LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 39

ביאור הדברים ע"פ כי על כל כבוד חופה...

An Explanation of "For Over All Glory, a Canopy"

◇

Opposites are united by a canopy, a level higher than both of them: the Tiferes of Imma over Z'eir Anpin and Nukva, and the supernal will over Abba and Imma. Now the bride, Malchus, receives through a will whose reasons are hidden; when the mitzvos have refined the sparks of Tohu, the hidden reason and delight of the Mocha Stima'ah will be revealed and the bride will become the crown of her husband.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

Opposites are united by a canopy, a level higher than both of them: the Tiferes of Imma over Z'eir Anpin and Nukva, and the supernal will over Abba and Imma. Now the bride, Malchus, receives through a will whose reasons are hidden; when the mitzvos have refined the sparks of Tohu, the hidden reason and delight of the Mocha Stima'ah will be revealed and the bride will become the crown of her husband.

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

In this explanation of the preceding discourse on Isaiah's "For over all glory, a canopy," the Alter Rebbe identifies two glories: Malchus, the lower glory, and Abba, Chochmah, the higher glory in which Malchus is rooted. Z'eir Anpin, mostly kindness, and Malchus, built of restraint and longing, are opposites, and they unite only under a chuppah: the Tiferes of Imma, the intellectual root of the emotions, which crowns and encompasses both, as G-d's presence keeps peace between the angels of water and fire. There are two canopies, the bride's, her devotion "with all your might," and the groom's, the Tiferes of Imma; the custom of first veiling the bride and then bringing both under the chuppah reflects them. A higher canopy, the general Keser, unites Abba and Imma. The Tiferes of Imma, the canopy over Z'eir Anpin and Nukva, is a lower will, born of reason; the canopy over Abba and Imma is the supernal will, whose reason, the Mocha Stima'ah, is hidden and whose delight is Atik. The revealed Torah expresses the outer will, so it gives no sufficient revealed reason for all the mitzvos, and Sinai was only a betrothal. When the mitzvos, and even eating, have refined the sparks of Tohu, the inner reasons and delight will be revealed, the marriage completed, and the bride will have a voice of her own.

OUTLINE

1 **The two glories** ¶1

Malchus is the lower glory, "the glory of Havayah"; Abba, Chochmah, is the higher glory, a flash above comprehension in which Malchus is rooted.

2 **Two opposites** ¶2–3

Malchus is fiery Gevuros, always yearning upward; Z'eir Anpin is mostly kindness, the measured giver to the worlds through Chesed, Gevurah and Tiferes.

3 **The canopy over groom and bride** ¶4–5

The Tiferes of Imma, root of the emotions in the intellect, crowns both and unites them, as something higher reconciles water and fire; the bride's own canopy is "with all your might," seen in the veil and the chuppah.

4 **The higher canopy and the two wills** ¶6

The general Keser unites Abba and Imma; the lower will is born of reason, while the supernal will hides its reason in the Mocha Stima'ah and its delight in Atik.

5 **Torah now and in the future** ¶7

The revealed Torah is the outer will, which gives no sufficient revealed reason for all the mitzvos; Sinai was a betrothal, and the revelation of the inner reasons will be the marriage.

6 **Refinement and the bride's voice** ¶8–9

The mitzvos and eating refine the sparks of Tohu; when the refinement is complete the hidden delight will be revealed, and the bride will become the crown of her husband, with a voice of her own.

THE MAAMAR IN THE REBBE'S LIGHT

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

The Rebbe's teachings on this biur gather at its close, where the Alter Rebbe sets the bride's present state, receiving in silence, against the time to come, when she will have a voice and be „עטרת בעלה" ("the crown of her husband"). In a sicha of Shabbos Vayigash 5746 the Rebbe asks how the Amidah, whispered because it is complete bittul (ביטול), can be said aloud in the future, and answers that then bittul itself will be revealed: the loud prayer is „גילוי מעלת הביטול" ("the revelation of the virtue of bittul"). In a sicha of 15 Menachem Av 5746 he reads the two last wedding blessings through sun and moon, and adds that even the moon's diminution was „לצורך הגדלתה ביותר" ("for the sake of her greater enlargement"). At a farbrengen of Shabbos Metzora 5717 he explains how the receiver can gladden the giver: Israel, feeling themselves beings of their own, still do His will, and in the future the pleasure this brings above will be seen. Perhaps (biur b'derech efshar) the thread is that the time to come does not undo the bride's present receiving and bittul but reveals their worth.

KEY CONCEPTS

Chuppah (the canopy) חופה

A level higher than two opposites that covers and encompasses them both, so that they can unite: the Tiferes of Imma over Z'eir Anpin and Nukva, and the general Keser over Abba and Imma.

The higher and lower glory כבוד עילאה וכבוד תתאה

The lower glory is Malchus, "the glory of Havayah"; the higher glory is Abba, Chochmah: the numerical value of kavod is thirty-two, the number of the paths of wisdom.

The Tiferes of Imma ת"ת דאימא

The attribute of Tiferes within Binah: the emotions as they exist in the intellect, including all of them together. It becomes the Keser of Z'eir Anpin and Nukva and joins them.

The lower will and the supernal will רצון התחתון ורצון העליון

The lower will is born of reason and can always explain itself; the supernal will seems to have no reason, like "Be silent; so it arose in thought," because its reason is too exalted to be revealed.

Mocha Stima'ah (the hidden brain) מוחא סתימאה

The hidden intellect within Keser: the concealed reason of the supernal will. Its reasons and delight are hidden now and will be revealed in the future as the inner reasons of the Torah.

Tohu and Tikkun תוהו ותיקון

Tohu is the earlier world of great lights that shattered, leaving sparks mixed with evil; Tikkun is the ordered world. Refined through the mitzvos, the sparks of Tohu rise higher than Tikkun.

Betrothal and marriage אירוסין ונשואין

Sinai was a betrothal, a bond from outside like a ring; the future revelation of the inner Torah and its delight will be the full marriage.

SECTION 1 · ¶1

The two glories

1 ביאור הדברים[1] ע"פ כי על כל כבוד חופה הנה כבוד תתאה הוא בחינת מלכות ונקרא כבוד הוי'

An explanation of the matters [discussed] on the verse "For over all glory (kavod) [there is] a canopy (chuppah)." Now, the lower glory (kavod tata'ah) is the level of Malchus (sovereignty), and it is called "the glory of Havayah,"

This maamar is a biur, an explanation that expands the preceding discourse on the same verse, Isaiah's promise of a canopy over all the glory of Zion; Kehot notes that the Tzemach Tzedek cites it as Rabbi Pinchas's manuscript of the explanation of "For over all glory, a canopy." It begins by defining "glory" (kavod): the lower glory is Malchus, the attribute through which G-d's word creates and rules the worlds, and it is called "the glory of Havayah."

כי הוי' היינו זעיר וכבוד הוי' הוא בחינת מלכות וברוך היינו מלשון ברכה ושפע והמשכה שיומשך לבחי' מל' כבוד הוי' ממקומו היינו חכמה עילאה אשר בחי' מל' דבר ה' מקומה ושרשה מח"ע [מחכמה עילאה]

for Havayah is Z'eir [Anpin], and "the glory of Havayah" is the level of Malchus. And "blessed" is from the term for blessing, abundance and drawing down: that there be drawn down to the level of Malchus, "the glory of Havayah," "from its place," that is, the higher Chochmah (Chochmah Ila'ah); for the level of Malchus, the word of Havayah, has its place and its root in the higher Chochmah,

The Name Havayah stands here for Z'eir Anpin, so "the glory of Havayah" is Malchus, which reveals Z'eir Anpin. The Alter Rebbe reads the angels' praise "Blessed be the glory of Havayah from its place" word by word: "blessed" means a flow drawn down, and "its place" is Chochmah Ila'ah, the higher wisdom in which Malchus, "the word of Havayah," has its root.

כי אבא יסד ברתא[2,3] ואבא הוא נקרא כבוד עילאה מקור השכל ונקרא משכיל כבוד חכמים ינחלו[4] כבוד בגימטריא ל"ב נתיבות חכמה ונק' כבוד[5] שהוא בחי' זיו יקריה[6]

for "Abba founded the Daughter." And Abba is called the higher glory (kavod ila'ah), the source of intellect, and is called maskil (the one who understands): "The wise shall inherit glory." Kavod in gematria is thirty-two, [the number of] the paths of Chochmah (wisdom); and it is called kavod because it is the level of "the radiance of His glory" (ziv yekarei),

The Zohar's saying "Abba founded the Daughter" shows that Malchus (the Daughter) is rooted in Abba, which is Chochmah. Abba, the source of intellect and "the one who understands" (maskil), is therefore the higher glory: the verse joins "glory" with "the wise," and the numerical value of kavod, thirty-two, matches the thirty-two paths of Chochmah, as the Zohar (3:33a) counts it. It is called glory as "the radiance of His glory," a shining rather than something grasped.

דהיינו כברק המבריק[7] בחי' התגלות שלמעלה מן ההשגה משא"כ בינה רחובות הנהר[8] שהשכל בא בגדר השגה והרחבה.[9,10]

that is, like the flash of lightning: the level of a revelation that is above comprehension; whereas Binah (understanding) is "the broad expanses of the river," where intellect comes within the bounds of comprehension and expansion.

> Chochmah is like a flash of lightning: a sudden illumination that comes before, and above, understanding it; in Likkutei Torah, Chukas ("Ali Be'er"), the Alter Rebbe uses the same image for a light that shines in the mind without being grasped. Binah is called "the broad expanses (rechovos) of the river" because there the insight is spread out and grasped in breadth (harchavah) and detail.

SECTION 2 · ¶2-3

Two opposites

2 והנה ז"א ונוקבא הם בי' הפכים[11] כי בחינת מל' עיקר בנינה מן הגבורות קארי תדיר ולא שכיך למען יזמרך כבוד ולא[12] ידום תשוקתה הכל למעלה מעלה בלהב השמימה כטבע האש שעולה למעלה.

Now, Z'eir Anpin (the emotive attributes) and Nukva (the feminine) are two opposites. For the level of Malchus is built chiefly from the Gevuros (the forces of restraint): "it calls out constantly and is not still," "so that glory may sing to You and not be silent." Her longing is all upward, ever upward, in a flame heavenward, like the nature of fire, which rises upward.

> Z'eir Anpin, the emotive attributes, which are mostly kindness, and Nukva, Malchus, are opposites. Malchus is built mainly of Gevuros, forces of restraint that show themselves as longing; like fire, which always rises, she is never still and keeps yearning upward, as the verse says, "so that glory may sing to You and not be silent," glory being Malchus.

3 וז"א הוא רובו חסדים כנודע שז"א הוא מסוף עולמות הא"ס שהוא בחי' השפעת המאציל העליון במדה וגבול למקור דבי"ע היא המלכות ועמ"ש מזה בפ' תרומה[13] בענין כרוב אחד מקצה מזה[14] כו' בכדי להיות התהוות הנברא מוגבל במדה וגבול

And Z'eir Anpin is mostly Chassadim (kindnesses), as is known that Z'eir Anpin is from the end of the worlds of the Infinite One (Ein Sof); that is, it is the level of the influence of the supernal Emanator, in measure and limit, to the source of Beriah, Yetzirah and Asiyah, which is Malchus — and see what is written about this in Parshas Terumah, on the matter of "one cherub at one end," etc. — so that the coming into being of the created should be bounded in measure and limit.

> Z'eir Anpin is mostly Chassadim, kindnesses. It stands at the far end of the divine realm, where the Emanator's flow is measured out and handed on to Malchus, the source of the three lower worlds of Beriah, Yetzirah and Asiyah, so that what is created will itself be bounded. The text refers to Torah Ohr, Terumah, where "one cherub at one end" is the end of the Infinite Light in Z'eir Anpin, and the other cherub is the source of Beriah, Yetzirah and Asiyah in Atzilus.

ואפי' [ואפילו] אברהם ומיכאל וכה"ג [וכהאי גוונא] נשמות ומלאכים היותר גדולים הרי עכ"ז [עם כל זה] השגתם מוגבלת שעד כאן ישיגו ולא יותר

And even Avraham and Michael and the like, the greatest souls and angels, even so their comprehension is limited: thus far they can grasp, and no further.

> Created beings are finite: even Avraham, the greatest of souls, and Michael, the greatest of angels, can grasp only up to a point and no further.

ולכן גם ההשפעה הנשפעת מן המאציל העליון להחיותם מוכרחת להתצמצם במד' [במדה] וגבול והיינו ע"י המדו' [המדות] חג"ת [חסד גבורה תפארת] חסד הוא בבחי' ההתפשטות וגבורה הוא בחי' כח הצמצום ות"ת [ותפארת] הוא הממוצע המכריע ביניהן.

Therefore the influence that flows from the supernal Emanator to give them life must also be contracted in measure and limit. And this is through the attributes Chesed, Gevurah and Tiferes: Chesed (kindness) is the level of spreading forth, and Gevurah (restraint) is the level of the power of tzimtzum (contraction), and Tiferes (beauty) is the intermediary that decides between them.

> So the life-giving flow is contracted through Chesed, Gevurah and Tiferes: Chesed spreads it out, Gevurah holds it back, and Tiferes weighs the two and decides between them. This measured blend of giving and limiting is Z'eir Anpin's work.

SECTION 3 · ¶4–5

The canopy over groom and bride

4 ומכל הנ"ל מובן שזו"נ [שזעיר אנפין ונוקבא] הם ב' הפכים ולזאת בכדי שיהיו יכולים להתחבר יחד להיות בחינת יחוד זו"נ [זעיר אנפין ונוקבא] ע"ז יש בחינת חופה.

From all the above it is understood that Z'eir Anpin and Nukva are two opposites. Therefore, so that they can join together, to bring about the union of Z'eir Anpin and Nukva, for this there is the level of chuppah (canopy).

> Since Z'eir Anpin and Nukva are opposites, kindness and restraint, they cannot unite on their own. Their union needs a chuppah, a canopy spread over both of them.

והענין כי הנה ידוע דת"ת [דתפארת] דאימא נעשה כתר לז"א ונוק' [ונוקבא] (ע"ש בפ' תרומה בד"ה ביאור לענין הכרובים וכתר אחד לשניהן כו' ועיין באגרת הרמ"ז [הרב משה זכות] סי' כ"ז)

The explanation: it is known that the Tiferes (beauty) of Imma becomes a Keser (crown) for Z'eir Anpin and Nukva. (See there, in Parshas Terumah, in the discourse beginning "An explanation of the matter of the cherubim," on "and one Keser for both of them," etc.; and see Iggeres HaRamaz [the letters of Rabbi Moshe Zacuto], section 27.)

> The canopy is the Tiferes of Imma: the attribute of Tiferes within Imma, which is Binah. It becomes a Keser, a crown, over Z'eir Anpin and Nukva; in the Torah Ohr discourse on the cherubim (Terumah) that the parenthesis cites, when Nukva stands face to face with Z'eir Anpin, equal in stature and receiving the intellect of Abba and Imma, there is "one Keser for both," and they are called brothers. The parenthesis also cites a letter of the Ramaz, the Kabbalist Rabbi Moshe Zacuto.

והוא המחבר אותם וכענין שארז"ל [שאמרו רבותינו זכרונם לברכה] על פסוק עושה שלום[15] כו' בין שר של מים[16] ובין כו'

And it is what joins them, like what our Sages, of blessed memory, said on the verse "He makes peace," etc.: between the prince of water and the [prince of fire], etc.

> The Tiferes of Imma is what joins them. The Sages explained the verse "He makes peace in His heights" as G-d keeping peace between the angel of water and the angel of fire, who stand side by side without destroying each other.

שע"י התגלות דבר הגבוה מערך שניהם שהוא הקב"ה בעצמו ובכבודו ע"ז הם מתחברים

That is, through the revelation of something higher, beyond the measure of both of them, namely the Holy One, blessed be He, Himself, in His glory: through this they are joined.

> Opposites are reconciled when something higher than both is revealed: before the Holy One, blessed be He, Himself, water and fire are at peace.

וכמו"כ [וכמו כן] ע"י התגלות בחי' ת"ת [תפארת] דאימא שהוא בחי' כתר ומקיף לזו"נ [לזעיר אנפין ונוקבא] עי"ז הם מתחברים יחד (ועמ"ש באגה"ק [באגרת הקודש] ד"ה והיה מעשה הצדקה)[17]

So too, through the revelation of the level of the Tiferes of Imma, which is the level of a Keser and a makif (encompassing light) for Z'eir Anpin and Nukva, through this they join together. (And see what is written in Iggeres HaKodesh, in the passage beginning "And the work of charity shall be.")

> In the same way, when the Tiferes of Imma is revealed as a Keser and makif, an encompassing light above both Z'eir Anpin and Nukva, they unite beneath it. The parenthesis refers to the Alter Rebbe's letter in Iggeres HaKodesh (section 12) on "And the work of charity shall be peace," which explains that Michael and Gavriel, Chesed and Gevurah, become one through a great revelation of the Infinite Light, beyond even the intellect that is the source of the attributes.

ולהבין ענין ת"ת [תפארת] דאימא הנה עד"מ כמו שיש מדות הגלויי' [הגלויים] שמשכנם בלב והן אהוי"ר [אהבה ויראה] והתפארות כו' כך יש מדות אלו בשכל והן השרשיים והמקורים למדות שבלב

To understand the matter of the Tiferes of Imma: by way of analogy, just as there are revealed emotive attributes (middos) whose dwelling is in the heart, namely love and awe and glorying (hispa'arus), etc., so too these attributes exist in the intellect, and they are the roots and the sources of the attributes in the heart.

> To explain what the Tiferes of Imma is, the Alter Rebbe turns to the human soul. The revealed emotions live in the heart: love, awe, and hispa'arus, glorying, the emotion that corresponds to Tiferes; the same emotions also exist in the mind, where they are the roots of the heart's feelings.

וכנראה בחוש כשמתבונן באיזה דבר איך שהוא טוב ונחמד אזי נתעורר בשכלו אהבה לאותו דבר גם טרם שבאה ונמשכה האהבה בלב להיות חפץ ומשתוקק בפועל ממש

And as is plainly seen: when a person contemplates some thing, how good and lovely it is, then love for that thing is aroused in his intellect, even before the love has come and been drawn into the heart, so that he desires and longs [for it] in actual fact.

> This can be seen in experience: when a person thinks about how good and lovely something is, love for it awakens first in the mind, before it reaches the heart as actual desire and longing.

וכך גם בעבודת ה' אהבה זו שבשכל היא בתמידית על ידי ההתבוננות משא"כ האהבה שבלב היא לפי העת והזמן כו'

So too in the service of G-d: this love that is in the intellect is constant, through contemplation, whereas the love in the heart is according to the time and the occasion, etc.

> The same holds in the service of G-d: love in the mind, born of contemplation, is constant, while love in the heart rises and falls with the time.

ועמ"ש מזה בענין שמע ישראל[18] דענין ע' רבתי הם המדות שבשכל.

And see what is written about this on the matter of "Hear, O Israel": that the large ayin [of Shema] is the attributes in the intellect.

> The text refers to its explanation that the large ayin in the word Shema, "Hear, O Israel," stands for these emotions as they are in the intellect.

5 וכמ"כ [וכמו כן] גם למעלה יש בחי' מדות גם במוחין או"א [אבא ואימא] היינו חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] שהם השרשיים למדות דז"א חסד דאימא הוא שרש ומקור לחסד דז"א כו'

So too above: there is the level of attributes also in the intellect (mochin), Abba and Imma (Chochmah and Binah), namely Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod, which are the roots of the attributes of Z'eir Anpin. The Chesed of Imma is the root and source of the Chesed of Z'eir Anpin, etc.

> The same holds in the divine realm: the intellect, Abba and Imma, has its own attributes, Chesed through Yesod, and these are the roots of the attributes of Z'eir Anpin. Each attribute of Imma is the source of the matching attribute in Z'eir Anpin.

ות"ת [ותפארת] דאימא שהוא כללות המדות דאימא כי הת"ת [התפארת] הוא כלול מחו"ג [מחסד וגבורה] כידוע מענין הגוונין כו' הוא שרש ומקור לכללות המדות דז"א

And the Tiferes of Imma, which is the general and collective expression (klalus) of the attributes of Imma — for Tiferes is comprised of Chesed and Gevurah, as is known from the matter of the colors, etc. — is the root and source of the attributes of Z'eir Anpin as a whole.

> The Tiferes of Imma includes all of Imma's attributes, because Tiferes itself combines Chesed and Gevurah, as is known from the colors of the Sefiros, where Tiferes blends the white of Chesed and the red of Gevurah. So it is the root of Z'eir Anpin's attributes as a whole.

ולכך ת"ת [תפארת] דאימא נעשה כתר ומקיף לזו"נ [לזעיר אנפין ונוקבא] והוא המחבר אותם כו'

Therefore the Tiferes of Imma becomes a Keser and a makif for Z'eir Anpin and Nukva, and it is what joins them, etc.

> That is why the Tiferes of Imma becomes the Keser and makif over Z'eir Anpin and Nukva and joins them.

(ועיין עוד מזה לקמן ובמ"א נתבאר בענין תפארת דמה שהמלי' מקבלת מחו"ג [מחסד וגבורה] זהו ההמשכה מבחי' סדר ההשתלשלות עילה ועלול אבל ע"י ת"ת [תפארת] נמשך מלמעלה מסדר ההשתלשלות כו'.

(And see more about this below. And elsewhere it is explained, on the matter of Tiferes, that what Malchus receives from Chesed and Gevurah is the drawing down from the level of the order of the chain of descending worlds (hishtalshelus), cause and effect; but through Tiferes it is drawn from above the order of hishtalshelus, etc.

A long parenthesis adds a further point from elsewhere. What Malchus receives from Chesed and Gevurah comes through the ordinary chain of cause and effect, but what comes to her through Tiferes is drawn from beyond that chain.

וי"ל [ויש לומר] משום חסד ענף החכמה וגבורה ענף הבינה[19] אבל ת"ת [תפארת] קו האמצעי עולה עד הכתר וכמ"ש בזהר ס"פ תרומה) (דקע"ה ב'

It may be explained: because Chesed is a branch of Chochmah, and Gevurah a branch of Binah, but Tiferes, the middle line, rises up to Keser, as is written in the Zohar at the end of Parshas Terumah) (folio 175b).

The reason may be that Chesed and Gevurah branch out from Chochmah and Binah, while Tiferes, the middle line, reaches up to Keser, above the intellect: the Zohar at the end of Terumah (2:175b) calls Yaakov, who is Tiferes, complete on both sides, toward the Holy Ancient One and toward Z'eir Anpin.

ועמ"ש במ"א ע"פ הזהר וישב (דקפ"א)[20] ע"פ הנה ישכיל עבדי[21] כו' מאד מסטרא דיעקב.[22] גם בחי' שער החמשים דבינה איתא בכתבי האריז"ל [האר"י זכרונו לברכה] שהוא בשליש עליון של תפארת דבינה.

And see what is written elsewhere on the Zohar, Vayeshev (folio 181), on the verse "Behold, My servant shall prosper," etc.: "'very' — from the side of Yaakov." Also, regarding the level of the fiftieth gate of Binah, it is stated in the writings of the Arizal, of blessed memory, that it is in the upper third of the Tiferes of Binah.

The text then refers to a discussion of the Zohar in Vayeshev (1:181b), which reads Isaiah 52:13 as the moon's future greatness, word by word: "lifted up" from the side of Avraham, "high" from the side of Yitzchak, and "very" from the side of Yaakov, so the superlative belongs to Tiferes. The Arizal also places the fiftieth gate of Binah, its highest gate, in the upper third of the Tiferes of Binah, that is, of Imma. The Gemara (Rosh Hashanah 21b) teaches that fifty gates of understanding were created and all were given to Moshe except one. Placing that unattained fiftieth gate within the Tiferes of Imma shows how high this Tiferes reaches, which is why it can serve as the canopy over bride and groom.

ועיין בפי' הרמ"ז [הרב משה זכות] בזהר פ' פינחס (דרנ"ג ע"א) ועמ"ש מענין שער החמשים בפ' יתרו בד"ה מראיהם ומעשיהם.[23]

And see the commentary of the Ramaz on the Zohar, Parshas Pinchas (folio 253a). And see what is written on the matter of the fiftieth gate in Parshas Yisro, in the discourse beginning "Their appearance and their work."

> For the fiftieth gate the text cites the commentary of the Ramaz on the Zohar in Pinchas, and the discourse in Torah Ohr, Yisro, on Ezekiel's words "Their appearance and their work." There the fiftieth gate is the encompassing level that includes all the others and has no above or below, the level in which the Torah was given.

והנה מבואר למעלה שדרך פרט יש ב' חופות חופה לחתן וחופה לכלה כו' וחופה דכלה היינו בחי' בכל מאדך[24] ונראה שזהו בחי' כתר דנוקבא

Now, it was explained above that, in particular, there are two canopies, a canopy for the groom and a canopy for the bride, etc. And the canopy of the bride is the level of "with all your might," and it seems that this is the level of the Keser of Nukva.

> Returning to the chuppah: there are two canopies, one for the groom and one for the bride. The bride's canopy is "with all your might," service beyond one's own measure, and the Alter Rebbe suggests that it is the Keser of Nukva.

וכדרך שנזכר במי"א בד"ה מקושש עצים[25] דבזמן שישראל עושין רצונו של מקום[26] הנזכר בפי"ו דברכות זהו בחי' בכל מאדך שלכן בפרשה והיה אם שמוע שלא נזכר בכל מאדך נאמר ואספת דגנך[27] כו'

In the same way, it was mentioned elsewhere, in the discourse beginning "Gathering wood," that "when Israel do the will of the Omnipresent," mentioned in the sixth chapter of Berachos, is the level of "with all your might." That is why in the section "And it shall be, if you listen," where "with all your might" is not mentioned, it says "And you shall gather your grain," etc.

> This follows the discourse on the man gathering wood (Likkutei Torah, Sh'lach): the Talmud's "when Israel do the will of the Omnipresent" corresponds to "with all your might." The proof is that the second section of the Shema, which leaves out "with all your might," has Israel gathering their own grain, which the Talmud (Berachos 35b) reads as the state in which they do not yet do the will of the Omnipresent.

ורצונו של מקום הוא בחי' כתר דנוקבא ובאתערותא דלתתא אתעדל"ע [אתערותא דלעילא] עזי מעורר למעלה ג"כ החופה של החתן שהוא בחי' ת"ת [תפארת] דאימא כו'.

And "the will of the Omnipresent" is the level of the Keser of Nukva. And through an arousal from below [comes] an arousal from above: through this one arouses above also the canopy of the groom, which is the level of the Tiferes of Imma, etc.

> "The will of the Omnipresent" is the Keser of Nukva, the bride's own canopy, as the short explanation after that discourse in Sh'lach also says, calling it the Keser of Rachel, that is, of Nukva. When the bride does her part, this arousal from below awakens an arousal from above, the groom's canopy, the Tiferes of Imma; the printed letters עזי, which make no word here, evidently stand for the abbreviation ע"י, al yedei zeh, "through this."

ועפ"ז [ועל פי זה] י"ל [יש לומר] טעם למנהג שנהגו שמתחילה החתן פרס סודר על הכלה הנקרא (דעקטוך)[28] שזו כעין חופה של הכלה בפ"ע [בפני עצמו] ואח"כ שניהם נכנסין תחת יריעה ע"ג [על גבי] כלונסות[29] זהו חופה המקיף לשניהם

According to this, a reason can be given for the custom that has been adopted: that first the groom spreads a cloth over the bride, which is called (Decktuch) [covering cloth]; this is a kind of canopy of the bride by itself. And afterwards both of them enter under a sheet upon poles: this is the canopy that encompasses both of them.

> This explains a wedding custom. The groom first spreads a cloth, called in Yiddish the Decktuch ("covering cloth"), over the bride: a canopy for her alone. Then both stand under a sheet stretched on poles: the canopy over both.

וכמבואר בש"ע אה"ע [אהבת עולם] סי' נ"ה ס"א [סטרא אחרא] בהג"ה [בהגהה] ובחלקת מחוקק שם סק"ט ובב"ש שם סק"ה דזה שמכסין ראש הכלה בסודר נקרא ג"כ חופה לדעת התוס' [התוספות] וזהו ענין הינומא והוא בחי' חופה של הכלה כנ"ל:

As is explained in Shulchan Aruch, Even HaEzer, section 55, paragraph 1, in the gloss [of the Rema], and in Chelkas Mechokek there, subsection 9, and in Beis Shmuel there, subsection 5: that covering the bride's head with a cloth is also called chuppah, according to the view of Tosafos. And this is the matter of the hinuma (veil), and it is the level of the canopy of the bride, as mentioned above.

> The halachic works show that covering the bride's head with a cloth is itself called chuppah in the view of Tosafos, and this is the hinuma, the bride's veil. It is the bride's own canopy described above. In halachah, chuppah is the act that completes the marriage after betrothal. The Rema there records several views of what that act is: one, the view of Tosafos, is spreading a cloth over the bride's head, and another is a maiden's going out in a hinuma; the maamar identifies that covering with the hinuma. Beside these he records the present custom of a canopy spread over groom and bride together. The maamar reads these as two canopies: the veil that covers the bride alone, and the canopy that covers both.

SECTION 4 · ¶6

The higher canopy and the two wills

6 ב והנה כמו שת"ת [שתפארת] דאימא הוא המקיף ומחבר זו"נ [זעיר אנפין ונוקבא] יחד כך יש בחי' מקיף כללי המחבר או" ומזווגן יחד

2. Now, just as the Tiferes (beauty) of Imma is what encompasses Z'eir Anpin and Nukva and joins them together, so there is the level of a general makif (encompassing light) that joins Abba and Imma (Chochmah and Binah) and pairs them together.

> Section 2 carries the idea one level higher. Just as the Tiferes of Imma encompasses and unites Z'eir Anpin and Nukva, a more general makif unites Abba and Imma, Chochmah and Binah.

כי או"א [אבא ואימא] הם ג"כ ב' הפכיים כי אבא הוא מקור כל החסדים ואימא היא מקור כל הגבורות ומתחברין יחד ע"י בחי' כתר הכללי דאצילות מלכות דא"ק [דאדם קדמון]

For Abba and Imma are also two opposites, for Abba is the source of all the Chassadim (kindnesses), and Imma is the source of all the Gevuros (forces of restraint); and they are joined together through the level of the general Keser (Crown) of Atzilus (Emanation), the Malchus of Adam Kadmon [Primordial Man].

> Abba and Imma are also opposites: Abba is the source of all kindnesses and Imma of all restraints. They are joined by the general Keser of Atzilus, which is the Malchus of Adam Kadmon ("Primordial Man"), the lowest level of the primordial realm above Atzilus, which serves as the crown of the whole of Atzilus.

והוא בחי' החופה שעל הכבוד העליון (ועמ"ש מענין יחוד זו"נ [זעיר אנפין ונוקבא] ויחוד או"א [אבא ואימא] בד"ה אלה פקודי המשכן משכן העדות כו')

And this is the level of the canopy that is over the higher glory. (And see what is written on the matter of the union of Z'eir Anpin and Nukva and the union of Abba and Imma, in the discourse beginning "These are the accounts of the Tabernacle, the Tabernacle of Testimony," etc.)

> This general Keser is the canopy over "the higher glory," Abba and Imma, just as paragraph 1 called Abba the higher glory. The parenthesis refers to a discourse on "These are the accounts of the Tabernacle" that treats both unions, of Z'eir Anpin with Nukva and of Abba with Imma.

דהיינו כמו שת"ת [שתפארת] דאימא חופה על זו"נ [זעיר אנפין ונוקבא] (ומחברן יחד אף שהם ב' הפכיים מ"מ מתחברין ע"י ת"ת [תפארת] דאימא)

That is, just as the Tiferes of Imma is a canopy over Z'eir Anpin and Nukva (and joins them together: although they are two opposites, they are nevertheless joined through the Tiferes of Imma),

> The comparison is to the Tiferes of Imma, the canopy over Z'eir Anpin and Nukva, which joins them even though they are opposites.

והוא ע"ד שבפרשת בראשית נאמר וכל יצר מחשבות לבו[30] רק רע כל היום ומחמת זה היה הסברא לחיוב

and this is along the lines of what is said in Parshas Bereishis, "and every inclination of the thoughts of his heart was only evil all the day," and on account of this the reasoning was toward guilt.

> An example of how the intellect can hold opposites: before the Flood, the evil of man's heart, "every inclination of the thoughts of his heart was only evil," was the reason for condemnation.

ואח"כ בפרשת נח לא אוסיף עוד כו' כי יצר לב האדם[31] רע מנעוריו הנה אותו טעם בעצמו נתהפך אח"כ לזכות

And afterwards, in Parshas Noach, "I will not again," etc., "for the inclination of man's heart is evil from his youth": that very same reason was afterwards turned toward merit.

> After the Flood, in Parshas Noach, G-d said He would not again curse the ground, and the reason He gave was the same fact: "for the inclination of man's heart is evil from his youth." In Torah Ohr, Vayera, the Alter Rebbe explains that when Noach's offering drew down the attribute of Chesed, the very argument that had led to judgment became a reason for merit.

וזהו הכל מחמת כי במקורן ושרשן קודם שבא המדה לידי התגלות אל לבו לכל אשר יחפוץ יטנו[32] אם לזכות או לחיוב יש בשכל טעם לזה.

And all this is because in their source and root, before the attribute comes to revelation "to His heart," "wherever He wishes, He turns it," whether toward merit or toward guilt: there is a reason for this in the intellect.

> All this is possible because in the source and root, before an attribute is revealed "in the heart" as a feeling, the intellect can find a reason for either side. Like the king's heart in G-d's hand, "wherever He wishes, He turns it," toward merit or toward guilt.

לכן נקרא ת"ת [תפארת] דאימא חופה שחופה ומקיף המדות יחד ונבטלים שם הכל בהשואה יחד כשבא בהתגלות אור ת"ת [תפארת] דאימא כו'

That is why the Tiferes of Imma is called a chuppah (canopy): it covers (chofeh) and encompasses the attributes together, and there they are all nullified, equally together, when the light of the Tiferes of Imma comes into revelation, etc.

> That is why the Tiferes of Imma is called a chuppah: like a canopy, chuppah, it covers, chofeh, all the attributes together. When its light is revealed, opposites such as kindness and restraint are nullified there and become equal.

(ועמ"ש בד"ה בהעלותך את הנרות[33] בענין אל מול פני המנורה) כמ"כ [כמו כן] יש חופה על כבוד עליון או"א [אבא ואימא] מל' דא"ק [דאדם קדמון] אשר מקיף וכוללם יחד ושם הם אינן בערך דבר מה רק הארה וזיו בעלמא.

(And see what is written in the discourse beginning "When you light the lamps," on the matter of "toward the face of the menorah.") So too, there is a canopy over the higher glory, Abba and Imma: the Malchus of Adam Kadmon, which encompasses them and includes them together; and there they are of no account at all, only a mere glow and radiance.

> Likewise there is a canopy over the higher glory, Abba and Imma: the Malchus of Adam Kadmon, which encompasses and unites them, and before which they count as nothing, a mere glow. The parenthesis refers to a discourse on "When you light the lamps," on the lamps turned "toward the face of the menorah."

והענין דהנה ידוע כי אית רצון ואית רצון[34, 35] רצון התחתון היינו הנולד מן השכל מחמת שמשכיל בשכלו יופי של אותו הדבר לכן רוצה בזה שזהו רצון התחתון וזהו ענין כתר דזו"נ [דזעיר אנפין ונוקבא] שנמשך מת"ת [מתפארת] דאימא.

The explanation: it is known that there is will and there is will. The lower will is the one born of the intellect: because a person perceives with his intellect the beauty of that thing, therefore he wants it; this is the lower will. And this is the matter of the Keser of Z'eir Anpin and Nukva, which is drawn from the Tiferes of Imma.

> To explain these canopies, the Alter Rebbe distinguishes two kinds of will, as the saying quoted in the name of the Zohar has it, "there is will and there is will" (Kehot gives Zohar 3:129a, where the forehead of Arich Anpin is "the will of wills"). The lower will is born of the intellect, as when a person sees the good in something and therefore wants it; this is the Keser of Z'eir Anpin and Nukva, drawn from the Tiferes of Imma.

אכן אית רצון העליון כענין מה שאמרו שתוק כך עלה במחשבה[36] ואין יכול להשיב לו טעם ע"ז זו תורה כו' רק רצונו הוא כך בלי טעם זהו רצון העליון

But there is the supernal will, as in what they said: "Be silent; so it arose in thought," and He could not give him a reason for this, "This is Torah, [and this its reward]?" etc.; rather, His will is so, without a reason: this is the supernal will.

> The higher will is shown by the Talmud's account of Moshe: when he saw the martyrdom of Rabbi Akiva and asked, "This is Torah, and this is its reward?", G-d answered, "Be silent; so it arose in thought," and gave no reason. That is the higher will, a will without a stated reason.

כי רצון התחתון אדרבה הוא ע"י טעם שרואה בשכלו טעם הדבר לכן רצונו בזה והיה יכול להשיב טעם הדבר

For the lower will, on the contrary, comes through a reason: he sees in his intellect the reason for the thing, therefore he wants it, and he would be able to give the reason for the thing.

> The lower will is the reverse: it is produced by a reason the person sees in his mind, so he wants the thing and can always explain why.

וא"כ מה שאמר לו שתוק זהו מפני שנמשך מרצון העליון שלמעלה מהשכל

If so, the fact that He said to him, "Be silent," is because it is drawn from the supernal will, which is above intellect;

> So when G-d said "Be silent," it shows that the matter came from the higher will, which is above intellect.

לכן לא היה יכול להגיד לו טעם כי הרצון הוא גבוה הרבה ואינו יכול להשתלשל ולבא לידי גילוי בשכל.

therefore He could not tell him a reason, for the will is very high, and it cannot descend by degrees and come to revelation in the intellect.

> That higher will is too lofty to come down, step by step, into the intellect and be explained, so no reason could be given.

אך א"כ הוא ח"ו [חס ושלום] יראה כעקשות שרוצה אף נגד השכל רק ידוע כי יש מוחא סתימאה

But if so, G-d forbid, it would look like obstinacy, wanting even against the intellect. Rather, it is known that there is a Mocha Stima'ah (hidden brain).

> Yet a will with no reason at all would look like mere obstinacy, which cannot be said of G-d. The answer is the Mocha Stima'ah, the "hidden brain" within Keser.

הכוונה לזה שנקרא סתימאה כי בודאי יש טעם ע"ז הרצון עליון שרוצה כך רק הטעם הוא נשגב ונעלה[37] גבוה שאין יכול להשתלשל ולבא לידי גילוי לזולתו רק כמוס ונעלם לו לבדו הוא

The meaning of its being called "hidden" is that there is certainly a reason for this supernal will, that He wants it so; only, the reason is lofty, exalted and high, so that it cannot descend by degrees and come to revelation to another, but is stored away and hidden, His alone.

> Its very name says that it is hidden: the higher will does have a reason, but one so exalted that it cannot come down and be conveyed to anyone else. It remains hidden, known only to the One who wills.

לכן נקרא מוחא היינו שכל גבוה רק סתימאה מכל נעלם לכן אמר לו שתוק בחי' שתיקה כך עלה במחשבה שהוא בחי' חכמה וטעם עליון שאינו יכול להשיג לזולתו

That is why it is called "brain" (mocha), meaning a high intellect, only "hidden" (stima'ah), concealed from all. That is why He said to him "Be silent," the level of silence: "so it arose in thought," which is the level of Chochmah (wisdom) and of a supernal reason that cannot be grasped by another.

> It is called "brain" because it is a lofty intellect, and "hidden" because it is concealed from all. Hence "Be silent": the silence is itself a level, and "so it arose in thought" points to a supernal wisdom and reason that no one else can grasp.

ולזולתו נראה כי הוא רק רצון בלבד בלי שום טעם ורק לו לבדו טעמו ונימוקו ושם שורה התענוג מן הדבר ההוא תענוג עליון

And to another it appears that it is only will alone, without any reason, and only He Himself has its reason and its rationale. And there rests the delight in that thing, a supernal delight.

> To others it looks like will alone, without reason, but the reason and rationale are His alone. There, too, rests the supernal delight in the thing.

וזהו בחי' עתיק כי התענוג של הדבר נעתק מכל ורק במהותו ועצמותו יש התענוג מן הדבר ההוא ונגד זולתו נק' רצון העליון היינו רצון בלי טעם גלוי רק כך עלה במחשבה

And this is the level of Atik [the Ancient One], for the delight in the thing is removed (ne'etak) from everything, and only in His being and His essence is there the delight in that thing. And relative to another it is called the supernal will, that is, will without a revealed reason, only "so it arose in thought."

> This is the level of Atik ("the Ancient One"), a name linked to ne'etak, "removed": this delight is removed from everything and exists only in G-d's own being. As others see it, it is the supernal will, a will with no revealed reason.

לכן יש בבחי' כתר ב' בחי' הללו היינו בחי' עתיק אשר משם הוא מו"ס [מוחא סתימאה] טעמו ונמוקו עמו ובחינה השנית הרצון הגלוי לזולתו אשר נחשב לרצון בעלמא בלי שום טעם ונקרא גלגלתא דחפיא על מוחא

Therefore, in the level of Keser there are these two levels: the level of Atik, from which is the Mocha Stima'ah, "its reason and rationale with it"; and the second level, the will revealed to another, which is considered mere will without any reason, and is called "the skull (gulgalta) that covers over the brain."

> So Keser has two levels: Atik, the source of the Mocha Stima'ah with its hidden reason, and the outward will, which seems to be will without reason. The outward will is called gulgalta, the skull that covers the brain: an outer layer over a hidden intellect.

(ועמ"ש מזה ע"פ אני[38] הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים[39] כו' בפ' שלח ע"ש)

(And see what is written about this on the verse "I am Havayah your G-d, Who brought you out of the land of Egypt," etc., in Parshas Sh'lach; see there.)

> The text refers to its discussion of this in Likkutei Torah, Sh'lach, on the verse "I am Havayah your G-d, Who brought you out of the land of Egypt." There the will is called gulgalta because, like the skull over the brain, it covers the delight and reason from which it comes, and this is the sense of "Be silent; so it arose in thought": there is certainly a reason, but it is hidden.

כי רצון התחתון היינו ת"ת דאימא שנעשה כתר לז"א היינו רצון שנולד ונמשך מחמת השכל כנ"ל וגלגלתא דא"א היינו רצון שלמעלה מהשכל וברצון יש טעם כמוס הנקרא מו"ס [מוחא סתימאה] כנ"ל

For the lower will is the Tiferes of Imma that becomes a Keser for Z'eir Anpin, that is, a will born of and drawn from intellect, as mentioned above; and the gulgalta of Arich Anpin [the Long Countenance] is the will that is above intellect, and in the will there is a concealed reason, which is called Mocha Stima'ah, as mentioned above.

> In sum, the lower will is the Tiferes of Imma, the Keser of Z'eir Anpin, a will born of intellect. The gulgalta of Arich Anpin, the outer level of Keser, is the will above intellect, and within it lies a hidden reason, the Mocha Stima'ah.

(וזהו ענין החופה שעל בחי' כבוד העליון דהיינו או"א [אבא ואימא] ועמ"ש בדה"ת תורה צוה[40,41] כו' מענין החופה שהיא בחי' רצון העליון שלמעלה מהחכמה. והרמ"ז [והרב משה זכות] בפ' בראשית) (בדף ח') **כתב דענין חופה היינו מה שאו"א** [שאבא ואימא] **הם מחופים ומכוסים בדיקנא דאריך:**

(And this is the matter of the canopy that is over the level of the higher glory, namely Abba and Imma. And see what is written in the discourse beginning "The Torah [Moshe] commanded," etc., on the matter of the canopy, that it is the level of the supernal will, which is above Chochmah. And the Ramaz [on the Zohar], in Parshas Bereishis) **(on folio 8), wrote that the matter of chuppah is that Abba and Imma are canopied and covered by the beard of Arich** [Anpin].

> This higher will is the canopy over the higher glory, Abba and Imma. The text refers to the discourse on "The Torah Moshe commanded us" in Likkutei Torah, V'Zos HaBerachah, where the chuppah over groom and bride is the most hidden level above Chochmah, which encompasses Chochmah and Malchus alike; and the Ramaz describes this canopy as Abba and Imma being covered by the beard of Arich Anpin.

SECTION 5 · ¶7

Torah now and in the future

7 ג והנה התורה הנגלה היא בחי' רצון המתגלה הנל וכמ"ש בזהר דתרי"ג מצות נמשכין מן תרי"ג ארחין[42,43] וזהו בעטרה שעטרה לו אמו[44]

3. Now, the revealed Torah is the level of the revealed will mentioned above, as is written in the Zohar that the 613 commandments are drawn from the 613 paths. And this is [the meaning of] **"with the crown with which his mother crowned him,"**

> Section 3 applies the two levels of will to the Torah. The revealed Torah expresses the revealed supernal will, the outer level of Keser; the Zohar says the 613 commandments flow from 613 paths. This is "the crown with which his mother crowned him" in the Song of Songs.

כי הרצון הנ"ל נקרא עטרה וכתר הנעשה מן האבנים טובים והם דומם ואעפ"כ [ואף על פי כן] יש בה יופי הדר אשר מאיר בה אור מהודר ונעלם

for the will mentioned above is called atarah and keser (crown), which is made of precious stones, and they are inanimate; and nevertheless there is in it a splendid beauty, in which there shines a resplendent and hidden light.

> The revealed will is called a crown, and a crown is made of precious stones: lifeless in themselves, yet beautiful, with a hidden and splendid light shining in them. So too the revealed will carries a hidden light within it.

(וכך המצות נעשים מענינים גשמיים ציצית מצמר ותפילין מקלף זהו כמשל דומם ואבן אך שאבן טוב והדר הוא)

(So too the mitzvos are made from physical things: tzitzis from wool and tefillin from parchment. This is like the analogy of the inanimate and a stone; but it is a precious and splendid stone.)

> The mitzvos likewise take physical form, tzitzis of wool and tefillin of parchment, like the lifeless stone of the crown. Yet the stone is precious: hidden in the physical mitzvah is divine beauty.

והוא כמשל הרצון הנ"ל שהוא רק בחי' חיצוניות של מו"ס [מוחא סתימאה] הנעלם בפנימית של הרצון

And it is like the analogy of the will mentioned above, which is only the level of the outer dimension (chitzoniyus) of the Mocha Stima'ah that is hidden in the inner dimension (pnimiyus) of the will.

> The revealed will is only the outer dimension of the Mocha Stima'ah, the hidden reason that lies within the will.

וכמ"כ [וכמו כן] התורה הנגלה אין בה טעם גלוי ומספיק לנו על כל המצות כמו דממעט כסות לילה[45] מוראיתם אותו ומרבה כסות סומא ואין הטעם מספיק והיינו כי שרשה הוא רק מחיצוניות שנגלה לנו כעת רצון בלי טעם כו'.

So too, the revealed Torah has no revealed reason that is sufficient for us for all the mitzvos, as when it excludes a night garment, from "and you shall see it," and includes the garment of a blind man, and the reason is not sufficient. That is because its root is only from the outer dimension, which is revealed to us now: will without reason, etc.

> So the revealed Torah does not give us a satisfying reason for every mitzvah. The Talmud's example: the words "and you shall see it" are read to exempt a night garment from tzitzis (for the Rambam any garment worn at night, for the Rosh a garment made for the night; Shulchan Aruch, Orach Chayim 18:1), yet a blind man's garment is included, since others see it, and the reason given does not fully satisfy. This is because the revealed Torah comes from the outer dimension, a will without revealed reason.

אבל לעתיד איתא שיותן לנו תורה חדשה[46] ברבות שמיני פי"ג הכוונה ע"ז כמ"ש רש"י [רבי שלמה יצחקי] ע"פ ישקני מנשיקות פיהו[47,48] שיתגלו לנו טעמי תורה הפנימית

But of the time to come it is stated that a new Torah will be given to us, in [Midrash] Rabbah, Shemini, chapter 13. The intent of this is as Rashi wrote on the verse "Let him kiss me with the kisses of his mouth": that the reasons of the inner Torah will be revealed to us,

> The Midrash says that in the future a new Torah will be given. Rashi on "Let him kiss me with the kisses of his mouth" explains this as G-d's promise to reveal the secret of the Torah's reasons, its inner dimension.

היינו מו"ס [מוחא סתימאה] יבא בהתגלות הטעם והעונג של הרצון אז תתענג על[49] הוי' שהתענוג גבוה משם הוי' וכעת הוא בהעלם ונסתר מאתנו.

that is, the Mocha Stima'ah will come into revelation, the reason and the delight of the will. Then "you will delight upon Havayah": that the delight is higher than the Name Havayah; and now it is concealed and hidden from us.

> Then the Mocha Stima'ah, the hidden reason and delight within the will, will be revealed. Isaiah's "Then you will delight upon Havayah" is read as a delight above even the Name Havayah, which is now concealed from us.

אכן אז כשיתגלה הטעם והתענוג של מו"ס [מוחא סתימאה] יהיה התענוג על הוי'.

But then, when the reason and the delight of the Mocha Stima'ah are revealed, the delight will be upon Havayah.

> When the reason and delight of the Mocha Stima'ah are revealed, the delight will be "upon Havayah," above the Name itself.

וזהו ג"כ שרש ענין אירוסין ונשואין כי במ"ת [במתן תורה] היה רק בחי' אירוסין[50] שהאשה מקבלת רק טבעת קדושין העגול (והי"ע [וזהו ענין] קדשנו במצותיך כמ"ש ע"פ טוב לחסות) אבל לעתיד יהיה בחי' נשואין

And this is also the root of the matter of betrothal (eirusin) and marriage (nisuin): for at the Giving of the Torah there was only the level of betrothal, in which the woman receives only the round ring of kiddushin [betrothal] (and this is the matter of "Sanctify us (kadshenu) with Your commandments," as is explained on the verse "It is good to take refuge"); but in the time to come there will be the level of marriage.

> This is also the root of the two stages of Jewish marriage, betrothal (eirusin) and full marriage (nisuin). The Giving of the Torah was only a betrothal, in which the bride receives a ring, a round object that encircles from outside, and "Sanctify us (kadshenu) with Your commandments" echoes the kiddushin, for the mitzvos are the betrothal; in the future there will be full marriage.

וכמ"ש ברבות סדר בא ס"פ ט"ו[51] כי בועליך עושיך[52,53] שהאשה נקנית בביאה[54] והטיפה נמשכת ממוח האב מפנימית

As is written in [Midrash] Rabbah, Seder Bo, at the end of chapter 15: "For your Husband (bo'alayich) is your Maker." For a woman is acquired through intimacy (bi'ah), and the drop is drawn from the brain of the father, from the inner dimension.

> The Midrash (Shemos Rabbah 15:31) says that in this world there was only betrothal, but in the days of Mashiach there will be marriage, "For your Husband is your Maker." The verse's word for "your Husband," bo'alayich, shares its root with be'ilah, consummation, and the Alter Rebbe links it to the law that a woman can be acquired through intimacy (bi'ah), one of the three ways of kiddushin the Mishnah lists (Kiddushin 1:1); he takes this inward bond, unlike a ring that encircles from outside, as the image of the full marriage to come. In this union the drop comes from the father's brain, from within: an image of what is inward being given.

היינו שלעתיד יהיה התגלות בחינת פנימית מו"ס [מוחא סתימאה] והתענוג יבוא בהתגלות נגלות לנו לכן אז נשואין ע"י ביאה בועליך עושיך כו'.

That is, in the time to come there will be a revelation of the level of the inner dimension of the Mocha Stima'ah, and the delight will come into revelation, revealed to us. Therefore then [there will be] marriage, through intimacy: "your Husband is your Maker," etc.

> So in the future, when the inner dimension of the Mocha Stima'ah and its delight are revealed to us, the bond with G-d will be full marriage and not only betrothal.

SECTION 6 · ¶8–9

Refinement and the bride's voice

8 והטעם לזה שההתגלות הנ"ל[55] יהיה דוקא לעתיד כי הנה ידוע דשרש המצות הוא רק לברר מעשייה הטוב דנוגה במ"ע [במצות עשה] והל"ת [והלא תעשה] להפריד הרע

The reason why the revelation mentioned above will be specifically in the time to come: it is known that the root of the mitzvos is only to refine out of Asiyah (Action) the good of nogah [the translucent husk], through the positive commandments, and [through] the prohibitions to separate out the evil.

> Why must the inner revelation wait for the future? Because the purpose of the mitzvos is refinement (birur): the positive commandments draw out the good from nogah, the realm in Asiyah where good and evil are mixed, and the prohibitions separate the evil away.

כי בכל דבר ואפילו בכל נפש מישראל יש טוב ורע אשר ע"י נפילת רפ"ח ניצוצין אשר נתערבו ברע צריך ע"י המ"ע [המצות עשה] והל"ת [והלא תעשה] להפרידם ולבררם[56]

For in everything, and even in every soul of Israel, there is good and evil, which is due to the fall of the 288 sparks that became mixed with evil; it is necessary, through the positive commandments and the prohibitions, to separate them and to refine them.

> Everything, and even every Jewish soul, holds both good and evil, because the 288 sparks of holiness fell and became mixed with evil. The mitzvos are the means of separating and refining them.

ולאחר הבירור אז הם גדולים וגבוהים הרבה כי שרשם מתוהו אשר נעלה במדרגה יותר מן התיקון אחר הבירור.

And after the refinement they are then very great and high, for their root is from Tohu [the World of Chaos], which is higher in rank than Tikkun [the World of Rectification], after the refinement.

> Once refined, the sparks are very great, because they come from Tohu, the world of "chaos" whose lights were greater than those of Tikkun, the world of order. Restored after refinement, they stand higher than Tikkun.

9 ולכן עבור זה המאכל מחיה את האדם[57] כי שרש המאכל הגם שכמו שהוא למטה הוא מעורב ברע אכן שרשו הוא מתוהו

Therefore, because of this, food gives life to a person: for the root of food, although as it is below it is mixed with evil, its root is from Tohu.

> This explains why food gives a person life. Food as it exists here below is mixed with evil, but its root is in Tohu, a level higher than Tikkun.

ולכן כשאדם אוכלן ומברר הטוב ומגרש הרע והפסולת לחוץ אזי אחר הבירור הטוב מן המאכל אזי אדרבה הם מחיים את האדם ומוסיפין לו כח וחיות בנפש

Therefore, when a person eats them and refines the good and drives the evil and the refuse outside, then, after the refinement of the good from the food, then, on the contrary, they give life to the person and add to him strength and life-force in the soul.

> In eating, the good in the food is refined and the waste expelled. The refined good, far from lowering the person, adds strength and life-force to him, even to his soul.

כי אחר הבירור ועלייתם למקורם הם במדרגה יותר נעלית דהיינו מעולם התוהו שקדם לתיקון תוהו שם ס"ג [שם ס"ג][58] ותיקון שם מ"ה [שם מ"ה].

For after the refinement and their ascent to their source, they are at a more exalted rank, that is, from the World of Tohu, which preceded Tikkun: Tohu, the Name Sag [63]; and Tikkun, the Name Mah [45].

> After refinement the sparks rise to their source in Tohu, which preceded Tikkun and is higher. In the language of the divine Names, Tohu corresponds to the Name Sag (the Name Havayah spelled out to the value 63) and Tikkun to the Name Mah (spelled out to the value 45).

ולכן הנה לע"ע קודם שנברר עדיין הניצוצים שנפלו (ר"ל [רוצה לומר] קודם שיושלם כל הבירור) עדיין אין בהתגלות התענוג כי הם מעורבים טו"ר [טוב ורע]

Therefore, for the time being, before the sparks that fell have yet been refined (that is to say, before the whole refinement is completed), the delight is still not in revelation, for they are mixed, good and evil.

> Until all the fallen sparks have been refined, the delight is not yet revealed, because good and evil are still mixed.

אכן אחר הבירור שישו בו למדרגתם הקודמת אז יהיה גמר וסוף מעשה אשר במחשבה היה תחלה ולא יהיה שום הסתרה מרע אז ממילא יהיה נגלה התענוג מאור וזיו העליון.

But after the refinement, when they return to their former rank, then there will be the completion and "the end of the deed, which was first in thought," and there will be no concealment at all from evil; then, of itself, the delight from the supernal light and radiance will be revealed.

> When the sparks are refined and return to their former rank, creation will reach its goal, "the end of the deed, which was first in thought," the purpose intended from the beginning. With no evil left to conceal it, the delight of the supernal light will then be revealed of itself.

ודוקא מבירור דברים תחתונים שכעת.

And [it comes] specifically from the refinement of the lower things of the present.

> And it comes specifically from refining the lowly things of this world now.

וזהו ענין אשת חיל עטרת בעלה[59, 60] שבה יהיה מאיר אור טוב טעם ודעת[61] הגנוז ונעלם

And this is the matter of "A woman of valor is the crown of her husband": in her will shine the light of "good reason (ta'am) and knowledge," which is stored away and hidden,

> This is the meaning of "a woman of valor is the crown of her husband": the bride, Malchus, will become the crown. In her will shine the hidden light of the Mocha Stima'ah, called "good reason and knowledge": in the verse ta'am is plainly "judgment" (literally "taste"), and here it is the hidden reason of the will and its delight.

דהיינו בחינת מו"ס [מוחא סתימאה] (שהוא למעלה גם מבחינת כבוד עילאה כבוד ל"ב נתיבות ח"ע [חכמה עילאה] אבל מו"ס [מוחא סתימאה] לא אתפתחא בנתיבות)

that is, the level of the Mocha Stima'ah (which is higher even than the level of the higher glory, kavod, the thirty-two paths of the higher Chochmah; but the Mocha Stima'ah "is not opened into paths"),

> The Mocha Stima'ah is higher even than the higher glory of the opening paragraph, the thirty-two paths of Chochmah Ila'ah. Unlike Chochmah, it has not opened into paths at all.

שכעת הוא באבן טוב בחי' דומם ויהיה האור אז בהתגלות ויהיו תוהו במדרגה יותר גבוה מן התיקון כי גם תיקון יהיה אז אבל תוהו יהיה האור יותר גבוה אחר הבירור

which now is in the precious stone, the level of the inanimate. And then the light will be in revelation, and Tohu will be at a higher rank than Tikkun; for Tikkun too will be then, but [in] Tohu the light will be higher, after the refinement.

> For now this light is hidden in the "precious stone," the lifeless, physical mitzvah. Then it will be revealed, and Tohu will stand higher than Tikkun; Tikkun will remain, but the refined light of Tohu will be the higher.

(נמצא המכוון שבחינת ההתגלות מפנימית הכתר שהוא מו"ס [מוחא סתימאה] ועתיק זה יהיה דוקא אחר שלימות הבירורים דתוהו ועיין הטעם לקמן בסוף הדרוש)

(It follows that the point is this: the level of the revelation from the inner dimension of Keser (the Crown), which is the Mocha Stima'ah and Atik, will be specifically after the completion of the refinements of Tohu; and see the reason below, at the end of the discourse.)

> A parenthesis sums up: the revelation of the inner Keser, the Mocha Stima'ah and Atik, depends on completing the refinement of the sparks of Tohu.

וזהו שבשני ברכות אחרונות דנשואין אומר תחלה משמח חתן וכלה. ובאחרונה אומר משמח חתן עם הכלה[62] כי לע"ע הכלה מקבלת מהחתן וזהו משמח חתן וכלה.

And this is why, in the last two of the marriage blessings, one says first "Who gladdens the groom and the bride," and in the last one says "Who gladdens the groom with the bride." For the time being, the bride receives from the groom, and this is "Who gladdens the groom and the bride."

> This explains the order of the last two of the seven wedding blessings: the first ends "Who gladdens the groom and the bride," and the last "Who gladdens the groom with the bride." For now the bride receives from the groom, as Malchus receives from Z'eir Anpin, and that is "the groom and the bride."

אבל לעתיד יהיו שוין בקומתן כתר ע' [עיין] לשניהם כמו שהיתה קודם המיעוט זהו משמח חתן עם הכלה (שע"י הכלה משמח החתן כי א"ח [אשת חיל] **עט"ב** [עטרת בעלה])

But in the time to come they will be equal in stature, one Keser for both of them, as it was before the diminution: this is "Who gladdens the groom with the bride" (that through the bride the groom is gladdened, for "a woman of valor is the crown of her husband").

> In the future they will be equal in stature, sharing one Keser, as the two luminaries were equal before the moon was diminished; that is "the groom with the bride," meaning that the groom is gladdened through the bride, for "a woman of valor is the crown of her husband." The printed letter ayin (ע') evidently stands for alef (א'), "one," as in Torah Ohr, Terumah, where Z'eir Anpin and Nukva, "equal in stature," have "one Keser for both of them." The Talmud (Chullin 60b) notes that Scripture first calls the sun and moon "the two great luminaries" and then "the greater" and "the lesser." It explains that the moon objected that two kings cannot use one crown, and was told to diminish itself. The maamar sees the future as a return to that original state, when groom and bride again share one crown.

אומר גם כן ישמע קול חתן וקול כלה כי לעתיד יהיה לכלה קול.

One also says "Let there be heard the voice of the groom and the voice of the bride," for in the time to come the bride will have a voice.

> The last blessing also speaks of "the voice of the groom and the voice of the bride," because in the future the bride will have a voice of her own.

קול היינו המשכה והתגלות כמו קול גשמי שנמשך ונתגלה מהבל הלב לקנה. ולעתיד כשיהיה א"ח [אשת חיל] **עט"ב** [עטרת בעלה] אז יהיה להכלה קול המשכה והתגלות

"Voice" means drawing down and revelation, like a physical voice, which is drawn and revealed from the breath of the heart to the windpipe. And in the time to come, when "a woman of valor [will be] the crown of her husband," then the bride will have a voice: drawing down and revelation.

> "Voice" means drawing down and revelation, as a physical voice carries the breath of the heart outward through the windpipe. When the bride becomes the crown of her husband, she will have this power of revelation.

והוא ע"ד מ"ש ביום ההוא יצאו מים חיים[63] מירושלים חצים אל הים הקדמוני שהמל' תהיה עטרת ומשפיע לבעלה גבוה מן התיקון

And this is along the lines of what is written, "On that day living waters will go out from Jerusalem, half of them to the eastern [lit. 'former'] sea": that Malchus (sovereignty) will be a crown and a source of influence for her husband, higher than Tikkun.

> Zechariah's prophecy is read in this way: Jerusalem stands for Malchus, and its living waters flowing to the kadmoni sea (plainly "the eastern sea"; the word also means "former," that is, earlier and higher) show Malchus giving to what is above her. She will become a crown and a source of influence for her husband, from a level higher than Tikkun.

רק מחמת שגם התיקון לא יתבטל לכן קול חתן וקול כלה שלשניהם יהיה קול המשכה והתגלות בי' המאורות הגדולים[64] אחר הבירור.

Only, because Tikkun too will not be nullified, therefore [it says] "the voice of the groom and the voice of the bride": both of them will have a voice, drawing down and revelation, "the two great luminaries," after the refinement.

> Yet Tikkun will not be cancelled, so both groom and bride will have a voice, like "the two great luminaries" in their original equality, once the refinement is complete.

והנה מו"ס [מוחא סתימאה] הוא מקור כל הבירורים כי מ"ש בחכמה אתברירו שרשה מן מו"ס [מוחא סתימאה] הנעלם ששם עיקר הבירור (כמ"ש בד"ה למה נסמכה[65] כו')

Now, the Mocha Stima'ah is the source of all the refinements: for what is said, "through Chochmah they are refined," has its root in the hidden Mocha Stima'ah, where the main refinement is (as is explained in the discourse beginning "Why was it juxtaposed," etc.).

> The refinement itself is rooted in the Mocha Stima'ah: the saying "through Chochmah they are refined" goes back to the hidden brain, where the main refinement takes place. The text refers to its letter beginning "Why was it juxtaposed" (Iggeres HaKodesh, section 28), where the living water of the red heifer is the Mocha Stima'ah of Arich Anpin, through which the world of Tikkun was refined out of Tohu and the shattering of the vessels.

ואחר שיתבררו אז יהיה גילוי מו"ס [מוחא סתימאה] תענוג עליון תכלית השלימות ואז יהיה התגלות פנימית טעמי התורה ישקני מנשיקות פיהו.[66]

And after they are refined, then there will be the revelation of the Mocha Stima'ah, the supernal delight, the ultimate perfection; and then there will be the revelation of the inner dimension of the reasons of the Torah: "Let him kiss me with the kisses of his mouth."

> When the refinement is complete, the Mocha Stima'ah, the supernal delight and ultimate perfection, will be revealed, and with it the inner reasons of the Torah: "Let him kiss me with the kisses of his mouth."

לכן לע"ע הוא צלותא בלחש כיון שאין להכלה קול שעתה בחי' דבור בטל לגבי מחשבה ומדות אשה טפלה לגבי בעלה.

Therefore, for the time being, prayer is in a whisper (tzelosa bilchash), since the bride has no voice: for now the level of speech is nullified relative to thought and the attributes, a wife secondary to her husband.

> For now the Amidah prayer is said in a whisper, because the bride, Malchus, the level of speech, has no voice of her own. Speech is subordinate to thought and the emotions, as Malchus now receives from Z'eir Anpin.

אבל לעתיד לבא אחר הבירור כשיתגלה מו"ס [מוחא סתימאה] טוב טעם ודעת אז יהיה להכלה קול גדול ולא יסף[67] שמונה עשרה בקול רם

But in the time to come, after the refinement, when the Mocha Stima'ah, "good reason and knowledge," is revealed, then the bride will have "a great voice that did not cease": the Shemoneh Esreh aloud.

> In the future, after the refinement, when the Mocha Stima'ah is revealed, the bride will have "a great voice that did not cease," the words that describe the voice of the Giving of the Torah: the Shemoneh Esreh will be said aloud.

ויהיה המל' עיקר אחע"ב [אשת חיל עטרת בעלה] כנודע שבע"ס [שבעשר ספירות] דאו"ח [דאור חוזר] המל' הוא כתר ויסוד (המשפיע עכשיו למל') הוא חכמה כו' ועיין מ"ש בד"ה ואכלתם אכול[68] ס"פ ויגש:

And Malchus will be primary, "a woman of valor, the crown of her husband," as is known that in the ten Sefiros of returning light (or chozer), Malchus is Keser, and Yesod (which now gives influence to Malchus) is Chochmah, etc. And see what is written in the discourse beginning "And you shall eat, eating," at the end of Parshas Vayigash.

> Malchus will be primary, as in the ten Sefiros of returning light, the light that rises from below, where Malchus becomes Keser and Yesod becomes Chochmah. The text then refers to a discourse at the end of Parshas Vayigash; the explanation at the end of Torah Ohr, Vayigash, likewise says that the Shemoneh Esreh is said quietly now because Nukva only receives, and that in the future, when she gives like the groom himself, it will be said aloud, "the voice of the bride."

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

THE REBBE EXPLAINS

In a sicha of Shabbos Vayigash 5746 (Likkutei Sichos vol. 35, Vayigash I), after weighing whether the whisper of the Amidah means that not even the one praying hears it, as the Zohar is read, or only that others do not, the Rebbe turns to the end of Torah Ohr, Vayigash, where the Alter Rebbe says that in the future the Shemoneh Esreh will be said aloud, „קול כלה" ("the voice of the bride").

Our paragraph says that for now it is „צלותא בלחש" ("prayer in a whisper"), since the bride has no voice, and that in the future the Shemoneh Esreh will be said aloud; on the same teaching at the end of Torah Ohr, Vayigash, the Rebbe's note 41 says „וכ"ה בלקו"ת שה"ש מח, ב" ("and so it is in

Likkutei Torah, Shir HaShirim 48b"). He asks how this can be, since the Amidah is whispered precisely because it expresses „ביטול במציאות" ("nullification of one's very being"), and a loud voice seems „היפך הביטול" ("the opposite of bittul"). He answers that in the future Israel's very existence will be revealed as one with G-d, „ישראל וקוב"ה כולא חד" ("Israel and the Holy One, blessed be He, are all one"), so the perfection of bittul in prayer will itself be revealed, and the loud prayer is that revelation.

The Alter Rebbe: אז יהיה להכלה קול גדול ולא יסף שמונה עשרה בקול רם

The Rebbe: אזי תתגלה המעלה דענין הביטול בתכלית שבתפלה, ולכן תהי' התפלה בקול רם, שענינו — גילוי מעלת הביטול

Likkutei Sichos, vol. לה, p. 196–197 · ש"פ ויגש תשמ"ו

THE REBBE EXPLAINS

In the sicha of 15 Menachem Av 5746 (Likkutei Sichos vol. 29), a leap year in which 15 Av fell on the fourth day of the week, the Rebbe ties the day, when matches were made, to the future marriage of the Holy One and Knesses Yisrael, and the leap year, which joins the lunar year to the solar, to the promise „והי' אור הלבנה כאור החמה" ("the light of the moon will be like the light of the sun").

Following the Alter Rebbe's discourses, which his note 49 lists with our columns (Torah Ohr, Vayigash; Likkutei Torah, Tzav; Shir HaShirim 47b ff.), the Rebbe sets the two blessings as sun and moon: now, in the time of betrothal, the bride receives as the moon receives from the sun, „הכלה שותקת" ("the bride is silent"), and that is „משמח חתן וכלה"; in the future she too will give, and through her the groom will be gladdened, „משמח חתן עם הכלה". His own addition is the fourth day: the luminaries were hung equal, „בכתר אחד" ("in one crown"), and even the moon's diminution that same day was „לצורך הגדלתה ביותר" ("for the sake of her greater enlargement"), to become the crown (keser) of her husband. Perhaps (biur b'derech efshar) this is the step in our paragraph from „שוין בקומתן" ("equal in stature"), as before the diminution, to the bride as „עטרת בעלה" ("the crown of her husband"), which is more than a return.

The Alter Rebbe: אבל לעתיד יהיו שוין בקומתן כתר ע' לשניהם כמו שהיתה קודם המיעוט זהו משמח חתן עם הכלה

The Rebbe: וגם לאחרי שנתמעטה הלבנה — הרי מיעוט זה הוא לצורך הגדלתה ביותר, להיות „עטרת (כתר) בעלה"

Likkutei Sichos, vol. כט, p. 255–256 · ט"ו מנחם אב תשמ"ו

THE REBBE EXPLAINS

At the farbrengen of Shabbos Parshas Metzora, headed „ש"פ טהרה" ("Shabbos Parshas Tahara") in the print, 5 Nissan 5717 (an unedited transcript), the Rebbe explains why the seventh wedding blessing, which names the five voices, ends „משמח חתן עם הכלה" ("Who gladdens the groom with the bride"), while the sixth ends „משמח חתן וכלה" ("Who gladdens the groom and the bride").

The Rebbe brings the Alter Rebbe's explanation that "and the bride" shows that she is secondary and receives from the groom, while "with the bride" shows that the two are equal, and more, „שעל ידי הכלה הוא משמח את החתן" ("that through the bride He gladdens the groom"). How can the receiver gladden the giver? The Holy One and Knesses Yisrael are groom and bride, and even the mitzvos Israel does are done by His power; yet when they, who feel themselves beings of their own, fulfil His will in deed, they bring Him „נחת רוח" ("pleasure"), for a will fulfilled by another gives a delight that one's own hand fulfilling it does not.

The Alter Rebbe: משמח חתן עם הכלה (שע"י הכלה משמח החתן כי א"ח עט"ב)

The Rebbe: שכאשר יורדים למטה, ומרגישים את עצמם למציאות בפני עצמם, ואעפ"כ ממלאים הם רצונו ית' — הרי זה גורם נחת רוח גדול ביותר

Toras Menachem, Hisvaaduyos, vol. יט (ה'תשי"ז ב), p. 231-233 · ש"פ טהרה (מצורע), ה' ניסן ה'תשי"ז

IN ONE'S AVODAH

Contemplating how good a thing is, and above all G-d's goodness, builds a love in the mind that stays constant even when the heart's feelings rise and fall. Serving G-d "with all your might," beyond one's own measure, is the bride's own canopy, and this arousal from below calls forth the canopy from above that unites. Through the mitzvos, and even through eating, a person refines the good hidden in physical things, and it is this refinement of lowly things now that will bring the revelation of the Torah's inner reasons.

QUESTIONS FOR DISCUSSION

1. Why can Z'eir Anpin and Malchus not unite directly, and how does a level higher than both make their union possible?
2. How can the same reason, "the inclination of man's heart is evil," lead first to condemnation and then to merit, and what does this show about the intellect as the root of the emotions?
3. What distinguishes the lower will from the supernal will, and why is the supernal will not mere obstinacy?
4. Why is the Giving of the Torah called only a betrothal, and what will make the future a marriage?
5. What does it mean that in the future the bride will have a voice and be the crown of her husband, and how do the wedding blessings express this?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור הדברים**

The note sends the reader to the Rebbe's notes printed earlier in the Notes and References, at 19d.

KEHOT'S NOTE

ראה הערות כ"ק אדמו"ר לעיל בהערות וציונים יט, ד. נדפס גם במאמרי אדה"ז — נביאים ח"א ע' לד. למאמר זה מציין כ"ק הצ"צ כמה פעמים: "כ"י הר"פ בביאור דכי על כל כבוד חופה" הנדפס בסי' מאמרי אדה"ז הנחות הר"פ ע' נ' ואילך. ראה אוה"ת ענינים ע' עח.

2 **אבא יסד ברתא**

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

KEHOT'S NOTE

זח"ג (רמח, א. רנו, ב. רנח, א). [כ].

3 **אבא יסד ברתא**

The Zohar reads "With Chochmah He founded the earth" as Abba (Chochmah) founding the Daughter (Malchus). Here it proves that Malchus is rooted in Chochmah.

Zohar, Pinchas 100:676–102:682 ספר הזהר, פנחס ק':תער"ו-ק"ב:תרפ"ב

4 **כבוד חכמים ינחלו**

"The wise shall inherit glory, and fools carry off disgrace": plainly kavod here is honor, the lot of the wise. The verse links glory to the wise, supporting the identification of the higher glory with Abba, Chochmah.

Proverbs 3:35 משלי ג':ל"ה

כָּבוֹד חֲכָמִים יְנַחֲלוּ וּכְסִילִים מֵרִים קָלוֹן׃

The wise shall inherit honour; But as for the fools, they carry away shame.

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KEHOT'S NOTE

משלי ג, לה.

5 **כבוד בגימטריא ל"ב נתיבות חכמה ונק' כבוד**

The Zohar says that kavod equals thirty-two in gematria. The Alter Rebbe connects this number with the thirty-two paths of Chochmah, so the higher glory is Chochmah.

Zohar, Tzav 20:135–145 ספר הזהר, צו כ':קל"ה-קמ"ה

6 **כבוד בגימטי' ל"ב נתיבות חכמה**

Kehot's note points to Zohar III, 33a for these words.

Zohar III, 33a זח"ג לג, א

KEHOT'S NOTE

זח"ג לג, א. ראה פרדס שער י"ב.

7 **כברק המבריק**

In the discourse "Ali Be'er" in Chukas, the encompassing light is described as being only "like the flash of lightning" in the mind: it shines but is not grasped and held within comprehension.

KEHOT'S NOTE

ע"ל חקת רד"ה עלי באר (סב, ג). ושי"נ. [כ].

8 **בינה רחובות הנהר**

At the beginning of Re'eh, Binah, the upper hei of the Name, is called "the broad expanses of the river," because it has length and breadth: contemplation of G-d's greatness, each according to his capacity.

KEHOT'S NOTE

ע"ל ר"פ ראה (יח, ב). ושי"נ. [כ].

9 Isaiah foretells that Havayah will create over Mount Zion a cloud by day and a glow of fire by night, for over all the glory there will be a canopy. The whole maamar explains this verse: what the two "glories" are, and what the canopy over them is.

Isaiah 4:5 ישעיהו ד':ה׳

וּבָרָא ה׳ עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאֶהָ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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10 **כבוד הוי' ממקומו**

"Blessed be the glory of Havayah from its place," the praise Ezekiel heard in his vision. The Alter Rebbe reads "blessed" as a drawing down, "the glory of Havayah" as Malchus, and "its place" as Chochmah Ila'ah, the root of Malchus.

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה׳ מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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PARAGRAPH 2

11 **ז"א ונוקבא הם ב' הפכים**

A maamar there refers to this passage, that Z'eir Anpin and Nukva are two opposites.

KEHOT'S NOTE

בסה"מ תרל"ג ח"א ע' רנז מציין לכאן.

12 David's psalm of thanks for his rescue ends, "So that glory may sing to You and not be silent." The Alter Rebbe reads

"glory" as Malchus, whose song and longing never fall silent.

Psalms 30:13 תהילים ל:יג

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם יְיָ אֱלֹקַי לְעוֹלָם אוֹדֶךָּ׃

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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PARAGRAPH 3

13 **ועמ"ש מזה בפ' תרומה**

There the Alter Rebbe explains that Z'eir Anpin is the furthest descent of the Infinite Light, which then shines into Beriah, Yetzirah and Asiyah through Nukva, their source in Atzilus.

KEHOT'S NOTE

תו"א פא, א.

14 "Make one cherub at one end and one cherub at the other end." The text refers to its discussion in Parshas Terumah, where the two cherubim stand for Z'eir Anpin and Malchus.

Exodus 25:19 שמות כ"ה:י"ט

וַעֲשֵׂה כְּרוּב אֶחָד מִקָּצָה מִזֶּה וּכְרוּב־אֶחָד מִקָּצָה מִזֶּה מִן־הַכַּפֹּרֶת תַּעֲשׂוּ אֶת־הַכְּרֻבִים עַל־שְׁנֵי קְצוֹתָיו׃

And make one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover shall ye make the cherubim of the two ends thereof.

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PARAGRAPH 4

15 **עושה שלום**

Bildad the Shuchite tells Job of G-d's might: "Dominion and awe are with Him; He makes peace in His heights." The Sages read the verse as describing the peace G-d keeps between opposed angels.

Job 25:2 איוב כ"ה:ב'

הַמְשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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16 **ע"פ עושה שלום כו' בין שר של מים**

The Midrash on this verse: Michael is of snow and Gavriel of fire, yet they do not harm each other. The Alter Rebbe uses it as the model for opposites joined by something higher than both.

Bamidbar Rabbah 12:8 במדבר רבה י"ב:ח'

Zohar III, 12b זח"ג יב, ב

KEHOT'S NOTE

במד"ר פי"ב, ח. זח"ג יב, ב. ע"ל במדבר ד"ה וספרתם (י, א). ושי"נ. [כ].

17 **והיה מעשה הצדקה**

The letter the text cites: it opens with the Sages' teaching that Michael, prince of water, and Gavriel, prince of fire, do not extinguish each other, and explains them as Chesed and Gevurah, made one by a great revelation of the Infinite Light.

Tanya, Iggeres HaKodesh 12:1 תניא, אגרת הקדש י"ב:א'

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם, וַעֲבוֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד עוֹלָם. לְהָבִין הַהֶפְרֵשׁ שֶׁבֵּין "מַעֲשֶׂה" לַ"עֲבוֹדָה" וּבֵין "שָׁלוֹם" לְ"הַשְׁקֵט וָבֶטַח" כוּ'. עַל פִּי מַה שֶּׁאָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה עַל פָּסוּק "עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו" – כִּי "מִיכָאֵל שַׂר שֶׁל מַיִם וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְאֵין מְכַבִּין זֶה אֶת זֶה".

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18 **שמע ישראל**

The verse of the Shema, whose ayin is written large. The text refers to its explanation that the large ayin stands for the emotions as they exist in the intellect.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹקֵינוּ יְיָ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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PARAGRAPH 5

19 **חסד ענף החכמה וגבורה ענף הבינה**

The Zohar near the end of Terumah: higher Chesed comes from Chochmah and Gevurah from Binah, while Yaakov, who is Tiferes, is "complete on both sides, toward Atika Kadisha and toward Z'eir Anpin." The Alter Rebbe cites it for Tiferes, the middle line, rising up to Keser.

Zohar, Terumah 94:908–96:918 ספר הזהר, תרומה צ"ד:תתק"ח-צ"ו:תתקי"ח

20 **במ"א ע"פ הזהר וישב (דקפ"א)**

The note identifies there the discussion of the Zohar in Vayeshev on "Behold, My servant shall prosper" that the text refers to as "elsewhere."

KEHOT'S NOTE

ביאוה"ז לאדה"א כג, ב. ובביאוה"ז להצ"צ כרך א ע' קכג ואילך.

21 **הנה ישכיל עבדי**

"Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high": G-d speaks of His servant, Israel or the Mashiach, who will be raised very high. The Zohar in Vayeshev reads it of the moon, Malchus, in the future and expounds each word.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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

of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. lxi. 5) ; and at the time when Israel perform not the will of the All-present, ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

22 **מאד מסטרא דיעקב**

The Zohar in Vayeshev assigns each word of Isaiah 52:13 to a level: "lifted up" from the side of Avraham, "high" from the side of Yitzchak, and "'very' — from the side of Yaakov." The Alter Rebbe cites it for Tiferes, Yaakov, to which the superlative "very" belongs.

Zohar, Vayeshev 5:44–57 ספר הזהר, וישב ה':מ"ד-נ"ז

"and lifted up", from the side of Abraham; "and shall be high", from the side of Isaac; "very", from the side of Jacob.

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

23 **בד"ה מראיהם ומעשיהם**

The discourse "Their appearance and their work," which the text cites for the fiftieth gate.

KEHOT'S NOTE

תו"א סט, ב.

24 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your might" is the bride's canopy, the Keser of Nukva.

Deuteronomy 6:5 דברים ו':ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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25 **בד"ה מקושש עצים**

The discourse on the man gathering wood opens with the Talmud's "when Israel do the will of the Omnipresent" and explains that the second section of the Shema counts as not yet doing it because it leaves out "with all your might." It then explains that "with all your soul" is a love bounded by contemplation, which can lapse, while "with all your might" is a love without limit or interruption, drawn from sovev kol almin.

KEHOT'S NOTE

לעיל שלח מב, ד.

26 Rabbi Shimon bar Yochai: when Israel do the will of the Omnipresent their work is done by others, and when they do not, "you shall gather your grain" themselves. The Alter Rebbe links doing the will of the Omnipresent with "with all your might."

Berakhot 35b:7 ברכות ל"ה ב:ז

רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: אֶפְשָׁר אָדָם חוֹרֵשׁ בְּשָׁעַת חֲרִישָׁה, וְזוֹרֵעַ בְּשָׁעַת זְרִיעָה, וְקוֹצֵר בְּשָׁעַת קְצִירָה, וְדָשׁ בְּשָׁעַת דִּישָׁה, וְזוֹרֶה בְּשָׁעַת הָרוּחַ, תּוֹרָה מַה תְּהֵא עָלֶיהָ? אֶלָּא בְּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי אֲחֵרִים, שֶׁנֶּאֱמַר: "וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם וְגוֹ'", וּבְזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי עַצְמָן, שֶׁנֶּאֱמַר: "וְאָסַפְתָּ דְגָנֶךָ". וְלֹא עוֹד אֶלָּא שֶׁמְּלָאכֶת אֲחֵרִים נַעֲשֵׂית עַל יָדָן, שֶׁנֶּאֱמַר: "וְעָבַדְתָּ אֶת ...

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time

27 **ואספת דגנך**

From the second section of the Shema, which does not say "with all your might"; the Talmud reads its "you shall gather your grain" as the state in which Israel do not fully do G-d's will.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים י"א, י"ד.

28 **החתן פורס סודר על הכלה הנקרא דעקטוך**

There, the note says, the Tzemach Tzedek gives the vernacular name of the custom, "covering," explaining "for chuppah is a matter of covering," cites the Shulchan Aruch, Even HaEzer, and the Beis Shmuel, and ends: "it is called a Decktuch."

KEHOT'S NOTE

באוה"ת פ' ברכה ע' א'תתעד מציין: "והלעז שם דאש באדעקונג . . כי חופה הוא ענין כסוי". וגם שם מציין לשו"ע אה"ע והבית שמואל ומסיים: "הוא הנקרא דעקטוך".

29 **יריעה ע"ג כלונסות**

The Rema's gloss there records the view that chuppah is spreading a cloth over the bride's head at the blessings, the view (citing Tosafos) that a maiden's chuppah is going out in the hinuma, and the custom of a sheet spread over poles under which groom and bride are brought.

Shulchan Arukh, Even HaEzer 55:1 שולחן ערוך, אבן העזר נ"ה:א'

... הגה וי"א דחופה אינו יחוד אלא כל שהביאה החתן לביתו לשם נשואין (כ"כ הר"ן בשי"א ריש כתובות) וי"א שהחופה היא שפורסין סודר על ראשה בשעת הברכה (הבי"ו הביאו) וי"א דחופת בתולה משיצאה בהינומא ואלמנה משנתייחדו (תוס' פ"ק דיומא) והמנהג פשוט עכשיו לקרות חופה מקום שמכניסין יריעה פרוסה על גבי כלונסות ומכניסין תחתיה החתן והכלה ברבים ומקדשה שם ומברכין שם ברכת ארוסין ונשואין ואח"כ מוליכים אותם לביתם ואוכלין ביחד במקום צנוע וזה החופה הנוהגת עכשיו ע' לקמן סי' ס"ב סעיף ט' וסימן ס':

Betrothal Law in the Matters of Sustenance, Burial and Inheritance; Whether or not there is a "Ketubah" (7 paragraphs) A betrothed woman is prohibited (to have intercourse with) her (future) husband, according to the rabbis (lit. the Sofrim), as long as she is in her father's house (i.e. if she is not yet married). One who has intercourse with his be-

trothed (before they are married), while she is still in her father's house, must receive the "rabbinic lashes". HAGAH: They are even prohibited from "yiḥud"; therefore, one who is with ...

Apei Ravrevei: Shulchan Aruch Even HaEzer, Lemberg, 1886 (Public Domain) • Hupah veKiddushin, trans. by Norman T. Roman. HUC, 1975 (CC-BY)

PARAGRAPH 6

30 **וכל יצר מחשבות לבו**

Before the Flood: "every inclination of the thoughts of his heart was only evil all the day." Here the evil of the heart is the reason for condemnation.

Genesis 6:5 בראשית ו׳:ה׳

וַיַּרְא ה' כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֵצֶר מַחְשְׁבֹת לִבּוֹ 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.

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KEHOT'S NOTE

בראשית ו, ה. ראה לעיל פ' אמור לט, א. תו"א טו, ב. מובא באוה"ת יתרו ע' תתצא. נתבאר גם בהמשך מים רבים תרל"ו פי"ו. ד"ה קול דודי תש"ט סעי' ה ע' 12. וראה באוה"ת ענינים ע' קצז שמציין לכאן.

31 **לא אוסיף עוד כוי כי יצר לב האדם**

After Noach's offering, G-d said "to His heart" that He would not again curse the ground, "for the inclination of man's heart is evil from his youth." The same reason now leads to merit.

Genesis 8:21 בראשית ח׳:כ"א

וַיָּרַח ה' אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר ה' אֶל־לִבּוֹ לֹא־אֹסִף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעָרָיו וְלֹא־אֹסִף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי:

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.

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KEHOT'S NOTE

בראשית ח, כא.

32 **לכל אשר יחפוץ יטנו**

"The king's heart is in the hand of Havayah ... wherever He wishes, He turns it." The Alter Rebbe uses the phrase for the intellect, which can turn an attribute toward merit or toward guilt before it is revealed.

Proverbs 21:1 משלי כ"א:א׳

פַּלְגֵי־מַיִם לֵב־מֶלֶךְ בְּיַד־ה' עַל־כָּל־אֲשֶׁר יַחְפֹּץ יַטֶּנּוּ:

The king's heart is in the hand of the L-RD, as the watercourses: He turneth it whithersoever He will.

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33 **בהעלותך את הנרות**

"When you light the lamps, the seven lamps shall give light toward the face of the menorah." The text refers to its discourse on this verse.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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34 **כי אית רצון ואית רצון**

The Rebbe's note there gives Zohar 3:129a as the source of the saying "there is will and there is will," which is quoted in many places in the name of the Zohar.

KEHOT'S NOTE

בכמה מקומות מובא בשם הזהר. וראה הערת כ"ק אדמו"ר בסה"מ תש"ט ע' 113 שמציין לזח"ג קכט, א. ראה תו"א פז, ד. סידור קל, ג.

35 **אית רצון ואית רצון**

The Kehot note says the saying "there is will and there is will" is quoted in many places in the name of the Zohar, and that the Rebbe's note in Sefer HaMaamarim 5709 points to this passage. There the forehead of Arich Anpin's skull is called "the will of wills," facing the will of Z'eir Anpin.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו׳:כ"ה-ז׳:ל"ז

36 **שתוק כך עלה במחשבה**

When Moshe was shown Rabbi Akiva's martyrdom and asked, "This is Torah, and this is its reward?", G-d answered, "Be silent; so it arose in thought before Me." The Alter Rebbe cites it as the supernal will that gives no reason.

Menachot 29b:5 מנחות כ"ט ב:ה׳

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב. באוה"ת פי' בלק ע' תתקסג מעתיק הצ"צ מלשון הנחת הר"פ ע' נא בענין זה. ע"ש.

37 **רק הטעם הוא נשגב ונעלה**

The note points there for the idea that the reason of the supernal will is too exalted to be revealed.

KEHOT'S NOTE

ראה ד"ה קול דודי תש"ט סעי' ו ע' 113.

38 **ע"פ אני ה' אלקיכם**

The discourse on "I am Havayah your G-d." There the Alter Rebbe explains that the will is the revealed level,

while the delight or reason from which it comes stays hidden within it, so the will is called gulgalta, like the skull that covers the brain; and he adds that this is the sense of "Be silent; so it arose in thought": there is certainly a reason, but it is hidden and cannot be grasped.

KEHOT'S NOTE

לעיל שלח מח, ב.

39 **אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים**

The last verse of the section of tzitzis in Parshas Sh'lach. The text refers to its discourse on this verse.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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40 **בד"ה תורה צוה**

Likkutei Torah on V'Zos HaBerachah has the discourse "Torah tzivah" and an explanation (biur) of it.

KEHOT'S NOTE

לעיל פ' ברכה.

41 **תורה צוה**

"The Torah Moshe commanded us is the heritage of the congregation of Yaakov." The text refers to its discourse on this verse, which treats the canopy as the supernal will.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

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

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PARAGRAPH 7

42 **דתריי"ג מצות . . ארחין**

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

KEHOT'S NOTE

זח"ג (קכט, א). [כ].

43 **מן תריי"ג ארחין**

The Zohar (Idra Rabba) describes a path in Arich Anpin that shines into Z'eir Anpin, from which "six hundred and thirteen paths of the Torah" branch out. The Alter Rebbe cites it to show that the revealed commandments flow from the outer level of Keser.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו':כ"ה-ז':ל"ז

44 **בעטרה שעטרה לו אמו**

"Go out and see King Shlomo, with the crown with which his mother crowned him on the day of his wedding." The crown is the revealed supernal will.

Song of Songs 3:11 שיר השירים ג':י"א

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

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

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45 **דממעט כסות לילה**

The Talmud reads "and you shall see it" as excluding a night garment, yet includes a blind man's garment because others see it. The Alter Rebbe gives this as a case where the stated reason does not fully satisfy.

Menachot 43a:14–15 מנחות מ"ג א:י"ד-ט"ו

אי הכי כל שעתא נמי רב יהודה איניש צניעא הוה ולא שרי ליה לגלימיה כוליה יומא ומאי שנא מצפרא כי משני מכסות לילה לכסות יום ת"ר הכל חייבין בציצית כהנים לוים וישראלים גרים נשים ועבדים ר"ש פוטר בנשים מפני שמצות עשה שהזמן גרמא הוא וכל מצות עשה שהזמן גרמא נשים פטורות

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KEHOT'S NOTE

מנחות מג, א.

46 **תורה חדשה**

"A new Torah will go out from Me": the Midrash in Shemini says that a renewal of the Torah will come from G-d. The Alter Rebbe explains it as the revelation of the Torah's inner reasons.

Vayikra Rabbah 13:3 ויקרא רבה י"ג:ג'

47 **ישקני מנשיקות פיהו**

"Let him kiss me with the kisses of his mouth," the opening of the Song. The kisses are the inner reasons of the Torah to be revealed.

Song of Songs 1:2 שיר השירים א':ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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48 **ישקני מנשיקות פיהו**

Rashi explains that Israel trust G-d's promise to appear to them again "to explain to them the secret of its reasons

and its hidden treasures." The text cites this as the meaning of the new Torah.

Rashi on Song of Songs 1:2:1–2 רש"י על שיר השירים א:ב:א-ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ. זֶה הַשִּׁיר אוֹמֶרֶת בְּפִיהָ בְּגָלוּתָהּ וּבַאַלְמָנוּתָהּ: "מִי יִתֵּן וְיִשָּׁקֵנִי הַמֶּלֶךְ שְׁלֹמֹה מִנְּשִׁיקוֹת פִּיהוּ כְּמוֹ מֵאָז, לְפִי שֶׁיֵּשׁ מְקוֹמוֹת שֶׁנּוֹשְׁקִין עַל גַּב הַיָּד וְעַל הַכָּתֵף, אַךְ אֲנִי מִתְאַוָּה וְשׁוֹקֶקֶת לִהְיוֹתוֹ נוֹהֵג עִמִּי כְּמִנְהָג הָרִאשׁוֹן, כְּחָתָן אֶל כַּלָּה, פֶּה אֶל פֶּה": כִּי טוֹבִים. לִי דוֹדֶיךָ מִכָּל מִשְׁתֵּה יַיִן וּמִכָּל עֹנֶג וְשִׂמְחָה. וְלָשׁוֹן עִבְרִי הוּא לִהְיוֹת כָּל סְעֻדַּת עֹנֶג וְשִׂמְחָה נִקְרֵאת עַל שֵׁם הַיַּיִן, כְּעִנְיָן שֶׁנֶּאֱמַר "אֶל בֵּית מִשְׁתֵּה הַיַּיִן", "בַּשִּׁיר לֹא יִשְׁתּוּ ...

Let him kiss me with the kisses of his mouth. She recites this song with her mouth in her exile and in her widowhood, "If only King Shlomo would kiss me with the kisses of his mouth as of yore," because in some places they kiss on the back of the hand or on the shoulder, "but I desire and wish that he behave with me as his original behavior, like a bridegroom with a bride, mouth to mouth." For ... is dearer. Your love [is dearer] to me than ...

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49 אז תתענג על הוי'

Isaiah promises the one who honors the Shabbos, "Then you will delight upon Havayah," plainly "delight in Havayah." The Alter Rebbe reads "upon" (al) as "above": a delight higher than the Name Havayah, revealed in the future.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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50 במ"ת היה רק בחי' אירוסין

The Mishnah quotes this verse and explains "the day of his wedding" as the Giving of the Torah. The Kehot note cites it for the Giving of the Torah as a betrothal.

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג':י"א

Taanit 26b תענית כ"ו ב

KEHOT'S NOTE

ראה שמו"ר ס"פ טו. שהש"ר פ"ג, יא. תענית כו, ב.

51 ברכות סדר בא ס"פ ט"ו

There the Alter Rebbe cites this Midrash: now is the state of "I will betroth you to Me," and in the future "For your consummator is your Maker," marriage; and the Gemara on "you will call Me my Husband" likens the future to a bride in her father-in-law's house and the present to a bride in her father's house.

KEHOT'S NOTE

ראה לעיל מטות פד, ג. וראה סידור קלח, ג ואילך.

52 בועליך עושיך

Isaiah consoles Zion, who is like a forsaken wife: "For your Husband is your Maker; Havayah of Hosts is His Name." The Midrash reads it as the full marriage of the future; the verse's word for "your Husband," bo'alayich, shares its root with be'ilah (consummation), and the Alter Rebbe links it to acquisition through bi'ah.

Isaiah 54:5 ישעיהו נ"ד:ה'

כִּי בֹעָלַיִךְ עֹשַׂיִךְ ה' צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹקֵי כָל־הָאָרֶץ יִקָּרֵא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישע' נד, ה.

53 כי בועליך עושיך

The Midrash in Bo: in this world there was only betrothal, "I will betroth you to Me," but in the days of Mashiach there will be marriage, "For your Husband is your Maker." This is the source the text cites.

Shemot Rabbah 15:31 שמות רבה ט"ו:ל"א

דבר אחר: החדש הזה לכם משל למלך, שקדש אשה וכתב לה מתנות מועטות. כיון שבא ללקחה, כתב לה מתנות רבות כבעל. כך, העולם הזה אירוסין היו, שנאמר (הושע ב, כא): וארשתיך לי לעולם, ולא מסר להם אלא הלבנה בלבד, שנאמר: החדש הזה לכם, אבל לימות המשיח יהיו נישואין, שנאמר (ישעיה נד, ה): כי בועליך עושיך, באותה שעה מוסר להן את הכל, שנאמר (דניאל יב, ג): והמשכילים יזהירו כזוהר הרקיע ומצדיקי הרבים ככוכבים לעולם ועד:

Another interpretation: "This month shall be for you" – this is analogous to a king who betrothed a woman and wrote her [a marriage contract endowing her] minimally. When [the time] came to marry her, he wrote her [a contract endowing her with] numerous gifts, as a husband. So, this world is betrothal, as it is stated: "I will betroth you to Me forever" (Hosea 2:21), and He gave them only the moon, as it is stated: "This month shall be for you." However, in the days of the Messiah, ...

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54 שהאשה נקנית בביאה

"A woman is acquired in three ways: by money, by a document and by intimacy." The Alter Rebbe uses the last as the image of the future marriage.

Mishnah Kiddushin 1:1 משנה קידושין א:א'

הָאִשָּׁה נִקְנֵית בִּשְׁלֹשׁ דְּרָכִים, וְקוֹנָה אֶת עַצְמָהּ בִּשְׁתֵּי דְרָכִים. נִקְנֵית בְּכֶסֶף, בִּשְׁטָר, וּבְבִיאָה. בְּכֶסֶף, בֵּית שַׁמַּאי אוֹמְרִים, בְּדִינָר וּבְשָׁוֶה דִינָר. וּבֵית הִלֵּל אוֹמְרִים, בִּפְרוּטָה וּבְשָׁוֶה פְּרוּטָה. וְכַמָּה הִיא פְרוּטָה, אֶחָד מִשְּׁמֹנָה בָּאִסָּר הָאִיטַלְקִי. וְקוֹנָה אֶת עַצְמָהּ בְּגֵט וּבְמִיתַת הַבַּעַל. הַיָּבָמָה נִקְנֵית בְּבִיאָה. וְקוֹנָה אֶת עַצְמָהּ בַּחֲלִיצָה וּבְמִיתַת הַיָּבָם:

A woman is acquired in three ways and acquires herself in two: She is acquired by money, by document, or by inter-

course. "By money": Bet Shammai says: a denar or the equivalent of a denar; Bet Hillel says: a perutah or the equivalent of a perutah. And how much is a perutah? An eighth of an Italian issar. And she acquires herself by divorce or by her husband's death. A yevamah is acquired by intercourse. And she acquires herself by halitzah or by the yavam's death.

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PARAGRAPH 8

55 **והטעם לזה שההתגלות הנ"ל**

The note points there for a discussion of why this revelation must wait for the future.

KEHOT'S NOTE

ראה בד"ה ויגש אליו — תרכ"ז ע' 66 (בהוצאת כת"י הר"ש סופר). בהוצאת תשנ"ט ע' סב.

56 **ע"י המ"ע והל"ת להפרידם ולבררם**

There the prohibitions are explained as negating whatever conceals G-dliness: things of separate existence that block the soul's self-nullification.

KEHOT'S NOTE

ראה לעיל פקודי ו, ד.

PARAGRAPH 9

57 **ולכן עבור זה המאכל מחיה את האדם**

There the Alter Rebbe asks how food, from the lower kingdoms, can give life to man, who is higher, and answers with "by all that comes out of the mouth of Havayah does man live": the divine word that creates the food and is clothed in it is what gives the person life.

KEHOT'S NOTE

ראה לעיל פ' מטות פא, ב ואילך.

58 **שם ס"ג . . מ"ה**

the passage shares nothing with the note

KEHOT'S NOTE

וע"ל אם בחקותי הב' (מז, ג). [כ].

59 **אשת חיל עטרת בעלה**

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

KEHOT'S NOTE

משלי (יב, ד). [כ].

60 **אשת חיל עטרת בעלה**

"A woman of valor is the crown of her husband." The Alter Rebbe reads it of the future, when Malchus, the bride, will become the crown of Z'eir Anpin.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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61 **טוב טעם ודעת**

The psalmist asks, "Teach me good judgment (tuv ta'am, literally 'good taste') and knowledge." The maamar reads ta'am as reason: the phrase names the hidden light of the Mocha Stima'ah, the reason within the will and its delight, that will shine in the bride.

Psalms 119:66 תהילים קי"ט:ס"ו

טוּב טַעַם וָדַעַת לַמְּדֵנִי כִּי בְמִצְוֹתֶיךָ הֶאֱמָנְתִּי׃

Teach me good discernment and knowledge; for I have believed in Thy commandments.

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62 **משמח חתן עם הכלה**

The Talmud gives the text of the wedding blessings: one ends "Who gladdens the groom and the bride," and the last, which asks that "the voice of the groom and the voice of the bride" be heard, ends "Who gladdens the groom with the bride." The Alter Rebbe reads the two endings as the present and the future.

Ketubot 8a:6 כתובות ח' א:ו'

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִנָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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

63 **ביום ההוא יצאו מים חיים**

Zechariah foretells that on that day living waters will flow out of Jerusalem, half to the eastern sea and half to the western. The Alter Rebbe reads Jerusalem as Malchus and the kadmoni (eastern, or "former") sea as what is above her: in the future Malchus will become a source of influence for her husband.

Zechariah 14:8 זכריה י"ד:ח'

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֶצְיָם אֶל־יָם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־יָם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה׃

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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KEHOT'S NOTE

זכריי יד, ח.

64 **ב' המאורות הגדולים**

"G-d made the two great luminaries." Both were called great before the moon was diminished; in the future groom and bride will again be equal.

Genesis 1:16 בראשית א':ט"ז

וַיַּעַשׂ אֱלֹקִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת 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.

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65 **בד"ה למה נסמכה**

> **The letter the text cites: there "through Chochmah they are refined" is explained as the world of Tikkun being refined out of Tohu and the shattering of the vessels through the Mocha Stima'ah of Arich Anpin.**

KEHOT'S NOTE

אגה"ק סי' כח. וראה גם לעיל פ' בהעלותך לא, א. חוקת ס, ג. בלק סט, ג. וראה בליקוט פי' לאגה"ק שם.

66 **ישקני מנשיקות פיהו**

> **"Let him kiss me with the kisses of his mouth," read again as the future revelation of the inner reasons of the Torah.**

Song of Songs 1:2 שיר השירים א:ב

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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67 **קול גדול ולא יסף**

> **Moshe recalls that at Sinai G-d spoke the commandments "with a great voice that did not cease." The Alter Rebbe applies the words to the future, when the bride will have a great voice and the prayer will be said aloud.**

Deuteronomy 5:19 דברים ה:יי"ט

אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר ה' אֶל־כָּל־קְהַלְכֶם בָּהָר מִתּוֹךְ הָאֵשׁ הֶעָנָן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסָף וַיִּכְתְּבֵם עַל־שְׁנֵי לֻחֹת אֲבָנִים וַיִּתְּנֵם אֵלָי׃

These words the L-RD spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and it went on no more. And He wrote them upon two tables of stone, and gave them unto me.

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KEHOT'S NOTE

ע"פ דברים ה, יט.

68 **ואכלתם אכול**

> **"And you shall eat, eating, and be satisfied." The text refers to its discourse on this verse at the end of Parshas Vayigash.**

Joel 2:26 יואל ב:כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם׃

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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