in the Midrash: "I will go down now": from the attribute of mercy to the attribute of judgment; and in the Zohar, p. 105b: "I will go down now: from the level of mercy to the level of judgment"; meaning, to draw mercy from the attribute of mercy into the level of the attribute of judgment, "and I will see," etc.

The Midrash and the Zohar say that "I will go down" means going down from mercy to judgment. The Alter Rebbe explains this as bringing mercy down into the attribute of judgment, so that it is judgment itself that is "seen" with mercy.

SECTION 7 • 119-20

Seeing and hearing

19 והנה רש"י [רבי שלמה יצחקי] פי' בחומש ארדה נא למד לדיינים שלא יפסקו דיני נפשות אלא בראיה.⁸⁹ והענין דאיתא בת"ז [בתיקוני זוהר]⁹⁰ ואלין עשר ספירן אינן אזלין כסדרן⁹¹ חד אריך וחד קציר וחד בינוני.

Now Rashi explains in the Chumash [on] "I will go down now": "[This] teaches judges not to decide capital cases except by seeing." And the explanation is that it is found in the Tikkunei Zohar: "And these ten Sefiros go in their order: one long, one short, and one intermediate."

Rashi learns from "I will go down and see" that judges may not decide capital cases except by seeing for themselves. To explain why "seeing" matters, the Alter Rebbe cites the Tikkunei Zohar: the Sefiros go in order, "one long, one short, and one intermediate."

פ"י כי ע"ס [עשר ספירות] נחלקי לג' קוין קו הימין חח"נ [חכמה חסד נצח] נקי' חד אריך כי החסד נמשך ומתפשט יותר

The meaning is that the ten Sefiros are divided into three lines. The right line, Chochmah, Chesed and Netzach, is called "one long," for Chesed extends and spreads further.

The ten Sefiros form three lines. The right line, Chochmah, Chesed and Netzach, is "long" because kindness reaches far.

ולכן גמ"ח [גמילות חסדים] בין לעניים בין לעשירים⁹² הרי שהחסד מתפשט יותר מהרחמים שעל העשיר אין שייך רחמנות כ"א על העני.

And therefore acts of kindness [are done] both to the poor and to the rich; thus Chesed spreads further than compassion, for compassion does not apply to the rich man, but only to the poor.

The Talmud teaches that acts of kindness are greater than charity (tzedakah): charity is given only to the poor, while kindness is done for rich and poor alike. From this the Alter Rebbe shows that Chesed reaches further than compassion, for one feels compassion only for the poor, not for the rich.

וקו השמאל בג"ה [בינה גבורה הוד] נקי' חד קציר שאינו נמשך כ"א למי שהגון ביותר. וקו האמצעי נקי' בינוני שמרחם על מי שנופל רחמנות.

And the left line, Binah, Gevurah and Hod, is called "one short," for it extends only to one who is most worthy. And the middle line is called "intermediate," for it has compassion on whoever is fitting for compassion.

The left line, Binah, Gevurah and Hod, is "short": it reaches only the most deserving. The middle line is "intermediate": it has compassion on whoever is in a state that calls for compassion.

20 והנה יש ראייה ושמיעה הראיה נמשך מבחי' חכמה קו הימין ושמיעה מבינה קו השמאל. וכנודע מענין ראובן⁹³ ושמעון⁹⁴

Now there is seeing and there is hearing. Seeing is drawn from the level of Chochmah, the right line, and hearing from Binah, the left line; as is known from the matter of Reuven and Shimon.

Seeing and hearing correspond to the two sides: seeing to Chochmah on the right, hearing to Binah on the left. This is known from the names Reuven (from "seeing") and Shimon (from "hearing").

ולכן הראי' [הראיה] היא מלמעלה למטה והשמיעה ממטה למעלה שהאותיות מתעלים ונכנסים לאוזן השומע ולזה ג"כ הראי' [הראיה] נשפלת למטה יותר מהשמיעה שרואה דבר גשמי

And therefore seeing is from above to below, and hearing from below to above, for the letters rise and enter the ear of the listener. And for this reason too, seeing descends lower than hearing, for it sees a physical thing,

Seeing goes from above to below, while hearing goes from below to above, as sounds rise into the ear. So seeing reaches lower, even to physical objects.

משא"כ השמיעה היא רק קול ודבור כי הראי' [הראיה] היא מבחי' חד אריך וכנודע שיסוד אבא אריך כו'.

whereas hearing is only voice and speech. For seeing is from the level of "one long," as is known that the Yesod of Abba is long, etc.

Hearing, by contrast, takes in only voice and speech. Seeing belongs to the "long" line; the Alter Rebbe adds the Arizal's teaching that the Yesod of Abba (Chochmah) is long, reaching further down than the Yesod of Imma (Binah).

וזהו מ"ש ארדה נא ואראה כי הכצקתה הבאה זהו כמו בחי' שמיעה שמבחי' בינה ולכן היא הבאה מלמטה למעלה והוא בחי' קו השמאל אבל ארדה נא ואראה בבחי' ראי' שהוא בחי' חסדים כו':

And this is what is said, "I will go down now and see": for "according to its outcry which has come" is like the level of hearing, which is from the level of Binah; therefore it comes from below to above, and it is the level of the left line. But "I will go down now and see" is in the level of seeing, which is the level of chasadim (kindnesses), etc.

Applied to the verse: "its outcry which has come" is like hearing, from Binah, rising from below on the left side. "I will go down and see" is seeing, which belongs to kindness. G-d responds to the outcry not only by hearing but by "going down and seeing" with Chesed.

IN ONE'S AVODAH

The maamar says Yosef merited the higher providence, “the eye of Havayah toward those who fear Him,” through sustaining others: “he who has a good eye shall be blessed, for he has given of his bread to the poor.” Sodom blemished this very quality and was denied it. It also shows, from the judge who loves the one he judges, that closeness and kindness find room for merit in the very same facts that judgment would condemn.

QUESTIONS FOR DISCUSSION

1. How does “revealed and known” differ from the way a person comes to know something, and why does that difference answer the philosophers’ question about multiplicity?
2. If G-d knows everything by Himself, why does Scripture speak of “eyes” that roam the earth? What role do the vessels and the angels play?
3. How do the two levels of Daas explain why G-d’s foreknowledge does not compel a person’s free choice?
4. The same fact, that “the inclination of man’s heart is evil,” leads first to the Flood and then to G-d’s promise never to curse the ground again. What changed, according to the maamar?
5. Why does the maamar link “I will go down and see” with seeing rather than hearing, and what does this suggest about Rashi’s rule that judges must see for themselves?

FOR CHILDREN • AGES 9-13

For the children at the table

Going down to see with kindness

THE BIG IDEA

G-d knows everything without being changed by it, and with kindness He looks at the very same facts to find the good.

When an outcry about the city of Sodom rose up to G-d, He said, “I will go down now and see.” But G-d sees everything from heaven; why would He need to go down? Our Sages say that everything is “revealed and known” before G-d. When a person learns something, at first they do not know it, and then their mind takes it in and is changed. G-d is not like that. He knows every small detail of every creature without His mind being changed at all, as the verse says, “My thoughts are not your thoughts.” Another verse says that “the eyes of G-d roam throughout the whole earth.” These “eyes” are the channels through which G-d’s light reaches the world and through which people’s deeds rise up. Some of them belong to judgment: through them the outcry over what people do rises up, the way a sound rises to the ear. Others belong to Chesed, kindness, which looks down from above. Every story can be told for the good or for the bad. “I will go down and see” means looking with kindness, to find merit in the very same facts.

THE MASHAL

Our Sages said that a judge should not judge a Torah scholar who is as dear to him as his own body, because “a person does not see guilt in himself.” When we love someone, we find a way to see the good in what they did. G-d’s kindness looks at us in this way.

QUESTIONS FOR THE SHABBOS TABLE

1. How is the way G-d knows things different from the way we come to know something?
2. Why does the verse say “I will go down now and see,” and not “I will hear”?
3. Yosef had a “good eye” and gave bread to others. How can you look at someone with a good eye this week?

Explanation © likuteitorah.com, CC BY-NC 4.0: retold for children from our translation and explanation, with AI assistance; not yet reviewed by a human editor.

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 הנה הכצעקתה הוא לשון נקבה וכן הבאה, ועשו לשון נקבה ולשון זכר

Another version of this maamar poses the question as: “its outcry” is feminine and singular, while “they have done” is plural and masculine.

KEHOT’S NOTE

במאמרי אדה"צ פרשיות ע' קו הקושיא "מה שבתחלה אמר הכצעקתה לשון נקבה ולשון יחיד ואח"כ אמר עשו לי רבים ולשון זכר". ושם מוסיף עוד קושיא "מהו ענין הירידה הזאת האריך שייך ירידה לפניו". וראה שם בשולי העמוד מבי' כתי' דשם נוסף עוד קושיא "מה טעם תלה (הירידה הכצעקתה) הירידה בצעקתה אם ירד דוקא ויראה כו" ע"ש בארוכה. ובאוה"ת בראשית כרך ד תשל, א.

- 2 הלא משמים הביט ה' The psalmist: “From heaven Havayah looked down; He saw all mankind.” The Alter Rebbe uses it to ask why G-d, Who sees everything from heaven, must “go down” to see.

Psalms 33:13ג"ג: תהילים

משמים הביט ה' ראה את כל בני האדם:

The L-RD looketh from heaven; He beholdeth all the sons of men;

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

- 3 דינא דמלכותא דינא The Talmudic rule that “the law of the kingdom is law.” Here it is read as a hint that Malchus, “kingdom,” is the attribute of law and judgment.

Bava Kamma 113a:14-16י"ד-ט"ו: בבא קמא

ומוקסין. והאמר שמואל: דינא דמלכותא דינא! אמר רבי חנינא בר כהנא אמר שמואל: במוקס שאין לו קצבה. דבי רבי ינאי אמרי: במוקס העומד מאליו. איכא דמתני לה אהא: לא ילבש אדם כלאים אפילו על גבי עשרה בגדים, להקריח בו את המכס. מתניתין דלא כרבי עקיבא. דתנא: אסור להקריח את המכס. רבי שמעון אומר משום רבי עקיבא: מותר להקריח את המכס.

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

- 4 מלך במשפט יעמיד ארץ “A king by justice establishes the land.” It shows that the judgment of Malchus is a judgment that sustains rather than destroys.

Proverbs 29:4ד"ט: משלי

מלך במשפט יעמיד ארץ ואיש תרומות יקרינה:

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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

KEHOT’S NOTE

משלי כט, ד.

- 5 G-d tells Avraham of the outcry against Sodom and Amorah (Genesis 18:20-21): “I will go down now and see whether they have done altogether according to its outcry which has come to Me; and if not, I will know.” Plainly, “altogether” (kalah) says they have acted fully as the outcry claims; the maamar (paragraph 18) reads kalah, with Rashi, as “destruction.” It is the maamar’s opening text.

בראשית י"ח:כ"א:21:18 Genesis

אדרה-נא ואראה הכצעקתה הבאה אלי עשו כלה ואם-לא אדעה:

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)

- 6 בערב היא באה “In the evening she would come,” said of the maidens brought to King Ahasuerus; cited as another use of the feminine “came” (ba’ah), matching “which has come” (haba’ah) in our verse.

אסתר ב'י"ד:14 Esther

בערב היא באה ובבקר היא שבה אל-בית הנשים שני אליד שעשגו קריס המלך שמר הפילגשים לא-תבוא עוד אל-המלך כי אם-תפץ בה המלך ונקראה בשם:

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king’s chamberlain, who kept the concubines; she came in unto the king no more, except the king delighted in her, and she were called by name.

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

PARAGRAPH 2

- 7 ורחל באה “And Rachel came with her father’s sheep.” Another use of the feminine “came” (ba’ah), completing the examples for “which has come” in our verse.

בראשית ט"ט:9:29 Genesis

עודנו מדבר עמם ורחל באה עם-הצאן אשר לאביה כי רעה הוא:

While he was yet speaking with them, Rachel came with her father’s sheep; for she tended them.

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

KEHOT’S NOTE

בראשית כט, ט.

- 8 וביאור הענין . . יש להקדים לשון השגור The Kehot note says that from this point on, the discussion should be compared with this later maamar, which takes up the same theme.

KEHOT’S NOTE

מכאן ואילך ראה ד"ה השמר לך תרלי"ה כרך א ע' ב ואילך.

9

בדחז"ל גלוי וידוע לפני מי שאמר והיה העולם

The Talmud uses the phrase "It is revealed and known before Him Who spoke and the world came into being" about Rabbi Meir, that there was none like him in his generation. The Alter Rebbe draws on the fixed wording of this phrase.

Eruvin 13b:3 ג'ג ב: עירובין

אמר רבי אחא בר חנינא: גלוי וידוע לפני מי שאמר והיה העולם שאין בדורו של רבי מאיר כמותו, ומפני מה לא קבעו הלכה כמותו? שלא יכלו חביריו לעמוד על סוף דעתו. שהוא אומר על טמא טהור ומראה לו פנים, על טהור טמא ומראה לו פנים.

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

Kiddushin 30b:21-22 כ"ב כ"א: קידושין

וכן בדיו, ששלישן שותפין בו. תנו רבנן: שלשה שותפין הן בקאדם: הקדוש ברוך הוא, ואביו, ואמו. בזמן שאדם מכבד את אביו ואת אמו אמר הקדוש ברוך הוא: מעלה אני עליהם כאילו דרתי ביניהם, וכבודני. תניא רבי אומר: גלוי וידוע לפני מי שאמר והיה העולם שכן מכבד את אמו יותר מאביו, מפני

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

Chullin 63b:9-10 ט"ז ט"ז: חולין

תניא רבי אומר גלוי וידוע לפני מי שאמר והיה העולם שבהמה טמאה מרובה מן הטהורות לפיכך מנה הכתוב בטהורה גלוי וידוע לפני מי שאמר והיה העולם שעופות טהורין מרובין על הטמאין לפיכך מנה הכתוב בטמאין מאי קמ"ל כדרב הונא אמר רב ואמרי לה אמר רב הונא אמר רב משום ר' מאיר לעולם ישנה אדם לתלמידו דרך קצרה

Wikisource Talmud Bavli (CC-BY-SA)

Sanhedrin 76b:13-14 י"ג י"ג: סנהדרין

תניא גמי הכי: רבי אומר, גלוי וידוע לפני מי שאמר והיה העולם שהקדוש ממת ככל שהוא, לפיכך לא נתנה תורה בו שיעור. והני מילי דבריה מייבין. וכבש עליו לתוך המים. רישא רבואתא קא משמע לן, וסיפא רבואתא קא משמע לן. רישא רבואתא קא משמע לן: אף על גב דלאו איהו דחפז, כיון דאין יכול לעלות משם ומת - חייב. סיפא רבואתא קא משמע לן: אף על גב דחפז, כיון דכולל לעלות משם ומת - פטור.

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

KEHOT'S NOTE

כמה פעמים בש"ס ואחדים מהם: עירובין יג, ב. קידושין ל, ב. לא, א. חולין סג, ב. סנהדרין עו, ב ועוד. וראה בדרך מצותיה מצות דין עבד עברי פרק ב. המשך תעריב פרק רלא. ד"ה והנה נת"ל תרס"ג.

10

גלוי וידוע לפני מי שאמר והיה העולם

The same phrase appears regarding a son honoring his mother more than his father. It shows that the phrase is a standard expression in the Sages' language.

Kiddushin 31a:1 א:א: קידושין

שמעיה ורב הונא, לפיכך הקדים הקדוש ברוך הוא כיבוד אב לכיבוד אם. וגלוי וידוע לפני מי שאמר והיה העולם שהבן מתירא מאביו יותר מאמו, מפני שמלמדו תורה, לפיכך הקדים הקדוש ברוך הוא מורה האם למורה האב.

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

11

כי הנה הפילוסופים נלאו להשיג ענין ההשגחה פרטית

Tanya explains the purpose of the tzimtzum and concealment through which the world appears separate, for the sake of G-d's kingship over a people.

Tanya, Sha'ar HaYichud והאמונה 7:15 חלק שני: שער היחוד

והנה, מכאן יש להבין שגגת מקצת חכמים בעיניהם, ה' יכפר בעדם, ששגו וטעו בעיונם בכתבי הא"י וזרנו לבקרה, והבינו ענין הצמצום המוזכר שם כפשוטו, שהקדוש ברוך הוא סילק עצמו ומהותו חס ושלוש מעולם הזה, רק שמשגיח מלמעלה בהשגחה פרטית על כל היצורים כולם, אשר בשמים ממעל ועל הארץ מתחת.

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה תניא ח"ב פ"ו (פג, ב). מאמרי אדה"ו תק"ע ע' נג, ובארוכה בסה"מ תרמ"ג ע' כד. ד"ה ויחי יעקב תרנ"ב ע' כט ואילך. שם ע' ככו. ובאוה"ת בראשית כרך ד תתשלו, א שהקושיא שייך יותר בעיקר התהוות ריבוי התחלקות הנבראים מהאחד הפשוט. במאמרי אדה"א בראשית ע' קפד כי שקושיית החוקרים על עיקר ענין ההשגחה [ולא להשיג כמו שכתב כאן].

12

אין אדם נוקה אצבעו מלמטה

"A person does not bruise his finger below unless it is proclaimed concerning him above." It expresses individual providence over even the smallest events.

Chullin 7b:15-16 ט"ו ט"ו: חולין

ואמר ר' חנינא אין אדם נוקה אצבעו מלמטה אלא א"כ מכריזין עליו מלמעלה שנאמר (תהלים לו, כג) מה מצעדי גבר כוננו (משלי כ, כד) ואדם מה יבין דרכו א"ר אלעזר דם ניקוף מרצה כדם עולה אמר רבא בגודל ימין ובניקוף שני והוא דקאזיל לדבר מצוה אמרו עליו על ר' פנחס בן יאיר מימיו לא בצע על פרוסה שאינה שלו ומיום שעמד על דעתו לא נהנה מסעודת אביו:

Wikisource Talmud Bavli (CC-BY-SA)

Zohar III, 274b רעד, זח"ג

KEHOT'S NOTE

חולין ז, ב. זח"ג רעד, ב.

13

הכצעקתה הבאה

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

KEHOT'S NOTE

המשך הפסוק ארדה נא.

14

בערב היא באה

The words here quote Esther 2:14; the passage is shown below.

Esther 2:14 י"ד:אסתר

בערב היא באה ובבקר היא שבה אל בית הנשים שני אליה ששגו סריס המלה שמר הפילגשים לא תבוא עוד אל המלה כי אם תפץ בה המלה ונקראה בשם:

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines; she came in unto the king no more, except the king delighted in her, and she were called by name.

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

KEHOT'S NOTE

אסתר ב, יד.

15

ולהעיר ממרו"ל בכ"מ

There the Alter Rebbe distinguishes "He commanded and they were created" (Psalms 148:5), said of G-d's essence, for which the worlds come into being as of themselves, from "Elokim created," which implies the Creator's power within the created thing and applies only to His Names.

Shabbat 55a:8-9 ט"ח-ט"ז

אמר לה: גלוי וידוע לפני שאם מיחו בהם לא יקבלו מהם. (אמר) [אמרה] לפניו: רבונו של עולם! אם לפניך גלוי, להם מי גלוי? והיינו דכתיב: "זמן בחר ובתולה טף ונשים תהרגו למשחית ועל כל איש אשר עליו התו אל תגשו וממקדשי תחלו". וכתיב: "ויחלו באנשים הזקנים אשר לפני הבית". תני רב יוסף: אל תקרי "מקדשי" אלא "מקודשי" — אלו בני אדם שקימו את התורה כלה מאלף ועד תיו. ומיד: "והנה ששה אנשים באים מדרך ...

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

KEHOT'S NOTE

גלוי וידוע לפני (שבת נה, א. ועוד) — ובאם לא היי אדה"י מעתיק כאן הסיום "מי שאמר והי העולם" הי כולל גם מחז"ל אלו, וי"ל שמרמו בזה עוד דוגמא וראי ממאמרם "שאמר והי העולם" (ולא — "שמהווה העולם", וע"ד החילוק בין "ציוה ונבראו" ו"ברא אלקים" — תו"א מג"א זו, ג). ועוד ענין — שאפילו בדרגת הטהוהות עולמות — ג"כ ישנו אופן ד"גלוי וידוע". לקו"ש ח"ח ע' 197. ראה ספר הערכים ח"ד ע' תקכו. ראה גם לקמן לו, א.

PARAGRAPH 3

16

שאינ ידיעתו ית'

The maamar there explains that the created beings, even the highest angels, remain divided and limited, while G-d is simple unity; its discussion of G-d's knowledge builds on this contrast.

KEHOT'S NOTE

ראה לקו"ש שה"ש כא, ב.

17

הרי דעתו מלובשת בידיעה זו

It says that G-d's providence reaches every detail, but not like a person whose knowledge is clothed in what he knows; it is "everything is revealed and known before Him," seeing to the end of all generations in one glance.

KEHOT'S NOTE

ראה לקו"ש שה"ש כא, ב.

18

כי לא מחשבותי מחשבותיכם

G-d, through the prophet, calling the people to return: "For My thoughts are not your thoughts, nor are your ways My ways." Used to show that G-d's knowing is different in kind from human knowing.

Isaiah 55:8 ח"ח

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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

KEHOT'S NOTE

ישע"י נה, ח.

19

והנה כתיב שבעה אלה

That passage reads "From heaven Havayah looked down" as providence from above to below and speaks of two kinds of providence matching the higher and lower unity: G-d sometimes watches with Chesed and sometimes with Gevurah, both in Z'eir Anpin and in Malchus.

KEHOT'S NOTE

בלקו"ת ראה כד, א. שמע"צ צא, ד — מצ"יין לכאן.

20

שבעה אלה עיני ה' המה משוטטים בכל הארץ

The angel explains to the prophet Zechariah his vision of a lampstand with seven lamps: "These seven are the eyes of Havayah; they roam throughout the whole earth," with the masculine form meshotetim.

Zechariah 4:10 ד"י

כי מי בו ליום קטנות ושמחו וראו את-האֵבֶן הַבְּדִיל בְּיַד זְרֻבָּבֶל שְׂכֵעָה-אֵלֶּה עֵינֵי ה' הֵמָּה מְשׁוֹטְטִים בְּכָל-הָאָרֶץ:

For who hath despised the day of small things? even they shall see with joy the plummet in the hand of Zerubbabel, even these seven, which are the eyes of the L-RD, that run to and fro through the whole earth.'

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

21

כי ה' עיניו משוטטות בכל הארץ

The seer Chanani rebukes King Asa for relying on Aram: "For Havayah, His eyes roam throughout the whole earth, to strengthen those whose heart is whole toward Him." It uses the feminine form meshotetos; the two forms will be tied to two kinds of providence.

II Chronicles 16:9 ט"ז

כי ה' עֵינָיו מְשַׁטְטוֹת בְּכָל-הָאָרֶץ לְהַתְחַזֵּק עִם-לִבָּבָם שְׁלָם אֵלָיו נִסְכַּלְתָּ עַל-זוֹאת כִּי מַעֲתָה שֶׁ עָמְדָה מִלְחָמוֹת:

For the eyes of the L-RD run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is whole toward Him. Herein thou hast done foolishly; for from henceforth thou shalt have wars.'

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

22

כי נודע שבע"ס יש אורות וכלים

This version links the lights and vessels to the question above: the same difficulty arises for the ten distinct Sefiros of Atzilus emerging from the simple Infinite Light, which is beyond all division.

KEHOT'S NOTE

במאמרי אדה"א בראשית ע' קפד מקשר זה אלמעלה וז"ל שם: "אך באמת קושיא זו תפול גם כן על מציאות עשר ספירות דאצי' ממאצילן שהוא ג"כ בחי' התחלקות עשר מציאות פרטים . . ואיך נמצא זאת מבחי' אור א"ס הפשוט שהוא מופשט מגדר התחלקות מכל וכל" ע"ש. וראה פרשיות ע' קז. אוח"ת בראשית כרך ד תשלו, א.

23

כי בחי' חו"ג והו בחי' כלי

It explains that Chesed and Gevurah are vessels in Z'eir Anpin, where the light takes on the nature of the vessels,

but in Arich Anpin “there is no left,” because the vessel is completely nullified to the light.

KEHOT'S NOTE

בד"ה אין עומדין תרס"ו (בהמשך תרס"ו ע' תפא) מפרש: והיינו בז"א לפי שהאור נעשה כמהות הכלים כו', אבל בא"א לית שמאלא בהאי עתיקא לפי שהכלי בטל לגמרי אל האור וה"ה כמהות האור כו' עכ"ל ע"ש.

24 מחנה מיכאל מקבלים מבחי' חסד כו'

The Kehot note gives this Zohar passage for the teaching that Michael's camp is of Chesed and Gavriel's of Gevurah.

Zohar III, 235b זח"ג רלה, בבב

KEHOT'S NOTE

ראה זח"ג רלה, ב. ובכ"מ.

PARAGRAPH 4

25 קונה לו קטיגור אחד

Rabbi Eliezer ben Yaakov teaches in the Mishnah: “One who commits one transgression acquires for himself one accuser.” Here the “accuser” is understood as the blemish the sin makes in a particular angel.

משנה אבות ד:י"א Pirkei Avot 4:11

רבי אליעזר בן יעקב אומר, העושה מצוה אחת, קונה לו פרקליט אחד. והעובר עברה אחת, קונה לו קטגור אחד. תשובה ומעשים טובים, כתרים בפני הפרענות. רבי יוחנן הסנדלר אומר, כל כנסיה שהיא לשם שמים, סופה להתקיים. ושאינה לשם שמים, אין סופה להתקיים:

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 5

26 וגם המלאכים המקבלים מהם

Cited for the angels who receive from the vessels; the same maamar is cited below on “He did not look at iniquity in Yaakov.”

KEHOT'S NOTE

ראה ד"ה וזה סיני תרנ"ג ע' רא.

27 מארי דעינין

Cited for the angels called “masters of eyes.”

KEHOT'S NOTE

ע' אוה"ת וירא כרך ד תשלו, א. פ' עקב ע' תקצו.

PARAGRAPH 6

28 דע מה למעלה ממך

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

KEHOT'S NOTE

אבות ב, א.

29 דע מה למעלה ממך עין רואה

Rabbi Yehudah HaNasi teaches in the Mishnah: “Know what is above you: an eye that sees, an ear that hears, and all your deeds are written in a book.” It supports the picture of divine “eyes” that observe every deed.

משנה אבות ב:א' Pirkei Avot 2:1

רבי אומר, איזוהי דרך ישרה שיכיר לו האדם, כל שהיא תפארת לעושיה ותפארת לו מן האדם. והוי זהיר במצוה קלה כבחמורה, שאין אתה יודע מתן שכרך של מצות. והוי מחשב הפסד מצוה כנגד שכרה, ושכר עברה כנגד הפסדה. והסתפל בשלשה דברים ואי אתה בא לידי עברה, דע מה למעלה ממך, עין רואה ואזן שומעת, וכל מעשיך בספר נכתבין:

Rabbi said: which is the straight path that a man should choose for himself? One which is an honor to the person adopting it, and [on account of which] honor [accrues] to him from others. And be careful with a light commandment as with a grave one, for you did know not the reward for the fulfillment of the commandments. Also, reckon the loss [that may be sustained through the fulfillment] of a commandment against the reward [accruing] thereby, and the gain [that may be obtained through the committing] of ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

30 והוא ע"ד גלוי וידוע

The note says this passage refers here; its maamar contrasts the divided created beings with G-d's simple unity and explains His providence as “revealed and known.”

KEHOT'S NOTE

בלקו"ת שה"ש כא, ב מציין לכאן. ראה ד"ה צהר תעשה תרע"ג.

PARAGRAPH 7

31 שו"ה משוטטות — בבחי' גלוי וידוע

According to the note, Or HaTorah there refers to this passage.

KEHOT'S NOTE

באוה"ת סידור ע' נ מציין לכאן. ענין הידיעה נתבאר בארוכה בספר הערכים-חב"ד ח"ד בערך אורות דספירות “פשיטותם” ע' פד ואילך, ובמילואים שם ע' תקכו, שהכוונה כאן בתו"א דזה מה שהוא יודע הוא לא מצד שהוא רואה כבר את המעשים, כי אם שהידיעה היא מחמת עצמו, ע"ש. ראה ביאוה"ז להצ"צ כרך א ע' סה ואילך.

PARAGRAPH 8

32 ועיין בפרדס שער

The parallel version adds: as the Pardes explains in several places, the philosophers' questions about the chain of de-

scent from the First Cause can be answered only through the wisdom of Kabbalah, which is why the ten Sefiros of Atzilus are called in the Zohar "the secret of holy faith."

KEHOT'S NOTE

במאמרי אדה"ז פרשיות ח"א ע"ק "וכמבואר בפרדס בכמה דוכתי שא"א לתרץ קושיות הפילוסופי וכל המבוכים שנבוכו בענין ההשתלשלו מאח"פ אם לא ע"י חכמת הקבלה וע"כ נק' בחי' ע"ס דאצי' בזהר בשם רזא דמהימנותא קדישא כידוע".

33

ושער ד' פ"ט

The Alter Rebbe refers the reader to Rabbi Moshe Cordovero's Pardes Rimmonim, Gate 4, chapter 9, on this subject; he cites the same chapter again below on knowledge and free choice.

Pardes Rimmonim 4:10-11א"י-י: פרדס רמונים ד'י

... ועוד נשמתא אית לה כמה שנויין ומקרים וסבות דאתקריאו לה, מה דלאו הכי למארי כלא. ובג"ד היא אדמייא לגביה בשולטנותא דילה על כל אברי גופא, אבל לא במלה אחרא עכ"ל. ומתוכו מתבארים כל חלקי וצדדי הדרוש הנדרש בשער זה. ועתה רצוננו להאריך בביאורו ובפרטי דבריו מפני רבוי תועלתו. ועוד שמתוכו יתבאר רוב מה שפי' בפרקים הקודמים. ופי' חכם בכל מיני חכמות, מפני שיש בחי' רבות אל החכמה והבינה. והם מיני חכמות כפי שנוי ורבוי הבחינות. ובכלן מתפשט הא"ס כדי לפעול כל הפעולות כי אין בכח המדות לפעול פעולות וזולתו. ...

Pardes Rimmonim (Public Domain)

34

וברע"מ פ' שופטים ד' ער"ה סע"א

The Ra'aya Mehemna section of the Zohar on Shoftim, cited as a further discussion of this subject.

Zohar, Shoftim 3:11-4:20א"י-י: ספר הזהר, שופטים ג'י-א"ד: כ"ב

35

היצר עין הלא יביט

The psalmist answers those who say "G-d does not see" (Psalms 94:7-9): "He Who forms the eye, shall He not see?" Used to sharpen the question: G-d needs no intermediary in order to see.

Psalms 94:9ט"ד: תהילים צ"ד: ט"ט

הַנִּטֵּעַ אֵינֶן הָאֵל לְשִׁמְעַת אֵם יִצְרַר עֵינֵי הָאֵל יָבִיט:

He that planted the ear, shall He not hear? He that formed the eye, shall He not see?

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

KEHOT'S NOTE

תהלים צד, ט.

36

אך הענין כמ"ש

According to the note, a section from here on is copied there, in a different order, with additions and explanations.

KEHOT'S NOTE

קטע מכאן נעתק בסה"מ תרכ"ט (הוצאת תשנ"ב) ע"י לה בשינוי סדר עם הוספות וביאורים.

37

כי אל דעות ה'

From Chanah's song of thanks: "For Havayah is a G-d of knowledges (de'os)." Plainly, G-d knows all; the maamar reads the plural as two levels of Daas, the higher and the lower.

I Samuel 2:3ג'ג: שמואל א ב'ג: 3

אֶל־תִּרְבוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דְּעוֹת ה' וְלוֹ נִתְּקֵנוּ עֲלֵלוֹת:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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

KEHOT'S NOTE

שמואל-א ב, ג. ראה אוה"ת בראשית כרך ד תשלו, א. סה"מ תרכ"ז ע' קמה ואילך. סה"מ תרכ"ט כט ואילך.

38

שיש ב' בחי' בדעת

Kehot's note points to Zohar III, 291a for these words.

Zohar III, 291א, זח"ג רצא

KEHOT'S NOTE

זח"ג רצא, א.

39

שיש ב' בחי' בדעת

The Kehot note gives this Zohar passage for the teaching that there are two levels of Daas.

ספר הזהר, האדרא זוטא י"ט:פ"ז-19:87-22:95 Zohar, Idra Zuta כ"ב:צ"ה

40

שיש ב' בחי' בדעת . . מקיף וסוכ"ע

The Re'eh passage links two kinds of self-nullification, the higher and the lower unity, to two kinds of providence from above.

KEHOT'S NOTE

ראה לקו"ת ראה כד, א. שמע"צ צא, ד. ובכ"מ.

41

לא הביט און ביעקב

Bilam, hired by Balak to curse Israel, blesses them instead: "He has not looked at iniquity in Yaakov." Not that G-d does not see it, but, as Rashi explains, He does not scrutinize their iniquity: the mode of the higher Daas.

במדבר כ"ג:כ"א Numbers 23:21

לֹא־הִבִּיט אֵוֶן בְּיַעֲקֹב וְלֹא־רָאָה עֵמֶל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וְתִרְעָתָ מִלֶּךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

KEHOT'S NOTE

במדבר כג, כא. ראה ד"ה והר סיני תרנ"ג ע' רא "דאין פירושו שלא ראה את האון כלל דהכל גלוי וידוע לפניו, אלא שאינו מתפעל מזה וכמו שפרש"י שם שאינו מדקדק עמהם להתבונן בהאון ועמל שלהם".

42

וירא און ולא התבונן

Tzofar tells Iyov that G-d knows the deeds of false men: "He sees iniquity, and does He not consider [it]?" Plainly

the words are usually read as a question; the maamar reads them as "He sees iniquity and does not consider [it]": He sees without being affected.

איוב י"א:י"א Job 11:11

כִּי־הוּא יָדַע מִתִּי־שׁוֹא וְיִרְא־אֶנּוּ וְלֹא יִתְבּוֹנֶן:

For He knoweth base men; and when He seeth iniquity, will He not then consider it?

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

KEHOT'S NOTE

איוב יא, יא. סה"מ תרנ"ג שם "והטעם מה שוירא און ולא התבונן הוא מפני שהפגם ממעשה התחטוננים אינו מגיע לשם, והיינו בבחי' עצמיות ואז"ס שהוא למעלה מעלה מבחי' עולם, ולכן מה שנעשה בעולם אינו נוגע שם כלל" ע"ש. ראה המשך תער"ב כרך ג' ע' אישסט.

43

אם צדקת מה תתן לו

Elihu to Iyov: "If you are righteous, what do you give Him?" At the level of the higher Daas, human deeds make no change in G-d.

איוב ל"ה:ז Job 35:7

אִם־צִדְקָתְךָ מִה־תִּתֶּן־לּוֹ אוֹ מִה־מִּדְּךָ יִקַּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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

KEHOT'S NOTE

איוב לה, ז.

44

טהור עינים מראות ברע

The prophet Chavakuk to G-d: "[You are] too pure of eyes to look upon evil," asking why He then tolerates the wicked. The maamar reads it as seeing evil without its making any impression.

חבקוק א':י"ג Habakkuk 1:13

טָהוֹר עֵינַיִם מִרְאוֹת רָע וְהִבִּיט אֶל־עֶמְלָל לֹא תוּכַל לָמַה תְּבִיט בּוֹגְדִים תִּתְּרִישׁ בְּכֹלֶךָ רָשָׁע צָדִיק מִמֶּנּוּ:

Thou that art of eyes too pure to behold evil, And that canst not look on mischief, Wherefore lookest Thou, when they deal treacherously, And holdest Thy peace, when the wicked swalloweth up The man that is more righteous than he;

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

KEHOT'S NOTE

חבקוק א, יג.

45

שממית בידים תתפש

Among the small but wise creatures of Proverbs 30: "The lizard grasps with its hands, and it is in the king's palaces." The maamar cites it here without explaining it; the same words appear in the parallel passage of Likkutei Torah, Shir HaShirim 30b.

משלי ל"ב:כ"ח Proverbs 30:28

שְׁמִמִּית בְּיָדַיִם תִּתְּפֹשׂ וְהִיא בְּהִיכְלֵי מֶלֶךְ:

The spider thou canst take with the hands, Yet is she in kings' palaces.

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

KEHOT'S NOTE

משלי ל, כח.

46

ומשם מקור הסליחה

It adds: on the contrary, forgiveness comes from there precisely because the blemish does not reach there, so from there forgiveness of sins is drawn down to fill the blemishes.

KEHOT'S NOTE

סה"מ תרנ"ג שם "ואדרבה משם נמשך הסליחה כו' והיא הנותנת מפני שאין הפגם נוגע שם לכן נמשך משם להיות סליחות עוונות למלאות הפגמים כו'".

47

היינו בכלים דע"ס דאבי"ע

It refers here and explains that the blemish reaches the vessels of Atzilus, and that this is knowledge in the mode of enclothement.

KEHOT'S NOTE

ראה המשך תער"ב ח"ג ע' אישסט. שמציין לכאן "מבוי [= הכוונה לכאן] דבהכלים דאצי" מגיע הפגם והוא בבחי' יודע היינו בבחי' התלבשות כו'". וראה שם ע' ארכח.

48

הגה"ה

That passage refers to this gloss.

KEHOT'S NOTE

בלקו"ת שה"ש ל, ב מציין לכאן.

49

The Zohar on Pekudei describes "the eyes of Havayah" as powers that all take up watching over the world. It is cited as a source for identifying the eyes with the means of providence.

Sf. Zohar, Pekudei 49:611-621 א"תרכ"א מ"ט:תרי"א-א"תרכ"א Zohar, Pekudei 49:611-621

PARAGRAPH 9

50

מכרחת את הבחירה כלל

It adds a proof that foreknowledge does not compel the choice: a person is made to swear, "Be righteous."

KEHOT'S NOTE

"שהרי משביעין אותו תהא צדיק" — סה"מ תרכ"ט ע' כט.

PARAGRAPH 10

51

דוקא... שע"י הכלים והעינים

It spells out the point: through the vessels and attributes, where the blemish reaches, reward and punishment are drawn, by G-d's descent into the lower Daas, the light that fills all worlds, in the vessels of the Sefiros of the four worlds.

KEHOT'S NOTE

שע"י הכלים והמדות שלשם מגיע הפגם ומשם נמשך השכר והעונש שזהו ע"י ירידתו והשפלתו בבחי' ד"ת בחי' ממכ"ע היינו בכלים דע"ס דאבי"ע — סה"מ תרכ"ט ע' ל.

52

ועיין בפרדס ש"ד פ"ט בענין ידיעה ובחירה

Rabbi Moshe Cordovero discusses knowledge and free choice there and distinguishes between G-d's knowledge

before a person sins and after he has sinned. The Alter Rebbe maps this onto the higher and lower Daas.

Pardes Rimmonim 4:9 ט"ז: פרדס רמונים ד'

PARAGRAPH 11

53

וירא אלקים את בני

After the children of Israel cried out from their bondage in Egypt (Exodus 2:23-25): "And G-d saw the children of Israel, and G-d knew," plainly, He took notice of their plight. Read here as the move from knowledge in the higher Daas to the lower Daas, which brings reward and punishment.

Exodus 2:25 ה"כ: שמות ב'

וַיֵּרָא אֱלֹקִים אֶת־בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹקִים:

And G-d saw the children of Israel, and G-d took cognizance of them.

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

KEHOT'S NOTE

שמות ב, כה.

PARAGRAPH 12

54

עין ה' אל יראיו

The psalmist: "The eye of Havayah is toward those who fear Him, to those who hope for His kindness." Cited for providence from the higher Daas.

Psalms 33:18 ח"י: תהילים ל"ג

הִנֵּה עֵין ה' אֶל־יִרְאָיו לְמַיְחָלִים לְחֶסֶד:

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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

KEHOT'S NOTE

תהלים לג, יח.

55

עין בעין נראה

Moshe pleads for Israel after the spies, saying the nations have heard "that You, Havayah, were seen eye to eye." Cited for the same higher providence.

Numbers 14:14 י"ד: במדבר י"ד

וְאָמְרוּ אֶל־יֹשֵׁב הָאָרֶץ הַזֹּאת שָׁמְעוּ כִּי־אַתָּה ה' בְּקֶרֶב הָעָם הַזֶּה אֲשֶׁר־עִיָּן בְּעֵינֵי נֹרָאָה אַתָּה ה' וַעֲנֵנָה עֹמֵד עֲלֵהֶם וּבַעֲמֹד עֲנֵן אַתָּה הָלַךְ לִפְנֵיהֶם יוֹמָם וּבַעֲמֹד אֵשׁ לַלַּיְלָה:

they will say to the inhabitants of this land, who have heard that Thou L-RD art in the midst of this people; inasmuch as Thou L-RD art seen face to face, and Thy cloud standeth over them, and Thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night;

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

KEHOT'S NOTE

במדבר יד, יד.

56

כדפי באדר דף ק"ל ע"א

Cited for a discussion of this Idra Rabba passage.

KEHOT'S NOTE

ראה המשך תעריב ח"ב ע' א"ל.

בן פורת עלי עין

57

Yaakov's blessing to Yosef: plainly "a fruitful son by a spring" (ayin means both "spring" and "eye"). The maa-mar reads it as "above the eye," as the Talmud does (Berachos 20a), linking Yosef to the higher "eye."

Genesis 49:22 ט"כ: בראשית מ"ט

בֶּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עַל־עֵין בְּנוֹת צֶעְדָּה עַל־יְשׁוּר:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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

KEHOT'S NOTE

בראשית מט, כב.

58

ויכלכל יוסף

"And Yosef sustained his father, his brothers" and his father's household. His generosity earned him this level.

Genesis 47:12 כ"ז: בראשית מ"ז

וַיִּכְלַל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֶת־כָּל־בֵּית אָבִיו לֶחֶם לְפִי הָטָף:

And Joseph sustained his father, and his brethren, and all his father's household, with bread, according to the want of their little ones.

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

KEHOT'S NOTE

בראשית מז, יב.

59

טוב עין הוא יבורך

"He who has a good eye shall be blessed, for he has given of his bread to the poor." It ties generosity to the higher "eye."

Proverbs 22:9 ט"ט: משלי כ"ב

טוֹב־עֵין הוּא יְבָרֶכֶּה כִּי־נָתַן מִלֶּחֶמוֹ לְדָל:

He that hath a bountiful eye shall be blessed; For he giveth of his bread to the poor.

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

KEHOT'S NOTE

משלי כב, ט.

60

ורב חסד

"And abundant in kindness," one of the Thirteen Attributes of Mercy, named as the level that sweetens all judgments.

Exodus 34:6 ו': שמות ל"ד

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:

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;

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

PARAGRAPH 14

61 **בוהר . . דמשפטים דק"ז**
According to the note, it quotes the wording of this Zohar passage with an explanation.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' תקטו מעתיק לשון זוהר עם ביאור. ובסה"מ תרכ"ט ע' ל.

62 **וכ"ה בוהר ויחי דרמ"א סע"א**
According to the note, it quotes the wording of this Zohar passage.

KEHOT'S NOTE

באוה"ת נ"ך שם ע' תקיד מעתיק הלשון.

63 **וכ"ה בוהר ויחי דרמ"א סע"א**
The Zohar on Vayechi explains that the "roaming" ones are in the adornments of the Shechinah below.

ספר זוהר, ויחי ס"ד:תרנ"א-64:651-65:661
ס"ה:תרס"א

64 **כי יש מלאכים שהם מז"א ויש מלאכים שהם ממלכות**
It says, apparently referring here, that according to this maamar these are angels of Atzilus, formed from the outer aspect of the vessels of Z'eir Anpin and Malchus of Atzilus; p. 1408 discusses why the verse sometimes says meshotetim and sometimes meshotetos.

KEHOT'S NOTE

ראה בהמשך תער"ב ח"ג ע' איתע, ואולי הכוונה לכאן, שכי "לפמ"ש בתו"א בדי"ה אדרה נא הבי' נרי' שהם מלאכים דאצי' וכמ"ש באגה"ק שם [סי' כ] דמחיצוניות הכלים דיי"ס דאצי' שהן אלקות נבראו ההיכלות כו' וגם גופות המלאכים דאצי' שהן בחי' יש כו', די"ל דעיניו משוטטים ועיניו משוטטות שהן בחי' דכורין ונוקבין מבחי' ז"א ומלי' כמ"ש בדי"ה אדרה נא הנ"ל הן המלאכים המתהווים מבחי' חיצוניות הכלים דו"ג דאצי' כו"י ע"ש. וראה שם ע' איתח מה שלפעמים נאמר משוטטים ולפעמים משוטטות ע"ש.

65 **בוהר ר"פ שמות דף ד' ע"א בענין איש וביתו באו**
The Zohar at the start of Shemos on "each man came with his household"; Rabbi Chaim Vital's note there reads it as Tiferes and Malchus, the angels of Z'eir Anpin and of Malchus.

ספר זוהר, שמות ה':ל"ג-ו':ל"ט 5:33-6:39
R. Hiya found an indication of the purity of the Israelitish women in Egypt in the text: "And he made the laver of brass, and the foot of it brass, of the looking-glasses of the women assembling at the door of the tent" (Ex. 38, 8). What was the merit of the women to have made them worthy of such honour that their looking-glasses should be used for the laver of the Tabernacle? Their ritual ablutions on the one hand, and their eagerness to attract their husbands on the other. ...

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

66 **איש וביתו באו**
"Each man came with his household," the verse on which

the Zohar passage and Rabbi Chaim Vital's note comment.

שמות א':א"א 1:1 Exodus

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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

67 **עמ"ש — וז"ל נ"ב**
According to the note, the version there reads "the wording of the Mikdash Melech" before "נ.ב."

KEHOT'S NOTE

בסה"מ תרכ"ט שם: וז"ל המק"מ נ"ב.

PARAGRAPH 15

68 **בנות צעדה**
Yaakov's blessing to Yosef: "daughters stepped upon the wall" (banos tza'adah alei shur); plainly, the branches of a fruitful vine run over the wall. The Zohar reads banos as "daughters," feminine angels, and the singular verb as referring to "the eye."

בראשית מ"ט:כ"ב 49:22 Genesis

בן פרת יוסף בן פרת עלי-שור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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

69 **מלך במשפט יעמיד ארץ**
"A king by justice establishes the land," linking Malchus to "justice" and to "the eye of justice."

משלי כ"ד:ד' 29:4 Proverbs

מֶלֶךְ בַּמִּשְׁפָּט יַעֲמִיד אֶרֶץ וְאִישׁ תְּרוֹמוֹת יִהְרֹסָנָה:

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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

PARAGRAPH 16

70 **בנות צעדה . . עלי שור**
Yaakov's blessing to Yosef, "daughters stepped upon the wall"; plainly, the branches of a vine run over the wall. Read here with the Zohar as Malchus stepping over her feminine angels, "upon shur," to gaze at and watch over those below.

בראשית מ"ט:כ"ב 49:22 Genesis

בן פרת יוסף בן פרת עלי-שור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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

KEHOT'S NOTE

בראשית מט, כב.

71 **הכצקתה הבאה אלי**
The maamar's verse; its feminine forms are now explained

as referring to the providence of Malchus.

בראשית י"ח:כ"א: Genesis 18:21

אֲרֹדֶה-נָּא וְאֶרְאֶה הַפְּעֻקָּתָהּ הַבָּאָה אֵלַי עָשׂוּ כָּלָה וְאִם-לֹא אֶדְעָה:

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)

KEHOT'S NOTE

בראשית יח, כא.

PARAGRAPH 18

72 וכמבואר באדר"ז דרצ"ג ע"ב

The Idra Zuta explains that the providence of "His eyes roam" (feminine) is judgment, and that of "they roam" (masculine) is compassion.

Sforno, Idra Zuta 24:113-27:121: ספר הזוהר, האדר"א זוטא כ"ד:ק"י"ג-ג'ק"י"ג

73 ושפטו העדה

In the laws of one who kills unintentionally: "And the congregation shall judge" between the killer and the blood avenger; the court's role of judging.

Numbers 35:24: במדבר ל"ה:כ"ד

וְשָׁפְטוּ הָעֵדָה בֵּין הַמַּכֶּה וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים הָאֵלֶּה:

then the congregation shall judge between the smiter and the avenger of blood according to these ordinances;

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

74 והצילו העדה

"And the congregation shall save" the killer from the blood avenger; the court's role of saving. The Mishnah (Sanhedrin 1) derives from these verses "a congregation that judges and a congregation that saves."

Numbers 35:25: במדבר ל"ה:כ"ה

וְהִצִּילוּ הָעֵדָה אֶת-הַרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהִשְׁבִּיחוּ אוֹתוֹ הָעֵדָה אֶל-עִיר מְקֻלָּטוֹ אֲשֶׁר-נָס שָׁמָּה וַיָּשָׁב בָּהּ עַד-מוֹת הַכֹּהֵן הַגָּדֹל אֲשֶׁר-מָשַׁח אוֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ:

and the congregation shall deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled; and he shall dwell therein until the death of the high priest, who was anointed with the holy oil.

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

75 ושפטו העדה והצילו העדה עדה שופטת ועדה מצלת

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

KEHOT'S NOTE

מסעי לה, כד-כה. סנהדרין פ"א משנה א.

76 פסילנא לי לצורבא מרבנן

A sage said he would disqualify himself from judging a Torah scholar who was as dear to him as his own body, for

a person does not see guilt in himself.

Shabbat 119a:1: שבת קי"ט א:א'

עֲבִידְנָא יוֹמָא טָבָא לְרַבְנֵנוּ. אָמַר רַבָּא תִּיתִי לִי, דְּכִי אָתָּא צוּרְבָּא מְרַבְּנֵנוּ לְקַמָּאי לְדִינָא, לֹא מְזִיגְנָא רִישִׁי אֲבִי סְדִיָּא כְּמָה דְּלֹא מְהַפִּיכְנָא בְּזִכּוּתִיהּ. אָמַר מַר בַּר רַב אֲשִׁי: פְּסִילָנָא לָקָה לְצוּרְבָּא מְרַבְּנֵנוּ לְדִינָא. מָאי טַעְמָא? — דְּחַבִּיב עָלֵי כְּגוּפָאִי, וְאִין אָדָם רוּאָה חוּבָה לְעַצְמוֹ.

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

KEHOT'S NOTE

שבת קיט, א.

77 וכל יצר מחשבות לבו רק רע

Before the Flood, the Torah says Havayah saw "that every inclination of the thoughts of his heart is only evil all the day"; the fact read as grounds for guilt.

Genesis 6:5: בראשית ו':ה'

וַיֵּרָא ה' כִּי רָבָה רַעַת הָאָדָם בְּאָרְצוֹ וְכָל-יִצְרָו מַחְשַׁבֶּת לְבוֹ רַק רַע כָּל-הַיּוֹם:

And the L-RD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

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

KEHOT'S NOTE

בראשית ו, ה.

78 ויאמר ה' אמתה את האדם

"And Havayah said, I will blot out man": the decree that followed from reading man's evil inclination as guilt.

Genesis 6:7: בראשית ו':ז'

וַיֹּאמֶר ה' אֶמְחָה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם כִּי נַחַמְתִּי כִּי עָשִׂיתִם:

And the L-RD said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for it repenteth Me that I have made them.'

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

KEHOT'S NOTE

בראשית ו, ז.

79 נמשך ללמד חובה

There the Alter Rebbe cites the same verses: "for the inclination of man's heart is evil," the argument that first drew guilt, later gave rise to a reason for merit, "the one who argues guilt argues merit." This comes, he explains, from a revelation of the supernal will in Chochmah, which tilts Chochmah toward Chesed.

KEHOT'S NOTE

ראה לקו"ת אמור לט, א. שה"ש מז, ד. באוה"ת ענינים עי קצו מציינ לכו"א.

80 ויאמר ה' אל לבו

After the Flood the same fact, man's evil inclination, becomes the reason not to curse the ground again.

Genesis 8:21: בראשית ח':כ"א

וַיֹּרַח ה' אֶת-רִיחַ הַנִּיחֹחַ וַיֹּאמֶר ה' אֶל-לְבוֹ לֹא-אֶסְפָּה לְקַלֵּל עוֹד אֶת-הָאֲדָמָה בְּעִבּוֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעָרִיו וְלֹא-אֶסְפָּה עוֹד לְהַכּוֹת

את־כל־חי כְּאֶשֶׁר עֲשִׂיתִי:

And the L-RD smelled the sweet savour; and the L-RD said in His heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

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

KEHOT'S NOTE

בראשית ח, כא.

81 וירח ה' את ריח הניחוח

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

KEHOT'S NOTE

נח ח, כא.

82 ע"פ לעשות הישר בעיני ה'

This is the discussion the Alter Rebbe refers to.

KEHOT'S NOTE

לקו"ת ראה כג, ד ואילך.

83 לעשות הישר בעיני ה' אלקיך

Moshe to Israel: "to do what is right in the eyes of Havayah your G-d." The Alter Rebbe refers to his discussion of this verse elsewhere (Likkutei Torah, Re'eh 23d).

Deuteronomy 13:19ט"ט: דברים

כי תשמע בקול ה' אלקיך לשמר את־כל־מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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

84 ואראה הכצעקתה הבאה אלי עשו

G-d to Avraham about Sodom. Plainly, "whether they have done altogether (kalah) according to its outcry"; the maamar reads it clause by clause, with kalah, as Rashi does, meaning destruction, and "and if not" as the chance that Chesed will find merit.

Genesis 18:21א"כ: בראשית

אֲרֹדֶה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עֲשׂוּ כָלָה וְאִם־לֹא אֲדַע:

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)

85 וז"ש במדרש אדרה נא ממדה"ר למדה"ד

According to the note, the source of this Midrash is identified there.

KEHOT'S NOTE

ראה רמב"ן וירא יח, כ. הנסמן במאמרי אדה"א בראשית ע' קצו.

86

וז"ש במדרש אדרה נא ממדה"ר למדה"ד

The Kehot note refers to Ramban here for the Midrash that "I will go down" means from the attribute of mercy to the attribute of judgment.

Ramban on Genesis 18:20כ"ח: על בראשית

87

ובזהר דק"ה ע"ב

It quotes this Zohar, which follows the Midrash: "Did the Holy One, blessed be He, not know...? Rather, 'I will go down now' from the level of mercy to the level of judgment."

KEHOT'S NOTE

בתורת חיים ר"פ וירא (צו, א): בזהר [ח"א קה, ב] אי ע"ד המדרש הנ"ל וז"ל וכי לא הוה ידע קודב"ה דא' אדרה נא . . אלא אדרה נא מדרגא דרחמי לדרגא דדינא כו'.

88

ובזהר דק"ה ע"ב אדרה נא מדרגא דרחמי לדרגא דדינא

The Zohar asks whether G-d did not already know, and explains "I will go down" as from the level of mercy to the level of judgment.

Sforno, Vayera 12:201-14:212כ"ד: וירא י"ב: ר"א-ר"ד

According to another interpretation, again, the proper reading is 'asu (they have made), and this accords with the translation of Onkelos. It says: "I will go down and see." Are not all things revealed before the Almighty that there was need for Him to go down and see? The expression, however, "I will go down", implies descent from the grade of mercy to that of rigour, and by "and see" is meant the consideration of the kind of punishment to be meted out to them.

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

PARAGRAPH 19

89 רש"י פ"י בחומש אדרה נא למד לדיינים שלא יפסקו דיני נפשות

אלא בראיה

Rashi learns from "I will go down and see" that judges must not decide capital cases without seeing for themselves.

Rashi on Genesis 18:21א"כ: על בראשית

אדרה נא. למד לדיינים שלא יפסקו דיני נפשות אלא בראיה, הכל כמו שפרשתי בפרשת הפלגה. דבר אחר, אדרה נא לסוף מעשיהם: הכצעקתה. של מדינה: הבאה אלי עשו. וכן עומדים במרדם, כלם אני עושה בהם, ואם לא יעמדו במרדן אדעה מה אעשה להפרע מהן ביסורין ולא אכלה אותן. וכיוצא בו מצינו במקום אחר, ועתה הורד עדיך מעליך ואדעה מה אעשה לך (שמות ל"ג); ולפיכך יש הפסק נקדת פסיק ב"ו עשו לכלה, כדי להפריד תבה מחברתה. ורבותינו ...

I WILL GO DOWN NOW — This teaches the judges that they should not give decisions in cases involving capital punishment, except after having carefully looked into the matter — all as I have explained in the section dealing with the dispersion of the nations (11:5). Another explanation of I will go down to the very end of their doings (I will fathom the depths of their wickedness). WHETHER

ACCORDING TO THE CRY OF IT (literally, of her) — i.e. the cry of the ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

90

דאיתא בת"ז

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

KEHOT'S NOTE

בהקדמה (פתח אליהו).

91

In Eliyahu's opening prayer (Patach Eliyahu) the ten Sefiros are said to go "one long, one short, and one intermediate."

Tikkunei Zohar 17a:13ג"א: תקוני הזהר י"ז א:

ואלין עשר ספירן. אינון אזלין כסדרן. חד אריך וחד קצר וחד בינוני

Constantinople, 1740 (CC-BY-NC)

92

גמ"ח בין לעניים בין לעשירים

Acts of kindness are greater than charity, for they are done both for the poor and for the rich. Here this shows that Chesed reaches further than compassion.

Sukkah 49b:11א"ב: סוכה מ"ט ב:

תנו רבנן: בשלשה דברים גדולה גמילות חסדים יותר מן הצדקה. צדקה — בממונו; גמילות חסדים — בין בגופו, בין בממונו. צדקה — לעניים; גמילות חסדים — בין לעניים בין לעשירים. צדקה — לחיים; גמילות חסדים — בין לחיים בין למתים.

Our rabbis taught: In three respects gemilut hasadim is superior to charity: charity can be done only with one's money, but gemilut hasadim can be done with one's person and one's money. Charity can be given only to the poor, but gemilut hasadim both to the rich and the poor. Charity can be given to the living only, gemilut hasadim can be done both to the living and to the dead.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

PARAGRAPH 20

93

ראובן

Leah names her firstborn Reuven, "because Havayah has seen (ra'ah) my affliction," linking Reuven with seeing.

בראשית 29:32ל"ב: בראשית

ותהר לאה ותלד בן ותקרא שמו ראובן כי אמרה כי־ראָה ה' בְּעָנִי כִּי עָתָה יִרְאֶה בְּנִי אִישִׁי:

And Leah conceived, and bore a son, and she called his name Reuben; for she said: 'Because the L-RD hath looked upon my affliction; for now my husband will love me.'

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

94

שמעון

Leah names her second son Shimon, "because Havayah has heard (shama)," linking Shimon with hearing.

בראשית 29:33ג"ג: בראשית

ותהר עוד ותלד בן ותאמר כִּי־שָׁמַע ה' כִּי־שָׁנוּאַה אֶנְכִּי וַיִּתֵּן־לִי גִם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה

“I Am Black, yet Comely, O Daughters of Jerusalem”



The soul that has descended into a body is “black”: it receives G-d’s wisdom as the dark mass of halachic detail and the rabbinic fences around the prohibitions, and it lives among worldly business. Yet this very blackness makes it more beautiful than the souls that never came down: tzedakah given from hard-earned money exalts the whole animal soul and draws a revelation of the Infinite Light into it, and the prohibitions join it to the light that surrounds all worlds, which no positive deed can reach and which will be revealed in the future.

THE MAAMAR IN BRIEF

“The daughters of Jerusalem” are the souls before their descent, still one with G-d and so possessed of complete awe (yirah shalem), beyond anything angels can attain. The souls in bodies are the “bride,” Knesses Yisrael, into whom G-d, the groom, drew His infinite wisdom at Sinai. The bride says: I am black, yet more comely than you. Her blackness is the halachos, the “black locks” of the Song. White hairs, from G-d’s kindness, are the laws of the positive commandments, which elevate the physical; black hairs are the laws of the prohibitions, which “cruelly” reject even what holds a divine spark. She is also black through tzedakah, bound up with business, yet it exalts the whole animal soul and draws down revelation and the “four hands” of divine help. The words of the Scribes are the hidden source of the Torah’s light, and the prohibitions, rooted in the hidden half of the Name, reach the surrounding light through negation. So the animal soul, rooted in the ofanim, rises above the seraphim in thirst for G-d’s very self, and in the future that light will be revealed.

OUTLINE

1 The daughters of Jerusalem and the bride

¶1-2

The souls above are the daughters of Jerusalem, of complete awe; the souls below are the bride, into whom the groom drew His infinite wisdom at Sinai, each soul receiving its letter of the Torah.

2	Black locks and white hair	¶3-5
	The bride's blackness is the halachos. Hairs are far-reaching channels of G-d's kindness: white for the positive commandments, which lift the physical into holiness; black for the prohibitions, which separate evil from good.	
3	The raven's cruelty, and tzedakah	¶6
	The prohibitions reject even what holds a divine spark, and a person must be "cruel" to himself with fences. Tzedakah, bound up with worldly business, is also black, yet it exalts the whole animal soul.	
4	A fifth to Pharaoh: revelation and the four hands	¶7-8
	Giving a fifth to tzedakah brings revelation (paroh) into the soul, as in the blessing over every mitzvah, and draws down the four hands: kindness that awakens teshuvah, help against the evil inclination, elevation to love, and the embracing arm, all sown now in exile.	
5	The words of the Scribes and the higher root of the prohibitions	¶9
	The Oral Torah, the "scribe," is the hidden source of the Written Torah's light. The prohibitions, from the hidden Yud-Hei, join the soul to the surrounding light through "not," which no positive deed can reach.	
6	Ofanim above seraphim	¶10-13
	The animal soul, rooted in the ofanim, rises above the seraphim in a fiery thirst for G-d's very "I," beyond His outer glory; this foreshadows the future, when the Infinite Light present in space, time and soul will be revealed.	
7	Black, and therefore comely	¶14
	Through the blackness of keeping the prohibitions, the surrounding light will be revealed in the future; in this the descended soul is more beautiful than the daughters of Jerusalem.	

KEY CONCEPTS

Daughters of Jerusalem בנות ירושלים

The souls before their descent, still included in G-d; read as yirah shalem, complete awe.

The bride (kallah) כלה

Knesses Yisrael, the souls that have descended into bodies, into whom G-d, the groom, draws His Infinite Light and wisdom.

Black locks and white hair קוצותיו תלתלים שחורות / שער רישיה כעמר נקא

Hairs are far-reaching channels of divine flow: the white are the laws of the positive commandments, the black the laws and fences of the prohibitions.

The words of the Scribes דברי סופרים

The Oral Torah and rabbinic enactments, the "scribe" above the "book," the hidden source of the Written Torah's light.

Yud-Hei and Vav-Hei י"ה / ו"ה

The hidden and revealed halves of the Name Havayah: the 365 prohibitions and the 248 positive commandments.

The surrounding light סובב כל עלמין

Divine light beyond the bounds of the worlds, reached now only through negation and revealed in the future.

Paroh as revelation פרעה

From the root meaning "uncovered": tzedakah brings an open revelation of the Infinite Light into the soul.

SECTION 1 • ¶1-2

The daughters of Jerusalem and the bride

1 שחורה אני ונאווה¹ בנות ירושלים כאהלי קדר כיריעות שלמה. הנה בנות ירושלים נקי הנשמות שעדיין לא ירדו לעולם הזה להתלבש בגוף

“I am black, yet comely, O daughters of Jerusalem, as the tents of Kedar, as the curtains of Shlomo.” Now, “the daughters of Jerusalem” is the name given to the souls that have not yet descended into this world to be enclothed in a body

The maamar opens with Song of Songs 1:5, where the maiden speaks to “the daughters of Jerusalem.” The Alter Rebbe first identifies these daughters: they are the souls that have not yet come down into this world to be clothed in a body.

ונפש הבהמית ועודן כלולות במאצילן ב”ה בבחי” אין ממש ונקרא טהורה היא כי טהורה פי” שעדיין היא בבחי” אין ואח”כ אתה בראתה² יש מאין כו’.

and an animal soul, and are still included in their Emanator, blessed be He, at the level of utter nothingness (ayin). And [the soul] is called “pure is she,” for “pure” means that it is still at the level of ayin; and afterwards, “You created it,” something from nothing, etc.

Before its descent, a soul is still included within G-d, its Emanator, in a state called ayin, “nothing”: it has no existence of its own apart from Him. He reads the morning blessing “the soul You placed in me is pure; You created it” as a sequence: “pure” is the soul while it is still ayin, and “You created it” is its later coming into being as a separate “something.”

לפי שכל נשמות טרם ירידתם לעוה”ז הן עומדות שם בביטול והתכללות ממש באור א”ס ב”ה.

For all souls, before their descent into this world, stand there in self-nullification (bittul) and in actual inclusion within the Infinite Light (Or Ein Sof), blessed be He.

Bittul here means that the soul does not experience itself as a separate being at all; it is wholly absorbed in the Infinite Light. This is the state of every soul “there,” above, before it is born.

וכמ”ש באליהו חי ה’ אשר עמדתי לפניו^{3,4,5} ולא אליהו בלבד אלא כל נשמות קודם ירידתן והתלבשותן בגוף ונפש הבהמית

As it is written of Eliyahu, “As Havayah lives, before whom I have stood.” And not Eliyahu alone, but all souls, before their descent and their enclothing in a body and an animal soul;

The prophet Eliyahu swears “as Havayah lives, before whom I have stood,” describing himself as one who stands before G-d. The Alter Rebbe applies the phrase to every soul before its descent: each one stood before G-d in complete bittul.

ואזי נקראו בנות ירושלים (בפרדס בערכי הכינויים ערך בנות ירושלים הביא בשם הזהר פרשת ויחי שני פירושים בזה והפ"י הראשון הוא כדפ"י כאן ע"ש בפ' ויחי דרמ"ב ע"א)⁶

and then they are called “the daughters of Jerusalem (Yerushalayim).” (In the Pardes, in the Erchei HaKinuyim, under the entry “the daughters of Jerusalem,” he cites two interpretations of this in the name of the Zohar, Parshas Vayechi, and the first interpretation is as it has been explained here; see there, in Parshas Vayechi, page 242a.)

In that state the souls are called “the daughters of Jerusalem.” The parenthesis is a scholarly note: the Pardes (Pardes Rimmonim, R. Moshe Cordovero’s classic work of Kabbalah), in its section defining Kabbalistic terms, quotes two Zohar readings of the phrase, and the first of them is the reading given here.

שמקבלים עליהם בחי' יראה שלם דהיינו שלימות היראה כי היראה הוא מבחינת מלכותו ית' מלכות כל עולמים⁷ למעלה עד אין קץ ולמטה עד אין תכלית

For they take upon themselves the level of a complete awe (yirah shalem), that is, the completeness of awe. For awe stems from the level of His sovereignty, may He be blessed, “a kingship over all worlds,” upward without end and downward without limit,

The name Yerushalayim (Jerusalem) is read as yirah shalem, “complete awe.” Awe of G-d comes from His Kingship, and Psalms calls that Kingship “a kingship over all worlds,” boundless both upward and downward, that is, infinite.

שהיא בחי' א"ס ובהשתלשלות המדרגות בנבראים אין בהם כח לקבל יראה זו בשלימות וכמ"ש להודיע לבני האדם גבורותיו⁸ וכבוד הדר מלכותו שכבוד הדר

which is the level of the Infinite. And in the chain of descending levels (hishtalshelus) among created beings, they have no power to receive this awe in its completeness. As it is written, “To make known to the sons of man His mighty deeds, and the glorious splendor of His kingdom”: the glorious splendor of

Because the Kingship is infinite, no created being within the descending order of levels can take on the full measure of awe that it calls for. A verse from Psalms shows how awe does reach creatures: through “His mighty deeds” and “the glorious splendor of His kingdom.”

מלכותו הוא מה שהמלאכים מקבלים עליהם עול מלכות שמים מחנה מיכאל באהבה ומחנה גבריאל כו' אלף אלפים וריבוא רבבות כו'⁹ ולגדודיו אין מספר.¹⁰

His kingdom is that the angels take upon themselves the yoke of the kingdom of Heaven, the camp of Michael with love and the camp of Gavriel, etc., “a thousand thousands and ten thousand myriads,” etc., and “His troops are beyond number.”

“The glorious splendor of His kingdom” is the angels’ acceptance of G-d’s rule. The camp of the angel Michael serves with love and the camp of Gavriel (the text breaks off with “etc.”) in its own way, and their numbers are vast, “a thousand thousands” and beyond counting.

שכל זה הוא יקר ותפארת גדולת מלכותו ית' ולהודיע לבני האדם אין זה אלא בבחי' גבורותיו הן בחי' הצמצומים רבים ושונים שבהשתלשלות המדרגות משא"כ הנשמה טרם בואה

For all this is the glory and splendor of the greatness of His kingship, may He be blessed; and “to make known to the sons of man” is only through the level of “His mighty deeds,” which are the many and varied contractions (tzimtzumim) in the chain of descending levels. But the soul, before it comes

All this angelic service is the glory of G-d’s Kingship, yet it is made known to creatures only through “His mighty deeds” (gevuros), which the Alter Rebbe reads as the many contractions (tzimtzumim) that limit the light at each step of the descent. Created beings therefore receive awe only in a limited, contracted form.

לעוה"ז להתלבש בגוף שהן בחי' אין ממש הם מקבלים עליהם עול מלכות שמים בשלימות כמו שהוא בבחי' א"ס ממש ונקראו בנות ירושלים בבחי' בתולות אחריה רעותיה מובאות לך¹¹

into this world to be enclothed in a body, [the souls] being at the level of utter nothingness, take upon themselves the yoke of the kingdom of Heaven in completeness, as it is at the level of the Infinite itself. And they are called “the daughters of Jerusalem,” at the level of “virgins, her companions following her, are brought to you.”

The souls before their descent are ayin, with no self of their own, so they accept G-d’s Kingship in its full, infinite measure. That is why they are “the daughters of Jerusalem,” of complete awe, and they are also the “virgins, her companions” of the Psalm, who follow the bride.

(עיי'ן בזח"ב [בזהר חלק ב'] קצ"ז ב' דרל"ה א' רל"ח¹² א' ובמק"מ [ובמקדש מלך] שם וצ"ל שהוא לפירוש השני שבפרדס וממילא מובן דלפ"י הראשון יש לפרש גם זה כמ"ש כאן ועיי'ן עוד בפ' משפטים דק"ה סע"ב [סוף עמוד ב] ובפ' אחרי דס"ז ע"ב)¹³

(See Zohar II, 197b, page 235a and 238a, and the Mikdash Melech there. And it must be said that this follows the second interpretation in the Pardes; and consequently it is understood that according to the first interpretation this too can be explained as written here. See further in Parshas Mishpatim, page 105, end of side b, and in Parshas Acharei, page 67b.)

A second scholarly parenthesis points to passages of the Zohar on the verse of the "virgins" and to the Mikdash Melech commentary on them. It notes that those passages follow the Pardes's second interpretation, but that according to the first interpretation they too can be read as they are here.

ונקראו ג"כ עלמות כמ"ש עלמות אהבוך.¹⁴ והנשמות שירדו ונתלבשו בגוף ונפש הבהמ"י [הבהמית] בעוה"ז היא נקרא כנסת ישראל היא מקור נשמות ישראל בשם כלה

They are also called alamos (maidens), as it is written, "the maidens love You." And the souls that have descended and been en clothed in a body and an animal soul in this world, [collectively] called Knesses Yisrael, which is the source of the souls of Israel, are called by the name "bride" (kallah),

"The maidens (alamos) love You" gives these unborn souls another name. The souls that have descended are called, as one whole, Knesses Yisrael, the "community of Israel" understood as the source of all Jewish souls, and she is called "the bride."

כי הקב"ה נקרא אצלם בשם חתן¹⁵ מלשון חות דרגא¹⁶ הוא בחי' המשכות אור א"ס ב"ה בנשמות.¹⁷ because the Holy One, blessed be He, is called, in relation to them, by the name "groom" (chasan), from the expression chaus darga (descending a level), which is the drawing down of the Infinite Light, blessed be He, into the souls.

G-d is "the groom" (chasan), a word the Alter Rebbe links to the Aramaic chaus darga, "going down a step," as a man goes down a step to take a wife. The groom's descent to the bride is the drawing down of the Infinite Light into the souls.

2 והיינו במ"ת [במתן תורה] דכתי' [דכתיב] ביום חתונתו שאז הוא זמן הנשואין שכמו הנשואין עד"מ בחי' הזווג והיחוד הוא המשכת הטפה הנמשכת מן המוח של המשפיע בבחי' המקבל כו'.¹⁸

And this is [what took place] at the Giving of the Torah, of which it is written, "on the day of his wedding," for that is the time of the marriage. For just as in marriage, by way of analogy, the union and joining is the drawing down of the drop that is drawn from the brain of the giver into the recipient, etc.,

The Mishnah reads "on the day of his wedding" in Song of Songs as the Giving of the Torah at Sinai: that was the wedding of G-d and Israel. The analogy is marital union, in which (in the older physiology the text assumes) a drop drawn from the brain of the giver passes to the recipient.

כך התורה היא בחי' חכמתו ורצונו ית' בבחי' א"ס ב"ה ממש חכים ולא בחכמה ידיעא כו'

so the Torah is His wisdom and will, may He be blessed, at the level of the Infinite One (Ein Sof) itself, blessed be He: "He is wise, but not with a knowable wisdom," etc.

The "drop" in this analogy is the Torah, which is G-d's own wisdom and will as they are in the Infinite itself. The classic Kabbalistic phrase "wise, but not with a knowable wisdom" stresses that G-d's wisdom is unlike any wisdom we could grasp.

והמשכה זו בבחי' א"ס ממש היא נתפסת ונקלטת בנשמות ישראל ס"ר אותיות התורה¹⁹ הן ס"ר המשכות לס"ר נשמות ישראל

And this drawing down, at the level of the Infinite itself, is grasped and absorbed in the souls of Israel: the six hundred thousand letters of the Torah are six hundred thousand channels of flow to the six hundred thousand souls of Israel.

This infinite wisdom is received and "absorbed" by Jewish souls, as a seed is absorbed and takes hold. The Torah is said to contain six hundred thousand letters, matching the six hundred thousand root souls of Israel, so that each soul has its own letter as its channel.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שמלמדין את התינוק בבטן אמו²⁰ את כל התורה כו' כדי להיות נתפס ונקלט בנשמתו אור וחיות מאותיות התורה שהן הארת אור א"ס ב"ה חכים ולא בחכמה ידיעא כו'

Therefore our Sages, of blessed memory, said that the infant in its mother's womb is taught the entire Torah, etc., so that light and life-force (chayus) from the letters of the Torah be grasped and absorbed in its soul; for they are a radiance of the Infinite Light, blessed be He, "wise, but not with a knowable wisdom," etc.

The Talmud teaches that an unborn child is taught the entire Torah in the womb. The Alter Rebbe explains its purpose: so that the light of the Torah's letters, a radiance of the Infinite, takes hold in the soul from the very start.

ואזי נקרא נשמות ישראל בשם כלה שמקבלת הטפה כו' ועיין באדרא זוטא²¹ (דף רי"ז ע"ב):

And then the souls of Israel are called by the name “bride,” for she receives the drop, etc. See the Idra Zuta (page 290b).

Because the souls receive this “drop” of divine wisdom, they are called “the bride.” The text refers the reader to the Idra Zuta, the concluding section of the Zohar, for this theme.

SECTION 2 • 13-5

Black locks and white hair

3 ב והנה בחיי כלה זו שהיא בחיי מקור לנשמות שירדו ונתלכשו בגוף אומרת לבנות ירושלים הן הנשמות שלא ירדו שעדיין הן בבחינת [בבחינת / בבחינה] טהורי היא שהן כלולות במאצילן בבחי' אין ממש.

2. Now, this level of “bride,” which is the source of the souls that have descended and been enclothed in a body, says to the daughters of Jerusalem, that is, the souls that have not descended and are still at the level of “pure is she,” being included in their Emanator at the level of utter nothingness:

The second section begins. The “bride,” the source of the souls that have descended into bodies, now speaks to the “daughters of Jerusalem,” the souls that remain above, still “pure” and included in G-d.

עם היות כי שחורה אני מחמת ירידתי לעוה"ז והתלבשותי בגוף הגשמי הריני נאווה יותר מבנות ירושלים כי

Though “I am black” because of my descent into this world and my enclothing in the physical body, I am nevertheless more comely than the daughters of Jerusalem. For

Her claim is paradoxical: she has been darkened by her descent into a physical body, yet she is more beautiful than the souls that never descended. The rest of the maamar explains how the blackness itself is the source of her beauty.

הנה ענין שחורה אני בבחי' כלה הוא כמ"ש קוצותיו תלתלים שחורות כעורב²² תלתלים תלי תלים של הלכות²³ שהן קוצותיו בחי'

the meaning of “I am black” at the level of the bride is as it is written, “His locks are curled (taltalim), black as a raven”: taltalim [means] tilei tilim (heaps upon heaps) of halachos, which are “his locks,” the level of

Song of Songs describes the beloved's locks as “curled, black as a raven.” The Talmud reads taltalim, “curled,” as tilei tilim, “heaps upon heaps”: from every stroke of the Torah's letters, heaps of laws can be derived. So the “black locks” are the vast body of halachic detail.

שערות ונימין הנמשכות מן המוח בריבוי התחלקות וכך הן תלי תלים של הלכות המשכות מחכמה עילאה חכים ולא בחכמה ידיעא כו'. הן בבחי' שחורות.

hairs and strands drawn from the brain in great subdivision. And so too, the heaps upon heaps of halachos are channels drawn from the Supernal Wisdom (Chochmah Ila'ah), "wise, but not with a knowable wisdom," etc. They are at the level of "black."

Hair grows out of the head and divides into countless strands; so the laws of the Torah branch out from G-d's Supernal Wisdom into endless details. These branches of halachah are what the verse calls "black."

4 והענין יובן בהקדים לבאר כי הנה כתיב ושער רישיי [רישיה] כעמר נקא²⁴ שהשערות הן בבחי' לבנונית וכתוב קוצותיו תלתלים שחורות²⁵ כו'.

The matter will be understood by first explaining that it is written, "And the hair of His head was like pure wool," [meaning] that the hairs are in a state of whiteness; and it is written, "His locks are curled, black," etc.

Daniel sees the "Ancient of Days" with hair "like pure wool," that is, white hair, while the Song of Songs speaks of black locks. The Alter Rebbe will explain why the "hairs" are sometimes white and sometimes black.

אך הענין כי הנה בחי' השערות הן המשכות שהן מבחי' חסד ורב חסד²⁶ שנמשך ונתפשט עד למטה כמשל השערות שנמשכות באורך

But the explanation is that the level of the hairs is channels of flow that stem from the level of Chesed and "abundant in kindness," which is drawn and spreads down below, like the analogy of the hairs that extend to a great

In Kabbalah, "hairs" stand for channels of divine flow that extend far from their source, just as hair grows far out from the head. These channels come from Chesed, G-d's kindness, which reaches down even to the lowest levels, and from "abundant in kindness," one of the Thirteen Attributes of Mercy.

רב והן תלי תלים של הלכות ודקדוקי סופרים²⁷ שבכל מצוה כמ"ש (משלי ד') סלסלה ותרוממך²⁸. פי' סלסלה כמארז"ל [כמאמר רבותינו זכרונם לברכה] (ר"ה [ראש השנה] כ"ו ב') קא מהפך בשעריה²⁹ כו'.

length. And they are the heaps upon heaps of halachos and the fine points of the Scribes that are in every mitzvah, as it is written (Proverbs 4), "Extol her (salseleha), and she will exalt you." The meaning of salseleha is as our Sages, of blessed memory, said (Rosh HaShanah 26b), "[a man who] was turning over his hair," etc.

These long, many-stranded channels are the heaps of halachos and the fine rabbinic details in every mitzvah. In Proverbs salseleha plainly means "extol her" (wisdom), but the Sages learned its sense from Rebbi's maidservant, who asked a man turning over his hair, "How long will you be mesalsel (curling) your hair?" So to "extol" the Torah is to turn it over and over, like curling hair, into every detail.

אך יש שערות שנמשכות ומתלבשות בבחי' לבנונית הוא בחי' חסד שהן ההלכות רבות שבמ"ע [שבמצות עשה] בקרבנות ותרומות ומעשרות וציצית ותפילין ושבת כו'. איך תהי' [תהיה] המצות נעשית בקרבן להיות עולה לרצון לפני הוי' וריח ניחוח כו'.

But there are hairs that are drawn down and encloded in the level of whiteness, which is the level of Chesed: these are the many halachos in the positive commandments, concerning sacrifices, terumos, tithes, tzitzis, tefillin, Shabbos, etc.: how the mitzvah is to be done with a sacrifice so that it ascend favorably before G-d and as a pleasing fragrance, etc.

Some "hairs" are white: the many laws of the positive commandments, such as sacrifices, terumah, tithes, tzitzis (the fringes on the corners of a garment), tefillin and Shabbos. They teach how to perform the mitzvah, for example how to offer a sacrifice so that it is "accepted before G-d" and becomes a "pleasing fragrance," in the language of the laws of the offerings in Leviticus.

5 וכן בשאר כל המצות שהן המשכות חכמה עילאה בבחי' חסד להעלות הדברים הגשמיים [הגשמיים] בעשייתן כמצותן ולקשרם באור ה' וקדושתו והן השערות הנמשכות מבחי' שער רישיה כעמר נקא³⁰ שהוא לובן העליון וחסד עליון דאקרי רב חסד³¹ כו'

And so too with all the other mitzvos, which are channels of the Supernal Wisdom through the level of Chesed, to elevate physical things through their being performed according to their commandment, and to bind them to the light of G-d and His holiness. These are the hairs drawn from the level of "the hair of His head was like pure wool," which is the supernal whiteness and the supernal Chesed that is called "abundant in kindness," etc.

Every positive mitzvah is a channel of G-d's Supernal Wisdom through Chesed, and doing it properly raises the physical objects it uses (the wool of tzitzis, the parchment of tefillin) and binds them to G-d's holiness. These are the "white hairs" of Daniel's vision, from the supernal whiteness that is G-d's kindness.

אבל השערות השחורות הן הלכות שנמשכו ונתפשטו במצות ל"ת [לא תעשה] להפריד הרע מן הטוב ולדחותו מן הקדושה שאינו עולה ונכלל באור ה' וקדושתו.

But the black hairs are the halachos that were drawn and spread into the prohibitive commandments, to separate the evil from the good and to push it away from holiness, since it does not ascend and become included in the light of G-d and His holiness.

The "black hairs" are the laws of the prohibitions. Their work is the opposite of elevation: they separate evil from good and push it away from holiness, because what is forbidden cannot be raised up and included in G-d's light.

SECTION 3 • ¶6

The raven's cruelty, and tzedakah

6 וע"ז נאמר שחורות כעורב.³² פ"י כעורב שהוא אכזרי כך יש בבחי' שערות הללו בחי' אכזריות שהרי גם בדבר האסור ופסול כו'

And of this it is said, "black as a raven." The meaning of "as a raven" is: just as the raven is cruel, so in the level of these hairs there is an element of cruelty. For even in a thing that is forbidden or unfit, etc.,

The raven was proverbially cruel (the Talmud, Eruvin 22a, speaks of one who for the sake of Torah study makes himself "cruel to his children and his household, like a raven"), so "black as a raven" hints that these "black hairs" contain an element of cruelty. The Alter Rebbe explains the cruelty by looking at what is forbidden.

נמשך נצוץ וחיות אלקי המחיה ומהווה אותו שבלעדי ניצוץ וחיות אלקי לא יתקיים כלל ועכ"ז [ועם כל זה] לא יעלה הניצוץ אלקי שבו לרצון לפני הוי' להתכלל באורו וקדושתו ית' רק נדחה לחוץ

there is drawn a divine spark and life-force that gives it life and brings it into being, for without the divine spark and life-force it would not exist at all; and nevertheless the divine spark within it does not ascend favorably before G-d, to be included in His light and holiness, may He be blessed, but rather is pushed outside.

Nothing can exist without a divine spark that gives it life, so even a forbidden thing has one. Yet the prohibition means that this spark cannot be raised up into holiness through use; the spark is simply rejected, pushed outside.

והרי זה כמו אכזריות על הניצוץ אלקי שבו גם צריך האדם להתנהג בנפשו במדת אכזריות להיות סר מרע בבחינת אתכפייא כו' בכמה גדרים וסייגים דקדוקי סופרים קדש א"ע [את עצמו] במותר לך³³ כו'

And this is like cruelty toward the divine spark within it. A person, too, must conduct himself toward his own soul with the attribute of cruelty, turning away from evil in the manner of iskafya (subjugation), etc., through many fences and safeguards, the fine points of the Scribes: "Sanctify yourself in what is permitted to you," etc.

Rejecting a thing that holds a divine spark is a kind of cruelty toward that spark. A person must show the same "cruelty" toward himself: iskafya, subduing his own desires, and adding rabbinic fences, as the Talmud says, "sanctify yourself in what is permitted to you."

ולכן נקרא בבחי' שחורות כעורב (וע' בזהר ח"ג [חלק ג'] קל"ב א' ק"מ ע"א ע"ט ב' כ"ז ב'. ח"ב [חלק ב'] קי"ו א')

Therefore it is called the level of "black as a raven." (See Zohar III, 132a, 140a, 79b, 127b; Zohar II, 116a.)

This is why the laws of prohibition are called "black as a raven." The parenthesis lists passages of the Zohar; the first two (132a and 140a) are in the Idra Rabba of Parshas Nasso, which speaks of the black hairs and contrasts them with the white.

וע"ז נאמר שחורה אני שמקבלת בחי' הטפה היא בחי' ח"ע [חכמה עילאה] בבחי' שחורה דהיינו בבחי' ההלכות ודקדוקי סופרים שהן קוצותיו תלתלים שחורות כעורב כנ"ל.

And of this it is said, "I am black": for she receives the drop, which is the Supernal Wisdom (Chochmah Ila'ah), in the manner of "black," that is, in the form of the halachos and the fine points of the Scribes, which are "his locks are curled, black as a raven," as explained above.

Now the verse "I am black" can be read: the bride, the descended soul, receives the "drop" of G-d's Supernal Wisdom in its "black" form, the details of halachah and the rabbinic safeguards that are the "black locks" described above.

וגם שחורה אני בבחי' קיום המצות מעשיות שהן בדברים המלוכשים בגשמיות ממש וכללותן היא צדקה

And also, "I am black" in the fulfillment of the practical mitzvos, which are done with things en-clothed in actual physicality; and the sum of them all is tzedakah (charity),

A second sense of "I am black": the practical mitzvos are done with physical things, and all of them are summed up in tzedakah, charity.

שהיא בגשמיות ממש וחיובה הוא ע"י עסק האדם בעוה"ז שעוסק בפרקמטיא ומרויח בה שע"ז נתחייב בצדקה. ובשעה שהוא עוסק בפרקמטיא נמצא שהוא מלוכש בעניני עוה"ז ממש.

which is in actual physicality, and whose obligation comes through a person's involvement in this world: he engages in business and profits from it, and through this becomes obligated in tzedakah. And while he is engaged in business, he is thus en-clothed in the matters of this world itself.

Tzedakah is "black" because it is bound up with physical money, and a person becomes obliged to give it only because he is busy earning a living. While he does business, he is immersed in the affairs of this world.

עכ"ז [עם כל זה] ונאווה שבצדקה כתיב וצדקה תרומם גוי³⁴ שע"י שנותן צדקה לעני מעמלו ויגיעו חיי נפשו הוא מעלה ומרומם את כל נפש הבהמית וחיותה:³⁵

Even so, "yet comely": for of tzedakah it is written, "Tzedakah exalts a nation"; for by giving tzedakah to a poor person from his toil and labor, the very life of his soul, he elevates and exalts his entire animal soul and its life-force.

Yet tzedakah makes the soul "comely," because "tzedakah exalts." Money earned by effort holds a person's very life, so giving it away lifts up the animal soul and all the life-force it spent earning it.

SECTION 4 • ¶7-8

A fifth to Pharaoh: revelation and the four hands

7 וזהו ונתתם חמישית לפרעה³⁶ שע"י הצדקה שנותן חומש מיגיעו נעשה בחיי פרעה הוא בחיי גילוי מלשון כי פרעה אהרן³⁷ שנמשך גילוי אור א"ס ב"ה ממש על נפשו

And this is [the meaning of] "you shall give a fifth to Pharaoh (Paroh)": through the tzedakah, in which he gives a fifth of his labor, there comes about the level of paroh, which is the level of revelation, from the expression "for Aharon had exposed them (pera'o)": a revelation of the Infinite Light itself, blessed be He, is drawn down upon his soul.

Yosef told the Egyptians to give a fifth of their harvest to Pharaoh (Paroh). The Alter Rebbe reads Paroh by its root, as in "Aharon had exposed them (pera'o)," meaning uncovering and revelation: giving a fifth of one's earnings to tzedakah brings a revelation of the Infinite Light upon one's soul. A fifth is the fullest measure of tzedakah because the Sages enacted at Usha (Kesubos 50a) that one who gives generously should not give away more than a fifth, lest he himself come to need others. The maamar finds this measure in Yosef's "fifth."

לכן אומרים קודם כל מצוה ברוך אתה הוי' אלקינו שכרוך ונמשך אור א"ס ב"ה מעולם ועד עולם בכח"י אתה

Therefore, before every mitzvah we say, "Blessed are You, Havayah, our G-d": that the Infinite Light, blessed be He, be "blessed," [that is,] drawn down, "from world to world," at the level of "You,"

This is the meaning of the blessing said before every mitzvah. "Blessed" (baruch) is read as "drawn down": the mitzvah draws the Infinite Light down from the highest world into this one, to be addressed as "You."

דהיינו בבחי' גילוי כאלו הוא לנוכח להיות הוי' אלקינו ממש להיות נתפס ונקלט אלקותו ית' בנפש
ממש

that is, at the level of revelation, as if He were face to face, so that Havayah be truly “our G-d”: that His G-dliness, may He be blessed, be grasped and absorbed in the soul itself.

“You” is how one speaks to someone present, face to face, so the blessing asks that G-d be revealed. “Havayah, our G-d” means that the transcendent G-d becomes truly ours, His G-dliness taken in by the soul itself.

ועל זה אמרו רז”ל [רבותינו זכרונם לברכה] אשרי מי שבא לכאן ותלמודו בידו³⁸ דהיינו שיהא נתפס ונקלט
בו בחי' תלמודו שהוא בחי' חכמה עילאה

And of this our Sages, of blessed memory, said, “Fortunate is he who comes here with his learning in his hand”; that is, that his learning, which is the Supernal Wisdom, be grasped and absorbed in him,

The Talmud says: “Fortunate is he who comes here (to the World to Come) with his learning in his hand.” “In his hand” means the learning has truly been absorbed and held, since what one learns is the Supernal Wisdom.

כמו האשה שקולטת הטפה עד”מ שאם אינו נתפס ונקלט בבחי' נשמתו אור התורה הרי זה
like a woman who absorbs the drop, by way of analogy. For if the light of the Torah is not grasped and absorbed in his soul, this is

Holding on to one’s learning is compared to conception, in which the seed takes hold. A soul in which the Torah’s light does not take hold is like a woman who does not conceive.

כמו האשה הפולטת כו' (עמ”ש מענין קליטה גבי שמיני עצרת בד”ה ה' לי בעוזרי ובד”ה טוב לחסות
וגם בשאר דרושים שם)

like a woman who discharges [it], etc. (See what is written on the subject of absorption regarding Shemini Atzeres, in the discourse beginning “Havayah is for me among my helpers” and in the discourse beginning “It is better to take refuge,” and also in the other discourses there.)

The parenthesis sends the reader to the discourses for Shemini Atzeres in Likkutei Torah, “Havayah is for me among my helpers” and “It is better to take refuge.” There atzeres is read as kelitah, “absorption”: Knesses Yisrael absorbs the drop of Supernal Wisdom, the Torah, when a person learns it, reviews it and holds it firmly in memory (Shemini Atzeres 7:1).

וזהו ונתתם חמישית לפרעה³⁹ שנעשה בחי' פרעה וגילוי בנפשו ממש (עמ"ש על פסוק זה בע"ח [בעץ חיים])⁴⁰
 (שער ל"א פ"ז [פרק ז'])⁴¹ ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' ויגש ומזה נמשך להיות וארבע הידות⁴² יהי
 [יהיה] לכם כי

And this is “you shall give a fifth to Pharaoh”: that the level of paroh, revelation, comes about in his soul itself. (See what is written on this verse in Etz Chaim) (Sha’ar 31, chapter 7), and in Likkutei Torah [of the Arizal], Parshas Vayigash. And from this there follows “and the four hands (yados) shall be yours,” for

The verse of “a fifth to Pharaoh” therefore means revelation within one’s very soul, and the text notes that Etz Chaim and the Arizal’s Likkutei Torah on Parshas Vayigash also interpret this verse. Its next words, “four parts shall be yours,” literally “four hands,” describe what follows from that giving.

הנה בחי' ארבע הידות הן יד הגדולה יד החזקה יד רמה וזרוע הנטויה. יד הגדולה הוא מ"ש וירא
 ישראל את היד הגדולה⁴³ אשר עשה ה' במצרים.

the four hands are the great hand, the strong hand, the high hand and the outstretched arm. The great hand is as it is written, “And Israel saw the great hand that Havayah had wrought in Egypt.”

The four “hands” are four expressions of divine power named in the Torah: the great hand, the strong hand, the high hand and the outstretched arm. The great hand is the one that Israel “saw” at the Splitting of the Sea.

פ"י שאפילו בבחינת מצרים יש בחי' המשכת והתפשטות בחי' היד הגדולה שנמשכה ונתפשטה עד
 למטה מאד אפילו בבחינת מצרים

Meaning: even in the level of Egypt there is a drawing down and spreading of the level of the great hand, which was drawn and spread very far down, even into the level of Egypt;

“The great hand that Havayah had wrought in Egypt” shows that G-d’s kindness reached even into Egypt, the lowest place. The Alter Rebbe reads Egypt as a spiritual state, the lowest levels of the soul.

דהיינו שנמשך חסד עליון כ"כ [כל כך] שאפילו בבחינת נפש השפלה ממדרגות תחתונות שבעשה
 ומלובשת בגשמיות ממש נופלין הרהורי תשובה.

that is, the supernal Chesed is drawn down so greatly that thoughts of teshuvah fall even into a lowly soul, from the lowest levels of Asiyah and enclothed in actual physicality.

The great hand is the supernal Chesed that reaches so far down that thoughts of teshuvah come even to a lowly soul sunk in physicality. Such a thought is not the person’s own achievement; it “falls” into him from above.

8 וזהו ענין יד הגדולה אך הנה נודע שלאום מלאום יאמץ⁴⁴ וזה לעומת זה עשה אלקים⁴⁵ ואלמלא הקב"ה עוזרו⁴⁶ כו'

And this is the matter of the great hand. But it is known that "one nation shall be stronger than the other nation," and "G-d has made one opposite the other," and "were it not that the Holy One, blessed be He, helps him," etc.

After the great hand comes the need for help. Holiness and its opposite are balanced ("G-d made one opposite the other"), and when one side grows strong the other weakens, like the two nations in Rivkah's womb. The Talmud says that a person's evil inclination would overpower him "were it not that the Holy One, blessed be He, helps him."

ועזר זה וסיוע זה נקרא יד החזקה לנצח ולכבוש כו' ויד רמה היינו לרומם ולקשר נפשו בקיום ואהבת בכל לכבך⁴⁷ כו'

And this help and this assistance is called the strong hand, to prevail and to conquer, etc. And the high hand is to exalt and bind his soul in the fulfillment of "And you shall love... with all your heart," etc.

That divine help, which lets a person win his inner struggle, is the "strong hand." The "high hand" lifts the soul higher still, binding it to the love of G-d "with all your heart."

וזרוע הנטויה הוא ג"כ בחי' יד שביד יש ג' פירקין העליונה נקרא זרוע היא בבחי' נטויה שהיא פשוטה למטה מטה בבחי' וימינו תחבקני⁴⁸ כאדם החובק כו'. שלא להיות בבחי' נפרד ח"ו [חס ושלום] כו'.

And the outstretched arm is also the level of a hand, for the hand has three sections, and the uppermost is called the arm. It is "outstretched," extended far, far downward, in the manner of "and His right hand embraces me," like a person who embraces, etc., so that there not be a state of separation, G-d forbid, etc.

The arm, the upper section of the limb, is the fourth "hand": it is "outstretched," reaching far downward to embrace, as in "His right hand embraces me." This embrace keeps the soul from being separate from G-d.

וכ"ז [וכל זה] הוא נמשך ע"י הצדקה שע"י זה וארבע הידות יהי' [יהיה] לכם לזרע השדה⁴⁹ שבזמן הגלות הכל הוא רק בבחינת זריעה אור זרוע לצדיק⁵⁰ כו' כמ"ש במדרש:

And all this is drawn down through tzedakah, for through it "the four hands shall be yours, as seed for the field"; for in the time of exile everything is only in the manner of sowing, "Light is sown for the righteous," etc., as stated in the Midrash.

All four hands are drawn down through tzedakah, as the verse continues, "as seed for the field." In exile everything is only "sown," as the verse says, "Light is sown for the righteous"; what is sown now will sprout and be revealed in the future.

SECTION 5 • 19

The words of the Scribes and the higher root of the prohibitions

9 ג ובבחי' התורה שהיא בבחי' שחורה והלכות ודקדוקי סופרים שבמצוי' ל"ת [לא תעשה] שהן בבחינת שחורות כעורב הנ"ל.

3. And as for the aspect of the Torah that is at the level of “black,” [namely] the halachos and the fine points of the Scribes in the prohibitive commandments, which are at the level of “black as a raven” mentioned above:

The third section begins. The Alter Rebbe returns to the “black” side of the Torah, the rabbinic laws and fences around the prohibitions, and now shows why it is in fact superior.

הנה אמרו ז"ל [זכרונו לברכה / זכרונום לברכה] ערבים עלי ד"ס יותר מיינה של תורה.^{51,52} והענין כי הנה בשלשה דברים ברא הקב"ה את עולמו בספר וסופר וסיפור.^{53,54}

Our Sages, of blessed memory, said, “The words of the Scribes are sweeter (arevim) to me than the wine of the Torah.” The explanation is that the Holy One, blessed be He, created His world with three things: sefer, sofer and sippur (book, scribe and telling).

The Talmud (Avodah Zarah 35a) reads “your love is better than wine” as Knesses Yisrael telling G-d that the words of His beloved ones, the Sages, are sweeter to her than the “wine” of the Torah; here they are “the words of the Scribes.” The word arevim (“sweet”) echoes orev, the raven of the verse just cited. To explain the teaching he cites Sefer Yetzirah: the world was created with sefer, sofer and sippur, “book, scribe and telling.”

ספר זו תורה שבכתב וסופר למעלה מבחי' ספר היא בחי' תורה שבעל פה כי לכן נקרא דברי חכמים דברי סופרים שהן למעלה מבחי' ספר

Sefer (book) is the Written Torah; and sofer (scribe), which is above the level of sefer, is the level of the Oral Torah. For this is why the words of the Sages are called “the words of the Scribes (soferim)”: they are above the level of sefer.

He maps these terms onto the two Torahs: the “book” is the Written Torah, and the “scribe,” who stands above the book because he writes it, is the Oral Torah. This is why the Sages’ words are called “the words of the Scribes.”

(ועמ"ש מזה בד"ה זה שמי וד"ה לבך יהגה אימה איה סופר ובמ"א על פסוק ושאתם מים בששון) הוא
 בחי' תורה שבכתב שמח"ע [שמחמה עילאה] שהוא בחי' נר מצוה ותורה אור.⁵⁵

(See what is written on this in the discourse beginning "This is My Name," and in the discourse beginning "Your heart will meditate in awe: Where is the scribe?", and elsewhere on the verse "And you shall draw water with joy.") [Sefer] is the level of the Written Torah, which is from the Supernal Wisdom (Chochmah Ila'ah), the level of "a mitzvah is a lamp, and the Torah is light."

The parenthesis sends the reader to other discourses that develop the same idea. The Written Torah comes from G-d's Supernal Wisdom and is called "light," as in the verse "a mitzvah is a lamp, and the Torah is light."

והנה אור הנר המאיר הוא מגוון הסמוך לפתילה אבל הגוון לבן המקיף עליו הוא אינו מאיר בעצמו

Now, the illuminating light of the lamp comes from the hue that is close to the wick; but the white hue that surrounds it does not itself illuminate;

An analogy from the flame of a lamp: the light that actually illuminates comes from the part of the flame near the wick. The white hue that surrounds it does not itself give light.

אלא הוא מקור האור שממנו נמשך ומתפשט האור המאיר וכך הם דברי חכמים נק' דברי סופרים

rather, it is the source of the light, from which the illuminating light is drawn and spreads. And so it is with the words of the Sages, called "the words of the Scribes,"

Yet that surrounding white hue is the source from which the illuminating light is drawn. The words of the Scribes are like it.

שמהם נמשך להיות בחי' הספר היא בחי' תורה אור והם הם בבחי' מקור האור בחי' המקיף שהוא בחי'
 ישת חשך סתרו⁵⁶

from which the level of the sefer, the level of "the Torah is light," comes to be drawn; and they themselves are the level of the source of the light, the level of the makif (the surrounding), which is the level of "He made darkness His hiding place."

The rabbinic words are the hidden source from which the "light" of the Written Torah emerges. They are a makif, a "surrounding" level too high to shine openly, described by the verse "He made darkness His hiding place": their "darkness" is higher than revealed light, and that is why they are "black."

ולכן רוב דקדוקי סופרים הם במצות לא תעשה ששם הרבה גדרים וסייגים לתורה יותר מבמצות עשה כי בחי' מצות ל"ת [לא תעשה] יש בהן יתרון ומעלה יתירה מבמצות עשה.

Therefore most of the fine points of the Scribes are in the prohibitive commandments, where there are many more fences and safeguards for the Torah than in the positive commandments; for the prohibitive commandments have an advantage and a superiority over the positive commandments.

This is why most rabbinic fences surround the prohibitions rather than the positive commandments. The prohibitions, as he will now show, have a higher root.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] זכרי עם⁵⁷ ו"ה רמ"ח שמי עם י"ה שס"ה שהל"ת [שהלא תעשה] הם בכחינת י"ה שהוא למעלה מו"ה כי המ"ע [המצות עשה] הם בכחי' שם ו"ה עלמא דאתגליא

As our Sages, of blessed memory, said, "‘My remembrance’ with Vav-Hei [equals] 248; ‘My Name’ with Yud-Hei [equals] 365." The prohibitions are at the level of Yud-Hei, which is higher than Vav-Hei; for the positive commandments are at the level of the Name Vav-Hei, the revealed world (alma de'isgalya).

The verse "This is My Name forever, and this is My remembrance" is read by the Zohar numerically: shmi ("My Name") plus the letters Yud-Hei equals 365, the number of prohibitions, and zichri ("My remembrance") plus Vav-Hei equals 248, the number of positive commandments. Yud-Hei, the first half of the Name Havayah, is the higher, hidden half; Vav-Hei is the lower half, "the revealed world."

כי רמ"ח פיקודין רמ"ח אברים דמלכא⁵⁸ שהן כלים ומשכן להחיות הנמשך ומתפשט בהם מעצם הנפש שהחיות מתלבש בהם ממש להיות האברים נשמעים לרצונו כו'.

For "the 248 commandments are the 248 limbs of the King": they are vessels and a dwelling for the life-force that is drawn and spreads into them from the essence of the soul, the life-force being truly encloded in them, so that the limbs obey its will, etc.

The Tikkunei Zohar calls the 248 positive commandments "the 248 limbs of the King." Just as the soul's life-force is openly clothed in the body's limbs so that they do its will, the positive commandments are vessels that openly hold G-d's light.

אבל הל"ת [הלא תעשה] הם בכחינת י"ה שהוא בכחי' עלמא דאתכסיא שאין החיות ואור א"ס מבחי' זו מתלבש בגילוי הנפש

But the prohibitions are at the level of Yud-Hei, the level of the hidden world (alma de'iskasya), for the life-force and the Infinite Light from this level are not encloded in the soul in a revealed way,

The prohibitions belong to "the hidden world": the light that comes through them does not enter the soul in a revealed, felt way.

אלא בבחי' העלם בבחי' ואתה משמרה בקרבי⁵⁹ לפי שאין בנפש כלי ומשכן להשראת אור א"ס ב"ה בבחי' זו להיות בבחי' גילוי בהתלבשות ממש

but in concealment, in the manner of “and You guard it within me”; because the soul has no vessel or dwelling for the Infinite Light, blessed be He, to rest [in it] at this level so as to be revealed in actual enclothing,

That light is present in the soul only in concealment, as the morning blessing says of the soul, “You guard it within me.” The soul simply has no vessel that could hold this level openly.

אלא בבחי' שלילה בחי' לא כמ"ש בארץ לא זרועה⁶⁰ שהוא זרועה בבחי' לא כו' וכמ"ש במ"א שזהו ענין דביקת הנפש באלקות למעלה בשרשה בבחינת סובב ישת חושך סתרו כו'

but only in the manner of negation, the level of “not,” as it is written, “in a land not sown”: it is “sown” in the manner of “not,” etc. And as explained elsewhere, this is the soul’s cleaving to G-dliness above, in its root, at the level of sovev, “He made darkness His hiding place,” etc.,

It is received only through negation, by not doing. Jeremiah’s phrase “a land not sown” is read as a land “sown with not”: the prohibitions, whose form is “do not,” plant this light in the soul and join it to G-d in its root, at the level of sovev, the light that surrounds all worlds.

בחי' חושך ולא אור נגלה כו' שא"א להגיע לבחי' זו בבחי' מעשה המצות אשר יעשה אותם האדם אלא בבחי' ל"ת [לא תעשה] שהוא בחי' שלילה ולא כו'.

the level of darkness and not of revealed light, etc.; for it is impossible to reach this level through the deed of the mitzvos that a person performs, but only through the prohibitions, which are the level of negation and “not,” etc.

“Darkness” here means a light too high to be revealed. No positive deed can reach it; only refraining, the “not” of the prohibitions, connects the soul to it.

SECTION 6 • 10-13

Ofanim above seraphim

10 ועיני יערה עליו רוח ממרום^{61,62} השראת אור אי"ס ב"ה הסובב כל עלמין בנפשו וכזה תתעלה גם נפשו

הבהמית כי

And through this “a spirit from on high will be poured upon him”: the indwelling in his soul of the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin). And through this his animal soul, too, will be elevated. For

Isaiah’s words “a spirit from on high will be poured upon us” describe the result: through the prohibitions, the surrounding light (sovev) comes to rest in the soul. Then even the animal soul is raised up, and he now explains how.

הנה הנפש הבהמית שרשה מבחי פני אריה פני שור שבמרכבה כו' משמרי אופנים שהן למטה מהשרפים כו'.

the animal soul has its root in the level of “the face of a lion” and “the face of an ox” in the Chariot, etc., from the dregs (shmarei) of the ofanim, which are below the seraphim, etc.

In Ezekiel’s vision of the Chariot, the living creatures have the faces of a lion, an ox, an eagle and a man. The animal soul is rooted in the “lion” and the “ox,” and comes from the dregs (shmarim) of the ofanim (“wheels”), a class of angels lower than the seraphim (the “burning” angels of Isaiah’s vision).

אך הנה כתיב והאופנים ינשאו לעומתם⁶³ והאופנים ברעש גדול כו'. כי הנה השרפים אומרים קדוש ומובדל כו'

But it is written, “and the ofanim rise up opposite them,” and “the ofanim, with a great noise,” etc. For the seraphim say, “Holy,” [meaning] separate, etc.,

Yet Ezekiel says that the ofanim “rise up,” and the morning liturgy describes them rising “with a great noise.” The seraphim, by contrast, say “Holy,” which means separate and transcendent.

הוי צבאות אות היא בצבא דילי [דיליה]⁶⁴ אלף אלפים ורבוא רבב⁶⁵ מספר גדוד אחד ולגדודיו אין מספר⁶⁶ כולם אין מקבלים חיות רק מבחינת אות א' מלא כל הארץ כבודו.⁶⁷

“Havayah Tzevaos”: “He is a sign (os) among His host.” “A thousand thousands and ten thousand myriads” is the number of a single troop, and “His troops are beyond number”; all of them receive life-force only from the level of a single letter (os). “The whole earth is full of His glory”:

The Name Tzevaos (“of Hosts”) is read as “He is a sign (os) among His host (tzava),” and os also means “letter.” All the countless angelic hosts draw their life from one single letter of G-d’s speech; that is the level of “the whole earth is full of His glory.”

כבודו הוא ל"ב נתיבות החכמה כי אין כבוד אלא תורה^{68,69} והיא המתלבשת להיות מלא כל הארץ
הלזו התחתונה בבחי' כבודו

"His glory" is the thirty-two paths of Chochmah, for "there is no glory but Torah"; and it is [the Torah] that is enclothed so that "the whole earth," this lowest [earth], is "full" of it at the level of "His glory,"

"His glory" is the Torah ("there is no glory but Torah"), described as the thirty-two paths of Chochmah. This Torah is clothed in the lowest world and fills it, but only as "glory," an outer radiance. Sefer Yetzirah opens by saying that G-d created His world "with thirty-two wondrous paths of wisdom" (traditionally the ten sefiros and the twenty-two letters). Calling the Torah by this name identifies it with the wisdom through which creation was formed.

היינו בבחינת זיו והארה בעלמא והאופנים המקבלים מהם ינשאו לעומתם ומרעשים ברעש גדול
מחמת עוצם קדושת אור א"ס שכשמו כן הוא אין לו סוף כו'.⁷⁰

that is, at the level of a mere ray and radiance. And the ofanim, which receive from them, "rise up opposite them" and quake "with a great noise," because of the immense holiness of the Infinite Light, which, like its name, has no end, etc.

The ofanim receive from the seraphim, yet they quake "with a great noise," because they sense the overwhelming holiness of the Infinite Light, which, as its name says, has no end.

11 והנה לא ברעש^{71,72} ה' ואחר הרעש אש⁷³ בבחינת צמאון ותשוקה בכלות הנפש ממש בבחי' ביטול
והתכללות באור א"ס ב"ה למעלה מכדי שתוכל נפשם שאת וצמאון ותשוקה זו אינה בבחי' כבודו היא
בחי' זיו והארה בלבד.

Now, "Havayah is not in the noise," and "after the noise, fire": in the manner of thirst and longing, an actual expiring of the soul, in a state of self-nullification and inclusion in the Infinite Light, blessed be He, beyond what their soul can bear. And this thirst and longing is not for the level of "His glory," which is only a ray and radiance,

At Chorev Eliyahu saw that "Havayah was not in the noise" (in the plain sense, the earthquake), and after the noise came fire. The Alter Rebbe reads the "fire" as a burning thirst of the soul to dissolve into G-d, beyond what it can contain, and says this thirst is not for "His glory," the outer radiance.

אלא בבחי' את השמים ואת הארץ אני מלא^{74,75} בחינת אני ממש דהיינו השראת אי"ס ב"ה הסוכ"ע ממש.

but for the level of “the heavens and the earth I fill,” the level of “I” itself, that is, the indwelling of the Infinite One, blessed be He, that encompasses all worlds, itself.

It is a thirst for G-d's very self, the “I” of “Do I not fill the heavens and the earth?” That “I” is the Infinite One Himself, the surrounding light (sovev) that is present everywhere without being contained anywhere.

12 וזהו והאופנים ינשאו שמתנשאים לעומת השרפים למעלה מהם. ומבחינת צמאון זה ותשוקה זו נמשך להיות כמ"ש צמאה לך נפשי כוי כן בקדש⁷⁶ חזיתך⁷⁷ קדש מלה בגרמי⁷⁸ [בגרמיה] בחי' קדש ומוכדל חזיתך להיות גילוי אלקות

And this is “the ofanim rise up”: they are lifted up opposite the seraphim, above them. And from this thirst and this longing comes what is written, “My soul thirsts for You,” etc., “so in holiness I have beheld You”: “holiness” is a word in its own right, the level of holy and separate, [and] “I have beheld You,” so that there be a revelation of G-dliness,

This is why the ofanim “rise up” above the seraphim: their longing reaches higher. King David's words “My soul thirsts for You ... so in holiness I have beheld You” describe the same thing, and the Zohar says “holiness” is a word by itself, meaning the separate, transcendent G-d, who becomes revealed through this thirst.

וכמו שיהיה לעתיד ונגולו כספר השמים⁷⁹ וכתוב השמים החדשים והארץ החדשה⁸⁰ שלא יהיו שמים וארץ גשמיים המעלימים ומסתירים כבוד ה' להיות יש ודבר בפני עצמו

and as it will be in the future, “and the heavens shall be rolled up like a scroll,” and it is written, “the new heavens and the new earth”: there will not be physical heavens and earth that obscure and conceal the glory of G-d, so as to be a thing and an entity in its own right.

This revelation is a foretaste of the future, when “the heavens shall be rolled up like a scroll” and there will be “new heavens and a new earth.” Then the physical world will no longer hide G-d or appear to exist on its own.

שהרי בכל דבר נמשך אור אי"ס ב"ה כמ"ש והר סיני עשן כולו⁸¹ עולם שנה נפש עולם בחינת מקום ששם נמשך בחי' אי"ס כמ"ש הנה מקום אתי.⁸²

For in every thing the Infinite Light, blessed be He, is drawn, as it is written, “And Mount Sinai was all in smoke (ashan)”: olam, shanah, nefesh (world, year, soul). Olam is the dimension of space, into which the level of the Infinite is drawn, as it is written, “Behold, there is a place with Me.”

The Infinite Light is already present in everything. The word ashan (“smoke”) at Sinai is read as the initials of olam, shanah, nefesh (world, year, soul): space, time and life. Of space G-d says “there is a place with Me”: the Infinite is drawn into space itself.

13 וכן בבחינת שנה בבחי' זמן מלך מלך ומלך עבר עתיד הוה הכל הוא בבחי' א"ס כו'.

And so too in the dimension of shanah (year), the dimension of time: “He is King, He was King and He will be King,” past, future and present; all is at the level of the Infinite, etc.

The same holds for time. The liturgical phrase “G-d is King, G-d was King, G-d will be King” spans present, past and future, and all of time is rooted in the Infinite.

וכן בנפש יש הארת אור א"ס וכל החיים יודוך סלה וגן עדן העליון ותחתון ויש גן עדן למעלה מגן עדן עד אין קץ ותכלית בעילוי אחר עילוי כו'.

And so too in nefesh (the soul) there is a radiance of the Infinite Light: “and all the living shall thank You, Selah,” and the higher and the lower Gan Eden; and there is a Gan Eden above Gan Eden, without end or limit, in ascent after ascent, etc.

The soul, too, holds a radiance of the Infinite Light, as the prayer says, “all the living shall thank You.” The endless ascending levels of Gan Eden, a Gan Eden above every Gan Eden, show that the soul’s dimension also reaches toward the Infinite.

SECTION 7 • 114

Black, and therefore comely

14 ולעתיד כשיזדכך העולם וחומריות וגסות שבו אזי עין בעין יראו⁸³ כו'. וזהו שחורה אני ונאווה⁸⁴ שעל ידי

And in the future, when the world, and its materiality and coarseness, will be refined, then “eye to eye they shall see,” etc. And this is “I am black, yet comely”: for through

In the future the world’s coarseness will be refined away, and then, as Isaiah says, “eye to eye they shall see” G-d. This lets the Alter Rebbe give the full meaning of “I am black, yet comely.”

בחי' שחורה היא בחי' דביקת הנפש בקיום ושמירת מצות לא תעשה שהן בבחי' שחורות כעורב⁸⁵ על ידי זה יהיה לעתיד גילוי אור א"ס ב"ה הסוכ"ע

the level of “black,” which is the soul’s cleaving [to G-d] through fulfilling and observing the prohibitive commandments, which are at the level of “black as a raven,” through this there will be, in the future, a revelation of the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin),

The bride’s “blackness” is her cleaving to G-d by keeping the prohibitions, the “black as a raven” side of the Torah. Precisely this will bring, in the future, the open revelation of the surrounding light (sovev), the light that encompasses all worlds.

שהוא למעלה מגדר עלמין שהוא למעלה מכדי שתוכל הנפש שאת אלא בבחינת שלילה ארץ לא זרועה⁸⁶ ובבחי' זו נאווה יותר מבנות ירושלים כו'.

which is above the bounds of the worlds, beyond what the soul can bear, except in the manner of negation, “a land not sown.” And at this level she is more comely than the daughters of Jerusalem, etc.

That light is beyond the bounds of the worlds and beyond what any soul can hold, so now it can be received only through negation, “a land not sown.” Because the descended soul reaches it, she is more beautiful than the souls above, who never descended and never kept a prohibition.

(ועמ"ש מענין שחורה אני ונאווה בד"ה קול דודי. דקאי על תשבע"פ [תורה שבעל פה] כו' והוא ע"ד שנתבאר למעלה בענין דברי סופרים כו' וע' בפ' בראשית דמ"ט סע"א [סוף עמוד א'^{87, 88} ובסה"מ [ובספר הדרת מלך] ס"י קל"ז⁸⁹ וסוף ח"א [חלק א'] ס"י ה' ובפ' שמות י"ד⁹⁰ א' ובפ' אחרי דנ"ט ב'⁹¹ בלק קצ"א א'):

(See what is written on the subject of “I am black, yet comely” in the discourse beginning “The voice of my beloved,” that it refers to the Oral Torah, etc.; and this is along the lines of what was explained above on the words of the Scribes, etc. And see [the Zohar,] Parshas Bereishis, page 49, end of side a; and Sefer Hadrash Melech, section 137, and the end of Part I, section 5; and Parshas Shemos, 14a; and Parshas Acharei, page 59b; [and Parshas] Balak, 191a.)

The closing parenthesis refers to another discourse, on “The voice of my beloved,” which reads “I am black, yet comely” as the Oral Torah, in line with what was said here about the words of the Scribes. It also lists passages of the Zohar and Sefer Hadrash Melech, a commentary on the Zohar by R. Shalom Buzaglo, author of the Mikdash Melech; the Kehot note adds that this wording is copied in the Tzemach Tzedek's Biurei HaZohar.

IN ONE'S AVODAH

Do not regard the rabbinic fences and the prohibitions as merely negative: holding back, even being “cruel” to oneself for G-d’s sake, joins the soul to a light higher than anything positive deeds reveal. And give tzedakah from what you earn with effort, a fifth where possible, for it lifts the whole animal soul and draws G-d’s revelation into it.

QUESTIONS FOR DISCUSSION

1. Why do the souls before their descent have a more complete awe of G-d than the angels, and what then does the descended soul gain?
2. How can the laws of the prohibitions, which only say “do not,” connect the soul to a higher light than the positive commandments?
3. What is the “cruelty” of the black hairs, both toward the divine spark in forbidden things and in a person’s conduct toward himself?
4. Why is tzedakah both “black” and “comely,” and how does it elevate the animal soul?
5. How can the ofanim, lower than the seraphim, rise above them, and what does this teach about the animal soul?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שחורה אני ונאווה

The maiden tells the daughters of Jerusalem that she is dark, like the tents of Kedar, yet comely, like the curtains of Shlomo. The whole maamar is an explanation of this verse, read as the descended soul speaking to the souls above.

Song of Songs 1:5 ה'ה:א' שיר השירים

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה:
'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)

KEHOT'S NOTE

שה"ש א, ה.

2 טהורה היא ... אתה בראתה

The morning blessing "My G-d, the soul You placed in me is pure; You created it, You formed it." The Alter Rebbe reads "pure" as the soul's state within G-d and "You created it" as its later coming into being as something from nothing.

Berakhot 60b:4 ב:ד' ברכות סי'

כי מתער אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפתתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך הי אלקי ואלקי אבותי, ובזו כל העולמים, אדון כל הנשמות. ברוך אתה הי, המחזיר נשמות לפגרים מתים".

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 ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

3 חי הי אשר עמדתי לפניו

There the Alter Rebbe asks what the soul gains by its descent into a body, since before it came down it already stood on the highest level, before G-d, as Eliyahu said, "As Havayah lives, before whom I have stood." His answer there is that the descent is for the sake of a greater ascent, the same point this maamar makes about the bride.

KEHOT'S NOTE

מ"א יז, א. ושם הי "אלקי ישראל". וראה מ"ב ה, טז (באלישע). וכ"ה לעיל חוקת סד, ד. ובסידור רסג, ב.

4 Kehot's note points to I Kings 18:15 for these words.

I Kings 18:15 ט"ו:ט' מלכים א'

ויאמר אליהו חי הי צבאות אשר עמדתי לפניו כי היום אראה אליו:

And Elijah said: 'As the L-RD of hosts liveth, before whom I stand, I will surely show myself unto him to-day.'

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

5 חי הי אשר עמדתי לפניו

Eliyahu tells King Achav that no rain will fall, swearing, "As Havayah, the G-d of Israel, lives, before whom I have stood." Here "before whom I have stood" describes every soul before its descent, standing before G-d in complete bittul.

I Kings 17:1 א'י:א' מלכים א'

ויאמר אליהו התשבי מתשבי גלעד אליהאב חייה אלקי ישראל אשר עמדתי לפניו אסיהיה השנים האלה טל ומטר כי אם-לפי דברי:

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.'

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

6 הביא בשם הזהר פרשת ויחי ... דרמ"ב ע"א

The Zohar passage in Parshas Vayechi to which the text itself refers for the interpretation of "the daughters of Jerusalem."

ספר הזהר, ויחי ס"ה:תרס"א-66:673-65:661 Zohar, Vayechi
ס"ו:תער"ג

7 מלכות כל עולמים

"Your kingship is a kingship over all worlds." The Alter Rebbe uses it to show that G-d's Kingship, the root of awe, is infinite.

Psalms 145:13 תהילים קמ"ה:י"ג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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

KEHOT'S NOTE

תהלים קמה, יג.

8 להודיע לבני האדם גבורותיו

"To make known to the sons of man His mighty deeds, and the glorious splendor of His kingdom." The Alter Rebbe reads "His mighty deeds" as the contractions through which awe reaches created beings.

Psalms 145:12 תהילים קמ"ה:י"ב

להודיע לבני האדם גבורתיו וכבוד הדר מלכותו:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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

KEHOT'S NOTE

תהלים קמה, יב.

9 אלף אלפים וריבוא רבבות כו'

Daniel's vision of the thousands of thousands and myriads of angels serving before G-d. Here it illustrates the vast hosts who accept G-d's Kingship.

Daniel 7:10 זי: דניאל

נְהַר דִּינֹר נִגַּד וְנִפְק מִן־קִדְמוֹהִי אֵלֶּף אֲלָפִין יִשְׁמְשֻׁנָּה וְרִבּוֹ רִבְבֵּן קִדְמוֹהִי יְקוּמוּן דִּינָא יְתֵב וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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

KEHOT'S NOTE

דניאל ז, י.

10 ולגדודיו אין מספר

The Talmud reconciles "a thousand thousands serve Him" (Daniel 7:10) with "Is there any number to His troops?" (Job 25:3): a thousand thousands is the number of a single troop, "and His troops are beyond number." It shows the endless scale of the angelic hosts.

Chagigah 13b:13 ייג ב: חגיגה

תנא, רבי אומר משום אבא יוסי בן דוסאי: "אלף אלפים ישמשוניה" — מספר גדוד אחד, "ולגדודיו אין מספר". ורבי ירמיה בר אבא אמר: "אלף אלפים ישמשוניה", לנהר דינור, שנאמר: "נהר דינור נגד ונפק מן קדמוהי אלף אלפים ישמשוניה ורבו רבבן קדמוהי יקומו".

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

KEHOT'S NOTE

חגיגה יג, ב.

11 בתולות אחרי רעותי מובאות לך

The psalm describes the king's bride brought to him, with "virgins, her companions following her." Here those companions are the souls before their descent, who accompany the bride.

Psalms 45:15 טי: תהלים

לְרִקְמוֹת תּוּבֵל לְמֶלֶךְ בְּתוּלוֹת אֶתְרִיָּה רְעוּתֶיהָ מוֹבָאוֹת לָךְ:

She shall be led unto the king on richly woven stuff; The virgins her companions in her train being brought unto thee.

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

KEHOT'S NOTE

תהלים מה, טו. ראה גם באוה"ת פ' שמות ע' כב.

12 בזח"ב קצ"ו ב' . . רל"ה א'

Yahel Or is the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

הלשון ביהל אור ע' קעו.

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה

13 ובפ' אחרי דסי"ז ע"ב

The Zohar in Parshas Acharei, to which the parenthesis also refers.

Zohar, Achrei Mot 33:203-207 ר"ג-ר"י מות אחרי

14 עלמות אהבוך

The maiden says to her beloved, "Your name is oil poured out; therefore the maidens love you." The maidens (alam-os) are another name for the souls above.

Song of Songs 1:3 ג: שיר השירים

לְרִיחַ שְׁמִינִיךָ טוֹבִים שְׁמֶן תּוֹרֵךְ שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבֹּוךָ:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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

KEHOT'S NOTE

שה"ש א, ג.

15 כי הקב"ה נקרא אצלם בשם חתן

Several places in the Tzemach Tzedek's Or HaTorah discuss G-d as the "groom" of the souls.

KEHOT'S NOTE

ראה גם אוה"ת ויצא ריד, א. תלה, א. כרך ג תקמה, ב. דברים ע' לו. ספר החקירה עד, א.

16 חתן מלשון חות דרגא

The Talmud advises a man to "go down a step" in choosing a wife. The Alter Rebbe connects chasan, "groom," to this descent: G-d descends to the souls.

Yevamot 63a ס"ג יבמות

KEHOT'S NOTE

ראה יבמות סג, א.

17 The verse speaks of the king displaying "the honor of the splendor of his greatness." The phrase is borrowed to describe the glory of G-d's Kingship shown in the angels' service.

Esther 1:4 ד' א: אסתר

בְּהִרְאֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקָר תַּפְאֶרֶת גְּדוּלְתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאֵת יוֹם:

when he showed the riches of his glorious kingdom and the honour of his excellent majesty, many days, even a hundred and fourscore days.

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

PARAGRAPH 2

18 במ"ת דכתיב ביום חתונתו

"On the day of his wedding and on the day of the joy of his heart." The verse speaks of King Shlomo's wedding day.

Song of Songs 3:11 א: שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֶטְרָה שְׁעֶטְרָה־לוֹ אִמּוֹ בְּיוֹם הַתְּנַתּוֹ וּבְיוֹם שְׁמִחַת לְבוֹ:

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.

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

Taanit 26b:6 ויבן בית המקדש, שיבנה במהרה

וכן הוא אומר: "צאנה וראנה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו." "ביום חתנתו" — זה מתן תורה, "וביום שמחת לבו" — זה בנין בית המקדש, שיבנה במהרה בימינו.

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

KEHOT'S NOTE

שה"ש ג, יא. תענית כו, ב.

19 בנשמות ישראל ס"ר אותיות התורה

The note gives Megaleh Amukos as the source for the correspondence between the six hundred thousand letters of the Torah and the six hundred thousand souls of Israel.

KEHOT'S NOTE

מגלה עמוקות אופן קפו. עיין הערת כ"ק אדמו"ר בספר המאמרים תשי"ח ע' רמא.

20 שמלמדין את התינוק בבטן אמו

The Talmud teaches that the unborn child is taught the whole Torah. Here it shows that the Torah's light is meant to take hold in the soul from its very beginning.

Niddah 30b:21-22 נדה ל' ב:כ"א-כ"ב

ומלמדין אותו כל התורה כולה, שנאמר: "ויורני ויאמר לי יתמך דברי לבך שומר מצוותי וחייה", ואומר: "בסוד אלוה עלי אהלי". מאי "ואומר"? וכי תימא נביא הוא דקאמר, תא שמע "בסוד אלוה עלי אהלי".

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

KEHOT'S NOTE

נדה ל, ב. ועי' [לעיל] פי ראה ספ"ב [יה, ג]. [כ]. וראה גם לעיל פי שלח מד, א.

21 ועיין באדרא זוטא

This passage belongs to the explanation (biur) of this maamar.

KEHOT'S NOTE

ראה לקמן ה, ג. אוה"ת בראשית כרך ז ד"ה ויתן לי מערת המכפלה.

PARAGRAPH 3

22 קוצותיו תלתלים שחרות כעורב

"His locks are curled, black as a raven." The black locks become an image of the details of halachah.

Song of Songs 5:11 שיר השירים ה':י"א

ראשו כתם פז קוצותיו תלתלים שחרות כעורב:

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

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

KEHOT'S NOTE

שה"ש ה, יא.

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה

23 תלתלים תלי תלים של הלכות

The Talmud teaches that from every stroke of the Torah's letters one can derive heaps upon heaps of laws. The Alter Rebbe uses this reading to identify the black locks with the halachos.

Eruvin 21b:23-25 עירובין כ"א ב:כ"ג-כ"ה

"[ו]אין וחקר תימן משלים הרבה" — אמר עולא אמר רבי אליעזר: בתחילה היתה תורה דומה לכפיפה שאין לה אוננים, עד שבא שלמה ועשה לה אוננים. "קוצותיו תלתלים", אמר רב חסדא אמר מר עובדא: מלמד שיש לדרוש על כל קוץ וקוץ תילי תלים של הלכות. "שחרות כעורב": במי אתה מוצאן — במי

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

KEHOT'S NOTE

עירובין כא, ב.

PARAGRAPH 4

24 ישער רישי כעמר נקא

Daniel's vision of the Ancient of Days, "and the hair of His head was like pure wool." It gives the image of white hair, set against the black locks of Song of Songs.

Daniel 7:9 דניאל ז':ט

הוזה הוית עד די כרסנו רמיו ועתיק יומין יתב לבושה כתלג חור וישער ראשה כעמר נקא כרסיה שבבין די-נור גלגלוהי נור דלק:

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.

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

KEHOT'S NOTE

דניאל ז, ט.

25 קוצותיו תלתלים שחרות

The black locks of the beloved, quoted again to set up the contrast with Daniel's white hair.

Song of Songs 5:11 שיר השירים ה':י"א

ראשו כתם פז קוצותיו תלתלים שחרות כעורב:

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

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

26 ורב חסד

"Abundant in kindness," one of the Thirteen Attributes of Mercy. Here it names the source of the "hairs" that reach far down.

Exodus 34:6 שמות ל"ד:ו

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד ואמת:

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;

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

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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

בראשית מז, כד.

37

כי פרעה אהרן

After the Golden Calf, Moshe saw that the people were let loose, "for Aharon had let them loose (pera'o)," literally "uncovered" them. The root means uncovering, laying bare, and so the Alter Rebbe reads Paroh as revelation.

Exodus 32:25 כ"ה: שמות ל"ב

וַיֵּרָא מֹשֶׁה אֶת־הָעָם כִּי פָרַע הוּא כִּי־פָרְעָה אֶהְיֶה לְשִׁמְצָה בְּקִמְיָהֶם:

And when Moses saw that the people were broken loose—for Aaron had let them loose for a derision among their enemies—

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

שמות לב, כה.

38

אשרי מי שבא לכאן ותלמודו בידו

The Talmud's saying about entering the World to Come with one's learning in hand. The Alter Rebbe reads "in hand" as the Torah truly absorbed in the soul.

Pesachim 50a:7-8 ח"א: פסחים נ"א

וְשִׁמְצָתִי שֶׁהָיוּ אוֹמְרִים: אֲשֶׁרִי מִי שֶׁבָּא לְכָאן וְתִלְמוּדוֹ בְּיָדוֹ. וְשִׁמְצָתִי שֶׁהָיוּ אוֹמְרִים: הָרוּגִי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמֹד בְּמַחֲצָתָן. (וימאן) נִינְהוּ? אֵילִימָא רַבִּי עֲקִיבָא וְחִבֵּירִי — מִשּׁוּם הָרוּגִי מַלְכוּת וְתוֹ לָא? אֶלָּא: הָרוּגִי לֹד.

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

פסחים נ, א. וש"נ.

39

ונתתם חמישית לפרעה

There the Alter Rebbe cites the same Etz Chaim passage: the two hands of Arich Anpin count as one, and "the fifth to Pharaoh" is Imma Ila'ah (supernal Binah), called Paroh because there all the lights are uncovered and revealed (Zohar, Vayigash).

KEHOT'S NOTE

על"ק (כד, ד). וש"נ. [כ].

40

עמ"ש על פסוק זה בע"ח

The text refers to the Arizal's Etz Chaim on this verse, which explains "the fifth to Pharaoh" and "the four hands" in terms of the hands of the supernal configurations. The Kehot note explains that the sha'ar numbered 31 in the Shklov printing is Sha'ar 32 in current editions.

Sefer Etz Chaim 32:7 ל"ב: עץ חיים

ונבאר ענין הפסוק של אז ישיר ישראל את השירה הזאת עלי באר ענו לה כי הוא מדבר בענין תיקוני רחל מתחלת תיקונה עד סיומה והוא להביאה פב"פ עם ז"א הנקרא ישראל ונודע כי כאשר חזרת פב"פ מתמעטת בסוד נקודה אחת קטנה תחת היסוד דז"א ואח"כ נגדלת מעט

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה

מעט עד שהיא עולה עמו להיות פב"פ עד למעלה וזהו ענין עלי באר ענו לה כי עתה בהיותה פב"פ נקרא באר כנ"ל והיא עולה עמו עלייה אחר עלייה ממטה למעלה עד שחזרת עמו פב"פ. עוד יש לפרש פירוש ב' בזה הפסוק ויתבאר למטה. ...

Sefer Etz Chaim (Public Domain)

41

שער ל"א פ"ו

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו הוא ש' ל"ב. [כ].

42

וארבע הידות יהי לכם

The words here quote Genesis 47:24; the passage is shown below.

Genesis 47:24 מ"ד: בראשית

וְהָיָה בְּתוֹבֹאת וּנְתָתָם חֲמִישִׁית לְפָרְעָה וְאַרְבַּע הִדְתָּ לָּךְ לְזֶרַע הַשָּׂדֶה וְלֹאֲכִלְכֶם וְלֹאֲשֶׁר בְּבִתְכֶם וְלֹאֲכֹל לְטַפְכֶם:

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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

KEHOT'S NOTE

בראשית מז, כד.

43

וירא ישראל את היד הגדולה

After the Splitting of the Sea, "Israel saw the great hand that Havayah had wrought in Egypt." Here the "great hand" is G-d's kindness reaching even into Egypt, the lowest level.

Exodus 14:31 ל"א: שמות

וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיֵּרְאוּ הָעָם אֶת־ה' וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עָבָדוּ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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

KEHOT'S NOTE

שמות יד, לא.

PARAGRAPH 8

44

שלאום מלאום יאמן

Rivkah is told that of the two nations in her womb, one will grow strong from the other. Here it describes the balance of holiness and its opposite in a person.

Genesis 25:23 כ"ה: בראשית

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבֶטְנְךָ וְשְׁנֵי לְאֻמִּים מִמֶּנִּי יִפְרְדוּ וְלֵאמֹר מִלְּאֻם יֵאֻמָּן וְרַב יַעֲבֹד צָעִיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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

KEHOT'S NOTE

בראשית כה, כג.

45 וזה לעומת זה עשה אלקים

"G-d has made one opposite the other." It teaches that every force of holiness has its counterpart.

Ecclesiastes 7:14: קהלת ז'

ביום טובה יהי בטוב וביום רעה ראה גם את זה לעומת זה עשה האלקים על־דברת שלא ימצא האדם אחריו מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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

46 ואלמלא הקב"ה עוזרו

The Talmud teaches that a person's evil inclination would overcome him were it not for G-d's help. Here that help is the "strong hand."

Kiddushin 30b:7: קידושין ל' ב'

ואמר רבי שמעון בן לוי: יצרו של אדם מתגבר עליו בכל יום ומבקש תמיתו, שנאמר: "צופה רשע לצדיק ומבקש להמיתו", ואלמלא הקדוש ברוך הוא עוזרו אין יכול לו, שנאמר: "אלקים לא יעזבנו בידו".

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

KEHOT'S NOTE

קידושין ל, ב.

47 ואהבת ככל לבבך

The command to love G-d with all one's heart, which the "high hand" helps a person fulfill.

Deuteronomy 6:5: דברים ו' ה'

ואהבת את ה' אלקיך בכל־לבבך ובכל־נפשך ובכל־מאדך:

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

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

48 וימינו תחבקני

"And His right hand embraces me." Here it is the outstretched arm that reaches down to embrace the soul.

Song of Songs 2:6: שיר השירים ב' ו'

שמאלו תחת לראשי וימינו תחבקני:

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

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

KEHOT'S NOTE

שה"ש ב, ו.

49 לזרע השדה

The four parts are to be "seed for the field." The Alter Rebbe reads it as the sowing that takes place in exile.

Genesis 47:24: בראשית מ"ז כ"ד

והיה בתבואת ונתתם חמישית לפרעה וארבע יהיה לכם לזרע השדה ולאכלכם ולאשר בבתיכם ולאכל לטפכם:

And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own,

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה

for seed of the field, and for your food, and for them of your households, and for food for your little ones.'

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

50 אור זרוע לצדיק

"Light is sown for the righteous." It shows that in exile the light is only sown, to sprout in the future.

Psalms 97:11: תהילים צ"ז י"א

אור זרע לצדיק ולישרי־לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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

KEHOT'S NOTE

תהלים צז, יא.

PARAGRAPH 9

51 ערבים עלי ד"ס יותר מיינה של תורה

Knesses Yisrael says to G-d, "The words of Your beloved ones are sweeter to me than the wine of the Torah." The Alter Rebbe quotes it as "the words of the Scribes."

Avodah Zarah 35a:6: עבודה זרה ל"ה א' ו'

השיאו לךבר אחר וכו'. מאי "כי טובים דדיק מין"? כי אתא רב דימי אמר: אברה קנסת ישראל לפני הקדוש ברוך הוא: רבוננו של עולם, צריבים עלי דברי דודיק יותר מיינה של תורה.

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

KEHOT'S NOTE

שהש"ר א ע"פ כי טובים (ד). וראה ע"ז לה, א. עי' מטות (פה ריש א). וש"נ. [כ].

52 ערבים עלי ד"ס יותר מיינה של תורה

The Midrash on "for your love is better than wine" teaches that the words of the Scribes are more beloved than the words of the Torah. The Alter Rebbe uses it to show that the rabbinic words are higher than the Written Torah.

Shir HaShirim Rabbah 1:2: שיר השירים רבה א' ב'

53 בשלשה דברים ברא הקב"ה את עולמו בספר וסופר וסיפור

There sofer, the scribe, is Chochmah, the root of the Oral Torah; sefer, the book, is Binah, the Written Torah; and sippur is speech.

KEHOT'S NOTE

ס"י פ"א, מ"א. עי' ד"ה ושאתם הבי' [פ, ב] פ"ב. ועי' ציין אדמו"ר מסי יצירה. [כ].

54 בשלשה דברים ברא הקב"ה את עולמו בספר וסופר וסיפור

Sefer Yetzirah opens by saying the world was created with thirty-two paths of wisdom, through sefer, sofer and sippur. Here the three terms become the Written Torah, the Oral Torah and their revelation.

Sefer Yetzirah 1:1: ספר יצירה א' א'

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

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

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

55 נר מצוה ותורה אור

“A mitzvah is a lamp, and the Torah is light.” It gives the image of the Written Torah as light.

Proverbs 6:23 וי: משלי

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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

KEHOT'S NOTE

משלי ו, כג.

56 ישת חשך סתרו

“He made darkness His hiding place.” Here the “darkness” is a level too high to be revealed, the source of the light.

Psalms 18:12 תהילים י״ח:י״ב

ישתחשך סתרו סביבותיו סכתו חשכתמים עבי שקקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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

57 כמארוזל זכרי עם ויה רמח שמי עם ייה שסי

One of the Zohar passages, cited in the Kehot note, that counts “My Name” with Yud-Hei as 365 and “My remembrance” with Vav-Hei as 248, the numbers of the prohibitions and the positive commandments.

Zohar I, 24a זח״א כד, א

Zohar III, 110b זח״ג קי, ב

KEHOT'S NOTE

זח״א כד, א. רנג, א. זח״ג קי, ב. רכב, ב. רכז, ב. רעג, ב. רעח, ב. הקדמת תיז בתחלתה. ובתיז ייא פעמים (ד, ה, א, י, ב, יא, א. יח, א. כו, א. סד, א. פט, א. קו, ב. קס, ב [תז״ח קג, ג]. קסז, ב [שם קח, ב]). [כ].

58 רמח פיקודין רמח איברים דמלכא

Tanya explains that the G-dly soul's 613 “limbs” are clothed in the 613 mitzvot, and that love is the root of the 248 positive commandments, which are “the 248 limbs of the King.” It supports the picture here of the positive commandments as vessels for revealed light.

Tikkunei Zohar, Tikkun 30 • 74a:8 תקו״ז תיקון 8ל: 30

ועוד מצוה דא עמודא דאמצעייתא, דאיהו מצווה מסטרא דאבא דאיהו ראש״ש, ומסטרא דאימא דאיהו אש״ר, ויהי צדיק מצווה ועושה מתר״ויהו, ובגין דא אתמר על תר״ויהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתאה, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמח פיקודין, איהי מצות יהויה ככל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה

Tikkunei Zohar - Vocalized (Public Domain)

תניא, חלק ראשון; ליקוטי אמרים ד:ג:3 Tanya, Likkutei Amarim 4:3: כי האהבה היא שרש כל רמח מצות עשה, וממנה הן נמשכות, ובלעדה אין להן קיום אמתי, כי המקומן באמת הוא האהבה את שם ה' והפץ לדבקה בו באמת, ואי אפשר לדבקה בו באמת, כי אם בקיום רמח פקודין, שהם רמח אברין דמלכא כביכול, כמו שכתוב במקום אחר. והנהגה היא שרש לשסיח לא תעשה, כי נרא למרוד במלך מלכי המלכים הקדוש-ברוך-הוא.

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה תיז תי ל. וראה תניא פ"ד ובליקוט פירושים ומ"מ — חסידריק שם.

59 ואתה משמרה בקרבי

From the morning blessing over the soul: “You guard it within me.” Here it describes the light of the prohibitions, present in the soul only in a hidden way.

Berachot 60b:4 ברכות ס״ב:ד

כי מתער אומר: “אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים.”

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 ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

60 בארץ לא זרועה

G-d recalls Israel following Him “in a land not sown.” The Alter Rebbe reads it as a land sown with “not,” the prohibitions.

Jeremiah 2:2 ירמיהו ב״ב:2

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעורייך אהבת כלולתיך לכתך אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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

KEHOT'S NOTE

ע"פ ירמ"י ב, ב.

PARAGRAPH 10

61 יערה עליו רוח ממרום

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

KEHOT'S NOTE

ישע"י (לב, טז).

62 יערה עליו רוח ממרום

“Until a spirit from on high is poured upon us.” Here it describes the surrounding light resting in the soul through the prohibitions.

ישעיהו ל"ב:ט"ו: Isaiah 32:15

עד יערה עלינו רוח ממרום והיה מדבר לפרמל והפרמל ליער יחשב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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

63 והאופנים ינשאו לעומתם

In Ezekiel's vision the wheels (ofanim) rise alongside the living creatures. The Alter Rebbe reads it as the ofanim rising even above the seraphim.

יחזקאל א':כ"ז: Ezekiel 1:20

על אשר יהיה שם הרוח ללכת ילכו שמה הרוח ללכת והאופנים ינשאו לעמקם כי רוח החיה באופנים:

Whithersoever the spirit was to go, as the spirit was to go thither, so they went; and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

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

KEHOT'S NOTE

יחזקאל א, כ.

64 אות היא בצבא דילי

There too the ofanim rise with a great noise opposite the seraphim, and Tzevaos is read as “a sign (os) among His host”: all the countless hosts come into being and receive life from a single letter, the hei of “with hei He created them,” the lightest of the letters.

KEHOT'S NOTE

עי האזינו (עד ריש ד'). וש"נ. [כ].

65 אלף אלפים ורובא רבבן

The thousands of thousands and myriads of angels in Daniel's vision, cited here as the number of a single troop.

דניאל ז':י"ד: Daniel 7:10

נהר דינור נגד ונפק מן קדמוהי אלף אלפין ישמשונה ורבו רבבן קדמוהי יקומו דיןא יתב וספרין פתיחו:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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

66 ולגודיו אין מספר

The Talmud: “A thousand thousands serve Him” is the number of a single troop, “and His troops are beyond number.” The Alter Rebbe quotes it in the same words.

חגיגה י"ג ב: Chagigah 13b:13

תנא, רבי אומר משום אבא יוסי בן דוסאי: “אלף אלפין ישמשונה” — מספר גדול אחד, “ולגודיו אין מספר”. ורבי ירמיה בר אבא אמר:

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה

“אלף אלפין ישמשונה”, לנהר דינור, שנאמר: “נהר דינור נגד ונפק מן קדמוהי אלף אלפין ישמשונה ורבו רבבן קדמוהי יקומו”.

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

67 מלא כל הארץ כבודו

The seraphim's call, “the whole earth is full of His glory.” Here “glory” is only an outer radiance of G-d.

ישעיהו ו':ג': Isaiah 6:3

וקרא זה אליזה ואמר קדוש קדוש קדוש ה' צבאות מלא כל הארץ כבודו:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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

KEHOT'S NOTE

ישע"ו, ו.

68 אין כבוד אלא תורה

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

KEHOT'S NOTE

אבות פ"ו, מ"ג.

69 אין כבוד אלא תורה

“There is no glory but Torah.” It identifies “His glory” in Isaiah's verse with the Torah.

משנה אבות ו':ג': Pirkei Avot 6:3

... והלא דברים קל וחמר, ומה דוד מלך ישראל, שלא למד מאחתה פל אלא שני דברים בלבד קראו רבו אלופו ומידעו, הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפלו אות אחת, על אחת כמה וכמה שצריך לנהוג בו כבוד. ואין כבוד אלא תורה, שנאמר (משלי ג) כבוד חכמים יגדלו, (משלי כח) ותמימים יגדלו טוב, ואין טוב אלא תורה, שנאמר (משלי ד) כי לקח טוב נתתי לכם תורתי אל תעזבו:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, “But it was you, a man mine equal, my guide and my beloved friend” (Psalms 55:14). Is this not [an instance of the argument] “from the less to the ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

70 ל"ב נתיבות החכמה

Sefer Yetzirah speaks of the thirty-two wondrous paths of wisdom. Here they describe the Torah as “His glory.”

ספר יצירה א':א': Sefer Yetzirah 1:1

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

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of

wisdom by three Sepharim, namely: 1) S'for 2 (ספר; Sippur
wisdom; and 3) Sapher which are in Him one and the same.

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

PARAGRAPH 11

71 לא ברעש ה' ה' ברעש ה'

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

KEHOT'S NOTE

מ"א יט, יא.

72 לא ברעש ה' ה' ברעש ה'

On Mount Chorev a wind, then an earthquake (ra'ash),
then fire passed before Eliyahu, and "Havayah was not in
the earthquake." The Alter Rebbe reads ra'ash as the ofan-
im's "great noise," beyond which lies something higher.

I Kings 19:11א"ט:מלכים

וַיֹּאמֶר צֵא וְעַמְדָּתָּ כְּהָרָה לִפְנֵי ה' וְהִנֵּה ה' עֹבֵר וְרוּחַ גְּדוּלָּה וְחֹזֶק מִפְּקָר
הָרִים וּמִשְׁבַּר סִלְעִים לִפְנֵי ה' לֹא כְרוּחַ ה' וְאַחֲרֵי הָרוּחַ רָעַשׁ לֹא כְרַעַשׁ ה'

And He said: 'Go forth, and stand upon the mount before the
L-RD.' And, behold, the L-RD passed by, and a great and
strong wind rent the mountains, and broke in pieces the
rocks before the L-RD; but the L-RD was not in the wind;
and after the wind an earthquake; but the L-RD was not in
the earthquake;

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

73 ואחר הרעש אש ואחר הרעש אש

"And after the noise, fire." The fire becomes the soul's
burning thirst for G-d.

I Kings 19:12ב"ט:מלכים

וְאַחֲרֵי הָרַעַשׁ אֵשׁ לֹא בָאָשׁ ה' וְאַחֲרֵי הָאֵשׁ קוֹל דְּמָמָה דַּקָּה:

and after the earthquake a fire; but the L-RD was not in the
fire; and after the fire a still small voice.

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

74 את השמים ואת הארץ אני מלא את השמים ואת הארץ אני מלא

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

KEHOT'S NOTE

ירמיה' (כג, כד).

75 את השמים ואת הארץ אני מלא את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth?" The Alter Rebbe
stresses the word "I": G-d's very self, the surrounding
light.

Jeremiah 23:24ד"ב:ירמיהו

אִם-יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא-אֶרְאֶנּוּ נְאֻם-ה' הֲלוֹא אֶת-הַשָּׁמַיִם
וְאֶת-הָאָרֶץ אֲנִי מִלֵּא נְאֻם-ה'

Can any hide himself in secret places That I shall not see
him? saith the L-RD. Do not I fill heaven and earth? Saith
the L-RD.

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

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה

PARAGRAPH 12

76 צמאה לך נפשי . . כן בקודש צמאה לך נפשי . . כן בקודש

The words here quote Psalms 63:2; the passage is shown
below.

Psalms 63:2ג"ב:תהילים

אֱלֹקִים אֱלִי אַתָּה אֲשַׁתְּרֶךְ צִמְאֹה לִךְ נַפְשִׁי כִּמְהָ לִךְ בָּשָׂרִי בְּאֶרֶץ-צִיָּה
וְעֵינִי בְּלִי-מַיִם:

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul
thirsteth for Thee, my flesh longeth for Thee, In a dry and
weary land, where no water is.

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

KEHOT'S NOTE

תהילים סג, ב-ג.

77 צמאה לך נפשי כו' כן בקדש חזיתך צמאה לך נפשי כו' כן בקדש חזיתך

David in the wilderness: "My soul thirsts for You ... so in
holiness I have beheld You." Here the thirst leads to a vi-
sion of transcendent holiness.

Psalms 63:2-3ג"ב-ג"ג:תהילים

אֱלֹקִים אֱלִי אַתָּה אֲשַׁתְּרֶךְ צִמְאֹה לִךְ נַפְשִׁי כִּמְהָ לִךְ בָּשָׂרִי בְּאֶרֶץ-צִיָּה
וְעֵינִי בְּלִי-מַיִם: כֵּן בִּקְדֹשׁ חֲזִיתֶךָ לְרֹאוֹת עֶזְךָ וּכְבוֹדֶךָ:

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul
thirsteth for Thee, my flesh longeth for Thee, In a dry and
weary land, where no water is. So have I looked for Thee in
the sanctuary, To see Thy power and Thy glory. .

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

78 קדש מלה בגרמי קדש מלה בגרמי

The Zohar says "holy" is a word by itself. The Alter Rebbe
reads it as holiness that is separate and transcendent.

Zohar III, 94bד, כח"ג

KEHOT'S NOTE

זח"ג ד, ב.

79 ונגולו כספר השמים ונגולו כספר השמים

"And the heavens shall be rolled up like a scroll." It de-
scribes the future, when the heavens will no longer con-
ceal G-d.

Isaiah 34:4ד"ד:ישעיהו

וְנִמְקוּ כְּלִי-צִבָּא הַשָּׁמַיִם וְנִגְלּוּ כִסְפֵּר הַשָּׁמַיִם וְכִלְ-צִבְאָם יִבּוּל כִּנְבֵּל עֵלָה
מִגִּפְּתוֹ וּכְנִבְלָת מִתְאַנֶּה:

And all the host of heaven shall moulder away, And the
heavens shall be rolled together as a scroll; And all their host
shall fall down, As the leaf falleth off from the vine, And as a
falling fig from the fig-tree.

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

KEHOT'S NOTE

ישע"י לד, ד.

80 השמים החדשים והארץ החדשה השמים החדשים והארץ החדשה

The new heavens and new earth of the future. Here they

are a world that no longer hides G-d.

ישעיהו ס"ו:כ"ב Isaiah 66:22

כי באשר השמים והארץ והחדשה אשר אני עשה עמדים לפני נאם־ה' בן עמד ורעכם ושמכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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

KEHOT'S NOTE

ישעיי סו, כב.

81

והר סיני עשן כולו

"And Mount Sinai was all in smoke." The word ashan is read as the initials of world, year and soul.

שמות י"ט:18 Exodus 19:18

והר סיני עשן כלו מפני אשר ירד עליו ה' באש ועל עשנו כעשן הכבשן ויחרד כל־ההר מאד:

Now mount Sinai was altogether on smoke, because the L-RD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

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

KEHOT'S NOTE

שמות יט, יח.

82

הנה מקום אתי

G-d tells Moshe, "Behold, there is a place with Me." Here it shows that space itself is drawn from the Infinite.

שמות ל"ג:כ"א Exodus 33:21

ויאמר ה' הנה מקום אתי ונצבת על־הצור:

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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

KEHOT'S NOTE

שמות לג, כא.

PARAGRAPH 14

83

עין בעין יראו

The watchmen of Jerusalem sing together, "for eye to eye they shall see Havayah's return to Zion." Here it describes the future open revelation of G-d.

ישעיהו נ"ב:ח Isaiah 52:8

קול צפיק נשאו קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

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.

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

KEHOT'S NOTE

ישעיי נב, ח.

84

שחורה אני ונאווה

The verse with which the maamar opened, now given its full meaning: the blackness of the prohibitions is the

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה

source of the soul's beauty.

שיר השירים א'ה"ו Song of Songs 1:5

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה:

'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)

85

שחורות כעורב

The black locks, identified in the maamar with the laws of the prohibitions.

שיר השירים ה'י"א Song of Songs 5:11

ראשו כתם פז קוצותיו תלתלים שחורות כעורב:

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

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

86

ארץ לא זרועה

"A land not sown," read as the negation through which the surrounding light is received.

ירמיהו ב'י"ב Jeremiah 2:2

הלך וקראת באזני ירושלים לאמר כה אמר ה' זכרתי לך חסד נעורך אהבת כלולתיך לכתך אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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

87

ועי בפ' בראשית דמ"ט סע"א

The Tzemach Tzedek's commentary on the Zohar discusses this Zohar passage, which reads the "rib" of Chavah as "I am black, yet comely." The note points there for the explanation.

KEHOT'S NOTE

בזח"א. דשם מבאר דענין הצלע זהו בחינת שחורה אני ונאווה. ראה בראשית להצ"צ כרך א ע' תקב. וראה גם ד"ה מן המיצר תר"ס ע' א.

88

ועי בפ' בראשית דמ"ט סע"א

According to the Kehot note, the Zohar here explains that the "rib" from which Chavah was built is the level of "I am black, yet comely."

Zohar, Bereshit 80:207-82:215 פ"ב:ר"ז פ"ב:ר"ט

89

ובסה"מ סי' קלז

The note observes that the wording of this reference ("Sefer Hadrass Melech, section 137") is copied in the Tzemach Tzedek's Biurei HaZohar.

KEHOT'S NOTE

הלשון נעתק בביאורו להצ"צ כרך א ע' תקב. סה"מ תר"ס ע' א.

90

ובפי שמות י"ד א'

A passage of the Zohar in Parshas Shemos, cited in the text's closing parenthesis.

ספר הזהר, שמות כ"ד:רל"א-כ"ה:ר"מ 24:231-25:240 Zohar, Shemot

91

ובפי אחרי דנ"ט ב'

A passage of the Zohar in Parshas Acharei, cited in the closing parenthesis.

ספר הזהר, אחרי מות ט"ז-ט"ח 9:58-67 Zohar, Achrei Mot

ביאור ענין שחורה אני ונאווה

An Explanation of “I Am Black, yet Comely”



The Shechinah’s descent into the lower worlds makes her “black,” through the bitterness of distance and through being clothed in physical mitzvos, yet that very blackness makes her more “comely” than the souls that never left Atzilus. Through it she rises above the level of vessels to the lights, and to the essence of the Infinite One.

THE MAAMAR IN BRIEF

The maamar reads Song of Songs 1:5 as the Shechinah, Malchus of Atzilus, speaking to “the daughters of Jerusalem,” the souls as they exist in “gestation” within Atzilus before their “birth” into the lower worlds. Below Atzilus everything is limited, since the ray of the Infinite reaches only as far as Atzilus. The Shechinah is “black” in two ways: through bitterness at her distance from the higher unity, the “sun” that has withdrawn from her in exile, and through her clothing in physical mitzvos. Each blackness becomes beauty: subduing the sitra achra raises G-d’s glory, and the 620 mitzvos reach Keser, the supernal will. So she is comelier than the souls of Atzilus, which remain vessels, and she rises to the lights and beyond. “The tents of Kedar” and “the curtains of Shlomo” are two kinds of encompassing light: one that sustains even the lowest realms and has a counterpart in kelipah, and a higher one with no counterpart, drawn down by Torah study for its own sake and revealed in the time to come. The verse “Before the hoary head you shall rise” alludes to the same structure in the mitzvos.

OUTLINE

- 1 **The Shechinah and the daughters of Jerusalem** ¶1–2
The speaker is Malchus of Atzilus, descending into the lower worlds; the listeners are souls still in gestation in Atzilus, one with the Infinite Light, while everything below Atzilus is limited.
- 2 **Two kinds of blackness, two kinds of beauty** ¶3
The bitterness of distance from the higher unity and being clothed in physical mitzvos make the Shechinah black; subduing the sitra achra and the 620 mitzvos that reach Keser make her comely.

- 3 Comelier than the souls of Atzilus** ¶4
The souls of Atzilus remain at the level of vessels, the letters of the Torah, while Malchus through her descent rises to the lights and to the essence of the Infinite One.
-
- 4 The tents of Kedar** ¶5
Even the lowest realms live from an encompassing spark of holiness, like the frankincense among the spices; the Shechinah too has an encompassing light, and the mitzvos draw down higher ones.
-
- 5 The curtains of Shlomo** ¶6-7
Higher encompassing lights, named for shalom, the joining of opposites, are drawn down by Torah study for its own sake; they have no counterpart in kelipah and will be revealed in the time to come.
-
- 6 The hoary head and the elder** ¶8
Leviticus 19:32 alludes to the positive commandments (white hair), the prohibitions (black locks) and the rabbinic mitzvos (the fear of G-d), all one in Havayah.
-

KEY CONCEPTS

Gestation and birth (ibbur and leidah) עיבור ולידה

The souls' state within Malchus of Atzilus, still one with their source, and their emergence as separate, limited beings in the lower worlds.

The daughters of Jerusalem בנות ירושלים

The souls in gestation in Atzilus: "daughters" because they are held within Malchus, "Jerusalem" (yirah shalem) because they have complete awe and self-nullification.

The higher unity (yichuda ila'ah) יחודא עילאה

The level at which everything is nothing before G-d; the "sun" whose absence makes the Shechinah black.

Two kinds of blackness ב' בחינות שחורות

The bitterness of distance from the higher unity, and being clothed in the physical things with which the mitzvos are performed.

620 and Keser תר"ך בחינת כתר

The 613 mitzvos with the seven rabbinic ones equal the numerical value of Keser, the supernal will that stands between the Emanator and the emanated.

Encompassing light (makif) מקיף

Light that surrounds a level rather than entering it; the maamar distinguishes the makif that sustains even kelipah from higher makifim revealed only in the time to come.

Peace (shalom) שלום

The joining of two opposites: supernal lights that tend to rise, made to shine below, in the household above and the household below.

SECTION 1 • 11-2

The Shechinah and the daughters of Jerusalem

1 ביאור ענין¹ שחורה אני² ונאווה³. הוא מאמר כנסת ישראל לבנות ירושלים הן הנשמות המופשטות מן הגוף.

An explanation of the matter of “I am black, yet comely.” This is the statement of the Community of Israel (Knesses Yisrael) to “the daughters of Jerusalem,” who are the souls divested of the body.

The maamar sets out to explain the verse “I am black, yet comely, O daughters of Jerusalem” (Song of Songs 1:5). The speaker is the Community of Israel, and the listeners, “the daughters of Jerusalem,” are identified as souls not clothed in a body.

והענין כי השכינה היא מל' דאצי' המתלבשת בבי"ע ושכנתי בתוכם.⁴ השוכן אתם בתוך טומאותם.⁵ היא האומרת ששחורה אני ואעפ"כ [ואף על פי כן] נאווה.

The matter is this: the Shechinah is Malchus of Atzilus, which enclothes itself in [the worlds of] Beriah, Yetzirah and Asiyah, [as it is written,] “that I may dwell in their midst,” [and] “Who dwells with them in the midst of their impurity.” She is the one who says, “I am black, and nevertheless comely.”

The Community of Israel is the Shechinah, G-d's indwelling Presence, which in Kabbalistic terms is Malchus, the last Sefirah of the World of Atzilus. She descends into the lower worlds of Beriah, Yetzirah and Asiyah and dwells even among Israel in their impurity, as two verses attest; it is she who calls herself black yet comely.

וביאור בנות ירושלים הוא כי הנה הנשמות מתחלה היו כלולים בבחי' עיבור באצי' ואח"כ נמשכים בבחי' לידה בבי"ע (ועמ"ש מזה בד"ה הים ראה⁶ וינוס)⁷

And the explanation of “the daughters of Jerusalem” is this: at first the souls were included [in their source] in the state of gestation (ibbur) in Atzilus, and afterwards they are drawn down in the state of birth (leidah) into Beriah, Yetzirah and Asiyah (and see what is written on this in the discourse beginning “The sea saw and fled”).

Before the souls come into the lower worlds they exist within Atzilus like a child in the womb, held within their source; this is called “gestation.” Their coming forth into Beriah, Yetzirah and Asiyah, where each soul becomes a separate being, is called “birth.”

ואזי נעשו בעלי גבול כי אין בחי' א"ס אלא באצילות ששם מסתיים הארת הקו וחוט מאור א"ס כו' (ועמ"ש מזה בביאור ע"פ מי מנה עפר יעקב).^{8,9}

And then they became limited beings, for the level of the Infinite (Ein Sof) exists only in Atzilus, where the illumination of the kav and the thread of the Infinite Light (Or Ein Sof) comes to an end, etc. (and see what is written on this in the explanation of the verse "Who has counted the dust of Yaakov").

Once born into the lower worlds, the souls become finite. The reason is that the kav, the ray of the Infinite Light, reaches only as far as Atzilus and stops there; below it, all existence is bounded.

משא"כ בבי"ע לא מיבעיא מלאכים מיכאל באהבה וגבריאל ביראה ופחד ג"כ קדוש ב"י שעות כו' הכל הם בבחינת גבול כו' והמלאכים שקטרגו ואמרו מה אנוש¹⁰ הושיט אצבעו כו'¹¹

This is not so in Beriah, Yetzirah and Asiyah. Needless to say the angels—Michael with love and Gavriel with awe and fear, and likewise [those who say] "Holy" in the twelve hours, etc.—all of them are in a state of limitation, etc.; and the angels who accused and said, "What is man?"—He stretched out His finger, etc.,

Everything in the lower worlds is limited, starting with the angels: Michael serves with love and Gavriel with awe, and the angels who say "Holy" do so only at set times in the twelve hours of the day. The Kehot note's heading reads "three times 'Holy'" (ג"פ קדוש) here, and the later discourse it cites explains, from Tanna d'Vei Eliyahu, that each "Holy" so nullifies an angel that its soul returns only after four hours. The angels' limits also show in the Talmud's account that when they objected to the creation of man, asking "What is man?", G-d stretched out His finger and consumed them.

כי לא יוכלו לקבל יותר מבחי' גבול ומדה שבהם וז"ש [וזהו שכתוב] להודיע לבני האדם גבורותיו¹² וכבוד הדר מלכותו שלא כל מדת מלכותו ית' מלובשת בהם

for they cannot receive more than the level of limit and measure that is in them. And this is what is written, "to make known to the sons of man His mighty deeds, and the glory of the splendor of His kingship": that not the whole measure of His kingship, blessed be He, is en clothed in them,

The angels could not receive more than their own measured capacity allowed. The verse from Psalms speaks of "the glory of the splendor of His kingship": the maamar reads it to say that not the whole measure of G-d's kingship is en clothed in created beings, only its "glory."

אלא כבוד וזיו ואעפ"כ [ואף על פי כן] זיו זה המעט מזעיר הדר הוא להם כו' אלא אפי" [אפילו] נשמות

but only glory and radiance; and even so, this radiance, slight and tiny as it is, is splendor (hadar) to them, etc. And not only [angels], but even souls,

What the angels receive is only the glory and radiance of G-d's kingship, a tiny glimmer, yet even this is "splendor" (hadar, the verse's word) to them. The text then turns to show that not only angels but even souls are limited once they are in the lower worlds.

כמו נשמות האבות אברהם יצחק ויעקב¹³ יש בחי' אברהם יצחק ויעקב באצי' דאיהו וחיוהי חד. אבל אברהם יצחק ויעקב שבכריאה הם בבחי' בע"ג [בעלי גבול / בעל גבול] כו'.¹⁴

such as the souls of the Patriarchs, Avraham, Yitzchak and Yaakov: there is a level of Avraham, Yitzchak and Yaakov in Atzilus, where “He and His life-forces are one”; but the Avraham, Yitzchak and Yaakov that are in Beriah are in the state of limited beings, etc.

Even the Patriarchs’ souls have two levels: one in Atzilus, where the soul is wholly one with G-d’s light (“He and His life-forces are one”), and one in Beriah, where it is a limited, separate being.

2 ובחינת גבול זה הוא בלידת הנשמות בבי"ע. משא"כ בבחי' עיבור באצי' שם איהו וחיוהי וגרמוהי חד.¹⁵

And this state of limitation comes with the birth of the souls into Beriah, Yetzirah and Asiyah. Not so in the state of gestation in Atzilus: there “He and His life-forces and His vessels are one.”

Limitation begins only with the souls’ “birth” into the lower worlds. While they are still in “gestation” in Atzilus they share the state described in the Tikkunei Zohar, where G-d, His life-forces and His vessels are all one.

כי שם מאיר אור א"ס ונשמות אלו שבבחי' עיבור נקראו בנות ירושלים שלפי שהן בבחי' עיבור במל' נקראו בנות ונקראו ע"ש [על שם] ירושלים שמקבלות יראה שלם שלימות היראה בבחי' ביטול אמיתי דאיהו וחיוהי חד שבבחי' אצי'.

For there the Infinite Light shines. And these souls that are in the state of gestation are called “the daughters of Jerusalem”: because they are in the state of gestation within Malchus they are called “daughters,” and they are called by the name of Jerusalem (Yerushalayim) because they receive complete awe (yirah shalem), the perfection of awe, in a state of true self-nullification (bittul), [that of] “He and His life-forces are one,” which is at the level of Atzilus.

In Atzilus the Infinite Light shines openly. The souls there are called “daughters” because they are held within Malchus as in a womb, and “of Jerusalem” because they receive “complete awe” (yirah shalem), read in the name Yerushalayim: a true self-nullification in which they feel nothing but G-d.

SECTION 2 • 13

Two kinds of blackness, two kinds of beauty

3 והנה מאמר השכינה להם שחורה אני¹⁶ ואעפ"כ [ואף על פי כן] נאווה כי הנה שחורה אני בירידה בבע"ג

[בבעלי גבול / בבעל גבול] כי נעשה שחרות מחמת מרירות על עוצם ריחוקה מיחודי [מיחודא עילאה]

Now the Shechinah's saying to them, "I am black, and nevertheless comely": "I am black" in [her] descent among limited beings, for blackness came about through bitterness over how very far she is from the higher unity (yichuda ila'ah).

The Shechinah calls herself "black" because she has descended among limited beings, far from the higher unity, the state in which everything is nullified before G-d. Her blackness is the darkening of bitterness at being so far away.

ועל זה נופל רחמנות גדולה כמאמר אלקי עולם ברחמיך הרבים כו' ואזי נקרא המלי' שחרחורת ב' בחי' שחרות.

And over this great compassion is aroused, as in the saying, "G-d of the world, in Your abundant mercy," etc. And then Malchus is called "swarthy" (shecharchores): two aspects of blackness.

Such distance calls for great compassion, the kind asked for in the morning prayer "G-d of the world, in Your abundant mercy, have mercy on us." The next verse calls her "swarthy" (shecharchores), a word that doubles the letters of shachor, "black"; the Zohar on Tazria asks why the verse does not simply say "black" and answers that there are two darknesses, and the text reads it so: two kinds of blackness.

הא' ממרירות הנ"ל ומבשרי אחזה¹⁷ מרירות האדם כנפשו לעורר רחמים רבים על נפשו שמרירות זו משכנה בלב בחלל השמאלי המלא דם כו'

The first is from the bitterness mentioned above. And "from my flesh I behold" the bitterness a person [feels] in his soul, so as to arouse great compassion upon his soul, the seat of this bitterness being in the heart, in the left chamber, which is full of blood, etc.

The first blackness is the bitterness itself. As Job says, "from my flesh I behold": a person knows from his own experience how bitterness over the soul's state, felt in the heart's left chamber, arouses great compassion for that soul.

ועל בחי מרירות זו שבמלי כתיב ששזפתני השמש¹⁸ פי יחוי"ע [יחודא עילאה] שנקרא שמש ומגן¹⁹ שזפתני בזכרי על בחי יחוי"ע [יחודא עילאה] נעשה בחי שחרות ומרירות כנ"ל וכדפירש בפ' תזריע (דמ"ה ע"ב)²⁰ ששזפתני השמש דאסתלק מני שמשא²¹ מלאנהרא לי כו'

And of this level of bitterness in Malchus it is written, "for the sun has gazed upon me." That is: the higher unity, which is called "a sun and a shield"—"has gazed upon me": when I remember the level of the higher unity, a state of blackness and bitterness comes about, as mentioned above. And as [the Zohar] explains in Parshas Tazria (page 45b): "for the sun has gazed upon me"—that the sun has withdrawn from me, from shining for me, etc.

The verse "the sun has gazed upon me" describes this bitterness. The "sun" is the higher unity, called "a sun and a shield"; remembering it darkens her, and the Zohar reads the verse as "the sun has withdrawn from shining for me."

ע"ש: (וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה] מצות נר חנוכה משתשקע החמה.²² פי כי עיקר ירידת המלי לבי"ע היינו בזמן שאין בהמ"ק [בית המקדש] קיים ואז הוא בחי דאסתלק מני שמשא כו' וזהו ענין משתשקע החמה.

See there. (And this is the meaning of the saying of our Sages, of blessed memory, that the mitzvah of the Chanukah lamp is "from when the sun sets." That is: the main descent of Malchus into Beriah, Yetzirah and Asiyah is at the time when the Holy Temple is not standing, and then it is the state of "the sun has withdrawn from me," etc.; and this is the meaning of "from when the sun sets."

A parenthetical aside begins: the Sages say the Chanukah lamp is lit "from when the sun sets." The text reads this as the time of exile, when the Temple does not stand and Malchus has descended into the lower worlds, so that "the sun has withdrawn" from her.

וכדי להאירה הוא ע"י נר חנוכה וכמ"ש מזה בביאור ע"פ רני ושמחי^{23, 24} בת ציון כו' אור ושמן ופתילה כו' הכל ממשיכים גם למטה כו' ע"ש

And it is through the Chanukah lamp that she is given light, as is written on this in the explanation of the verse "Sing and rejoice, O daughter of Zion," etc.: light, oil and wick, etc., are all drawn down below as well, etc.; see there.

The Chanukah lamp is what gives her light in that state. A discourse in Torah Ohr explains that through the lamp, lit outside the door, the light, oil and wick are all drawn down even into the lower worlds.

והנה מצות נר חנוכה היא מדברי סופרים שהוא בחינת מקור האור כו' שע"י הוא המשכת בחינת ונאווה בבחינת שחורה אני כנ"ל) והשחרות הב' הוא הירידה עצמה להתלבש במצות מעשיות ולא מחמת ששזפתני השמש לכד

Now the mitzvah of the Chanukah lamp is of the words of the Scribes (divrei soferim), which is the level of the source of the light, etc., and through it the level of "and comely" is drawn into the level of "I am black," as mentioned above.) And the second blackness is the descent itself, to be enclothed in the practical mitzvos; and [this is] not only because "the sun has gazed upon me,"

The Chanukah lamp is a rabbinic mitzvah, and the words of the Scribes are called the source of light; through it "comely" is drawn into "black." After the aside, the text names the second blackness: the descent itself, into the practical mitzvos.

אלא מחמת גשמיות הירידה עצמה שמלובשת בענינים גשמיים שבהם נעשו המצות קרבנות מבעלי חיים ציצית מצמר תפילין מקלף כו'

but because of the physicality of the descent itself, being enclothed in physical things, with which the mitzvos are performed: offerings from animals, tzitzis from wool, tefillin from parchment, etc.

The second blackness is not about missing the "sun" but about physicality itself: the mitzvos are done with material things, such as animal offerings, woolen tzitzis and parchment tefillin.

(ועמ"ש בפ' במדבר סד"ה וידבר²⁵ כו' במדבר סיני מענין בחינת ומדרגת הרחמנות ד"ב שבטים לעורר רחמים על ניצוץ אלקות שירד ממקום כבודו כו')

(And see what is written in Parshas Bamidbar, at the end of the discourse beginning "And [G-d] spoke, etc., in the wilderness of Sinai," on the level and degree of the compassion of the twelve tribes, to arouse compassion upon the spark of G-dliness that descended from its place of glory, etc.,

A second aside refers to another discourse on two degrees of compassion. The first, linked with the twelve tribes, is compassion on the spark of G-dliness that fell from its place of glory.

והרחמנות דבחינת ע' [שבעים] נפש יוצאי ירך יעקב לעורר רחמים רבים מאד על נפשו ולא כשכיל הירידה לבדה שירדה ממקום כבודה אלא גם זאת שנתלכשה בגוף החומרי ע"ש.

and the compassion of the level of the seventy souls who came forth from Yaakov's loins, to arouse exceedingly great compassion upon one's soul: not only on account of the descent, that it descended from its place of glory, but also that it became enclothed in the material body; see there.

The second, linked with the seventy souls who went down with Yaakov to Egypt, is a still greater compassion: not only because the soul came down from its place of glory, but because it is clothed in a coarse physical body.

וזהו ענין ב' בחינות שחרות הנ"ל הא' מה שירדה ממקום כבודה. הב' גם זאת שנתלבשה בגוף החומרי
(כ"י)

And this is the matter of the two aspects of blackness mentioned above: the first, that she descended from her place of glory; the second, that she also became enclothed in the material body, etc.)

These two degrees of compassion match the two kinds of blackness described here: the descent from on high, and being clothed in the physical.

והנה זאת נחמתה הגם כי שחורה אני אעפ"כ [אף על פי כן] ונאווה שמזה השחרות דוקא נעשה בחינת
ונאווה כי

Now this is her consolation: although “I am black,” nevertheless “and comely,” for from this very blackness the level of “and comely” comes about. For

Now comes the comfort: the Shechinah is comely precisely because of her blackness, not in spite of it. Each kind of blackness produces its own beauty.

הנה ע"י השחרות שבמרירות הריחוק הנה ע"ז נאמר ורב תבואות בכח שור²⁶ דכד אתכפיא סט"א [סטרא
אחרא] אסתלק²⁷ כ"י

through the blackness that lies in the bitterness of distance—of this it is said, “and much produce comes through the strength of the ox,” for “when the sitra achra is subdued, [the glory of the Holy One, blessed be He,] rises,” etc.

Of the blackness of bitterness the text says, “Much produce comes through the strength of the ox” (Proverbs 14:4). It explains this by the Zohar: when the sitra achra, the side opposed to holiness, is subdued, G-d's glory rises in all the worlds, so overcoming the distance brings an elevation beyond what was there before.

וע"י השחרות בהתלבשות במצות מעשיות הנה המצות הן תרי"ג ארחין ועם ז' דרכנן תר"ך בחינת
כתר²⁸

And through the blackness of being enclothed in the practical mitzvos: the mitzvos are the 613 paths, and together with the seven rabbinic [mitzvos, they are] 620, the level of Keser,

The physical mitzvos are the 613 “paths,” and with the seven rabbinic mitzvos they number 620, the numerical value of Keser (the Crown). So being clothed in physical mitzvos connects her with the level of Keser.

דהיינו רצון עליון כי יש רצון תחתון המתפשט מחו"ב [מחכמה ובינה] למדות. אבל רצון העליון הוא הממוצע בין מאציל לנאצלים כנודע.

that is, the supernal will. For there is a lower will, which extends from Chochmah and Binah to the emotive attributes (middos); but the supernal will is the intermediary between the Emanator and the emanated, as is known.

Keser is the supernal will, higher than the "lower will" that arises from intellect and spreads into the emotions. The supernal will stands between G-d the Emanator and everything emanated, and so the mitzvos, which express it, reach above the orderly structure of the Sefiros.

SECTION 3 • 14

Comelier than the souls of Atzilus

4 וזהו ונאווה יותר מבנות ירושלים שהן הנשמות שבאצילות שעם היות שמדורם ומשכנם באצילות עצמו ואין להם ירידה בבי"ע

And this is "and comely"—more than "the daughters of Jerusalem," who are the souls in Atzilus. For although their abode and dwelling is in Atzilus itself and they have no descent into Beriah, Yetzirah and Asiyah,

This is why the Shechinah is more "comely" than the daughters of Jerusalem. Those souls live in Atzilus itself and never descend into the lower worlds.

הנה חיותם וקיומם הוא מבחינת אותיות כי ס"ר נשמות הן ס"ר אותיות התורה²⁹ והאותיות הן בחינת כלים אלא שהנשמות הן מבחינת פנימית הכלים ומ"מ בחינת כלים הם משא"כ ע"י ירידת המלי

their life-force (chayus) and existence are from the level of letters, for the 600,000 souls are the 600,000 letters of the Torah, and the letters are the level of vessels; only the souls are from the inner dimension of the vessels, but vessels they are nonetheless. Not so through the descent of Malchus:

Yet even their existence comes from the letters of the Torah, for each of the 600,000 souls corresponds to one of its 600,000 letters, and letters are vessels, forms that contain light. The souls come from the inner side of those vessels, but they are still vessels; Malchus, through her descent, gains something more.

הנה היא עולה בבחינת האורות (ועמ"ש מזה ע"פ ושמתי כדכד) ^{30,31} ולא עוד אלא שעולה מעלה מעלה עד רום המעלות עד עצמיות א"ס הפשוט כו'. ³²

she rises to the level of the lights (and see what is written on this on the verse "And I will make [your windows] of kadmah"), and not only that, but she rises ever higher, to the loftiest heights, to the very essence of the simple Infinite One (Ein Sof), etc.

By descending, Malchus rises to the level of the lights themselves, above the vessels. And beyond that she rises to the very essence of the simple Infinite One, higher than any level she could reach without descending.

SECTION 4 • 15

The tents of Kedar

5 כאהלי קדר. ^{33,34} אברהם שיצא ממנו ^{35,36} כו' ³⁷ בחינת קדר סיגים ופסולת ³⁸ אך מ"מ יש בו איזה חיות מועט דקדושה שאם לא כן היה כלה ונפסד

"As the tents of Kedar." Avraham, from whom there came forth, etc.: the level of Kedar, dross and refuse. Yet nevertheless there is in it some small life-force of holiness, for otherwise it would cease to be and perish;

The text now explains "as the tents of Kedar." Kedar was a son of Yishmael, and the Talmud's phrase "Avraham, from whom there came forth [Yishmael]" is used in Kabbalistic terms: what separated off from Avraham's holiness became "dross and refuse." Yet even such a level must hold a small spark of holy life-force, or it could not exist at all.

אלא שהחיות ההוא הוא בבחינת מקיף והוא ענין לבונה שבי"א סממני הקטורת ³⁹ כי עשרה סממנים הן מתלבשים בקליפות והי"א הוא בבחינת מקיף שהוא בעצם לבן כו'.

only that life-force is in the manner of an encompassing [light] (makif). And this is the matter of the frankincense (levonah) among the eleven spices of the incense: for ten spices are enclothed in the kelipos, and the eleventh is in the manner of an encompassing [light], for it is white (lavan) in its essence, etc.

That spark of life does not enter it directly; it surrounds it from outside, as an encompassing light (makif). The text compares this to the incense: of its eleven spices, ten are said to be clothed in the kelipos, while frankincense (levonah), whose name comes from lavan, "white," stands above them as an encompassing light.

וזהו כאהלי קדר שיש להם אהל ומקיף. כך יש אצלי בחינת אוהל ומקיף מבחינת יחודא עילאה ששזפתני השמש כו' שמש ומגן כו'

And this is “as the tents of Kedar”: they have a tent and an encompassing [light]. So too I have a level of a tent and an encompassing [light], from the level of the higher unity (yichuda ila'ah)—“for the sun has gazed upon me,” etc., “a sun and a shield,” etc.

“Tents” are a picture of a surrounding light, a covering from above. So the Shechinah says: I too have a “tent,” an encompassing light that comes from the higher unity, the “sun” that has gazed upon me.

(ור"ל [ורוצה לומר] דאם יש בחינת מקיף המחיה אותם שהם משבירת הכלים כו' מכ"ש [מכל שכן] וכ"ו שנמשך מקיפים עליונים בקיום המצות מעשיות שהוא תיקון ובירור⁴⁰ ק"נ [קליפת נוגה] ולהיות ובערת הרע כו')

(That is to say: if there is a level of encompassing [light] that gives life to them, who derive from the shattering of the vessels, etc., how much more so, many times over, are higher encompassing [lights] drawn down through fulfilling the practical mitzvos, which are the rectification and refinement of kelipas nogah, so as to bring about “and you shall eradicate the evil,” etc.

The parenthesis argues from the lesser to the greater. If an encompassing light sustains even the realms that come from the “shattering of the vessels” (the primordial breaking from which the kelipos derive), then far higher encompassing lights must be drawn down by the practical mitzvos, which refine kelipas nogah (the mixed realm of good and evil) and lead toward removing evil entirely.

ועמ"ש לקמן סד"ה לסוסתי ברכבי פרעה⁴¹ דמיתך⁴² ועיין בד"ה ויהי בשלה פרעה⁴³ בענין לעושי רצונו על אחת כמה וכמה):

And see what is written below, at the end of the discourse beginning “To a mare among Pharaoh’s chariots I have likened you,” and see the discourse beginning “And it came to pass when Pharaoh sent,” on the matter of “for those who do His will, how much more so.”)

The reader is referred to two other discourses for the same reasoning. It follows the Sages’ principle: if G-d gives so much even to those who do not do His will, how much more to those who do.

SECTION 5 • ¶6-7

The curtains of Shlomo

6 כיריעות שלמה.⁴⁴ מקיפים יותר עליונים כי יש⁴⁵ בחינות במקיפים האחד שמתגלים עתה. והבי שאין

באים לידי גילוי אלא לימות המשיח (ועמ"ש מזה בפ' שמות בביאור על פסוק הבאים ישרש⁴⁶ כו')⁴⁷

“As the curtains of Shlomo”: more exalted encompassing [lights]. For there are [two] levels in the encompassing [lights]: the first, those that are revealed now; and the second, those that come to revelation only in the days of Mashiach (and see what is written on this in Parshas Shemos, in the explanation of the verse “[In days] to come Yaakov will take root,” etc.).

“The curtains of Shlomo” stand for still higher encompassing lights. There are two kinds: those that are revealed now, and those that will be revealed only in the days of Mashiach.

ואותן נק' יריעות שלמה ע"ש הפסוק או יחזיק במעוזי⁴⁸ יעשה שלום לי פי' ענין שלום הוא התחברות
בי הפכים

And these are called “the curtains of Shlomo” after the verse, “Or let him take hold of My strength, let him make peace (shalom) with Me.” Explanation: the matter of peace is the joining of two opposites,

The higher kind is named after Shlomo, whose name comes from shalom, peace, as in Isaiah’s “let him make peace with Me.” Peace, in this sense, means bringing two opposites together.

דהיינו אורות עליונים שטבעם לעלות ולהסתלק למעלה יאירו למטה⁴⁹ וב"פ [וב' פעמים] שלום⁵⁰
בפמליא של מעלה ושל מטה פמליא של מטה התחברות

that is, that supernal lights, whose nature is to rise and withdraw upward, should shine below. And “peace” twice: [peace] in the household above and [in the household] below. The household below: the joining of

The opposites are supernal lights, whose nature is to rise away from the worlds, and the lower places where they are made to shine. The Sages speak of peace in two “households,” above and below, and the text now explains each. The Sages teach that one who studies Torah for its own sake brings peace to the heavenly household, the angels, and to the earthly household, Israel. The maamar reads these two kinds of peace as two levels at which opposites are joined, the higher light with the lower world.

מלי דאצילות להיות עתיק לבריא ופמליא של מעלה להיות המשכה והתחברות מבחינת איס דכולם בחכמה עשית⁵¹ שהחכמה נקרא עשייה גשמיות לפניו ית' להיות עתיק לאצילות

Malchus of Atzilus, to become Atik to Beriah; and the household above: that there be a drawing down and joining from the level of the Infinite (Ein Sof), [as it is written,] “You made them all with wisdom,” for Chochmah is called action, physicality, before Him, blessed be He, [so as] to become Atik to Atzilus

Peace below means that Malchus of Atzilus becomes “Atik,” the hidden inner source, for the World of Beriah. Peace above means that the Infinite One joins with Atzilus in the same way, so that even Chochmah, the highest wisdom, is as mere physical “action” before Him, as in “You made them all with wisdom.”

(ועמ"ש מזה בד"ה צאינה וראינה⁵² במלך שלמה)⁵³ וכל העוסק בתורה לשמה ע"י קריאה באותיות התורה ממשיך זאת.

(and see what is written on this in the discourse beginning “Go forth and behold... King Shlomo”). And whoever engages in Torah for its own sake, by reading the letters of the Torah, draws this down.

This joining of the Infinite with the worlds is brought about by Torah study for its own sake. Saying and reading the words of the Torah draws the higher light down.

וזהו אשר יקראוהו באמת.⁵⁴ באמת זו התורה כי חכמה נקרא אמת אורייתא מחכמה נפקת^{55,56} כו'

And this is “[all] who call upon Him in truth.” “In truth”—this is the Torah, for Chochmah is called truth, [and] “the Torah comes forth from Chochmah,” etc.

The verse “Havayah is near to all who call upon Him in truth” is read as a reference to Torah, since Chochmah is called truth and the Torah comes from Chochmah.

ויקראוהו באמת פי' בתוך אמת יקראוהו וימשיכוהו כו' ונקרא יריעות שלמה בה' ה' עילאה ה' תתאה.

“And they call upon Him in truth” means: within truth they call Him and draw Him down, etc. And it is called “the curtains of Shlomo” with a hei: the higher hei and the lower hei.

“Call upon Him in truth” is read as “call Him into the truth,” that is, draw G-d into the Torah. The name Shlomo ends with a hei, which the text links to the two letters hei in the divine Name Havayah, the higher (Binah) and the lower (Malchus).

7 והנה ענין שלום ושלמה עצמן היינו בבחינת התלבשותו בעולמות ועושה שלום ביניהם. אבל כיריעות שלמה היינו מקיפים עליונים ואין לעומתם בקליפות כלל

Now the matter of shalom and Shlomo themselves is at the level of His enclothing in the worlds, making peace between them. But “as the curtains of Shlomo” refers to higher encompassing [lights], and there is nothing corresponding to them in the kelipos at all.

Shalom and Shlomo in themselves refer to G-d as clothed within the worlds, making peace among them. “The curtains of Shlomo,” though, are the higher encompassing lights, and nothing in the kelipos corresponds to them.

כי אהלי קדר בחינת לבונה נגד בחינת מקיף דקדושה. אבל נגד יריעות שלמה אין לעומת זה כלל וזה יתגלה לע”ל דוקא כו’.

For “the tents of Kedar,” the level of frankincense, stand opposite the level of the encompassing [light] of holiness; but opposite “the curtains of Shlomo” there is no counterpart at all, and this will be revealed specifically in the time to come, etc.

The “tents of Kedar,” the frankincense, have a holy counterpart, the encompassing light of holiness. The “curtains of Shlomo” have no counterpart at all, which is why they can be revealed only in the time to come.

SECTION 6 • 18

The hoary head and the elder

8 וזהו שחורה אני בבי מיני שחרות הנ”ל ואעפ”כ [ואף על פי כן] ונאווה כנ”ל והנה כל זה מרומז ג”כ בפסוק מפני שיבה תקום⁵⁷ כו’.

And this is “I am black” with the two kinds of blackness mentioned above, and nevertheless “and comely,” as mentioned above. Now all this is also alluded to in the verse, “Before the hoary head (seivah) you shall rise,” etc.

The text sums up: the two kinds of blackness, and the comeliness that comes from them. It finds all this hinted at in the verse “Before the hoary head you shall rise, and honor the face of the elder, and you shall fear your G-d; I am Havayah.”

פִּי שִׁיבָה הֵיִינוּ מִיֵּשׁ וְשַׁעַר רִישִׁי [רישיה] כַּעֲמַר נָקֵא ⁵⁸ שֶׁהַשְּׁעֵרוֹת הֵם בְּבַחֲנִית לְבַנוּנִית וְהֵן הַהֲלָכוֹת רְבוֹת שְׁבִמִּיָּע [שבמצות עשה] וְהִדְרַת פָּנֵי זָקֵן הֵיִינוּ מִיֵּשׁ קוֹצוֹתָיו תִּלְתָּלִים ⁵⁹ שְׁחֹרוֹת כַּעֲוָרָב וְכִמְאָרִזִּ"ל [וכמאמר רבותינו זכרונם לברכה] דְּפִי זָקֵן הֵיִינוּ שֶׁקָּנָה חֲכָמָה. ^{60, 61}

Explanation: “seivah” is what is written, “and the hair of His head like clean wool,” for the hairs are at the level of whiteness, and they are the many laws in the positive commandments. And “honor the face of the elder (zaken)” is what is written, “His locks are wavy, black as a raven,” as our Sages, of blessed memory, said, that “zaken” means one who has acquired wisdom.

“The hoary head” is white hair, which recalls Daniel’s vision of the Ancient of Days, whose hair was “like clean wool”; the white hairs are the many laws of the positive commandments. “The elder” recalls the beloved’s locks, “black as a raven,” in the Song of Songs; and the Sages read zaken, “elder,” as one who “has acquired” (kanah) wisdom.

וְהֵן הַהֲלָכוֹת [ההלכות] שֶׁנִּמְשְׁכוּ וְנִתְפַּשְׁטוּ בַּמִּצְוֹת לִ"ת [לא תעשה] כּו'. וִירָאֵת מֵאֲלֶקֶךְ הֵיִינוּ דְּבָרֵי סוֹפְרִים וְזֵי מִצְוֹת דְּרַבְּנָן וְכִמְאָרִזִּ"ל [וכמאמר רבותינו זכרונם לברכה] חֲמוּרִים דְּבָרֵי סוֹפְרִים מִדְּבָרֵי תוֹרָה אֲנִי הוּי דְּכוּלָּא חֵד: ⁶²

And they are the laws that were drawn down and extended into the prohibitive commandments, etc. And “you shall fear your G-d”: this is the words of the Scribes and the seven rabbinic mitzvot, as our Sages, of blessed memory, said, “The words of the Scribes are more stringent than the words of Torah”; “I am Havayah,” for all is one.

The black locks are the laws that extend into the prohibitions, the “black” side of the mitzvot. “You shall fear your G-d” refers to the rabbinic mitzvot, which the Sages treat as even weightier than Torah law, and “I am Havayah” shows that all these levels are one.

IN ONE'S AVODAH

The maamar teaches that the bitterness a person feels over his soul's distance from G-d, and the work of doing mitzvos with physical things, are not merely a loss: from this very "blackness" comes a beauty higher than that of souls that never descended. Subduing the sitra achra raises G-d's glory, the practical mitzvos connect with the supernal will, and Torah study for its own sake draws the higher encompassing lights down.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the souls in Atzilus, though one with the Infinite Light, remain at the level of "vessels," while Malchus through her descent rises to the lights?
2. What are the two kinds of blackness, and how does each one become a source of the Shechinah's beauty?
3. How does the Chanukah lamp, lit "from when the sun sets," illustrate drawing "comely" into "black"?
4. What is the difference between the encompassing light of "the tents of Kedar" and that of "the curtains of Shlomo," and why does only the first have a counterpart in kelipah?
5. How does the maamar read Leviticus 19:32 as an allusion to the positive commandments, the prohibitions and the rabbinic mitzvos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וביאור ענין בנות ירושלים

The note says this explanation of “the daughters of Jerusalem” is quoted in Or HaTorah on Parshas Yisro.

KEHOT’S NOTE

מוכח באוה”ת יתרו ע’ תתק.

2 ביאור ענין שחורה אני

The note points to a transcript of this discourse made by the Mittlerer Rebbe, printed among the Alter Rebbe’s written discourses.

KEHOT’S NOTE

הנחת כ”ק אדה”א במאמרי אדה”ו כתובים ח”ב ע’ עג. ראה המשך בששה”ק תער”ב ח”א ע’ שסא.

3 “I am black, yet comely, O daughters of Jerusalem, as the tents of Kedar, as the curtains of Shlomo.” In the Song the maiden tells the daughters of Jerusalem that though the sun has darkened her she is still lovely; Rashi reads her as the Community of Israel speaking to the nations. The whole maamar is an explanation of this verse.

Song of Songs 1:5 שיר השירים א’ה:5

שְׁחוֹרָה אֲנִי וְנָאוֹה בְּנוֹת יְרוּשָׁלַם כְּאֹהֶלִי קֶדֶר 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)

4 ושכנתי בתוכם

G-d tells Moshe, “Make Me a sanctuary, that I may dwell in their midst.” Cited to show that the Shechinah dwells within the lower worlds.

Exodus 25:8 שמות כ”ה:8

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנָתִי בְּתוֹכָם:

And let them make Me a sanctuary, that I may dwell among them.

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

5 השוכן אתם בתוך טומאותם

In the Yom Kippur service the Torah speaks of the Tent of Meeting, “which dwells with them in the midst of their impurities”; Rashi explains that even when they are impure the Shechinah is among them. Here it shows how far the Shechinah descends, the source of her “blackness.”

Leviticus 16:16 ויקרא ט”ז:16

וּכְפָר עַל־הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפְשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲלֵ מוֹעֵד הַשָּׁכֵן אֹתָם בְּתוֹךְ טְמֵאֹתָם:

And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

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

KEHOT’S NOTE

ויקרא טז, טז.

6 “The sea saw and fled.” The psalm recalls the Exodus, when the sea fled before G-d’s presence; here it is the opening of the discourse cited.

Psalms 114:3 תהילים קי”ד:3

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יָסָב לְאַחֹר:

The sea saw it, and fled; The Jordan turned backward.

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

7 בד”ה הים ראה וינס

That passage explains that the 600,000 souls of Israel, drawn from the 600,000 letters of the divine thought, are called “brothers” of the Holy One, since in Atzilus “He and His life-forces and His vessels are one.” It also refers back to this discourse’s teaching on the daughters of Jerusalem, and goes on to describe how the soul must come to be a separate created being.

KEHOT’S NOTE

לעיל צו טז, ג. ס”ר נשמות ישראל שנמשכים מס”ר אותיות התורה נק’ אחים להקב”ה.

8 בביאור ע”פ מי מנה עפר יעקב

As the note summarizes, that discourse teaches that the line and thread of the Infinite Light extend down to Malchus of Atzilus and stop there, and that between Atzilus and the lower worlds there is a screen.

KEHOT’S NOTE

לעיל בלק סח, ג. כי עד מלי דאצי נמשך הקו וחוט של אוא”ס ב”ה ומשם ואילך הוא נפסק. ובעמוד ד’ שם מה מלגאו בפנימי האצי הוא שם מ”ה שהוא הארת אוא”ס ב”ה שנמשך ממצחא דא”ק וגילוי זה באצי, משא”כ מאצי לבי”ע יש מסך.

9 מי מנה עפר יעקב

Bilaam, sent to curse Israel, blesses them instead: “Who has counted the dust of Yaakov?” Here it is the opening of the discourse cited.

Numbers 23:10 במדבר כ”ג:10

מִי מִנָּה עֹפֶר יַעֲקֹב וּמִסְפָּר אֶת־רַבֵּעַ יִשְׂרָאֵל תָּמַת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתַהֲיִי אַחֲרִיתִי כְּמָהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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

10 מה אנוש

“What is man that You are mindful of him?” In the psalm David marvels that G-d, who made the heavens, cares for

frail man; in the Talmud's account these are the words of the angels' objection.

Psalms 8:5 ח"ה: תהילים

מה־אנוש כִּי־תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ:

What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him?

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

מה אנוש . . הושיט אצבעו כו' 11

The Talmud relates that angels asked, "What is man that You are mindful of him?" when G-d proposed to create man, and He stretched out His finger among them and burned them. Here it illustrates that the angels' grasp is limited.

Psalms 8:2 ח"ב: תהילים

הִי אֲדִינֶנּוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ אֲשֶׁר תִּנֶּה הוֹדֶךָ עַל־הַשָּׁמַיִם:

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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

סנהדרין ל"ח ב: ח"ו-38b: Sanhedrin

אָמְרוּ לְפָנָיו: רְבוּנוֹ שֶׁל עוֹלָם, "מֶה אֲנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ?" הוֹשִׁיט אֶצְבָּעוֹ קִטְנָה בִּינְיָהוּ וּשְׂרָפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רְבוּנוֹ שֶׁל עוֹלָם, רִאשׁוֹנִים שָׁאֲמְרוּ לְפָנָיו מֶה הוֹעִילוֹ? כָּל הָעוֹלָם כּוּלּוֹ שֶׁלֶךְ הוּא. כָּל מֶה שֶׁאֲתָה רוּצָה לַעֲשׂוֹת בְּעוֹלָמָה - עֲשֵׂה. כִּינֵן שֶׁהַגִּיעַ לְאִנְשֵׁי דוֹר הַמְּבוּל וְאִנְשֵׁי דוֹר הַפְּלִגָּה שֶׁמַּעֲשִׂיהֶן מְקוּלָקְלִין. אָמְרוּ לְפָנָיו: רְבוּנוֹ שֶׁל עוֹלָם, לֹא יָפָה אָמְרוּ רִאשׁוֹנִים לְפָנָיו? אָמַר לָהֶן: "וְעַד וְקֵנָה אֲנִי הוּא וְעַד ...

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

KEHOT'S NOTE

תהלים ח, ב. סנהדרין לח, ב. ראה לעיל פ' ברכה צז, ד ואילך ובמ"מ לשם.

להודיע לבני האדם גבורותיו 12

In the psalm (Ashrei), G-d's faithful ones make known to mankind His mighty deeds and the glorious splendor of His kingship. The maamar reads "the glory of the splendor" to mean that created beings receive only the glory and radiance of His kingship, never its full measure, and that even this radiance is splendor to them.

Psalms 145:12 ח"ה: תהילים

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ וּכְבוֹד הַדָּר מַלְכוּתוֹ:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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

KEHOT'S NOTE

תהלים קמה, יב.

13 Kehot's note points to II Kings 13:23 for these words.

מלכים ב י"ג:23 II Kings

וַיִּחַן ה' אֶתֶם וַיִּרְחַמֵם וַיִּפֶן אֲלֵיהֶם לַמַּעַן בְּרִיתוֹ אֲת־אֲבֹרָהֶם יִצְחָק וַיַּעֲקֹב וְלֹא אָבָה הַשְׁחִיתֵם וְלֹא־הִשְׁלִיכֶם מֵעַל־פָּנָיו עַד־עֲתָה:

But the L-RD was gracious unto them, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob, and would not de-

stroy them, neither hath He cast them from His presence until now.

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

14 ג"פ קדוש the passage shares nothing with the note KEHOT'S NOTE ועל"ק (כט, ב). ושי"נ. [כ].

the passage shares nothing with the note

KEHOT'S NOTE

ועל"ק (כט, ב). ושי"נ. [כ].

PARAGRAPH 2

15 באצ"י שם איהו וחיוהי וגרמוהי חד

The Tikkunei Zohar's introduction says of the Sefiros of Atzilus that "He, His life-forces and His vessels are one." Here it defines the state of the souls before their birth into the lower worlds.

Tikkunei Zohar 3b:9-10 ח"ט- תקוני זוהר ג

דַּעֲשֶׂר סְפִירוֹת דְּאֲצִילוֹת מְלֻכָּא בְּהוֹן, אִיהוּ וְגִרְמִיָּה חַד בְּהוֹן, אִיהוּ וְחַיְיָו חַד בְּהוֹן, מֶה דְּלֹא הָכִי בַּעֲשֶׂר סְפִירוֹת דְּבְרִיאָה, דְּלֹא אִינוֹן וְחַיְיָהוֹן חַד, לֹא אִינוֹן וְגִרְמִיָּהוֹן חַד. וְעַלֵּת עַל כָּלָּא הוּא נְהִיר (נ"א נחית) בַּעֲשֶׂר סְפִירוֹת דְּאֲצִילוֹת, וּבַעֲשֶׂר סְפִירוֹת דְּבְרִיאָה, וְנְהִיר בַּעֲשֶׂר כַּתוֹת דְּמְלָאכְיָא, וּבַעֲשֶׂר גִּלְגָּלֵי דְרַקִּיעָא, וְלֹא אֲשַׁמְנִי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז בהקדמה (ג, ב).

PARAGRAPH 3

16 Kehot's note points to Song of Songs 1:5 for these words.

Song of Songs 1:5 ח"ה: שיר השירים

שְׁחוֹרָה אֲנִי וְנֹאנָה בְּנוֹת יְרוּשָׁלַם כְּאֶהְיֶי קֶדֶר כִּירְעוֹת 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)

17 In his suffering Job declares, "From my flesh I shall behold G-d," that is, he will yet see G-d's justice. Chassidus reads it as learning about the divine from what a person sees in himself; here, how bitterness over the soul arouses compassion.

Job 19:26 ח"ט: איוב

וְאַחַר עוֹרִי נִקְפְּרוּזָאֵת וּמִבְשָׂרִי אֲחַזָּה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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

18 ששופתני השמש

"Do not look upon me that I am swarthy, for the sun has gazed upon me." The doubled word is read as two kinds of blackness.

Song of Songs 1:6 ח"ו: שיר השירים

אַל־תִּרְאוּנִי שְׁאֲנִי שְׁחֹרְהַרְתָּ שְׁשׁוּפְתָנִי הַשֶּׁמֶשׁ בְּנִי אֲמִי נִחְרוּ־בִי שְׁמִנִי נִטְרָה אֶת־הַכְּרָמִים כְּרָמִי שְׁלִי לֹא נִטְרָתִי:

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.'

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

KEHOT'S NOTE

שה"ש א, ו.

19

שמש ומגן

"For Havayah Elokim is a sun and a shield," say the sons of Korach in their longing for G-d's courts. The "sun" here stands for the higher unity.

Psalms 84:12 ב"ד: ייחב

כי שמש ומגן ה' אלקים חן וכבוד יתן ה' לא ימנע טוב להלכים בתמים:

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.

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

20

בפ' תזריע (דמ"ה ע"ב)

That page, on the sin of the wood-gatherer, cites the same verse, "I am swarthy, for the sun has gazed upon me," with the Zohar on Acharei (the sun did not look at me to shine on me, the sun being Havayah) and the Zohar on Tazria 45b, which hears "six" (shesh) in ששופתני: the sun shines with six lights, and when it withdraws all six withdraw.

KEHOT'S NOTE

מאי שחורות. ראה לעיל פי' שלח מג, ב.

21

ששופתני השמש דאסתלק מני שמשא

The Zohar on Tazria asks why the verse says "swarthy" and not simply "black," and answers: two darknesses, one that "the sun has gazed upon me," meaning the sun has withdrawn from me and does not shine on me, and one from "my mother's sons were incensed against me." The Alter Rebbe takes from it both the two blacknesses and the sun's withdrawal in exile.

ספר זוהר, תזריע י"ד: ס"ז-ס"ח ע"ז: 14:60-17:70

Observe this. When the Holy One, blessed be He, is in the company of the Community of Israel, if she first makes approaches to him and draws him towards her in the strength of her love and desire, then she is replenished from the side of the right and multitudes from the side of the right are found in all worlds. But if the Holy One, blessed be He, is the first to make advances and she only rouses herself afterwards, then all is on the side of the female ...

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

22

מצות נר חנוכה משתשקע החמה

The Talmud says the mitzvah of the Chanukah lamp is from sunset. Here sunset stands for the exile, when "the sun has withdrawn" from Malchus.

Shabbat 21b:3-4 ב"ג: ד

וכבתה אין זקוק לה? ורמינהו: מצותה משתשקע החמה עד שתכלה רגל מן השוק. מאי לאו, דאי כבתה הדר מדליק לה! לא, דאי לא אדליק — מדליק. ואי גמי לשיעורה. עד שתכלה רגל מן השוק. ועד כמה? אמר רבה בר בר חנה אמר רבי יוחנן: עד דקלא ריגלא דתרמודאי.

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

KEHOT'S NOTE

שבת כא, ב.

23

בביאור ע"פ רני ושמחי

There the Chanukah lamp, lit at the door of the house on the outside, in the public domain, stands for Beriah, Yetzirah and Asiyah; through it the union of light, oil and wick, with the inner and encompassing colors of the flame, is drawn down even far below, as an arousal from above alone.

KEHOT'S NOTE

לח, ב.

24

"Sing and rejoice, O daughter of Zion, for behold I come and I will dwell in your midst." It is the opening verse of the discourse cited here.

Zechariah 2:14 ב"י: ד

רני ושמחי בתציון כי הנני בא ושכנתי בתוכך נאם ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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

25

בפ' במדבר סד"ה וידבר

That passage says that the compassion of the twelve tribes, in every person, is compassion on the spark of G-dliness that came down from its place of glory, and that from the twelve tribes came the seventy souls who issued from Yaakov's loins, a compassion on one's soul not only for its descent but because it is clothed in the material body.

KEHOT'S NOTE

לעיל שלח שם.

26

ורב תבואות בכח שור

"Where there are no oxen the trough is clean, but much produce comes through the strength of the ox": plainly, the farmer who keeps oxen gains a rich harvest from their work. Here the strength of the "ox" is the power of the side opposed to holiness, which, once subdued, yields the greatest increase.

Proverbs 14:4 ד"ד: י

באין אלפים אבוס בר רב תבואות בכח שור:

Where no oxen are, the crib is clean; But much increase is by the strength of the ox.

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

KEHOT'S NOTE

משלי יד, ד.

27

דכד אתכפיא סט"א אסתלק

The Zohar teaches that when the sitra achra is subdued, the glory of the Holy One rises in all the worlds. It explains how the bitterness of distance becomes a source of elevation.

Zohar II, 128b ב, קכח

KEHOT'S NOTE

זח"ב קכח, ב.

37 אברהם שיצא ממנו כו'

In the manuscript copy on page 698a the phrase reads as in print, but the copy on page 699a adds the word “Yishmael,” completing the Talmud’s phrase “Avraham, from whom Yishmael came forth.”

KEHOT’S NOTE

בכרך 1101 דף תרצח, א. ובדף תרצט, א נוסף: ישמעאל.

38 בחינת קדר סיגים ופסולת

The manuscript reads “from the level of dross,” a slight variant of the printed wording “the level of Kedar, dross and refuse.”

KEHOT’S NOTE

שם מבחי' סיגים. ראה גם לעיל פי' מטות פז, א.

39 והוא ענין לבינה שבי"א סממני הקטורת

The note says this teaching on the frankincense among the eleven spices is quoted in Or HaTorah on Devarim.

KEHOT’S NOTE

מובא באוה"ת דברים ע' יח.

40 (ור"ל . . תיקון ובירור)

This parenthesis appears in the manuscript on page 698c, where it ends “the rectification and refinement of these sparks, etc.).”

KEHOT’S NOTE

מוסגר זה נמצא בכרך 1102 שם בדף תרצח, ג ושם מסיים: “תיקון ובירור ניצוצות אלו כו'”. אבל בדף תרצט, ב הוא כבדפוסים שלנו.

41 לקמן סד"ה לסוסתי ברכבי פרעה

There the Alter Rebbe explains that, one opposite the other, the “horse” among Pharaoh’s chariots of kelipah holds a G-dly life-force that is not grasped by it so as to bring it to self-nullification; it is only an encompassing light over it from above, and that is the level of the pure frankincense in the incense, as here.

KEHOT’S NOTE

יא, ד שהחיות אלקות שיש בהם אינו נתפס.

42 לסוסתי ברכבי פרעה דמיתך

“To a mare among Pharaoh’s chariots I have likened you, my beloved.” It is the opening of the later discourse cited here.

Song of Songs 1:9 שיר השירים א' ט"ז

לְסוֹסְתִי בְּרֻכְבֵּי פְרָעָה דְּמִיתִיךָ רַעֲיָתִי:

I have compared thee, O my love, To a steed in Pharaoh’s chariots.

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

43 ויהי בשלח פרעה

“And it came to pass when Pharaoh sent the people.” It is the opening of the other discourse cited here.

Exodus 13:17 שמות י"ג:יז

וַיְהִי בְשַׁלַּח פְּרָעָה אֶת־הָעָם וְלֹא־נָחַם אֱלֹקִים דָּרָךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרֹב הָיָה כִּי אָמַר אֱלֹקִים פְּנֵי־נָחַם הָעָם בְּרֹאֲתָם מִלִּחְמָה וְשָׁבוּ מִצְרַיִם:

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.'

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

PARAGRAPH 6

44 כיריעות שלמה

“As the tents of Kedar, as the curtains of Shlomo”: plainly, her beauty is like the fine curtains of King Shlomo. The paragraph explains the second phrase.

Song of Songs 1:5 שיר השירים א' ה'

שְׁחֹרָה אֲנִי וְנָאוֹה בְּנוֹת יְרוּשָׁלַם כְּאֹהֲלֵי קֶדָר 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)

KEHOT’S NOTE

שה"ש א, ה.

45 כי יש בי בחינות במקיפים

The note says this teaching on two kinds of encompassing lights is quoted in the series Mayim Rabbim of 5636.

KEHOT’S NOTE

מובא בהמשך מים רבים תרל"ו ח"א פרק פג.

46 הבאים ישרש

Isaiah prophecies, “In days to come Yaakov will take root, Israel will bud and blossom.” It is the opening of the Torah Ohr discourse cited here.

Isaiah 27:6 ישעיהו כ"ז:ו

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב צִיצִי וּפְרַח יִשְׂרָאֵל וּמָלְאוּ פְּנֵי־תֵבֶל תְּנוּכָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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

47 בביאור על פסוק הבאים ישרש כו'

That passage distinguishes two encompassing lights: one that relates to the inner being and shines into it, giving it life, and a general one that surrounds everything equally and does not shine within at all.

KEHOT’S NOTE

תו"א נד, ג. יש בי בחי' מקיפים. בתרל"ו שם מוסיף: “בענין בי בחי' מקיפים, והמקיפים שיתגלו לעי"ל”. נקי' יריעות שלמה.

48 או יחזיק במעוזי

In Isaiah’s song of the vineyard G-d says of His opponent, “Or let him take hold of My strength, let him make peace with Me; peace let him make with Me.” The doubled “peace” is read as peace above and below.

Isaiah 27:5 ישעיהו כ"ז:ה

או יִחְזֹק בְּמַעֲוֵי יַעֲשֶׂה שְׁלוֹם לִי שְׁלוֹם 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.

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

KEHOT'S NOTE

ישע"י כז, ה.

49 ולסתלק למעלה יאירו למטה

Mayim Rabbim adds here: "this is the level of peace, the joining of two opposites together." It makes explicit that the light shining below is itself the "peace" being defined.

KEHOT'S NOTE

בתרל"ו שם נוסף: "זהו בחי' שלום והתחברות ב' הפכים יחד כו".

50 וב"פ שלום

The Talmud teaches that one who studies Torah for its own sake makes peace in the household above and the household below, based on this verse. The Alter Rebbe uses it for the joining of the Infinite with the worlds through Torah.

Sanhedrin 99b:10-11א"י-י"א

אמר רבי אלכסנדר: כל העוסק בתורה לשמה משים שלום בפמליא של מעלה ובפמליא של מטה, שנאמר: "או יחזק במקוץ יעשה שלום לי שלום יעשה לי". רב אמר: כאילו בנה פלטרין של מעלה ושל מטה, שנאמר: "ואשים דברי בפיה ובצל ידי כסיתיה לנטע שמים וליסד ארץ". רבי יוחנן אמר: אף מגין על כל העולם כולו, שנאמר: "ובצל ידי כסיתיה". ולוי אמר: אף מקרב את הנאולה, שנאמר: "ולאמר לציון עמי אלה".

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 ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

KEHOT'S NOTE

ראה סנהדרין צט, ב. וראה גם תו"א סז, ב.

51 דכולם בחכמה עשית

The psalmist marvels at the variety of creation: "How many are Your works, Havayah! You made them all with wisdom." Read here to mean that even Chochmah is only "action" before G-d.

Psalms 104:24דכ"ד

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חגיגה:

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)

KEHOT'S NOTE

תהלים קד, כד.

52 בד"ה צאינה וראינה

There the Alter Rebbe explains that the Torah, called "bread," can join the Infinite Light to the emanated and created worlds because it is rooted in the supernal will, Keser, the "620 pillars of light." Through it peace is made in the household below, the G-dly light joined to Israel's

souls, and in the household above, the Infinite Light clothed in Chochmah and Binah.

KEHOT'S NOTE

לקמן כה, ג. וראה בתרל"ו שם.

53 צאינה וראינה במלך שלמה

"Go forth and behold, O daughters of Zion, King Shlomo" in the crown his mother made him on his wedding day. It is the opening of the discourse cited here.

שיר השירים ג:י"א Song of Songs 3:11א

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וביום שמחת לבו:

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.

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

54 אשר יקראוהו באמת

"Havayah is near to all who call upon Him, to all who call upon Him in truth": plainly, to all who pray sincerely. The maamar reads "in truth" as within the Torah, and "call upon Him" as calling Him in, drawing Him down.

Psalms 145:18י"ח Psalms 145:18

קרוב ה' לכל־קראיו לכל אשר יקראוהו באמת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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

KEHOT'S NOTE

תהלים קמה, יח.

55 אורייתא מחכמה נפקת

The Zohar teaches that the Torah comes forth from Chochmah. It links "truth," Chochmah and the Torah.

Zohar II, 121aז"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. ראה שם פה, א.

56 אורייתא מחכמה נפקת

Another place where the Zohar says the Torah issues from supernal Chochmah, cited in the Kehot note.

ספר הזוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט Zohar, Yitro 21:378-22:389

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

PARAGRAPH 8

57 מפני שיבה תקום

The Torah commands, "Before the hoary head you shall rise, and honor the face of the elder, and you shall fear your G-d; I am Havayah": plainly, respect for the aged and the learned. The maamar reads each phrase as a kind of mitzvah.

ויקרא י"ט:ל"ב:Leviticus 19:32

מפני שיבה תקום והדרת פני זקן וראת מאלקיך אני 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.

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

KEHOT'S NOTE

ויקרא יט, לב. וראה לעיל בהערות וציורים לד"ה והדרת פני זקן.

58 ושער רישי כעמר נקא

In Daniel's vision the Ancient of Days sits on His throne, the hair of His head "like clean wool." Here the white hair stands for the laws of the positive commandments.

דניאל ז:ט"ז:Daniel 7:9

הוה הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין דיינור גלגלוהי נור דלק:

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.

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

KEHOT'S NOTE

דניאל ז, ט.

59 קוצותיו תלתלים

The maiden describes her beloved: "His locks are wavy, black as a raven." Here the black locks stand for the laws that extend into the prohibitions.

Song of Songs 5:11:שיר השירים ה'

ראשו כתם פז קוצותיו תלתלים שחרות כעורב:

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

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

KEHOT'S NOTE

שה"ש ה, יא.

60 זקן היינו שקנה חכמה

The words here quote Kiddushin 35b:4-5; the passage is shown below.

Kiddushin 35b:4-5:ידושיין ל"ה ב:ד'ה'Kiddushin 35b:4-5

ומנלן דלא איתנהו בהשקתה? איבעית אימא סבא: דהא לא אית להו זקן. ואיבעית אימא קרא: דאמר קרא: "לא תקפו פאת ראשכם ולא תשחית את פאת זקנך", מדשני קרא בדיבוריה, דאם כן נכתוב רחמנא: "פאת זקנכם". מאי "זקנך" - זקנה, ולא זקן אשתך.

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

KEHOT'S NOTE

61 שקנה חכמה

On this verse Rabbi Yosi HaGelili says, "An elder (zaken) is only one who has acquired (kanah) wisdom." The maamar takes "the elder" as the wisdom of the laws that extend into the prohibitions.

קידושין ל"ב ב:ח'8:32b:Kiddushin 32b:8

תנו רבנן: "מפני שיבה תקום" - יכול אפילו מפני זקן אשמאי? תלמוד לומר: "זקן", ואין זקן אלא חכם, שנאמר: "אספה לי שבועים איש מזקני ישראל". רבי יוסי הגלילי אומר: אין זקן אלא מי שקנה חכמה, שנאמר: "ה' קנני ראשית דרכי".

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

62 חמורים ד"ס מדברי תורה

The Mishnah and Talmud there teach that the words of the Scribes are treated more stringently than words of Torah. Here it gives the rabbinic mitzvos their special weight, linked to "you shall fear your G-d."

סנהדרין פ"ח ב:י"ד-ט"ו14-15b:Sanhedrin 88b:14-15

מתני' חומר בדברי סופרים מבדברי תורה. האומר: "אין תפילין", כדי לעבור על דברי תורה - פטור. "חמש טוטפות", להוסיף על דברי סופרים - חייב. גמי אמר רבי אלעזר אמר רבי אושעיא: אינו חייב אלא על דבר שעיקרו מדברי תורה ופירושו מדברי סופרים, ויש בו להוסיף, ואם הוסיף גורע. ואין לנו אלא תפילין, אליבא דרבי יהודה.

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

KEHOT'S NOTE

סנהדרין פח, ב.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Torah Ohr and Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Constantinople, 1740 (CC-BY-NC); Tikkunei Zohar - Vocalized (Public Domain); Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Daf Shevui (CC0); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain); Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain); Wikisource Talmud Bavli (CC-BY-SA); Kehot Publication Society (CC-BY-NC); Pardes Rimonim (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Sefer Etz Chaim (Public Domain); Sefer Yetzirah, Warsaw 1884 (Public Domain); Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); Vocalized Edition (CC-BY-NC); Sifrei by Rabbi Shraga Silverstein (CC-BY); Rabbi Mike Feuer, Jerusalem Anthology (CC-BY).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and [likuteitorah.com](https://creativecommons.org/licenses/by-nc/4.0/).

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/

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