



LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 5

שחורה אני ונאווה בנות ירושלים וגו'

“I am black and comely, O
daughters of Jerusalem”



The Torah's black fire on white fire describes how the Infinite Light, too great to be grasped, is hidden and contracted into “letters” so that it can be revealed; the hiddenness is itself the source of beauty. In the soul, the “blackness” of a hidden love, concealed and covered by the animal soul, is rooted in that white fire and can be revealed and transformed.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The Torah's black fire on white fire describes how the Infinite Light, too great to be grasped, is hidden and contracted into "letters" so that it can be revealed; the hiddenness is itself the source of beauty. In the soul, the "blackness" of a hidden love, concealed and covered by the animal soul, is rooted in that white fire and can be revealed and transformed.

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

THE MAAMAR IN BRIEF

The maamar opens with the Sages' image of the Torah as black fire upon white fire and applies it to the yud with which the World to Come was created. The World to Come is an infinite delight, yet it comes from a single letter. Using the soul as a model, the Alter Rebbe shows that letters are garments rooted in the soul's essence. So too above: the souls' delight comes from divine letters, while the Infinite Light itself, beyond comprehension, is the white fire, and every revealed level, even Keser, is black fire relative to it. From below, the incomprehensible is darkness; from above, the revealed is darkness. The light was hidden ("it was good to hide it") through the yud of tzimtzum, like engraving and then ink on parchment, so that it could be revealed. This explains the Seraphim's "Holy" and the Ofanim's "Blessed." In a person, revealed love draws on a hidden love, doubly black: above intellect, and clothed in the animal soul. Yet it is rooted in the white fire, so the blackness makes her comely. The maamar closes with "from Hodu to Kush": G-d reigns from the highest glory to the lowest darkness, and "Kush," black, can also name a whiteness too bright to grasp, the root of Israel's love as "beloved children"; and the Torah, black fire upon white fire, was accepted anew on Purim.

OUTLINE

- 1 Black fire on white fire and the yud** ¶1-3
The Torah was given as black fire on white fire, and the World to Come, an infinite delight, was created with the yud. Letters in the soul are garments, yet rooted in the soul itself.
- 2 Light and darkness above** ¶4-5
The Garden of Eden's delight comes from divine letters; the Infinite Light itself is beyond grasp. From below it is darkness, from above it is the white fire, and all revealed levels are black. The light was hidden through the yud so that there could be revelation.

3 Engraving, ink and parchment

¶6-7

Keser is like engraving, one with the stone yet slightly darkening it; Chochmah is like ink on parchment. Through the tiny yud the Infinite Light itself is revealed, so the World to Come is delight in G-d Himself.

4 Holy and Blessed

¶8-13

The Seraphim of Beriah say “Holy” and are darkness; the Ofanim of Yetzirah say “Blessed” and are light. Together they are white fire and black fire, as in “the Holy One, blessed be He.”

5 Hidden love and revealed love

¶14-15

A person’s revealed love is drawn out by contemplation from a hidden love rooted in the soul’s essence. Prayer moves from noise to fire to the still, small voice. The hidden love is doubly black, yet never lost, and it is transformed through teshuvah.

6 Black and comely

¶15-19

The blackness makes the white fire beautiful, like ink on parchment; the tents of Kedar are black outside and inside like the curtains of Shlomo. The encompassing light makes darkness and light equal, and Aharon and Moshe represent the ascent and the drawing down.

7 From Hodu to Kush

¶20-23

G-d reigns from the highest radiance to the lowest darkness. Kush can also mean an overwhelming whiteness, the root of Israel’s hidden love as beloved children. The Talmud’s dispute about Hodu and Kush and the Torah accepted anew on Purim complete the theme.

KEY CONCEPTS

Black fire upon white fire אש שחורה על גבי אש לבנה

The Sages’ image of the Torah as black letters on a white background, both of fire. Here the white fire is the Infinite Light beyond grasp, and the black fire is every revealed level, down to the letters themselves.

The yud of the World to Come ביו"ד נברא העוה"ב

The World to Come was created with the smallest letter. The yud stands for tzimtzum, a tiny point through which the infinite can be revealed and grasped.

Letters as garments אותיות לבושים

In the soul, thought and speech are garments for the intellect, yet their power is rooted in the soul’s essence. Above, the divine letters are garments for the Infinite Light.

Darkness from below and from above ממטה למעלה ומלמעלה למטה

From below, what cannot be grasped is called darkness; from above, what is lower and more revealed is called darkness. The maamar applies both senses throughout.

Engraving and writing חקיקה וכתיבה

Engraved letters are one with their material, while ink is added from outside. Keser is like engraving and Chochmah like writing.

Holy and Blessed קדוש וברוך

The Seraphim’s “Holy” expresses G-d’s transcendence; the Ofanim’s “Blessed” expresses drawing Him down into Malchus. Together they form the title “the Holy One, blessed be He.”

Hidden love אהבה מסותרת

The natural love for G-d in every Jewish soul, rooted above intellect. It is “black” because hidden and covered by the animal soul, and contemplation brings it into the open.

Encompassing and filling light סובב כל עלמין וממלא כל עלמין

The light that fills the worlds follows their graded order, while before the encompassing light darkness and light are equal, which allows transformation from one extreme to the other.

SECTION 1 • 11-3

Black fire on white fire and the yud

1 שחורה אני ונאווה¹ בנות ירושלים וגו'. אל תראוני שאני שחורת שזפתני השמש² וגו'.

“I am black and comely, O daughters of Jerusalem” etc. “Do not look upon me that I am blackish, for the sun has gazed upon me” etc.

The maamar opens with the Song of Songs. The maiden, whom the Sages read as the Congregation of Israel, tells the daughters of Jerusalem that she is black yet comely, and asks them not to stare at her darkness, for the sun has darkened her. The whole discourse explains what this blackness and this beauty are at their root.

ויוכן ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] שהתורה נתנה באש שחורה על גבי אש לבנה³ כמבואר בש"ש [בשיר השירים] רבה ס"פ ראשו כתם פז^{4,5,6} ובזח"ג [ובזהר חלק ג] נשא קליב^{7,8} א' (ועיין עוד ברע"מ [ברעיא מהימנא] שופטים ער"ה^{9,10} א')

This will be understood in light of the saying of our Sages, of blessed memory, that the Torah was given as black fire upon white fire, as explained in Shir HaShirim Rabbah at the end of the passage “His head is as the most fine gold,” and in the Zohar, Part III, Nasso, 132a (and see further in the Raaya Mehemna, Shoftim, 275a).

The Sages describe the Torah as black fire upon white fire: black letters set on a white ground, both of fire. The Alter Rebbe cites the Midrash on Shir HaShirim and the Zohar in Nasso, and points further to the Raaya Mehemna (“the Faithful Shepherd”), a part of the Zohar, in Parshas Shoftim.

והנה כשם שכל התורה ניתנה כך כמ"כ [כמו כן] מה שארז"ל [שאמרו רבותינו זכרונם לברכה] ביוד נברא העוה"ב [העולם הבא]^{11,12} כו' הוא ג"כ בבחי' אש שחורה ע"ג [על גבי] אש לבנה.

Now, just as the whole Torah was given in this way, so too what our Sages said, “With the yud the World to Come was created” etc., is likewise in the manner of black fire upon white fire.

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The Alter Rebbe proposes that this yud too has a black-on-white structure, like the letters of the Torah.

וביאור הדבר הוא הנה צריך להבין כי הנה בחי' העוה"ב [העולם הבא] ג"ע [גן עדן] העליון הוא תענוג הנשמות מהשגת אלקות תענוג נפלא עד אין קץ ואין תכלית בלי שיעור וגבול

The explanation of the matter is as follows. We must understand that the World to Come, the Higher Garden of Eden, is the delight of the souls from their grasp of G-dliness: a wondrous delight without end and without limit, beyond all measure and bound.

The World to Come here means the Higher Garden of Eden, where souls take delight in grasping G-dliness. That delight is described as literally limitless, which will matter for the argument that follows.

ולכן אמרו על אלישע אחר מוטב דלידייניה¹³ וליתי לעלמא דאתי כי כדאי כל יסורי גיהנם

This is why they said of Elisha Acher: “Better that he be judged and come to the World to Come,” for all the sufferings of Gehinnom are worthwhile

Elisha ben Avuyah, called Acher (“the other”), was the Sage who abandoned the Torah. When he died, his disciple Rabbi Meir said it was better that he be judged and punished and then enter the World to Come, rather than lose it altogether.

י”ב חדש בכדי לקבל אח”כ קורי [קורת] רוח ותענוג העה”ב [העולם הבא] לפי שתענוג הזה אין לו קץ וגבול ואין לשער ולערוך נגדו כל יסורי גיהנם

for twelve months in order afterwards to receive the gratification and delight of the World to Come, because this delight has no end or bound, and all the sufferings of Gehinnom cannot be measured or compared against it.

Gehinnom is where the soul is cleansed after death, and the Mishnah (Eduyot 2:10) sets the judgment of the wicked there at twelve months. The reasoning is that a limitless delight outweighs any finite suffering, so it is worth undergoing the suffering to reach it.

כי אלו היה איזה שיעור וגבול לתענוג הזה היה שייך איזה משקל ופלוס לחשוב כמה יסורים נגד התענוג.

For were there any measure and bound to this delight, there would be room for some weighing and balancing, to reckon how much suffering [is worth] against the delight.

If the delight had a limit, one could weigh it against the suffering and ask whether it was worth it. The Alter Rebbe spells out the logic of the Talmud’s judgment.

משא”כ באמת הוא בלי שיעור וגבול לכן אין ערוך אליו כלל וכלל ומוטב דלידייניה כו’.

But in truth it is beyond all measure and bound; therefore nothing at all compares to it, and “Better that he be judged” etc.

Because the delight is truly infinite, no amount of suffering can be compared to it. This establishes that the World to Come is an infinite delight, which raises the question of how a single letter, the yud, could be its source.

2 וא"כ צריך להבין מהו בחי' היוד¹⁴ שממנו נברא עולם התענוג הגדול הזה. ולהבין זה מבשרי אחזה אלוה¹⁵

If so, we must understand what the level of the yud is, from which this world of great delight was created. To understand this, [we apply the verse] "From my flesh I behold G-d."

Having shown that the World to Come is an infinite delight, the Alter Rebbe asks what the yud is, if such a world could come from it. He answers using the principle of Job, "From my flesh I behold G-d": we learn about the divine from the structure of the human soul.

כמו עד"מ שאנו רואים בחוש באדם הגשמי שגילוי אותיות ההברה הוא במחשבה ודיבור אבל בשכל עדיין אין שם בחי' אותיות כלל

By way of analogy, we see plainly in a physical person that the revelation of the letters of speech is in thought and speech, but in the intellect itself there is as yet no level of letters at all.

In a human being, letters (the units of language) appear only in thought and speech. Pure intellect, the idea itself, has no letters or words yet.

אלא שכאשר הוא מחשב ומהרהר בהן אזי נולדו בחי' אותיות (עמ"ש מזה בד"ה מי מנה בפי בלק)¹⁶

Only when he thinks and ponders it are the letters born (see what is written on this in the discourse beginning "Who has counted" in Parshas Balak),

When a person thinks an idea over in his mind, words begin to take shape; this is the "birth" of letters. The Alter Rebbe refers the reader to a discourse in Parshas Balak on the same theme.

ונתגלו בהעלם במחשבתו ובא לידי גילוי יותר כשמדבר לזולתו והם בחי' לבושי' להשכל שמתלבש באותיות המחשבה והדיבור

and they are revealed, in a concealed way, in his thought, and they come to greater revelation when he speaks to another. They are garments for the intellect, which clothes itself in the letters of thought and speech,

In thought the letters are revealed but still hidden from others; in speech they become fully revealed to another person. Either way they are only garments that clothe the idea and convey it.

אבל אינן עצמותו ומהותו שהרי בעצמיות השכל עדיין אין ניכר ונרגש שום הברת האותיות (ועמ"ש בביאור ע"פ ועשית ציץ גבי ופתחת עליו פתוחי חותם)

but they are not its essence and being, for in the essence of the intellect no pronunciation of letters is yet recognized or felt (see what is written in the explanation of the verse "And you shall make a tzitz," on "and you shall engrave upon it the engravings of a signet").

The letters are not the idea itself, since at its core an idea has no sound of letters at all. A cross-reference is given to the explanation of the tzitz, the High Priest's gold plate, on which letters were engraved.

ומ"מ גילוי אותיות אלו אף שאינן נרגשים במבטא כדיבור אלא בה' מוצאות הפה אין שם התחלתם והתהוותם מאין ליש (כמ"ש באריכות ע"פ ויעש דוד שם)¹⁷

Even so, the revelation of these letters, although they are felt as sounds only in speech, through the five articulations of the mouth, does not have its beginning and its coming into being from nothing to something there (as is written at length on the verse "And David made there a name").

The five articulations of the mouth are the throat, palate, tongue, teeth and lips, which shape the sounds of speech. Although letters are first heard in speech, speech is not where they originate; they are not created there from nothing.

וכן אותיות המחשבה אין התהוותם מבחי' השכל המושג המאיר במחשבה אלא ההתהוות להיות כח האותיות במחשבה ובדבור הוא קבוע במהות הנפש עצמה שהנפש

Likewise, the letters of thought do not come into being from the level of the grasped intellect that shines in thought. Rather, the coming into being of the power of letters in thought and speech is fixed in the very being of the soul itself, for the soul

Nor do the letters of thought originate in the idea that shines in thought. The capacity for letters is set into the very being of the soul, above the intellect.

מליאה אותיות והם בחי' כחות להיות המשכות שבירידתם מטה מטה עד בחי' המחשבה יצטיירו בבחי' הברת אותיות ממש כי גם במחשבה מצטיירי [מצטיירים] האותיות ע"ד הברתן

is full of letters. These are powers to be drawn forth which, in their descent lower and lower down to the level of thought, take the form of actual pronounced letters; for in thought too the letters take form after the manner of their pronunciation,

The soul contains letter-powers, potentials that take the form of actual letters as they descend into thought. Even silent thought is shaped like pronounced words.

כמו שמוציאים כפה (ועד"ז אמרו בגמ' [בגמרא] שתי רוחות מספרות¹⁸ זו עם זו שהדיבור והסיפור שלהם הם אותיות דקים ורוחניים כמו אותיות המחשבה שאצלנו¹⁹ והמחשבה שלהם דקה עוד יותר וכמ"ש במ"א)²⁰ אלא שהוא בהעלם.

as one utters them with the mouth (and in this vein [the Sages] said in the Gemara, "Two spirits were conversing with one another": that their speech and conversation are fine and spiritual letters, like the letters of thought in us, and their thought is finer still, as is written elsewhere), except that it is concealed.

The Talmud tells of two spirits conversing; the Alter Rebbe explains that their speech consists of refined letters like our thoughts, and their thought is finer still. Thought, however, remains concealed, whereas speech reveals. In the Talmud's story (Berachos 18b), a pious man spent the night in a cemetery and heard two spirits of the dead telling each other what they had heard "behind the curtain" above. The Alter Rebbe cites it to show that souls without a body still speak, in letters as fine as our thought.

משא"כ הדבור הוא מגלה ממש לזולתו ומקורם למעלה מבחי" השכל דהיינו מבחי" הנפש עצמה (ועמ"ש מזה בביאור ע"פ אם בחקתי תלכו)²¹ ולא שהאותיות הם מהות הנפש ועצמותה ממש

Speech, by contrast, actually reveals [them] to another. Their source is higher than the level of intellect, that is, from the level of the soul itself (see what is written on this in the explanation of the verse "If you walk in My statutes"). This is not to say that the letters are the actual being and essence of the soul,

Speech reveals the letters fully to another, yet their source lies above intellect, in the soul itself. This does not make the letters the soul's essence.

כי מהות הנפש שכל ומדות כו' (ר"ל [רוצה לומר] שהוא מקור השכל והמדות כמ"ש בביאור ע"פ ולא תשבית²² מלח ובד"ה הן עם אחד²³ ובד"ה פתח אליהו)²⁴

for the being of the soul is intellect and emotive attributes etc. (meaning that it is the source of the intellect and the emotive attributes, as is written in the explanation of the verse "And you shall not withhold salt," in the discourse beginning "Behold, they are one people," and in the discourse beginning "Eliyahu opened"),

The soul's being consists of intellect and emotions, meaning that it is their source. Several discourses where this is explained are cited.

אלא שהנפש עצמה ג"כ כלולה מכחות האותיות להיות נמשך ממנה בבחי' המחשבה בדרך התפשטות הארה בלבד ועמ"ש בד"ה כה תברכו²⁵ מענין שהנפש מלאה אותיות:²⁶

but that the soul itself also includes the powers of the letters, so that from it there is drawn down into the level of thought by way of a mere extension of radiance. And see what is written in the discourse beginning "Thus shall you bless" regarding the soul being full of letters.

The soul also contains the powers of letters, but only as a radiance that extends from it into thought. This sets up the analogy for the yud: letters that are rooted in the essence yet are only a ray of it.

3 קיצור. ענין שהתורה ניתנה באש שחורה ע"ג [על גבי] אש לבנה וכן עד"ז היו"ד שבו נברא העוה"ב [העולם הבא] ויש להקדים ענין אותיות המחשבה ודיבור שהם לכושים לבד להנפש ולהשכל ומ"מ שרש האותיות בהנפש עצמה:

Summary: The matter of the Torah being given as black fire upon white fire, and likewise the yud with which the World to Come was created. We must first introduce the matter of the letters of thought and speech, which are merely garments for the soul and the intellect, and nevertheless the root of the letters is in the soul itself.

This summary ("kitzur") restates the opening: the Torah as black fire on white fire, the yud of the World to Come, and the introductory point that letters are only garments of the soul yet are rooted in the soul itself.

SECTION 2 • ¶4-5

Light and darkness above

4 ב והנה ככל המשל הזה הוא למעלה באור א"ס ב"ה כי הנה גילוי השגת הנשמות באלקות ולהתענג על ה' אף שהוא תענוג נפלא עכ"ז [עם כל זה] הוא רק מבחי' אותיו' [אותיות]

2. Now, exactly like this analogy is [the matter] above, in the Infinite Light, blessed be He. For the revelation of the souls' grasp of G-dliness and their delight in G-d, though it is a wondrous delight, is nonetheless only from the level of letters

The analogy of the soul's letters is now applied to G-d. The souls' delight in the Garden of Eden, wondrous as it is, comes only from the divine "letters," the garments of the Infinite Light, and not from the Infinite Light itself.

(וע' בד"ה ועתה יגדל נא²⁷ גבי כאשר דברת לאמר שמלכות דאצילות שהיא אותיות הדבור דאצי' נעשה עתיק דבריא' [דבריאה] שהוא מקור ושרש ג"ע [גן עדן] העליון כו' ועמ"ש בד"ה את שבתותי תשמרו²⁸ גבי בורא קדושים ישתבח שמך כו')

(see the discourse beginning “And now, let the power be great” on “as You have spoken, saying,” that Malchus of Atzilus, which is the letters of the speech of Atzilus, becomes Atik of Beriah, which is the source and root of the Higher Garden of Eden etc.; and see what is written in the discourse beginning “You shall keep My Sabbaths” on “Creator of holy beings, may Your Name be praised” etc.).

This parenthesis cites discourses showing that Malchus of Atzilus, the divine “speech,” becomes Atik of Beriah, the highest level of the World of Beriah, and the source of the Higher Garden of Eden. So the Garden’s delight is rooted in divine letters.

ג"ע [גן עדן] העליון הוא אותיות המחשבה וג"ע [וגן עדן] התחתון בחי' דיבור וזהו בראתיו יצרתיו אף עשיתיו.²⁹ בראתיו בחינת המחשבה ג"ע [גן עדן] העליון. יצרתיו בחי' הדיבור וג"ע [וגן עדן] התחתון.

The Higher Garden of Eden is the letters of thought, and the Lower Garden of Eden is the level of speech. This is [the meaning of] “I created it, I formed it, I also made it”: “I created it” is the level of thought, the Higher Garden of Eden; “I formed it” is the level of speech and the Lower Garden of Eden.

The verse in Isaiah names three stages of making: created, formed, made. The Alter Rebbe maps them onto thought (the Higher Garden of Eden), speech (the Lower Garden of Eden) and action (this world).

אף עשיתיו הוא עולם המעשה העוה"ז הגשמי (ועמ"ש בד"ה מי מנה³⁰ דאף הוא לשון רבוי ומרבה בחי' רביעית שלמעלה מבחי' מחשבה ודיבור ומעשה שהם רק לבושים לאור א"ס ב"ה

“I also made it” is the world of action, this physical world. (See what is written in the discourse beginning “Who has counted” that “also” (af) is a term of inclusion, and it includes a fourth level which is above the levels of thought, speech and action, which are only garments for the Infinite Light, blessed be He;

“I also made it” refers to the physical world. A parenthesis opens citing the discourse “Who has counted,” which reads the word “also” (af) as adding a fourth level above thought, speech and action.

והיינו בחינת רצון העליון שהוא אור א"ס ב"ה בעצמו ובכבודו שנמשך ע"י קיום המצות בעוה"ז כו' that is, the level of the Supernal Will, which is the Infinite Light, blessed be He, in His very Self and Glory, and which is drawn down through the fulfillment of the mitzvos in this world etc.;

That fourth level is the Supernal Will, G-d’s own essence, which is drawn down specifically through performing mitzvos in this physical world. This is why the lowest world can reach the highest level.

ע"ש ועד"ז י"ל [יש לומר] גם במשי"כ [במה שכתוב] שבג"ע [שבגן עדן] העליון הגילוי מבחי"י אותיות המחשבה ובג"ע [ובגן עדן] התחתון מבחי"י דבור שעכ"ז [שעם כל זה] ע"י קיום התומ"צ [התורה ומצות] בעוה"ז ממשיכי"י [ממשיכים / ממשיכין] תוספת אור בג"ע [בגן עדן] והוא ענין התלכשות רצון העליון וחכמה עילאה בהמחשבה ודבור ע"ד מאד עמקו מחשבותיך.³¹

see there. In the same way one may say regarding what is written, that in the Higher Garden of Eden the revelation is from the level of the letters of thought and in the Lower Garden of Eden from the level of speech, that nonetheless through fulfilling the Torah and mitzvos in this world an additional light is drawn into the Garden of Eden. This is the clothing of the Supernal Will and the Supreme Chochmah in thought and speech, in the manner of "Your thoughts are very deep."

The same idea is applied to the Garden of Eden: although its revelation is only from divine thought and speech, Torah and mitzvos in this world bring additional light there. They clothe the Supernal Will and Supreme Chochmah, which are deeper than the letters, within those letters.

וכמ"ש בד"ה כי כאשר השמים החדשים^{32,33} מענין ויניחאו בג"ע [בגן עדן] לעבדה ולשמרה³⁴ ובד"ה אז ישיר ישראל כו' עלי באר כו' ועמ"ש בד"ה אני דפ' ציצית בענין ב"פ [ב' פעמים] אני כו' להיות לכם לאלקים.

As is written in the discourse beginning "For as the new heavens" on "and He placed him in the Garden of Eden to work it and to guard it," and in the discourse beginning "Then Israel sang" etc., "Spring up, O well" etc.; and see what is written in the discourse beginning "I" in the portion of tzitzis, on the twofold "I" etc., "to be your G-d."

The Alter Rebbe lists other discourses that develop this theme: Adam placed in the Garden "to work it and guard it," the Song of the Well, and the twofold "I am Havayah" in the passage of tzitzis, the fringes on the corners of a garment (Numbers 15).

והנה ביד נברא העוה"ב [העולם הבא]³⁵ אבל העוה"ז נברא בה"א [באות ה"א] ויש בחינה בה"א [באות ה"א] בשרשה גבוה מהיוד כמ"ש ע"פ לך לך^{36,37} בענין ה' דאברהם ע"כ ע"י התשובה ומע"ט [ומעשים טובים] בעוה"ז ממשיכים תוספת אור בג"ע [בגן עדן]. ונחזור לעניננו בענין האותיות מו"ד [מחשבה ודבור]

Now, with the yud the World to Come was created, but this world was created with the hei, and there is a level in the hei which in its root is higher than the yud, as is written on "Go forth" regarding the hei of Avraham. Therefore through teshuvah and good deeds in this world additional light is drawn into the Garden of Eden. Let us return to our subject, the matter of the letters of thought and speech.)

The hei of this world has a root higher than the yud of the World to Come, as explained regarding the hei added to Avraham's name. This is why teshuvah and good deeds in this world add light to the Garden of Eden; the digression then closes.

והם רק בחיי לבושי' [לבושין / לבושים] לאור א"ס ב"ה כמ"ש בת"ז [בתיקוני זוהר] לבושי' תקינת לון^{38,39}
דמינייהו פרחין נשמתין כו'

These are merely garments for the Infinite Light, blessed be He, as is written in the Tikkunei Zohar:
"You prepared garments for them, from which souls fly forth" etc.

The Tikkunei Zohar's prayer of Eliyahu speaks of "garments" G-d prepared, from which souls come forth.
The divine letters of thought and speech are such garments for the Infinite Light.

אבל באור א"ס ב"ה בעצמו ובכבודו לא שייך שום גילוי השגה כי לית מחשבה תפיסא ביה כלל ואנת
חכים⁴⁰ ולא בחכמה ידיעא כו'

But in the Infinite Light, blessed be He, in His very Self and Glory, no revelation of comprehension
applies, for "no thought can grasp Him" at all, and "You are wise, but not with a knowable wisdom"
etc.

The Infinite Light in itself is beyond all comprehension. The Tikkunei Zohar says that no thought can grasp
Him and that His wisdom is not a knowable wisdom.

הוא היודע והוא המדע^{41,42} כו' (עמ"ש בד"ה הן עם אחד הנ"ל מענין פ"י אנת חכים ולא בחכמה ידיעא)
"He is the Knower and He is the Knowledge" etc. (see what is written in the discourse beginning
"Behold, they are one people," cited above, on the meaning of "You are wise, but not with a know-
able wisdom").

Maimonides writes that G-d is the Knower, the Knowledge and the Known, all one, which is beyond human
understanding. This underlines that G-d's essence cannot be the object of any grasp.

וע"ז נאמר ישת חשך סתרו חשך הוא דבר שאינו נראה בו שום תפיסא והשגה כלל

Of this it is said, "He made darkness His hiding place." Darkness is something in which no grasp or
comprehension at all is seen.

The Psalm says G-d "made darkness His hiding place." Darkness here means that which cannot be seen or
grasped at all, namely the divine essence itself.

(ועמ"ש בד"ה ראשי המטות⁴³ גבי ועליו נאמר ישת חשך סתרו כו' ובד"ה ויקרא אל משה)⁴⁴

(See what is written in the discourse beginning "The heads of the tribes" on "and of it is said, 'He
made darkness His hiding place'" etc., and in the discourse beginning "And He called to Moshe.")

Cross-references to two discourses in Likkutei Torah where the verse "He made darkness His hiding place"
is explained.

והנה כל זה הוא ממטה למעלה נקרא מה שלמעלה מהשגת הנבראים בשם חשך פי' מה שאינו מושג

Now, all this is from below upward: what is above the comprehension of created beings is called "darkness," meaning that which is not grasped,

This is the perspective of the created beings looking upward. Whatever is beyond their comprehension they call "darkness."

כמאמר יוצר אור ובורא חשך שהחשך הוא בבריאה למעלה מאור הגילוי שהוא ביצירה (כי בריאה הוא מחשבה ויצירה דיבור והנה לגבי התלמיד הדבור של הרב נקרא אור וגילוי אבל מחשבה של הרב היא עדיין חשך אצל התלמיד

as in the saying "Who forms light and creates darkness": the darkness is in Beriah, above the light of revelation which is in Yetzirah. (For Beriah is thought and Yetzirah is speech. Now, for the student, the teacher's speech is called light and revelation, but the teacher's thought is still darkness for the student.

The morning blessing "Who forms light and creates darkness" places darkness in Beriah, higher than the light in Yetzirah. A student hears his teacher's speech as light, but the teacher's thought is darkness to him, since he cannot perceive it.

אבל לגבי הרב עצמו הרי הדבור שלו כלא חשיב נגד מחשבתו ומה שחושב במחשבה ברגע א' צריך לדבר ע"ז כמה דיבורים ע"כ נקרא אצלו המחשבה אור והדיבור נק' חשך לגבי המחשבה ועוד

But for the teacher himself, his speech counts as nothing compared with his thought, and what he thinks in thought in one moment requires many words to speak. Therefore for him thought is called light, and speech is called darkness compared with thought. Further:

For the teacher himself the reverse holds: his thought is light and his speech is darkness by comparison, since one moment of thought needs many words. This illustrates that light and darkness depend on the standpoint.

הנה בבריאה מאיר חב"ד [חכמה בינה ודעת] דאצילות שנק' עלמא דאתכסיא לגבי המדות דאצילות שנק' עלמא דאתגליא המאירים ביצירה כי על חו"ב [חכמה ובינה] דאצילות נאמר הנסתרות לה' אלקינו.⁴⁵ ועמ"ש בד"ה באתי לגני.⁴⁶

In Beriah there shine Chochmah, Binah and Daas of Atzilus, which are called "the hidden world" relative to the emotive attributes of Atzilus, called "the revealed world," which shine in Yetzirah. For of Chochmah and Binah of Atzilus it is said, "The hidden things belong to Havayah our G-d." And see what is written in the discourse beginning "I have come into My garden."

Chochmah, Binah and Daas of Atzilus, called the "hidden world," shine in Beriah, while the emotive attributes of Atzilus, the "revealed world," shine in Yetzirah. The verse "The hidden things belong to Havayah our G-d" is read as referring to Chochmah and Binah.

ולכן גם השרפים שהם בבריאה נקרא עומדים ממעל לו⁴⁷ פי' ממעל לוי"ו ו"ק [וי קצוות] המקננים ביצירה ואין עבודתם ברעש כמו החיות והאופנים המתנשאים ברעש לפי שהם מעלמא דאתגליא.

Therefore the Seraphim too, who are in Beriah, are called "standing above him (lo)," meaning above the vav, the six extremities, which nest in Yetzirah. Their service is not with a great noise, like the Chayos and the Ofanim who raise themselves with a great noise, since those are from the revealed world.

In Isaiah's vision the Seraphim ("burning ones") stand "above him" (lo). The Alter Rebbe reads lo, spelled lamed-vav, as "above the vav," the letter whose number, six, stands for the six emotive attributes that dwell in Yetzirah. The Seraphim of Beriah serve silently, while the Chayos ("living beings") and Ofanim ("wheels") of Ezekiel's vision serve with a great noise.

וגם איתא כשאומר יוצר אור ימשמש בתש"י [בתפילין של יד]⁴⁸ ובבורא חשך ימשמש בתש"ר [בתפילין של ראש] ומבואר במ"א דתש"י [דתפילין של יד] נק' חותם שוקע התלבשות האורות בהכלים אבל תש"ר [תפילין של ראש] נק' חותם בולט אורות שלמעלה מהכלים ומרומז דוקא בבורא חשך לפי שעכשיו אין בחינה זו באה בהתגלות עד לע"ל [לעתיד לבוא].

It is also stated that when one says "Who forms light" one touches the tefillin of the hand, and at "and creates darkness" one touches the tefillin of the head. It is explained elsewhere that the tefillin of the hand are called a sunken seal, the clothing of the lights in the vessels, while the tefillin of the head are called a raised seal, lights that are above the vessels. This is alluded to specifically in "creates darkness," because at present this level does not come into revelation until the Time to Come.

Tefillin are the leather boxes holding passages of the Torah, bound on the arm and on the head; the custom is to touch the hand tefillin at "Who forms light" and the head tefillin at "creates darkness." The hand tefillin stand for light contained in vessels, the head tefillin for light above vessels, which is called darkness because it will be revealed only in the Time to Come.

הרי מכ"ז [מכל זה] מובן דאצלנו מה שמתגלה נקרא אור ומה שלמעלה מהגילוי נקרא חושך כו' ועד"ז כל מה שלמעלה במדרגה יותר נקי אצלנו חושך יותר)

From all this it is understood that for us what is revealed is called light, and what is above revelation is called darkness etc. In the same way, anything that is higher in rank is called, for us, greater darkness.)

From our standpoint, what is revealed is light and what is beyond revelation is darkness. The higher the level, the "darker" it is to us.

אבל מלמעלה למטה הוא להיפוך כי מה⁴⁹ שבא יותר לידי גילוי ההשגה הוא יותר בגדר החושך

But from above downward it is the reverse: what comes more into the revelation of comprehension is more within the category of darkness

From G-d's standpoint, looking downward, the relation is reversed. The more a level is revealed and comprehensible, the more it counts as darkness.

לגבי אור א"ס בעצמו ובכבודו כמ"ש בזוהר דכתר עליון⁵⁰ אע"ג [אף על גב] דאיהו אור צח אור מצוחצח אוכמא הוא לגבי עילת העילות כו' וכולהו אתחשכאן קמיה כו'

relative to the Infinite Light in His very Self and Glory, as is written in the Zohar that the Supreme Keser, although it is a clear light, a brilliant light, is black relative to the Cause of Causes etc., and all of them are darkened before Him etc.

The Zohar says that even Keser, the highest Sefirah and a brilliant light, is "black" compared with the Cause of Causes, G-d's own essence; the Kehot note locates the passage in the Tikkunei Zohar, Tikkun 70. Every level is darkness before G-d's essence.

וכתיב כולא קמיה כלא חשיב⁵¹ (וכה"ג [וכהאי גוונא] נתבאר במ"א בענין כי אל דעות שממטה למעלה נקי למטה יש ומה שלמעלה נקרא אין אבל מלמעלה למטה הוא להיפוך כמ"ש בד"ה בשעה שהקדימו⁵² נעשה ובד"ה ביום השמיני עצרת⁵³ ושאר דוכתי)

And it is written, "All before Him are considered as nothing." (Something similar is explained elsewhere on "G-d of knowledge" (Kel de'os): that from below upward what is below is called "something" (yesh) and what is above is called "nothing" (ayin), but from above downward it is the reverse, as is written in the discourse beginning "When they put 'we will do' first" and in the discourse beginning "On the eighth day, an assembly," and in other places.)

"All before Him are considered as nothing" confirms that all levels are as naught before Him. A similar reversal is cited: from below the lower is "something" and the higher "nothing," but from above it is the opposite. "Kel de'os" is from Channah's prayer, "For Havayah is a G-d of knowledge (de'os)" (I Samuel 2:3). The Alter Rebbe reads the plural de'os as two ways of knowing: from below, the physical world appears to be "something" and the spiritual above it "nothing"; from above, the reverse, as he explains in the discourse "On the eighth day, Atzeres" that the text cites (Likkutei Torah, Shemini Atzeres 1:2).

ולכן אור הא"ס ב"ה בעצמו ובכבודו מה שהוא למעלה מגדר ההשגה נקי אור והוא בחי' אש לבנה

Therefore the Infinite Light, blessed be He, in His very Self and Glory, which is above the bounds of comprehension, is called light, and it is the level of white fire.

This yields the meaning of the image: the Infinite Light, beyond all comprehension, is the true light, the "white fire."

(ומה שלמטה ממנו כו' אפי' [אפילו] כתר נקי חשך כנ"ל ועמ"ש מזה בביאור ע"פ מי מנה⁵⁴ וגם כמו עד"מ שרגא בטיהרא למאי אהני⁵⁵ הרי הנר נקי חשך לגבי אור היום אף שלגבי הלילה נקי נר.)

(And what is below Him etc., even Keser, is called darkness, as said above; and see what is written on this in the explanation of "Who has counted." It is also like the analogy of "a candle at noon: of what use is it?" The candle is called darkness relative to the light of day, though relative to the night it is called a lamp.

Everything below it, even Keser, counts as darkness. The Talmud's image of a candle at noon shows how something that is light at night is darkness beside the sun.

ועדי' אמרו' [אמרו רבותינו זכרונם לברכה] כל הנביאים בטלים לעתיד^{56, 57} ומבואר במ"א הענין שאור הנבואה⁵⁸ של הנביאים יהיה כלא חשיב נגד הגילוי דלע"ל [דלעתיד לבוא] כשרגא בטיהרא כו'.

In the same way our Sages said, "All the prophets will be nullified in the Time to Come," and it is explained elsewhere that the light of the prophets' prophecy will count as nothing compared with the revelation of the Time to Come, like a candle at noon etc.

The Sages said that prophecy will be nullified in the Time to Come; the light of prophecy will be as a candle at noon compared with that revelation.

וכי' [וכל שכן] לגבי אור א"ס ב"ה אשר כדי שיומשך ממנו הארה להיות מקור לע"ס [לעשר ספירות] היה צריך להיות צמצום ומקום פנוי ואח"כ נמשך רק קו וחוט כנודע.

All the more so relative to the Infinite Light, blessed be He: in order that a radiance be drawn from it to be the source of the ten Sefiros, there had to be a tzimtzum and a vacated space, and afterwards only a kav and a thread was drawn down, as is known.

All the more so is everything darkness relative to the Infinite Light itself, since for a radiance from it to become the source of the ten Sefiros there had to be a tzimtzum and a vacated space, after which only a thin kav extended.

והנה ענין שנקרא אש רק שיש אש לבנה ואש שחורה היינו כמ"ש במ"א⁵⁹ בד"ה אתם נצבים⁶⁰ כפי מ"ש כי הוי' אלקיך אש אוכל הוא⁶¹ כו'

Now, the matter of its being called fire, except that there is white fire and black fire, is as written elsewhere, in the discourse beginning "You are standing," in explaining the verse "For Havayah your G-d is a consuming fire" etc.

Why is it called fire at all, white fire and black? The Alter Rebbe refers to the discourse "You are standing" on "For Havayah your G-d is a consuming fire." As the next lines explain, it is the nature of fire to withdraw upward; so Atzilus, exalted above Beriah, Yetzirah and Asiyah, is called fire.

ועוד דהנה דרך כלל יש ד' יסודות אש רוח מים עפר שהם נגד ד' עולמות אבי"ע [אצילות בריאה יצירה עשיה]⁶² והאש הוא בחי' אצילות דכמו שטבע האש להסתלק כך אצילות מרומם ונשגב מבי"ע כי בי"ע הם נבראים ואצילות הם אלהות.

Further, in general there are four elements, fire, air, water and earth, which correspond to the four worlds Atzilus, Beriah, Yetzirah and Asiyah. Fire is the level of Atzilus: just as it is the nature of fire to withdraw upward, so Atzilus is exalted and lofty above Beriah, Yetzirah and Asiyah; for Beriah, Yetzirah and Asiyah are created beings, while Atzilus is G-dliness.

The four elements correspond to the four worlds, with fire corresponding to Atzilus. Just as fire always rises away, Atzilus is exalted above the created worlds, being G-dliness itself.

והנה באצילות עצמו יש ג"כ אבי"ע [אצילות בריאה יצירה עשיה] שהכתר או גם החכמה עילאה נקי אצילות שבאצילות. ובינה נקי בריאה שבאצילות וזו"נ הם יצירה ועשיה שבאצילות ודרך כלל יותר יש אבי"ע [אצילות בריאה יצירה עשיה] דכללות ואצילות היותר עליון נקרא אש.

Now, within Atzilus itself there are also Atzilus, Beriah, Yetzirah and Asiyah: Keser, or also the Supreme Chochmah, is called Atzilus of Atzilus; Binah is called Beriah of Atzilus; and Z'eir Anpin and Nukva are Yetzirah and Asiyah of Atzilus. More generally still, there are the general Atzilus, Beriah, Yetzirah and Asiyah, and the very highest Atzilus is called fire.

The four-world pattern repeats within Atzilus itself and across the whole system. The highest Atzilus is called "fire."

ועכ"ז [ועם כל זה] היא נקי אש שחורה לגבי המאציל א"ס ב"ה שנקי אש לבנה כו'. וגם בכלל ז"א לגבי ע"ק [עתיקא קדישא] נקי אש שחורה לגבי אש לבנה)

Even so, it is called black fire relative to the Emanator, the Infinite One, blessed be He, who is called white fire etc. So too, in general, Z'eir Anpin relative to Atika Kadisha is called black fire relative to white fire.)

Yet even this highest fire is black fire compared with the Emanator, the Infinite One, who is the white fire. Likewise Z'eir Anpin is black fire relative to Atika Kadisha ("the Holy Ancient One"), the inner dimension of Keser.

אך לפי שהעולמות אינם יכולים לקבל ולית מחשבה תפיסא ביה כו' לכך וירא אלקים⁶³ את האור כי טוב לגנוז.⁶⁴

But because the worlds cannot receive [it], and "no thought can grasp Him" etc., therefore "G-d saw the light, that it was good" to be hidden away.

Because the worlds cannot receive the Infinite Light, it was hidden away. The Talmud reads "G-d saw the light, that it was good" as meaning it was good to hide it.

ונגנז בבחי' ישת חשך סתרו כו' וזהו יושב בסתר עליון⁶⁵ בצל שדי יתלונן לצמצם ולהעלים את האור

It was hidden away in the manner of "He made darkness His hiding place" etc. This is [the meaning of] "He who dwells in the concealment of the Most High, in the shadow of Shaddai he lodges": to contract and conceal the light

The light was hidden as "darkness" in G-d's hiding place. The Psalm's "concealment of the Most High" and "shadow of Shaddai" describe this concealment.

בכמה צמצומים ומסכים המבדילים ומסתירים את אורו ית' להיות בחי' גילוי למטה בחי' גי'ע [גן עדן] העליון תענוג הנשמות כו' והשגתם באור ה' כו' בראתיו יצרתיו כו'.

by many contractions and screens that separate and conceal His light, blessed be He, so that there be a level of revelation below: the level of the Higher Garden of Eden, the delight of the souls etc. and their grasp of the light of G-d etc., “I created it, I formed it” etc.

Through many contractions and screens the light is veiled so that a limited, receivable revelation can exist below. That revelation is the delight and understanding of souls in the Higher Garden of Eden.

(ועמ"ש ע"פ וידבר אלקים כו' וארא ⁶⁷ אל אברהם כו' באל שדי ⁶⁸ שאמר לעולמו די. ועיין בשער היחודים פרק שמיני יחוד ה' בענין אור מים רקיע שנמשך ע"י שם שדי

(See what is written on “And Elokim spoke” etc., “And I appeared to Avraham” etc., “as Kel Shaddai,” who said to His world “Enough” (dai). And see Shaar HaYichudim, chapter eight, the fifth yichud, on the matter of light, water and firmament, which is drawn down through the Name Shaddai.

The Name Shaddai is expounded as “He who said to His world, ‘Enough (dai),’” setting limits on the expansion of light. The Arizal’s Shaar HaYichudim describes light, water and firmament drawn down through this Name.

ויוכן עפמ"ש [על פי מה שכתוב] בענין זה ע"פ הללו ⁶⁹ אל בקדשו הללוהו ברקיע ⁷⁰ עוזו ועמ"ש בד"ה קא מיפלגי במתיבתא דרקיע ^{71,72} כו' שהוא גי'ע [גן עדן] העליון שנק' רקיע ושיומשך להם מבחי' אורו ית' הוא ע"י כמה צמצומים כו' כנ"ל)

It will be understood in light of what is written on this matter on “Praise G-d in His sanctuary, praise Him in the firmament of His strength”; and see what is written in the discourse beginning “They were disputing in the Heavenly Academy” etc., that it is the Higher Garden of Eden, which is called “firmament,” and that what is drawn down to them from the level of His light, blessed be He, comes through many contractions etc., as said above.)

The Higher Garden of Eden is called a “firmament” (rakia), a barrier that screens the light. Whatever reaches the souls there comes through many contractions.

וזוהו ובטובו מחדש בכל יום תמיד מעשה בראשית פי' ובטובו מה שראה כי טוב לגנוז⁷³ האור מזה
נתהווה בחי' חידוש מעשה בראשית להיות מאין ליש בבחי' גילוי התענוג וההשגה

This is [the meaning of] “And in His goodness He renews each day, continually, the work of creation”: “in His goodness” means that from His seeing that it was good to hide away the light, there came into being the renewal of the work of creation, to be from nothing to something, as the revelation of delight and comprehension

The morning prayer says that G-d “in His goodness” renews creation daily. The Alter Rebbe reads “goodness” as the hiding of the light that “was good,” through which a new something-from-nothing revelation of delight and understanding comes into being.

(וכמ”ש להנחיל אוהבי יש⁷⁴ דקאי על הגי”ע [הגן עדן] שנק’ יש מאין ועיין מענין כי טוב לגנוז ר”פ פקודי
דף ר”כ ע”ב^{75,76} ור”פ אמור דפ”ח ע”א⁷⁷ וברכות בראשי [בראשית] פ’ ג’ בא ס”פ י”ח ועמ”ש מענין
ובטובו מחדש כו’

(as is written, “To cause those who love me to inherit yesh,” which refers to the Garden of Eden, which is called something from nothing (yesh me’ayin). And see on the matter of “good to hide away” at the beginning of Pekudei, 220b, and at the beginning of Emor, 88a, and in the Midrash Rabbah, Bereshis, Parsha 3, and Bo, at the end of Parsha 18; and see what is written on “And in His goodness He renews” etc.

The verse “to cause those who love me to inherit yesh” is read as the Garden of Eden, called “something” (yesh) since it comes from nothing. Sources in the Zohar and Midrash on the hidden light are cited.

ע”י בחי' יו”ד שהוא בחינת צמצום כו' בד”ה ואתחנן⁷⁸ ובד”ה אשירה⁷⁹ כו' כי גאה גאה):^{80,81,82}
through the level of the yud, which is the level of tzimtzum etc., in the discourse beginning “And I besought” and in the discourse beginning “I will sing” etc., “for He is highly exalted”).

The renewal comes through the yud, which signifies tzimtzum, the small point into which light is contracted. This answers the opening question about the yud with which the World to Come was created.

5 קיצור וכמ”כ [וכמו כן] למעלה שגילוי האור בגי”ע [בגן עדן] הוא רק מבחי' אותיות ביו”ד נברא העוה”ב
[העולם הבא] שהם לבושי' [לבושין / לבושים].

Summary: In the same way above, the revelation of light in the Garden of Eden is only from the level of letters, “with the yud the World to Come was created,” and these are garments.

This summary restates that the revelation in the Garden of Eden comes only from divine letters, the yud with which the World to Come was created. Those letters are garments of the Infinite Light, not its essence.

אבל בעצמותו ית' לית מחשבה תפיסא ביה כלל. וע"ז נאמר ישת חשך סתרו וזהו ממטה למעלה נק' מה שאין בו השגה בשם חשך.

But as for His essence, blessed be He, "no thought can grasp Him" at all. Of this it is said, "He made darkness His hiding place." This is from below upward: what cannot be comprehended is called darkness.

G-d's essence is beyond all comprehension, so from the standpoint of created beings it is called "darkness," as in the verse "He made darkness His hiding place."

אבל מלמעלה למטה הוא בהיפוך. וזהו כי טוב לגנוז⁸³ בבחי' חושך כדי להיות גילוי בגי'ע [בגן עדן] וזהו ובטובו מחדש:⁸⁴

But from above downward it is the reverse. This is [the meaning of] "it was good" to hide away [the light] in the manner of darkness, so that there be revelation in the Garden of Eden; and this is "And in His goodness He renews."

From G-d's standpoint the reverse is true: the essence is light, and revealed levels are darkness. The light was hidden as "darkness" so that a revelation could exist in the Garden of Eden, which is the meaning of "in His goodness He renews."

SECTION 3 • ¶6-7

Engraving, ink and parchment

6 ג והנה צמצום זה של ענין כי טוב לגנוז האור במקום החושך הוא כמו במשל בחינות אותיות שכנפש עצמה כדי להיות גילוי אותיות ממש במחשבה ודיבור

3. Now, this contraction, the matter of "it was good" to hide away the light in the place of darkness, is like, in the analogy, the level of the letters within the soul itself, in order that there be a revelation of actual letters in thought and speech

The hiding of the light ("it was good to hide it") is now explained through the analogy of the soul. The letters latent within the soul are themselves a contraction, made so that actual letters can appear in thought and speech.

(ר"ל [רוצה לומר] דכבר נתבאר] שאף שצורת כ"ב אותיות הוא קבוע במהות הנפש⁸⁵ עצמה מ"מ לא שהאותיות הם מהות הנפש ועצמותה שעצמות הנפש היא למעלה גם ממהות שכל ומדות המאירים ממנה בגוף

(meaning: it has already been explained that although the form of the twenty-two letters is fixed in the very being of the soul itself, nevertheless the letters are not the being and essence of the soul; for the essence of the soul is higher even than the being of the intellect and emotive attributes that shine from it in the body,

The twenty-two letters are fixed in the soul, yet they are not its essence. The essence of the soul transcends even its intellect and emotions.

כי אם שנעלית מהם בעילוי רב אלא שהארה וכח ממנה כשנמשך ומתלבש במוח נעשה מקור⁸⁶ השכל שבמוח. ובעוד הכח ההוא כלול בעצם הנפש הוא למעלה מבחי' ומהות מקור השכל שבמוח.

but it is exalted above them with a great elevation. Only a radiance and power from it, when drawn down and clothed in the brain, becomes the source of the intellect in the brain. While that power is still included in the essence of the soul, it is above the level and being of the source of the intellect in the brain.

Only a ray of the soul, drawn into the brain, becomes the source of intellect there. While still within the soul's essence, that power is higher than the intellect it will later produce.

ועד"ז גם האותיות הכלולים בנפש הוא ענין כחות שבירידת' [שבירידתם / שבירידתן] להתגלות במחשבה ודיבור יצטיירו מהם בחי' אותיות. ועכ"ז [ועם כל זה] כוחות אלו עם שהם למעלה עדיין מבחינת אותיות המחשבה והדבור ממש עכ"ז [עם כל זה] הוא בחי' ירידה וצמצום לגבי מהות הנפש ועצמותה ממש.

In the same way, the letters included in the soul are powers from which, in their descent to be revealed in thought and speech, the form of letters takes shape. Even so, although these powers are still above the level of the actual letters of thought and speech, they are nonetheless a descent and contraction relative to the actual being and essence of the soul.

The letter-powers within the soul are higher than spoken or thought letters, yet they already represent a step down from the soul's essence. So even the latent letters are a first contraction.

וצמצום זה הוא בשביל להיות מזה אח"כ גילוי אותיות המחשבה ודבור שהן בחי' אותיות חומריים ממש והוא עוד צמצום גמור ממש.

This contraction is in order that from it there afterwards be the revelation of the letters of thought and speech, which are actually material letters, and that is a further, truly complete contraction.

That first contraction exists so that the letters of thought and speech can later appear. Those are "material" letters in the sense of being fully defined, and they involve a far greater contraction.

וראשית צמצום זה הוא מה שמתהוים בחי' צורת האותיות בלי חומר בהנפש עצמה וכל בחי' צמצומים אלו הוא משל לענין כי טוב לגנוז.

The beginning of this contraction is the coming into being, within the soul itself, of the form of the letters without matter. All these contractions are an analogy for the matter of "it was good to hide away."

The first stage is the formation of the letters' shape within the soul without any "matter." This whole chain of contractions is the model for G-d's hiding of the light.

פי' דאיתא בריש הורמנותא דמלכא גליף גליפו בטהירו עילאה⁸⁷ והוא ענין הצמצום להיות התהוות אותיות החקיקה עד"מ. והענין כמ"ש ע"פ זאת חקת התורה⁸⁸ שהחקיקה הוא גבוה יותר מאותיות הכתב שהרי הוא מיניה וביה.

That is: it is stated at the beginning [of the Zohar], "At the outset of the King's will, He engraved engravings in the supernal radiance." This is the contraction for the coming into being of engraved letters, by way of analogy. The matter is as written on "This is the statute (chukas) of the Torah," that engraving (chakikah) is higher than written letters, for it is of the thing itself and within it.

The Zohar's opening words describe the King "engraving engravings" in the supernal radiance, the first contraction. The discourse on "This is the statute (chukas) of the Torah" reads chukas as chakikah, engraving: engraved letters are higher than written ones because they are carved from the stone itself rather than added to it.

וזהו ענין חרות על הלוחות כו' משא"כ אותיות הכתב הדיוט הוא דבר בפ"ע [בפני עצמן] וגם משחיר הקלף לגמרי אך

This is the meaning of "engraved (charus) upon the tablets" etc. Ordinary written letters, by contrast, are a separate thing, and they also blacken the parchment completely. However,

The Tablets were "engraved" (charus), letters made from the stone itself. Ordinary written letters, made with ink, are by contrast a separate substance and blacken the parchment entirely.

הנה האותיות החקוקים אף שהם מיניה וביה עכ"ז [עם כל זה] הם ג"כ משחירים קצת האבן הטוב הבהיר שכשעושיין בו חקיקה נחשך קצת בהירותו שהיה קודם החקיקה שבמקום החקיקה אינו בהיר כל כך.

the engraved letters, although they are of the thing itself and within it, also darken somewhat the bright precious stone: when an engraving is made in it, its brightness from before the engraving is somewhat darkened, since in the place of the engraving it is not so bright.

Even an engraving slightly dims a precious stone: the carved spot is less brilliant than the rest. Engraving is thus a subtle kind of darkening.

והנמשל מובן שזהו ענין ישת חשך סתרו בחי' כתר עליון שנמשך ממלי' דא"ס בחי' אותיות שעם היותו עדיין בחי' א"ס.

The application is understood: this is the matter of "He made darkness His hiding place," the level of the Supreme Keser, which is drawn from the Malchus of the Infinite, the level of letters; although it is still the level of the Infinite,

In the application, the engraving is Keser, the highest Sefirah, which is drawn from the Malchus of the Infinite and is the "darkness" of "He made darkness His hiding place." It still belongs to the level of the Infinite.

וכמו אותיות החקיקה מיניה וביה ולמעלה מבחי' חו"ב [חכמה ובינה] שנק' עשיה ממש לגבי א"ס כמו דיו ע"ג [על גבי] הקלף כו' עכ"ז [עם כל זה] גם הכתר נק' חושך ואש שחורה לגבי א"ס ב"ה שלמעלה מעלה מהכתר ונק' אש לבנה

and like engraved letters it is of the thing itself and within it, and above the level of Chochmah and Binah, which are called actual Asiyah ("action") relative to the Infinite, like ink upon parchment etc., nevertheless Keser too is called darkness and black fire relative to the Infinite One, blessed be He, who is far above Keser and is called white fire.

Keser is like engraved letters, one with its source and higher than Chochmah and Binah, which relative to the Infinite are called mere Asiyah, "making," like ink on parchment. Still, relative to the Infinite One, the white fire, Keser is darkness and black fire.

והרי צמצום זה כדי להיות התהוות אח"כ בחי' חו"ב [חכמה ובינה] וג"ע [וגן עדן] שהוא כמשל אותיות שנכתבים בדיו כו' בחי' שחור ממש וזהו ג"כ עד"מ ענין התהוות אותיות הנפש שהם

This contraction is in order that afterwards there come into being the level of Chochmah and Binah and the Garden of Eden, which is like the analogy of letters written in ink etc., the level of actual black. This too is, by way of analogy, the matter of the coming into being of the letters of the soul, which are

This contraction makes possible Chochmah, Binah and the Garden of Eden, which are like letters written in ink, true black. In the soul, the corresponding stage is the formation of its latent letters.

כמו אותיות החקוקים מיניה וביה כדי שיתהוו אח"כ אותיות ממש כמחשבה ודבור חומריים ממש אש שחורה ממש. והנה אף שלגבי הא"ס נק' אותיות שבחקיקה ג"כ בחי' חשך כנ"ל עכ"ז [עם כל זה] לגבי האותיות שבכתב

like engraved letters, of the thing itself and within it, in order that afterwards there come into being actual letters in thought and speech, truly material, actual black fire. Now, although relative to the Infinite the engraved letters are also called darkness, as said above, nevertheless relative to the written letters,

The soul's latent letters are like engravings, from which the actual letters of thought and speech, true "black fire," later emerge. Engraved letters count as darkness relative to the Infinite, but relative to written letters they are light.

דהיינו בחי' חו"ב [חכמה ובינה] מקורי הג"ע [הגן עדן] ונהר יוצא מעדן נק' הכתר אש לבנה ממש שהרי הוא רק מיניה וביה עד"מ ולכן נק' הז"א דאצילות לגבי הכתר אש שחורה ע"ג [על גבי] אש לבנה)

that is, the level of Chochmah and Binah, the sources of the Garden of Eden, [as in] "and a river goes forth from Eden," Keser is called actual white fire, since it is only of the thing itself and within it, by way of analogy. Therefore Z'eir Anpin of Atzilus, relative to Keser, is called black fire upon white fire)

Relative to Chochmah and Binah, the source of the Garden of Eden ("a river goes forth from Eden"), Keser is white fire. Hence Z'eir Anpin is black fire on the white fire of Keser.

(כמ"ש בפי' נשא קל"ב⁸⁹ א') ועד"ז גם הז"א נקרא לגבי המלכות דאצילות נהורא חיוורא והיא נק' אצלו נהורא אוכמא

(as is written in Parshas Nasso, 132a). In the same way Z'eir Anpin, relative to Malchus of Atzilus, is called "white light," and she, relative to him, is called "black light"

This matches the Zohar in Nasso cited at the beginning. The pattern repeats lower down: Z'eir Anpin is "white light" relative to Malchus, which is "black light."

(כמ"ש בפ' בראשית בדרך נ"א ע"א⁹⁰ ובפ' לך לך דף פ"ג [דף פ"ג] ע"ב⁹¹ ובפ' שופטים ער"ה⁹² א')

(as is written in Parshas Bereshis, 51a, in Parshas Lech Lecha, 83b, and in Parshas Shoftim, 275a).

Zohar passages in Bereshis, Lech Lecha and Shoftim are cited for the white light and black light.

כי מלכות שהיא מקור לבי"ע נקראת מדת לילה וחושך שמוסתר ומלוכש בה אור א"ס בבחי' הסתר והעלם מלכותך מלכות כל עולמים⁹³ מלשון העלם.

For Malchus, which is the source of Beriah, Yetzirah and Asiyah, is called the attribute of night and darkness, since the Infinite Light is hidden and clothed in it in a manner of hiddenness and concealment: "Your kingship (malchuscha) is a kingship over all worlds (olamim)," [olamim] being from the term for concealment (he'elem).

Malchus, the source of the lower worlds, is called night and darkness because the Infinite Light is hidden within it. The Alter Rebbe reads "olamim" (worlds) in the verse as related to he'elem (concealment).

משא"כ בחי' ז"א שהוא אצילות יחודא עילאה נקי יום ואור. וכמ"ש בד"ה רני ושמחי⁹⁴ גבי רננא ברמשא ושמחה בצפרא ועמ"ש סד"ה וידעת היום⁹⁵

The level of Z'eir Anpin, by contrast, which is Atzilus, the higher unity, is called day and light. As is written in the discourse beginning "Sing and rejoice" on "joyful song at evening and gladness in the morning"; and see what is written at the end of the discourse beginning "And you shall know this day."

Z'eir Anpin, which is Atzilus and the higher unity, where the divine is not concealed, is called day and light. Cross-references to discourses on song at night and joy in the morning are given.

וזהו ביו"ד נברא העוה"ב [העולם הבא] וכמשל הדיו שע"ג [שעל גבי] הקלף שהקלף החלק רומז לבחי' אש לבנה אור א"ס ב"ה בעצמו כביכול דלית מחשבה תפיסא ביה (ועמ"ש ע"פ שימני כחותם)⁹⁶

This is [the meaning of] "With the yud the World to Come was created," like the analogy of the ink upon the parchment: the smooth parchment alludes to the level of white fire, the Infinite Light, blessed be He, in His very Self, as it were, which "no thought can grasp" (and see what is written on "Set me as a seal"),

The yud of the World to Come is like ink on parchment. The smooth white parchment represents the white fire, the Infinite Light in itself, which no thought can grasp.

אלא ע"י היוד בחי' נקודה שחורה שמשחיר הקלף כדי להיות בחי' גילוי והשגה בתמונת אות היוד.

except through the yud, the level of a black point that blackens the parchment, so that there be a level of revelation and comprehension in the shape of the letter yud.

Only through the yud, a small black point on the parchment, can there be revelation and comprehension. The yud, a contraction to a single point, is the shape in which the Infinite Light, which no thought can grasp as it is, comes to be revealed and understood.

והנה כמו במשל הנ"ל כאשר בא לידי גילוי אותיות המחשבה אף שאינן רק לבושים להשכל מ"מ אינן דבר נפרד לגמרי להיות דבר בפ"ע [בפני עצמו] שהרי מה שמחשב ומהרהר באותיות אלו הוא בחי' השכל עצמו.

Now, as in the analogy above, when there comes a revelation of the letters of thought, although they are only garments for the intellect, they are nevertheless not a completely separate thing, a thing unto itself; for what he thinks and ponders in these letters is the intellect itself.

In the human analogy, the letters of thought are garments, yet they are not separate from the intellect, since what one thinks in them is the idea itself. The garment carries the intellect within it.

וכן עד"מ בחי' היו"ד שעל הקלף שהדיו משחיר את הקלף להתגלות תמונת יו"ד הנה הדיו בעצמו אינו דבר ממשי להיות נחשב לדבר בפ"ע [בפני עצמו] אלא שמשחיר את הקלף כדי שהקלף יגלה תמונה של היו"ד

So too, by way of analogy, with the yud upon the parchment, where the ink blackens the parchment to reveal the shape of a yud: the ink itself is not a substantial thing to be considered a thing unto itself; it only blackens the parchment so that the parchment reveals the shape of the yud

Likewise, ink is not really a thing in its own right in forming the yud. It only darkens the parchment so that the parchment shows the shape.

(היינו שעם היות תמונת היו"ד הוא רק מהדיו הרי בלתי הקלף הנושא וסובלו לא היה ממנו שום תמונה כלל. ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה⁹⁷ א"כ הדיו אינו

(meaning that although the shape of the yud is only from the ink, without the parchment that carries and bears it there would be no shape from it at all. Therefore our Sages said, "Any letter which is not surrounded by parchment on its four sides is invalid." If so, the ink does nothing

Without the parchment around it, ink would make no shape at all. This is why halachah invalidates a letter not surrounded by blank parchment on all four sides.

אלא שמשחיר כו' כדי שהקלף יגלה כו' ור"ל [ורוצה לומר] בנמשל כי הקלף עצמו שהוא א"ס ב"ה מגלה את היו"ד שהוא חכמה עילאה כי את חכים⁹⁸ את ממש שאור א"ס ב"ה נמשך ומאיר בחכמה עילאה.

but blacken etc., so that the parchment reveal etc. In the application, this means that the parchment itself, which is the Infinite One, blessed be He, reveals the yud, which is the Supreme Chochmah; for "You are wise" means You Yourself, that the Infinite Light, blessed be He, is drawn down and shines in the Supreme Chochmah.

In the application, the parchment is the Infinite One, who reveals the yud, the Supreme Chochmah. "You are wise" means that G-d Himself is present and shines in Chochmah.

ועמ"ש וירא ישראל⁹⁹ את היד הגדולה בפ"י ויקרא הוי' הוי' ומ"ש מזה ג"כ סד"ה שובה ישראל)¹⁰⁰ כך הנה בנמשל ע"י הצמצומים הרבים מתגלה אור א"ס ב"ה בעצמו ובכבודו בגילוי למטה.

And see what is written on "And Israel saw the great hand," in explaining "And He called: Havayah, Havayah," and what is written on this also at the end of the discourse beginning "Return, O Israel.") So, in the application, through the many contractions the Infinite Light, blessed be He, in His very Self and Glory, is revealed below.

The parenthesis cites the discourse on "And Israel saw the great hand," which explains the doubled Name in "And He called: Havayah, Havayah," and the end of the discourse "Return, O Israel." Then the conclusion follows: through the many contractions, the Infinite Light itself is revealed below.

וזהו ביד נברא העוה"ב [העולם הבא] תענוג הנשמות באור א"ס ב"ה ממש (ועיין בפ' בלק) (קצ"א א') ועמ"ש בד"ה שרי אשתך.¹⁰¹

This is "With the yud the World to Come was created": the delight of the souls in the actual Infinite Light, blessed be He. (And see Parshas Balak, 191a.) And see what is written in the discourse beginning "Sarai your wife."

Therefore the delight of souls in the World to Come, created through the yud, is delight in the Infinite Light itself, not only in a garment. References to the Zohar in Balak and to a Torah Ohr discourse are given.

וענין שהיו"ד בחי' נקודה ואות קטן מכל האותיות עמ"ש בביאור ע"פ מים רבים¹⁰² גבי וזהו אחות לנו קטנה¹⁰³ ועזח"ב תרומה (קס"ה ב') בגין דאית כו'

As for the yud being the level of a point and the smallest of all the letters, see what is written in the explanation of "Many waters" on "and this is 'We have a little sister,'" and see the Zohar, Part II, Terumah (165b): "Because there is" etc.,

The yud is a mere point, the smallest letter. The Alter Rebbe refers to the discourse "Many waters" on "We have a little sister" and to the Zohar in Terumah.

אע"ג [אף על גב] כו' והוא ענין מיעוט הכלי ורבויו האור ע"ד צדיקים אומרים מעט ועושים הרבה¹⁰⁴ (ועיין בגמרא פ"ג [פרק ג'] דמנחות דכ"ט סע"ב [סוף עמוד ב]):^{105, 106, 107, 108}

"although" etc. This is the matter of the smallness of the vessel and the abundance of the light, in the manner of "The righteous say little and do much" (and see the Gemara, chapter 3 of Menachos, 29b, end).

A small vessel holds a great light, just as the righteous "say little and do much." The yud's smallness is the reason it can carry the infinite delight of the World to Come.

7 קיצור. וצמצום זה הוא כמשל בחינת אותיות שבנפש ואח"כ נמשך מזה ההתלבשות באותיות המחשבה. והוא כענין חקיקה וכתובה וכמו שמ"מ מהו מחשב באותיות המחשבה הלא השכל עצמו

Summary: This contraction is like, in the analogy, the level of the letters in the soul, and from it there follows afterwards the clothing in the letters of thought. It is like engraving and writing. And just as, nevertheless, what is it that thinks in the letters of thought? Surely the intellect itself;

This summary restates the third section: the contraction is like the letters latent in the soul, which then clothe themselves in the letters of thought, as engraving precedes writing. What thinks in the letters of thought is the intellect itself.

וכן הדין מתאחד עם הקלף הלבן הסובלו. כן בנמשל ע"י אות יו"ד שנברא בו העוה"ב [העולם הבא] נמשך ומתגלה אור א"ס ב"ה בעצמו:

and likewise the ink unites with the white parchment that bears it; so in the application, through the letter yud with which the World to Come was created, the Infinite Light, blessed be He, itself is drawn down and revealed.

Just as ink becomes one with the parchment that bears it, so through the yud the Infinite Light itself is revealed in the World to Come.

SECTION 4 • 18-13

Holy and Blessed

8 וזהו שהשרפים אומרים קדוש מחמת השגתם אור א"ס ב"ה שהוא מובדל ולית מחשבה תפיסא ביה וגו'

פעמים קדוש נגד תלת עלמין בי"ע מלא כל הארץ כבודו שהתלבשות בחי' קדוש הוא הכל כו'

This is why the Seraphim say “Holy,” because of their grasp of the Infinite Light, blessed be He, which is separate and which “no thought can grasp.” [They say] “Holy” three times, corresponding to the three worlds Beriah, Yetzirah and Asiyah. “The whole earth is full of His glory”: the clothing of the level of “Holy” is in everything etc.

In Isaiah’s vision the Seraphim call “Holy, holy, holy,” because they grasp that the Infinite Light is utterly separate and beyond thought. The three “holies” correspond to the three created worlds, and “the whole earth is full of His glory” means that this transcendent holiness is clothed in everything.

(ור"ל [ורוצה לומר] כמו שבג"ע [שבגן עדן] העליון מאיר אור א"ס בבחי' השגת הנשמות כמ"כ [כמו כן] השרפים לפי שהם ג"כ בעולם הבריאה אומרים קדוש כו' שמשיגים איך אור א"ס מובדל ואיך שכל ההמשכה רק ע"י צמצום אות יוד.

(Meaning: just as in the Higher Garden of Eden the Infinite Light shines as the souls’ comprehension, so the Seraphim, since they too are in the World of Beriah, say “Holy” etc., for they grasp how the Infinite Light is separate and how all its flow is only through the contraction of the letter yud.

The Seraphim are in Beriah, the same world as the Higher Garden of Eden. Like the souls there, they perceive that the Infinite Light is separate and that everything they receive comes only through the contraction of the yud.

אבל עצמיות אור אין סוף הוא קדוש ומובדל כו' ולפי שהם בבריאה שהוא ראשית התהוות היש מאין ע"כ משיגים שהוא ית' קדוש כו' וענין ג' פעמים קדוש עמ"ש בביאור ע"פ ועתה יגדל וע"פ אחרי הוי' אלקיכם תלכו)

But the essence of the Infinite Light is holy and separate etc. Since they are in Beriah, which is the beginning of the coming into being of something from nothing, they therefore grasp that He, blessed be He, is holy etc. On the matter of “Holy” three times, see what is written in the explanation of “And now, let the power be great” and of “After Havayah your G-d shall you walk.”)

Beriah is the first stage of creation from nothing, so the beings there sense most sharply that G-d is beyond them. Two discourses that explain the threefold “Holy” are cited.

והנה האופנים שהם למטה מהם במדרגה אומרים ברוך כבוד¹⁰⁹ ה' זו מדת מלכותו ית' כי מלכותך מלכות¹¹⁰ כל עולמים שכל עולמים הם רק בחי' אותיות כו' וברוך ונמשך מבחי' סוכ"ע מעלמא דאתכסיא כו'.¹¹¹

Now, the Ofanim, who are below them in rank, say "Blessed is the glory of Havayah": this is the attribute of His Malchus, blessed be He, for "Your kingship is a kingship over all worlds," and all worlds are only the level of letters etc. And it is "blessed," drawn down from the level of the light that encompasses all worlds, from the hidden world etc.

The Ofanim, in the lower world of Yetzirah, respond with Ezekiel's words "Blessed is the glory of Havayah." "Glory" means Malchus, G-d's kingship, which relates to the worlds through divine letters; "Blessed" means drawing down from the transcendent, hidden light.

9 וביאור הענין כי הנה יש שני בחינות במלאכים יש שהם בחי' משפיעים שהם משפיעים כל ההשפעות לעוה"ז ע"י המזלות כו' והם בחי' האופנים שאומרים ברוך כבוד כו'

The explanation of the matter: there are two kinds of angels. There are those who are givers, who convey all the influences to this world through the constellations etc.; these are the Ofanim, who say "Blessed is the glory" etc.

There are two kinds of angels. The givers, the Ofanim, channel all influence into this world through the heavenly constellations, and they say "Blessed is the glory."

ברוך הוא המשכה שיומשך כבוד ה' מבחי' מקומו שהוא מקומו של עולם ואין העולם מקומו¹¹² וזהו ענין ברוך המקום והוא ענין המשכת השפע דלעילא שממשיכים האופנים באמרם ברוך.

"Blessed" (baruch) is a drawing down, that the glory of Havayah be drawn from the level of "His place," He being the place of the world while the world is not His place. This is the meaning of "Blessed is the Omnipresent (HaMakom)," and it is the drawing down of the flow from above, which the Ofanim draw down by saying "Blessed."

"Blessed" (baruch) is read as drawing down. The Midrash calls G-d "the Place" because He is the place of the world while the world is not His place; the Ofanim draw His glory down from that transcendent "place" into the world.

10 ויש מלאכים שהם בחינת מקבלים שמקבלים דין מן דין¹¹³ ואינם משפיעים כלל למטה רק הם בחינת מקבלים והוא בחי' השרפים שאומרים קדוש כו' והם נעלים מבחינת המלאכים המשפיעים.

And there are angels who are receivers, who “receive from one another” and do not give to those below at all but are only receivers. These are the Seraphim, who say “Holy” etc., and they are loftier than the angels who give.

The second kind of angels are receivers only: they receive from one another but give nothing downward. These are the Seraphim, who say “Holy,” and they are higher than the givers.

וזהו שכתוב] אלף אלפין ישמשוניה ורבו רבבן קדמוהי יקומון¹¹⁴ (בדניאל ס"ז) פי' קדמוהי יקומון היינו בחי' השרפים המקבלים כו'

This is what is written, “Thousands upon thousands serve Him, and myriads upon myriads stand before Him” (Daniel, chapter 7). “Stand before Him” refers to the Seraphim, the receivers etc.,

Daniel’s vision distinguishes those who “serve Him” from those who “stand before Him.” The Alter Rebbe identifies those who stand before Him with the Seraphim, the receivers.

שאומרים קדוש ועמ"ש במ"א בענין משריין ורתיכין הנזכר בפ' בשלח (דמ"ח ע"ב) ומ"ש בד"ה ואתא מרכבות קדש¹¹⁵ והיינו כמ"ש יוצר אור ובורא חושך.¹¹⁶

who say “Holy.” See what is written elsewhere on the matter of “camps and chariots” mentioned in Parshas Beshalach (48b), and what is written in the discourse beginning “And He came from the holy myriads.” This is as written, “Who forms light and creates darkness.”

The Zohar’s “camps and chariots” and the discourse “And He came from the holy myriads” are cited. The distinction also explains the blessing “Who forms light and creates darkness.”

פי' יצירה הוא בחי' אור שמשם נמשך ההשפעה למטה והוא מדרגת האופנים המשפיעים למטה לכל הבהמות וחיות וגם קטן עד י"ג שנם מקבל מבחי' האופנים.

That is, Yetzirah is the level of light, from which the flow is drawn below; it is the rank of the Ofanim, who give to those below, to all the animals and beasts. A child under thirteen years also receives from the level of the Ofanim.

Yetzirah (“forms”) is called light because influence flows downward from it through the Ofanim to animals and beasts. A child under thirteen, not yet obligated in mitzvos, also receives from this level.

11 ולכך נקרא אור שהוא בחי' אש לבנה לגבי דידן לפי שמאיר ומשפיע למטה. ובורא חושך¹¹⁷ הוא בחינת השרפים שבכריאה שהם בבחי' אש שחורה שהוא החושך.

Therefore it is called light, which is the level of white fire from our perspective, since it shines and flows downward. "And creates darkness" is the level of the Seraphim in Beriah, who are in the manner of black fire, which is the darkness.

Yetzirah is called "light" and white fire from our perspective because it shines and gives downward. Beriah, the world of the Seraphim, is "darkness" and black fire.

והוא מפני שמסתלקים רק למעלה שאומרים קדוש כו' לכך הם בבחינת אש שחורה וחושך ע"ש [על שם] ההסתלקות כו'.

This is because they only withdraw upward, saying "Holy" etc.; therefore they are in the manner of black fire and darkness, on account of the withdrawal etc.

The Seraphim are called darkness because they only rise upward, withdrawing toward G-d as they say "Holy," rather than shining downward.

12 וכמ"כ [וכמו כן] הוא ענין קדוש וברוך כי קדוש הוא מה שמובדל ולית מחשבה תפיסא ביה כלל והוא בחי' ישת חשך סתרו כמבואר לעיל אות ב'. ובחינת ברוך זהו ענין אש לבנה להיות גילוי למטה.

Likewise is the matter of "Holy" and "Blessed." "Holy" is what is separate and which "no thought can grasp" at all; it is the level of "He made darkness His hiding place," as explained above in section 2. The level of "Blessed" is the matter of white fire, that there be revelation below.

"Holy" is what is separate and beyond thought, the "darkness" of G-d's hiding place described in section 2. "Blessed" is white fire, meaning revelation below.

אך זהו ממטה למעלה אבל מלמעלה למטה הוא בהפך שבחי' קדוש נקרא אש לבנה לגבי המשכת בחי' ברוך כבוד¹¹⁸ שהוא בחי' מלכותך בחינת אותיות כו'

But this is from below upward. From above downward it is the reverse: the level of "Holy" is called white fire relative to the drawing down of the level of "Blessed is the glory," which is the level of "Your kingship," the level of letters etc.

That is the view from below. From above the reverse holds: "Holy" is white fire, and "Blessed is the glory," the level of kingship and letters, is black fire.

כי קדוש הוא בחי' כתר כו' יש בו כי בחינות כבוד תתאה היא מדת מלכותו ית' וכבוד עילאה חכמה
עילאה והכל

For “Holy” is the level of Keser etc. In [“glory”] there are two levels: the lower glory, which is the attribute of His Malchus, blessed be He, and the higher glory, the Supreme Chochmah; and all [of it]

“Holy” corresponds to Keser. “Glory” has two levels: the lower glory, Malchus, and the higher glory, the Supreme Chochmah.

נקי' אש שחורה לגבי כתר עליון כנ"ל מענין דיו ע"ג [על גבי] קלף לבן כו' ועמ"ש מענין קדוש וברוך בד"ה
אם בהרת¹¹⁹ קדמה¹²⁰ כו' ובד"ה לבבתני¹²¹ אחותי.¹²²

is called black fire relative to the Supreme Keser, as said above regarding ink upon white parchment etc. And see what is written on the matter of “Holy” and “Blessed” in the discourse beginning “If the bright spot has preceded” etc. and in the discourse beginning “You have captured my heart, my sister.”

Both levels of glory are black fire relative to Keser, like ink on white parchment. Two further discourses on “Holy” and “Blessed” are cited: one titled with the Mishnah’s rule on a bright spot of tzara’as, the skin affliction, and one on “You have captured my heart, my sister.”

נמצא קדוש וברוך שאומרים השרפים והאופנים זהו ענין בחי' אש לבנה שעל גבי אש שחורה כנ"ל

It follows that the “Holy” and “Blessed” said by the Seraphim and the Ofanim are the matter of white fire that is upon black fire, as said above.

The angels’ “Holy” and “Blessed” together form white fire upon black fire.

וזהו שנקי' כן הקב"ה¹²³ בשני בחינות אלו יחד דקדוש וברוך כי עד"ז הוא המשכת וגילוי אור א"ס ב"ה
שהוא קדוש וברוך הוא.^{124, 125, 126}

This is why the Holy One, blessed be He, is so called by these two aspects together, “Holy” and “Blessed” (kadosh baruch hu); for in this manner is the drawing down and revelation of the Infinite Light, blessed be He, who is holy and blessed is He.

This is why G-d is called Kadosh Baruch Hu, “the Holy One, blessed be He”: His revelation always joins the transcendent (“Holy”) with the revealed (“Blessed”).

13 והנה האופנים לפי ששומעים בחינת קדוש שאומרים השרפים לפיכך מתנשאים ברעש גדול וענין הרעש הוא ענין הביטול באור א"ס ב"ה לצאת מנרתקם

Now, because the Ofanim hear the level of "Holy" which the Seraphim say, they raise themselves with a great noise. The noise is the matter of self-nullification in the Infinite Light, blessed be He, to go out of their sheath

When the Ofanim hear the Seraphim's "Holy," they rise up "with a great noise." The noise expresses their self-nullification, an urge to burst out of their limits.

והשגתם כפי מזגם ותכונתם מחמת ששומעים דבר חדש מה שלמעלה מכח השגתם משא"כ השרפים אף שהם ג"כ בטלים ודאי באור א"ס ב"ה ביתר שאת ומעלה

and their comprehension according to their temperament and nature, since they hear something new that is above their power of comprehension. The Seraphim, by contrast, though they too are certainly nullified in the Infinite Light, blessed be He, with a greater degree and elevation,

They hear something new, beyond their comprehension, so it overwhelms them. The Seraphim are even more nullified before G-d.

אך הנה שרפים עומדים ממעל לו¹²⁷ כתיב שאין השגה זו אצלם חידוש כ"כ [כל כך] למעלה מהשגתם לכך לא נאמר אצלם ברעש גדול

yet it is written, "Seraphim stand above him": this comprehension is not so much a novelty for them, beyond their comprehension. Therefore "with a great noise" is not said of them

The Seraphim "stand above," and this perception is not new or overwhelming to them. So Scripture does not describe them as noisy.

כמו באופנים (ועמ"ש מזה בד"ה והיה מדי חדש^{128, 129} שזהו ענין המשל כבן כרך שראה את המלך¹³⁰ או כבן כפר כו' והוא ההפרש שבין חול לשבת כו' והנה השרפים לפי שהביטול שלהם הוא בבחינת אתכסיא

as it is of the Ofanim. (See what is written on this in the discourse beginning “And it shall be, from one new moon”: that this is the matter of the analogy of the city-dweller who saw the king, or the villager etc., and this is the difference between weekdays and Shabbos etc. Now the Seraphim, since their self-nullification is in the manner of the hidden

The Talmud contrasts a villager who sees the king, and is overwhelmed, with a city-dweller, who is used to him. The discourse cited compares this to the difference between weekdays and Shabbos. In the Talmud the comparison explains why Yechezkel, whose vision includes the Ofanim, described the Chariot at length, like an awed villager, while Yeshayahu, who saw the Seraphim, said little, like a city-dweller used to the king. So the clamor of the Ofanim and the silence of the Seraphim reflect how new or familiar the revelation is to each.

ופנימית ע"כ ממשיכים ג"כ בחי' קדוש מה שהוא בבחי' העלם והאופנים שביטולם בבחי' אתגליא ע"כ ממשיכים ג"כ בחינת ברוך בחי' אותיות שהוא בחי' אתגליא כו' ועמ"ש בד"ה וידעת היום^{131, 132} גבי וכל קרב וכליות יזמרו לשמך:

and inward, therefore also draw down the level of “Holy,” which is in the manner of concealment. The Ofanim, whose self-nullification is in the manner of the revealed, therefore also draw down the level of “Blessed,” the level of letters, which is the revealed etc. And see what is written in the discourse beginning “And you shall know this day” on “and all innards and kidneys shall sing to Your Name.”)

The Seraphim's inward, hidden nullification draws down the hidden level, “Holy.” The Ofanim's outward nullification draws down the revealed level, “Blessed,” the level of letters.

SECTION 5 • ¶14-15

Hidden love and revealed love

14 קיצור. וזהו ג"כ ענין שהשרפים אומרים קדוש והאופנים ברוך כי השרפים מבריא בורא חושך אש שחורה בחי' קדמוהי יקומו ע"כ אומרים קדוש מובדל ישת חשך סתרו.

Summary: This is also the matter of the Seraphim saying “Holy” and the Ofanim “Blessed.” For the Seraphim are from Beriah, “creates darkness,” black fire, the level of “stand before Him”; therefore they say “Holy,” separate, “He made darkness His hiding place.”

The summary of the previous section continues. The Seraphim, from Beriah, are “darkness” and black fire and say “Holy,” expressing G-d's hiddenness.

והאופנים מיצירה. יוצר אור משפיעים למטה ואומרים ברוך כבוד כו' וכ"ז [וכל זה] נקרא כן מלמטה למעלה וכנ"ל):ד

The Ofanim are from Yetzirah, "forms light": they give to those below and say "Blessed is the glory" etc. All this is so called from below upward, as said above.)

The Ofanim, from Yetzirah, are "light"; they give downward and say "Blessed." These names reflect the view from below upward.

והנה ככל הדברים האלה הוא בעבודת ה' בכל אדם בחינת אהבה גלויה ובחי' אהבה מסותרת

4. Now, exactly like all these matters is [the case] in the divine service of every person: the level of revealed love and the level of hidden love

Section 4 turns to a person's own service of G-d. Just as there are two kinds of angels, every person has two kinds of love for G-d: a revealed love and a hidden love.

(והיינו דוגמת ב' בחי' הנ"ל דאופנים ושרפים. והאהבה המסותרת נק' אש שחורה ע"ד שנתבאר לעיל בענין השרפים שנק' אש שחורה אלא שהנשמות הם במחי' [בבחינה] פנימית יותר)

(that is, analogous to the two levels mentioned above, of the Ofanim and the Seraphim. The hidden love is called black fire, in the manner explained above regarding the Seraphim, who are called black fire, except that the souls are on a more inward level).

Revealed love corresponds to the Ofanim, and hidden love to the Seraphim, the black fire. The souls, however, stand on a more inward level than the angels.

כי הנה גילוי האהב' [האהבה] ע"י ההתבוננ' [ההתבוננות] בגדולת א"ס ב"ה שיוליד מבינתו רשפי אש וצמאון כו'

For the revelation of love through contemplating the greatness of the Infinite One, blessed be He, so that from his understanding he gives birth to flashes of fire and a thirst etc.

Revealed love comes from contemplating G-d's greatness until the heart burns with "flashes of fire" and a thirst for Him. The Alter Rebbe now asks where such love really comes from.

להכלל ולהבטל אליו ית' במציאות ובמס"נ [ובמסירות נפש] אין זה ע"י פעולת ההתבוננות לבדה שמתהווה מכח בינתו מדת האהבה מאין ליש

to be included and nullified in Him, blessed be He, in actual existence and with self-sacrifice, does not come about through the act of contemplation alone, as if the attribute of love came into being from nothing to something by the power of his understanding.

The longing is to be absorbed in G-d, even to the point of giving one's life. Contemplation alone does not create this love from nothing.

אלא ההתבוננות הוא הגורם להיות נמשך מבחינת אהבה המסותרת שישנה בטבע האדם מבחי' שלמעלה מן הדעת בבחי' חשך והסתר פנים להיות בגילוי הלב ע"י התבוננות ודעת ולהגדיל מדורת אש האהבה כו'

Rather, the contemplation is the cause that there be drawn from the level of the hidden love, which is in a person's nature from the level that is above knowledge, in a manner of darkness and hiding of the Face, to be revealed in the heart through contemplation and knowledge, and to enlarge the pyre of the fire of love etc.

Contemplation only draws out a hidden love that already exists in every Jew by nature, rooted above conscious knowledge. It brings that concealed love into the heart and makes its flame grow.

(ור"ל [ורוצה לומר] שזהו כדמות ראייה למציאות אהבה המסותרת כי גילוי האהבה כו' אין זה כו' אלא כו' כנ"ל)

(Meaning that this is a kind of proof of the existence of the hidden love; for the revelation of love etc. is not etc., but rather etc., as said above.)

The fact that contemplation can produce such a love is itself a kind of proof that the hidden love exists. The text here is abbreviated, pointing back to the argument just made.

והתהוות האהבה מאין ליש היא קבוע כנפש ומהות הנפש עצמה היא שכל ומדות אהבה ויראה כו'

The coming into being of love from nothing to something is fixed in the soul, and the very being of the soul itself is intellect and emotive attributes, love and awe etc.;

The capacity to generate love is fixed in the soul, whose very being consists of intellect and emotions such as love and awe.

כי חלק אלוה ממעל¹³³ הוא וכבן שנמשך ממוח האב כו' אשר בטבע אינו רוצה להיות נפרד מיחודו ואחדותו ית' ויכול למסור נפשו על קדה"ש [קידוש השם] כו'

for it is "a part of G-d above," and like a son drawn from the brain of the father etc., who by nature does not want to be separated from His unity and oneness, blessed be He, and can give his life for the sanctification of G-d's Name etc.,

The soul is "a part of G-d above," like a child drawn from the father's mind. By nature it does not want to be separated from G-d and can give up its life to sanctify His Name.

כמ"ש בס' של בינוני¹³⁴ (ועמ"ש בד"ה ביום השמיני שלה¹³⁵ את העם ששרש אהבה זו נלקח מבחי' קדם מבחי' כי לא מחשבותי מחשבותיכם¹³⁶ וגוי' ישת חשך סתרו¹³⁷ כוי

as is written in Sefer Shel Beinonim. (And see what is written in the discourse beginning "On the eighth day he sent the people away" that the root of this love is taken from the level of "before" (kedem), from the level of "For My thoughts are not your thoughts" etc., "He made darkness His hiding place" etc.

Sefer Shel Beinonim ("the Book of the Intermediates") is the first part of the Tanya, which explains this hidden love in chapter 18. The root of this love is traced to the level of "My thoughts are not your thoughts," G-d's hidden essence.

ועמ"ש בד"ה אם בחקתי¹³⁸ שבחי' זו הוא מצד בעבר הנהר ישבו אבותיכם¹³⁹ עלו במחשבה היינו מו"ס [מוחא סתימאה] אותיות החקוקים כוי גליף גליפו בטהירו עילאה נשמה שנתת בי טהורה היא¹⁴⁰ והוא ענין האותיות שמיניה וביה.

And see what is written in the discourse beginning "If in My statutes" that this level is from the aspect of "Your fathers dwelt beyond the river," "they arose in thought," that is, from the hidden brain (Mocha Stima'ah), the engraved letters etc., "He engraved engravings in the supernal radiance," "The soul which You have given within me is pure"; and this is the matter of the letters that are of the thing itself and within it.

Another discourse traces this love to the Patriarchs, who "dwelt beyond the river," above the chain of worlds, and to the hidden brain (Mocha Stima'ah), the innermost level of Keser, where the soul's letters are engraved. The morning blessing calls the soul "pure" (tehorah), echoing the Zohar's "supernal radiance" (tehiru) in which the King engraved.

וזהו ענין ששזפתני השמש אש לבנה כדלקמן כי החקיקה היא באש לבנה מיניה וביה רק שהחקיקה היא מקור ושרש לשחרות דאש שחורה שלמעלה למטה כנ"ל)

This is the matter of "the sun has gazed upon me," white fire, as follows below; for the engraving is in the white fire, of the thing itself and within it, except that the engraving is the source and root of the blackness of the black fire, from above downward, as said above.)

This is the meaning of "the sun has gazed upon me": the sun is the white fire, and the engraving within it is the source of the later blackness.

ובכדי שתהיה בבחי' גילוי הלב לצאת מהעלם אל הגילוי הוא ע"י התבוננות באור א"ס ב"ה ממש דלית מחשבה תפיסא ביה כלל.

In order that it be revealed in the heart, to go out from concealment into revelation, it is through contemplating the actual Infinite Light, blessed be He, which “no thought can grasp” at all.

To bring the hidden love into the heart, one must contemplate the Infinite Light itself, which is beyond all thought.

ועד"ז ניתקן סדר התפלה ופסוקי דזמרה וברכת יוצר אור איך שבטובו הגנוז מחדש כו' והמלאכים אומרים קדוש כו'

In this manner the order of prayer was established: the Verses of Song, and the blessing “Who forms light,” how “in His goodness,” the hidden [goodness], “He renews” etc., and the angels say “Holy” etc.

The order of morning prayer follows this path. In the Verses of Song and the blessing “Who forms light,” one reflects on how G-d renews creation through the hidden light and how the angels proclaim “Holy.”

והוא בחי' רעש התחדשות ההשגה כי בלילה בשינה אחד מששים¹⁴¹ כו' ובבקר נעשה בריה חדשה אתה נפתחה בי כו'.

This is the level of noise, the renewal of comprehension; for at night, in sleep, [there is] one sixtieth etc., and in the morning one becomes a new creature, “You breathed it into me” etc.

This stage corresponds to the Ofanim's “noise,” the excitement of new understanding. The Talmud says sleep is one sixtieth of death, so in the morning a person is renewed like a new creature.

ואחר הרעש אש^{142, 143} הוא בחי' ק"ש [קריאת שמע] ואהבת כי נר הוי' נשמת אדם¹⁴⁴ כנר ושלחבת העולה מאליה (ועמ"ש בד"ה והקרבתם עולה אשה)

“And after the noise, fire”: this is the level of the Shema and “You shall love”; for “The lamp of Havayah is the soul of man,” like a lamp and a flame that rises of itself (and see what is written in the discourse beginning “And you shall offer a burnt-offering, a fire-offering”),

In Eliyahu's vision, after the noise came fire. That fire is the Shema, the reading of “Hear, O Israel” with “You shall love,” when the soul, “the lamp of Havayah,” rises like a flame of its own accord.

דהיינו כמ"ש אליך הוי' נפשי אשא¹⁴⁵ להכליל מחשבה במחשבה ודבור בדבור ודברת בם בשבתך בביתך¹⁴⁶ כוי וזו היא התגלות אמיתית אור האהבה בקרב איש ולב עמוק

that is, as is written, "To You, Havayah, I lift up my soul," to be included, thought in thought and speech in speech, "and you shall speak of them when you sit in your house" etc. This is the true revelation of the light of love within a man and a deep heart.

The soul lifts itself to G-d, merging its thought and speech with His thought and speech through Torah study ("you shall speak of them"). This is true love revealed in the depths of the heart.

אלא שצריך להקדים בחי הרעש מבחי החושך כברייתו של עולם ברישא חשוכא והדר נהורא¹⁴⁷ וכתיב ויהי ערב ויהי בוקר יום אחד¹⁴⁸ ערב בחינת חשך ואח"כ הבקר אור להתגלות בבחינת יום וגילוי בחי אחד

Except that the level of noise from the level of darkness must come first, like the creation of the world: first darkness and then light. And it is written, "And there was evening and there was morning, one day": evening is the level of darkness, and afterwards morning, light, to be revealed as day, and the revelation of the level of "one."

The stage of noise and darkness must come first, as creation began with darkness and then light. "Evening and morning, one day" moves from darkness to the revelation of G-d's oneness.

(ועמ"ש בד"ה תחת אשר לא עבדת¹⁴⁹ ועמ"ש בד"ה ענין חנוכה¹⁵⁰ בענין בבקר בבקר בהטיבו את הנרות כוי ועיין בזהר בלק דף ר"ד סע"א [סוף עמוד א]¹⁵¹ וע"ב ועמ"ש ע"פ וישכם לבן בבקר¹⁵² וסד"ה להבין ענין הברכות¹⁵³ ועי' בזהר ויקרא דכ"ב ב'¹⁵⁴ ועמ"ש סד"ה וידעת היום)¹⁵⁵

(And see what is written in the discourse beginning "Because you did not serve," and what is written in the discourse on the matter of Chanukah on "morning by morning, when he tends the lamps" etc.; and see the Zohar, Balak, 204a end and 204b; and see what is written on "And Lavan rose early in the morning," and at the end of the discourse beginning "To understand the matter of the blessings"; and see the Zohar, Vayikra, 22b; and see what is written at the end of the discourse beginning "And you shall know this day.")

A list of discourses and Zohar passages on the progression from darkness to light, from evening to morning.

ואחר האש קול דממה¹⁵⁶ דקה הוא בתפלת שמונה עשרה ברוך אתה הוי' אלקינו מלך העולם שיהא ברוך ונמשך בחי' הוי' אור א"ס ב"ה בעצמו ובכבודו ותמן קאתי מלכא^{157, 158} כוי

“And after the fire, a still, small voice”: this is the prayer of the Eighteen Blessings, “Blessed are You, Havayah our G-d, King of the world,” that the level of Havayah, the Infinite Light, blessed be He, in His very Self and Glory, be blessed and drawn down; “and there the King comes” etc.

After the fire came “a still, small voice”: the silent Amidah. Its blessing formula draws Havayah, the Infinite Light itself, down; the Zohar says that in the still voice “the King comes.”

וגילוי הוי' למטה במלכותו מלכות כל עולמים הוא ע"י כי הוי' אלקינו שאנחנו בטלים אליו ית' ואנחנו ממשיכים ג"כ להיות מלך העולם כוי כמ"ש במ"א.

The revelation of Havayah below, in His kingship, “a kingship over all worlds,” comes through Havayah being “our G-d”: that we are nullified before Him, blessed be He; and we also draw down that He be “King of the world” etc., as is written elsewhere.

G-d's kingship is revealed below when “Havayah is our G-d,” that is, when we are nullified before Him. Through this we make Him “King of the world.”

ובזה יובן מ"ש אל תראוני שאני שחרחרת.¹⁵⁹ פי' שחרות כפולה כי האהבה מצד עצמה היא מסותרת שאינה נראית ונגלית בלב.

With this will be understood what is written, “Do not look upon me that I am blackish (shecharchores).” It means a doubled blackness; for the love in itself is hidden, not seen or revealed in the heart,

The discussion returns to the verse. The unusual doubled form “shecharchores” is read as a doubled blackness, the first being that the love is hidden in itself.

וגם היא מכוסה בלבוש שק שמלובשת בנפש הבהמית (וא"כ פי' וענין שחרות כפולה הוא ע"ד מה שמלמטה למעלה ומלמעלה למטה שניהם יחד כי מלמטה למעלה נק' שחרות מה שאינו מושג כלל.

and it is also covered with a garment of sackcloth, being clothed in the animal soul. (If so, the meaning and matter of the doubled blackness is in the manner of from below upward and from above downward, both together; for from below upward what is not grasped at all is called blackness,

The second blackness is that the love is clothed in the animal soul, like sackcloth. The two correspond to darkness from below upward and from above downward.

ומלמעלה למטה נקרא שחרות מה שהוא למטה במדרגה. ואם כן שני הבחינות יש בהנשמה כי ענין האהבה המסותרת כיון שהיא בהעלם מאד ולמעלה מהשכל הרי נקראת אש שחורה לגבי האדם כענין בורא חשך וזהו ענין חשך שמלמטה למעלה.

and from above downward what is lower in rank is called blackness. If so, both levels are in the soul: the matter of the hidden love, since it is very concealed and above the intellect, is called black fire relative to the person, as in “creates darkness,” and this is the matter of darkness from below upward.

From below, the hidden love is darkness because it is above intellect, like the Seraphim’s “darkness.” This is darkness in the sense of what cannot be grasped.

ומה שהיא מכוסה ולובשת בנפש הבהמית זהו החשך שמלמעלה למטה שהיא הבחינה היותר שפלה במדרגה החשך יכסה ארץ¹⁶⁰ (בישעיה ס"ו) והכסיל בחשך הולך¹⁶¹ (קהלת ס"ב) ואעפ"כ [ואף על פי כן] אל תראוני

And its being covered and clothed in the animal soul is the darkness from above downward, being the lowest level in rank: “darkness shall cover the earth” (Isaiah, chapter 60), “and the fool walks in darkness” (Ecclesiastes, chapter 2).) Nevertheless, “Do not look upon me,”

From above, its clothing in the animal soul is darkness in the sense of lowliness, as in “darkness shall cover the earth.” Yet the soul says, “Do not look upon me” with contempt.

כי מה שהיא מסותרת מצד עצמה הוא מפני ששזפתני השמש בחינת שמש הוא בחי' אש לבנה שאין העולמות יכולים לקבל וע"כ טוב לגנוז במקום החושך

for its being hidden in itself is because “the sun has gazed upon me”: the level of the sun is the level of white fire, which the worlds cannot receive; and therefore it was good to hide it away in the place of darkness.

The love is hidden because “the sun has gazed upon me”: its source is the white fire, which the worlds cannot receive, so it had to be hidden in darkness.

ולכן האהבה בבחינת חשך והעלם שאינו מתגלה בגוף (וזהו אתי מלבנון כלה¹⁶² ששרש הנשמה מבחינת לבנון וזהו ונוזלים מן לבנון¹⁶³ נוזלים היינו בחינת מזליהו מקור ושרש הנשמה הוא מבחינת לבנון רק

Therefore the love is in a manner of darkness and concealment, not revealed in the body. (And this is “With me from Lebanon (Levanon), O bride”: the root of the soul is from the level of Lebanon. And this is “and flowing streams (nozlim) from Lebanon”: nozlim means the level of their mazal, the source and root of the soul, which is from the level of Lebanon, except

That is why the love is concealed and not felt in the body. Levanon (Lebanon) shares its letters with lavan, white: “With me from Lebanon” places the soul’s root in the white fire, and nozlim (“flowing streams”) is read as mazal, the soul’s source above it.

כי טוב לגנוז בבחינת אש שחורה והוא בבחי' יחידה שבו מתלבש ניצוץ אלקי כו' כמ"ש בע"ה [בעץ חיים] שמ"א פ"ג [פרק ג']¹⁶⁴ על פסוק אני אמרתי אלקים אתם¹⁶⁵ כו' ועמ"ש סד"ה בשברי לכם¹⁶⁶ כו' ואפו כו'.

that it was good to hide it away in the manner of black fire. It is in the level of yechidah, in which a divine spark is clothed etc., as is written in Etz Chaim, Shaar 41, chapter 3, on the verse “I said, you are G-dly beings” etc.; and see what is written at the end of the discourse beginning “When I break for you” etc., “and [ten women] shall bake” etc.

The divine spark is clothed in yechidah (“the single one”), the innermost level of the soul, bound to G-d. The text cites Etz Chaim, Sha’ar 41, chapter 3, as numbered in the Shklov printing of 5560 (1800); the Kehot note says that in current editions it is Sha’ar 42 (Derushei ABYA), the beginning of chapter 1.

והנה ברכות בשה"ש [בשיר השירים] ע"פ שחורה אני איתא שחורה אני כל ימות השבוע ונאווה אני בשבת¹⁶⁷ והענין שבחי' אהבה המסותרת הנק' אש שחורה בכל ימות השבוע היא בבחי' העלם ולכן היא בבחינת שחורה אני העלם.

Now, in the Midrash Rabbah on Shir HaShirim, on “I am black,” it is stated: “I am black all the days of the week, and comely on Shabbos.” The matter is that the level of hidden love, called black fire, is in concealment all the days of the week, and therefore it is in the manner of “I am black,” concealment.

The Midrash says: black during the week, comely on Shabbos. During the week the hidden love, the black fire, stays concealed.

אבל בשבת יוצאה ונמשכת מההעלם אל הגילוי כמ"ש במ"א בד"ה להבין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ כי טובים דודיך.^{168, 169}

But on Shabbos it goes out and is drawn from concealment into revelation, as is written elsewhere, in the discourse beginning "To understand the saying of our Sages" on "For your love is better [than wine]."

On Shabbos the love comes out into revelation, as another discourse explains.

וכן בשבת מאיר בגילוי מבחי עולם הבריא מה שנקרא בורא חושך כנודע מענין חצר הפנימית הפונה קדים¹⁷⁰ בחי קדמוהי יקומון הנה בשבת מאיר ונמשך האור משם.

So too on Shabbos there shines in revelation, from the level of the World of Beriah, what is called "creates darkness," as is known regarding the inner court that faces east (kadim), the level of "stand before (kadmohi) Him": on Shabbos the light shines and is drawn from there.

On Shabbos the level of Beriah, "darkness," shines openly. Ezekiel's inner court facing east (kadim), connected with "stand before (kadmohi) Him," is opened on Shabbos.

וזוהו ונאווה אני ביום השבת) ומה שהיא נכנסת בלבוש שק זהו באמת בני אמי נחרו ב'.¹⁷¹ נחרו מלשוך נפעל.

And this is "and comely on the Shabbos day.") As for its entering a garment of sackcloth, this is in truth "My mother's sons were incensed (nicharu) against me"; nicharu is in the passive form.

The love's covering in sackcloth is explained by the next words of the verse, "My mother's sons were incensed (nicharu) against me." In the Song her brothers were angry with her; the Alter Rebbe reads nicharu as a passive (nif'al) form: they themselves are burning.

ופי בני אמי היינו היצה"ר [היצר הרע] והיכלות דק"נ [דקליפת נוגה] המקבלים ההשפעה מבחי מלכותו ית' כי מלכותו בכל משלה¹⁷² (ועי בפ' משפטים דקכ"ה סע"ב [סוף עמוד ב] ע"פ בחלב אמו)

"My mother's sons" means the evil inclination and the chambers of kelipas nogah, which receive the flow from the level of His Malchus, blessed be He, for "His kingship rules over all" (and see Parshas Mishpatim, 125a end, on "in its mother's milk").

"My mother's sons" are the evil inclination and kelipas nogah, the neutral forces that receive life from G-d's kingship, since "His kingship rules over all."

והם שרש כל המדות רעות הם הם בעצמו נחרו ובווערים בתאוותם אלה שהם בי שנתלבשו בי ומהם תצא הרעות האלה.

They are the root of all the evil traits; they themselves are “incensed” and burn with their lust. These are “against me” (bi), [read as] “in me”: they are clothed in me, and from them these evils come forth.

These are the root of bad traits; they themselves burn with desire. “Against me” is read as “in me”: they are clothed within the person.

אבל אין פועלים בנפש אלקית עצמה בנקודת אהבתה שהיא תשאר בקיומה וחזקה וכמ”ש וכבודי לאחר לא אתן¹⁷³

But they do not affect the G-dly soul itself, in the point of its love, which remains in its existence and strength, as is written, “And My glory I will not give to another”

They cannot touch the G-dly soul’s point of love, which remains intact. “My glory I will not give to another” means holiness is never handed over to the other side.

(עיינן ברע”מ [ברעיא מהימנא] ר”פ תצא דרע”ו¹⁷⁴ א’ ובפ”י הרמ”ז [הרב משה זכות] שם) ויכולה למשול ולשלוט עליהם ולהפכם מן הקצה אל הקצה ולהיות במס”נ [במסירות נפש] ממש

(see the Raaya Mehemna at the beginning of Teitzei, 276a, and the commentary of the Ramaz there). And it can rule and have dominion over them and turn them from one extreme to the other, and be in actual self-sacrifice.

The G-dly soul can rule over these forces, transform them completely, and reach true self-sacrifice. The parenthesis points to the Raaya Mehemna, a section of the Zohar, at the beginning of Teitzei, and to the commentary there of the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist who wrote a commentary on the Zohar).

ולכן ארז”ל [אמרו רבותינו זכרונם לברכה] על פושעי ישראל גיהנם כלה והם אינם כלים¹⁷⁵ לפי ששרש נשמתם מבחי” א”ס ממש שאין לה קץ ותכלה ולכן בני אמי נחרו בי פ”י שהם פועלים הרע וכלים.

Therefore our Sages said of the sinners of Israel, “Gehinnom comes to an end but they do not come to an end,” because the root of their soul is from the level of the actual Infinite, which has no end or termination. Therefore “My mother’s sons were incensed against me” means that they work evil and come to an end.

In the Talmud (Rosh Hashanah 17a), “Gehinnom ends but they do not end” is said of heretics, informers, those who led the many to sin and others like them, whose punishment outlasts Gehinnom itself. The maamar reads “they do not end” as the soul’s root in the Infinite, which never ends; it is the forces of evil, “my mother’s sons,” that come to an end.

משא"כ הנשמה היא חלק אלוה אתה נפחת בי שאין לה קץ ותכלה והראי [והראיה] שאפילו פושעי ישראל עדיין האהבה היא בשלימות

The soul, by contrast, is a part of G-d, "You breathed it into me," which has no end or termination. The proof is that even in the sinners of Israel the love is still whole,

The soul is a part of G-d, breathed into the person, and so it has no end. Proof: even in a Jew who sins, the love remains whole.

שהרי שמוני נוטרה את הכרמים כי כל תאות היצה"ר [היצר הרע] להחטיא את ישראל כדי לינק ולקבל חיות מהקדושה וא"כ מוכרח להיות שעדיין יש בו קדושה

for "they made me keeper of the vineyards": all the desire of the evil inclination is to cause Israel to sin in order to suckle and receive life-force from holiness. If so, there must necessarily still be holiness in him,

The verse "they made me keeper of the vineyards" is brought as proof. The whole aim of the evil inclination in making a Jew sin is to draw life from the holiness within him, so that holiness must still be there.

שאע"פ [שאף על פי] שחטא ישראל הוא ¹⁷⁶ ואותו כח הקדושה שיש לו הוא בבחי' אין קץ ותכלה וע"כ יכול למשול ולשלוט ברוחו ולהפך לבו מן ההפך ¹⁷⁷ אל ההפך

for "although he sinned, he is Israel," and that power of holiness which he has is without end or termination. Therefore he can rule and have dominion over his spirit and turn his heart from one opposite to the other

The Talmud says "although he sinned, he is Israel." His holiness is infinite, so he can master himself and turn his heart around completely.

(והיינו ע"י והוי' יגיה חשכי ^{178, 179} כמ"ש סד"ה כי אתה נרי ¹⁸⁰ והנה פי' נחרו יובן ממ"ש במ"א בד"ה ושבת בשלום ¹⁸¹ בענין וילך חרנה ¹⁸² חרן לשון נחר גרוני ¹⁸³ כו' וע"י התשובה נעשה מבחי' חרן רנה.

(that is, through "and Havayah illumines my darkness," as is written at the end of the discourse beginning "For You are my lamp." Now, the meaning of nicharu will be understood from what is written elsewhere, in the discourse beginning "And I return in peace," on "and he went to Charan": charan is from the term "my throat is parched (nichar)" etc.; and through teshuvah, from the level of charan it becomes rinah (song).

This happens through "Havayah illumines my darkness." In the discourse cited, Charan, read from "my throat is parched (nichar)," stands for the worlds where G-d's voice is muffled; through teshuvah its ches becomes a hei and charan becomes rinah, song, as chametz becomes matzah.

וכמ"כ [וכמו כן] יובן מבחי' נחרו בי ע"י התשובה שיהפך לבו כו' תתעלה הנפש להיות ונאווה כאהלי קדר¹⁸⁴ כו'. ועמ"ש סדי"ה כנשר יעיר¹⁸⁵ בענין יצרנהו כאישון עינו¹⁸⁶ השחור שבעין שם גילוי הראיה להיות עין בעין יראו¹⁸⁷ כו':)

So too it will be understood regarding the level of "incensed against me": through teshuvah, so that his heart is transformed etc., the soul will be elevated to be "comely as the tents of Kedar" etc. And see what is written at the end of the discourse beginning "As an eagle stirs up" on "He kept him as the pupil of His eye": the black of the eye, where sight is revealed, so that "eye to eye they shall see" etc.)

Likewise "incensed against me" is transformed through teshuvah, and the soul becomes "comely as the tents of Kedar." The black of the eye, the pupil, is where sight happens, an image of darkness that becomes the place of revelation.

SECTION 6 • 115-19

Black and comely

15 קיצור. וכמ"כ [וכמו כן] באדם יש בחי' אהבה גלויה ואהבה מסותרת כענין ב' מדרגות דאופנים ושרפים. רעש ואש.

Summary: Likewise in a person there is the level of revealed love and hidden love, like the matter of the two ranks of the Ofanim and the Seraphim: noise and fire.

This summary restates section 4: a person has a revealed love and a hidden love, like the Ofanim and the Seraphim, the stages of "noise" and "fire."

וזוהו שחרחרות ב' שחרות שעיקר האהבה אינה גלויה כ"א שחורה ומסותרת ועוד שמכוסה בלבוש שק דנה"ב [דנפש הבהמית] ואעפ"כ [ואף על פי כן] אל תראוני

This is "shecharchores," two blacknesses: the essence of the love is not revealed but black and hidden, and furthermore it is covered with the sackcloth garment of the animal soul. Nevertheless, "Do not look upon me,"

"Shecharchores" means two blacknesses: the love is hidden in itself, and it is covered by the animal soul. Yet the soul says, "Do not look upon me" with contempt.

כי על השחרות א' התירוץ ששזפתני השמש ששרש האהבה מאש לבנה וטוב לגנוז בבחי' אש שחורה.

for regarding the first blackness the answer is "the sun has gazed upon me": the root of the love is from white fire, and it was good to hide it away in the manner of black fire.

The first blackness is explained by "the sun has gazed upon me": the love comes from the white fire and had to be hidden as black fire.

ועל השחרות הב' הוא ענין בני אמי נחרו בי בכדי שמבחי' חרן יהי' [יהיה] בחי' רנה: ה' וזהו שחורה אני ונאווה שחורה מבחי' השחרות כו'

Regarding the second blackness, it is the matter of “My mother’s sons were incensed against me,” so that from the level of charan there be the level of rinah.) 5. This is “I am black and comely”: black from the level of blackishness etc.,

The second blackness, the animal soul, exists so that it can be transformed, charan into rinah, through teshuvah. Section 5 then begins: “I am black and comely.”

ונאווה כי השחרות הוא מבחינת החושך ישת חושך סתרו כמשל הדיו שעל הקלף שמשחיר את הקלף שהקלף הוא בחי' אש לבנה נעשה נאה ע"י כן

and comely, for the blackness is from the level of the darkness, “He made darkness His hiding place,” like the analogy of the ink upon the parchment, which blackens the parchment: the parchment, which is the level of white fire, becomes beautiful through this

The blackness itself makes her beautiful, just as ink on white parchment makes the parchment beautiful by forming letters on it. The hiddenness (“He made darkness His hiding place”) is what allows revelation.

(ע"ד אימתי גדול כו' כשהוא בעיר אלקינו^{188, 189} וע"ד שנתבאר מזה בד"ה וידבר אלקים כו' אני¹⁹⁰ הוי' וארא¹⁹¹ כו'. וכמו שמבואר לעיל שע"י האותיות נמשך גילוי השכל עד"מ.

(in the manner of “When is He great etc.? When He is in the city of our G-d,” and in the manner explained on this in the discourse beginning “And Elokim spoke” etc., “I am Havayah, and I appeared” etc. And as explained above, through the letters the revelation of the intellect is drawn forth, by way of analogy.

G-d is called “great” only as He is revealed “in the city of our G-d,” within the worlds. So too letters bring forth the revelation of the intellect.

נמצא צמצום זה הוא סיבת הגילוי ועמ"ש סדי"ה ויקח קרח^{192, 193} וזהו שבחינת אש לבנה נעשה נאה ע"י כן וכמ"ש במ"א בפ"י יפתי שעושה בחי' לבושים יפים להקב"ה הוד והדר לבשת.¹⁹⁴

It follows that this contraction is the cause of the revelation; and see what is written at the end of the discourse beginning “And Korach took.” This is how the level of white fire becomes beautiful through this, as is written elsewhere in explaining “my beautiful one” (yafasi), that she makes beautiful garments for the Holy One, blessed be He: “You have clothed Yourself with glory and majesty,”

The contraction is therefore the cause of revelation. “My beautiful one” (yafasi) is read as she who makes beautiful (yafeh) garments for G-d, as in “You have clothed Yourself with glory and majesty.”

והיינו להיות בהם ועל ידם דירה בתחתונים. ובמ"א נתבאר עוד פ"י ונאווה כי הנה בחי' אש לבנה תורה זהו ענין ושער רישיה כעמר נקא^{195, 196} ועכ"ז [ועם כל זה] הוא רק בחי' שערות ואינו ערוך להעצמות

that is, that in them and through them there be a dwelling place among the lower realms. Elsewhere a further meaning of "and comely" was explained: the level of the white fire of the Torah is the matter of "and the hair of His head like pure wool"; nevertheless it is only the level of hairs and does not compare to the essence.

These garments make G-d a dwelling place in the lower realms. A further explanation follows: the Torah's white fire corresponds to the white hair of the Ancient of Days in Daniel's vision, yet hair is only an outer extension, not the essence.

אך ע"י הירידה באש שחורה לברר ולהפך החושך דנה"ב [דנפש הבהמית] יומשך יתרון האור ממקור הלבנונית ואפשר לומר שזהו הנמשך מצד בירור שחרות הב' וכנ"ל מענין יצרנהו כאישון כו'.

But through the descent into black fire, to refine and transform the darkness of the animal soul, there will be drawn the advantage of light from the source of the whiteness. It may be said that this is what is drawn through the refinement of the second blackness, as said above regarding "He kept him as the pupil" etc.

By descending into black fire and transforming the darkness of the animal soul, a greater light is drawn from the source of whiteness. This may be the fruit of refining the second blackness, like the dark pupil through which one sees.

ועמ"ש עוד מענין שהתורה ניתנה באש שחורה ע"ג [על גבין] אש לבנה בד"ה ועשו להם ציצית.¹⁹⁷ ועיין עוד מענין שחורה אני ונאווה ברבות בשלח פכ"ג ויקהל פמ"ט):

And see what is written further on the matter of the Torah being given as black fire upon white fire in the discourse beginning "And they shall make for themselves tzitzis." And see further on the matter of "I am black and comely" in the Midrash Rabbah, Beshalach, Parsha 23, and Vayakhel, Parsha 49.)

Further discussions are cited: the discourse on tzitzis and the Midrash Rabbah on Beshalach and Vayakhel, which also expound "I am black and comely."

16 כאהלי קדר.¹⁹⁸ שהם שחורים מבחוץ אבל מבפנים הם כיריעות שלמה.¹⁹⁹ יריעות שלמה הם יריעות פנימים

“As the tents of Kedar”: they are black on the outside, but inside they are “as the curtains of Shlomo.” The curtains of Shlomo are the inner curtains

The verse continues “as the tents of Kedar, as the curtains of Shlomo.” The tents of Kedar are black outside but inside are like the curtains of Shlomo, the inner curtains.

(וזהו וייצר את האדם²⁰⁰ בתרין יודין בחי' אש לבנה ואש שחורה כו' ועמ"ש סד"ה בשברי לכם²⁰¹ כו') (and this is “And He formed (vayitzer) man,” with two yuds, the level of white fire and black fire etc.; and see what is written at the end of the discourse beginning “When I break for you” etc.).

The word vayitzer (“He formed”) in the creation of man is spelled with two yuds, alluding to white fire and black fire in the human being.

וענין יריעה הוא מ"ש נוטה שמים כיריעה²⁰² פי' כמו היריעה שהגג והדפנות נעשו מדבר אחד וכמו שהיה במשכן חצי היריעה העודפת²⁰³ תסרה על אחורי המשכן.²⁰⁴

The matter of a curtain is what is written, “He stretches out the heavens like a curtain”: that is, like the curtain, of which the roof and the walls are made of one piece, as it was in the Mishkan: “the half curtain that remains shall hang over the back of the Mishkan.”

A curtain here means a single piece that forms both roof and walls. In the Mishkan, the Tabernacle of the desert, the extra half-curtain hung down over the back.

כך נוטה שמים שהשמים מתעגלים למטה מתחת לארץ כמו למעלה בהשוואה אחת והכל בחי' אחת. So “He stretches out the heavens”: the heavens curve round below, beneath the earth, just as above, equally, and all is one level.

So G-d “stretches out the heavens like a curtain”: the heavens curve around below the earth exactly as above, forming one continuous whole.

17 וכן הגלגלים הסובבים בשמים ממעל הם הסובבים מתחת לארץ. וזהו כיריעות שלמה מלך שהשלום שלו²⁰⁵ שאצלו ית' כחשיכה כאורה²⁰⁶ והכל בהשוואה אחת נגדו ומעלה ומטה שוין לפניו

So too the spheres that revolve in the heavens above are those that revolve beneath the earth. This is “as the curtains of Shlomo,” the King to whom peace (shalom) belongs; for with Him, blessed be He, “darkness is as light,” and all is equal before Him, and above and below are the same before Him.

The same spheres circle above and below the earth. “Shlomo” is read as “the King to whom peace belongs”: before G-d, darkness and light, above and below, are all equal.

והוא מבחי' סוכ"ע. משא"כ בבחי' ממכ"ע [ממלא כל עלמין] הוא לפי סדר ההשתלשלות בראתיו יצרתיו כו' גי"ע [גן עדן] עליון ותחתון כו'.

This is from the level of the light that encompasses all worlds. In the level of the light that fills all worlds, by contrast, it is according to the order of the chain of descending worlds: "I created it, I formed it" etc., the Higher and Lower Garden of Eden etc.

This equality belongs to the light that encompasses all worlds (sovev). The light that fills all worlds (memalei) follows the graded order of creation, from the Higher Garden of Eden down.

אבל בבחי' סוכ"ע כולא קמיה כלא²⁰⁷ ממש ובבחינה זו יכול הוא להפך אפי' [אפילן] מן הקצה אל הקצה.

But in the level of the light that encompasses all worlds, "all before Him are" actually "as nothing," and at this level He can transform even from one extreme to the other.

At the level of sovev, everything is as nothing before G-d, so He can transform something from one extreme to the other.

18 וזהו ישא ה' פניו אליך²⁰⁸ פי' שכאשר יהיה התנשאות הפנימית בבחי' סובב כל עלמין אזי יוכל

This is "May Havayah lift up His countenance to you": that is, when there is the inner uplifting in the level of the light that encompasses all worlds, then it can

The priestly blessing "May Havayah lift up His countenance to you" is read as an inner uplifting at the level of sovev.

להתפשט עד שיגיע אפי' [אפילן] אליך אם יהיה נדחך בקצה השמים²⁰⁹ כו' וישם לך שלום בחי' התקשרות להיות נפשו שוקקה לדבקה בו ית'.

extend until it reaches even "to you," even "if your dispersed be at the end of the heavens" etc. "And give you peace": the level of bonding, so that his soul longs to cleave to Him, blessed be He.

From that level the light can reach even someone dispersed "at the end of the heavens," the farthest from G-d. "Peace" then means bonding, when the soul longs to cleave to Him.

19 וזהו בחי' שלום בפמליא של מטה²¹⁰ ממטה למעלה אליך ה' נפשי אשא²¹¹ והיינו ע"י בחי' אהרן שושבינא דמטרוניתא²¹² אהרן אותיות נראה²¹³

This is the level of "peace in the household below," from below upward: "To You, Havayah, I lift up my soul." That is, through the level of Aharon, the groomsman of the Queen; "Aharon" has the letters of nir'eh ("will be seen"),

"Peace in the household below" is the ascent from below, "To You, Havayah, I lift up my soul." It comes through Aharon, "the groomsman of the Queen" who brings the Congregation of Israel close to G-d; the letters of his name spell nir'eh, "will be seen."

דהיינו שיראה כאלו קדוש שרוי בתוך מעיו²¹⁴ שיהי' [שיהיה] בחי' רעש ואחר הרעש אש כו' עבודת אהרן בהעלותך את הנרות²¹⁵ כשלהבת העולה מאליה ממטה למעלה והשראת

that is, that he see [himself] as though “the Holy One (kadosh) dwells within his innards,” so that there be the level of noise, “and after the noise, fire” etc. The service of Aharon is “When you raise up the lamps,” like a flame that rises of itself, from below upward. And the dwelling

A person should see himself as though “the Holy One” (kadosh) dwells within him, the “Holy” of the Seraphim; this “seeing” echoes Aharon’s nir’eh, and it leads to noise and then fire. Aharon’s service of lighting the lamps is like a flame rising of itself.

והמשכת קדוש בתוך מעיו הוא ע”י בחי' משה שושבינא דמלכא²¹⁶ בחי' הדעת שהיא ברוך ונמשך בחי' הוי' להיות מלך העולם ע”י בחי' אלקינו כו' כנ”ל.

and drawing down of “Holy” within his innards is through the level of Moshe, the groomsman of the King, the level of Daas, which is “Blessed,” that the level of Havayah be drawn down to be “King of the world” through the level of “our G-d” etc., as said above.

Drawing “Holy” down into a person comes through Moshe, “the groomsman of the King,” who represents Daas. This is “Blessed,” drawing Havayah down to be King of the world through “our G-d.”

SECTION 7 • ¶20-23

From Hodu to Kush

20 וזהו קרוב ה' לכל קוראיו²¹⁷ כו' באמת ב' אמת מלמעלה למטה וממטה למעלה שימשיך למטה בחי' אמת ה' וגילוי אא”ס [אור אין סוף] ב”ה בנפשו כדי להעלות ולקשר נפשו בה' חיי החיים ב”ה.

This is “Havayah is near to all who call upon Him etc., in truth”: two truths, from above downward and from below upward; that he draw down below the level of “the truth of Havayah” and the revelation of the Infinite Light, blessed be He, into his soul, in order to raise and bind his soul to G-d, the Life of all life, blessed be He.

“Havayah is near to all who call upon Him in truth” is read as two truths, two directions: drawing G-d’s truth down into the soul, and raising the soul up to bind it with G-d, the Life of all life.

(ובכל הנ"ל יובן מ"ש המולך מהודו ועד כוש²¹⁸ שהוא כענין מ"ש כחשכה כאורה כי הודו מלשון כסה שמים הודו.²¹⁹ הודו על ארץ ושמים.²²⁰ וכמ"ש הוד והדר לפניו.²²¹

(With all the above will be understood what is written, "who reigned from Hodu to Kush," which is like the matter of what is written, "darkness is as light"; for hodu is from the term "His glory (hodo) covered the heavens," "His glory is over earth and heaven," and as is written, "Glory and majesty are before Him."

A new verse is explained: Achashverosh "reigned from Hodu to Kush." Hodu is read as hod, glory, the divine radiance that covers the heavens, so the phrase is like "darkness is as light."

וגם הודו לשון הודאה כי הודאה היינו לבחי' סוכ"ע דלית מחשבה תפיסא ביה כלל כמ"ש במ"א ע"פ יהודה אתה.^{222, 223}

Hodu is also a term of acknowledgment (hoda'ah), for acknowledgment is toward the level of the light that encompasses all worlds, which "no thought can grasp" at all, as is written elsewhere on "Yehudah, you [your brothers shall acknowledge]."

Hodu also means acknowledgment (hoda'ah). One acknowledges what one cannot grasp, and so it relates to the encompassing light beyond thought.

עד כוש היינו בחי' שחרות שהוא סוף השתלשלות העולמות שהחשך יכסה ארץ²²⁴ אלביש שמים קדרות²²⁵ עמ"ש מזה סד"ה יונתי²²⁶ בחגוי²²⁷ ובלק"ת [ובלקוטי תורה (להאריז"ל)] פי' בהעלותך²²⁸ ופי' שופטים²²⁹ דכוש בחי' שכ"ה דינין²³⁰ שמהם השתלשלות החיצונים כו'

"To Kush" is the level of blackness, which is the end of the chain of descending worlds: "darkness shall cover the earth," "I clothe the heavens with blackness." See what is written on this at the end of the discourse beginning "My dove, in the clefts of the rock," and in the Likkutei Torah of the Arizal on Parshas Behaaloscha and Parshas Shoftim, that Kush is the level of the 325 judgments, from which the chain of the external forces descends etc.

Kush stands for blackness, the lowest end of the chain of worlds, where "darkness shall cover the earth." In the Likkutei Torah of the Arizal, Kush is the level of the 325 judgments (dinim), a Kabbalistic count of the forces of severity, from which the external forces descend.

אך מלכותך מלכות כל עולמים²³¹ ומלכותו בכל משלה²³² וגם החיצונים לא יוכלו לעבור את פי ה'. וכמ"ש מזה סד"ה וכל העם רואים.²³³ וזהו המולך מהודו ועד כוש.

But "Your kingship is a kingship over all worlds," and "His kingship rules over all," and even the external forces cannot transgress the word of Havayah; as is written on this at the end of the discourse beginning "And all the people saw." This is "who reigned from Hodu to Kush."

Yet G-d's kingship rules over everything, and even the external forces cannot defy His word. That is the meaning of reigning "from Hodu to Kush."

וזהו שבע ועשרים ומאה מדינה²³⁴ [ע"י ר"פ חיי שרה דקכ"ג²³⁵ ע"א] והוא כללות ההמשכה ממלי דא"ס וזהו מהודו עד מלי דעשיה המתלבשת בבחינת קדרות וזהו ועד כוש.

This is "a hundred and twenty-seven provinces" [see the beginning of Chaye Sarah, 123a], which is the general drawing down from the Malchus of the Infinite. This is "from Hodu," down to Malchus of Asiyah, which is clothed in the level of blackness; and this is "to Kush."

The 127 provinces are read as the whole flow from the Malchus of the Infinite, from the highest (Hodu) down to Malchus of Asiyah, clothed in darkness (Kush).

אך מצינו ג"כ דכוש נאמר לשבח כמ"ש גבי שאול שנקי כוש^{236, 237} בן ימיני²³⁸ וכן הלא כבני כושיים אתם לי²³⁹ ות"י [ותרגום יונתן] הלא כבני רחמימן אתון חשיבין קדמי.²⁴⁰ וכן פרש"י [פירש רש"י / פירוש רש"י] בפי בהעלותך בענין האשה הכושית.^{241, 242} ובזהר פ' תרומה²⁴³

But we also find that Kush is said in praise, as is said of Shaul, who is called "Kush, the son of Yemini"; and likewise "Are you not like the children of the Kushites to Me," which Targum Yonasan renders, "Are you not considered before Me like beloved children?" So too Rashi explains in Parshas Behaaloscha regarding "the Kushite woman." And in the Zohar, Parshas Terumah

Kush can also be praise. King Shaul is called "Kush" because he was distinguished, and Targum Yonasan, the Aramaic translation of the Prophets, renders Amos's "like the children of the Kushites" as "beloved children." Rashi likewise explains that Moshe's "Kushite" wife was distinguished in beauty.

(דק"ל ריש ע"א) פ"י ולזמנין לחוור קראן ליה אוכם דכתיב כי אשה כושית לקח הלא כבני כושיים אתם לי כו'.

(130a, beginning): that is, "And sometimes they call the white 'black,' as it is written, 'for he had taken a Kushite woman,' 'Are you not like the children of the Kushites to Me'" etc.

The Zohar says that sometimes white is called black, citing the Kushite woman and the verse in Amos.

והענין כי מבואר למעלה בענין כתרא עילאה שהוא בחי' החשך העליון דישת חשך סתרו שלמעלה מההשגה.²⁴⁴

The matter is that it was explained above regarding the Supreme Keser that it is the level of the supernal darkness of “He made darkness His hiding place,” which is above comprehension.

This connects back to Keser, the “supernal darkness” of “He made darkness His hiding place,” which is dark only because it is beyond comprehension.

21 וז"ש [וזהו שכתוב] בזהר ולזמנין לחזור קראן ליה אוכם מפני שלגודל אורו אינו מושג כלל והנה משם שרש האהבה המסותרת שהיא בחי' אש שחורה וזהו ענין הלא כבני כושיים אתם לי²⁴⁵

This is what is said in the Zohar, “And sometimes they call the white ‘black’”: because of the greatness of its light it is not grasped at all. From there is the root of the hidden love, which is the level of black fire, and this is the matter of “Are you not like the children of the Kushites to Me.”

White is called black because its light is so great that it cannot be grasped. The hidden love, the black fire, has its root there, which is why Israel is called “like the children of the Kushites.”

כי אהבה זו דאש שחורה שמבחי' ישת חשך סתרו הוא כאהבת הבן אל האב כבן שנמשך ממוח האב אשר בטבע אינו רוצה להיות נפרד מיחודו ואחדותו ית' ויכול למסור נפשו על ק"ה [קידוש השם] כו'

For this love of black fire, which is from the level of “He made darkness His hiding place,” is like the love of a son for his father, like a son drawn from the brain of the father, who by nature does not want to be separated from His unity and oneness, blessed be He, and can give his life for the sanctification of G-d's Name etc.

This hidden love is like a child's love for a parent: natural, not reasoned, and strong enough for self-sacrifice.

וז"ש [וזהו שכתוב] כבנין רחמיין והיינו ע"ד מ"ש בסש"ב [בספר של בינונים] פמ"ד בשם הרע"מ [הרע"א מהימנא]²⁴⁶ כברא דאשתדל בתר אבוי ואימיה דרחים לון יתיר מגרמיה ונפשיה ורוחיה כו'.

This is what is said, “like beloved children,” that is, in the manner of what is written in Sefer Shel Beinonim, chapter 44, in the name of the Raaya Mehemna: “like a son who strives for his father and mother, whom he loves more than his own body, soul and spirit” etc.

Hence the Targum's “beloved children.” Sefer Shel Beinonim, the Tanya, in chapter 44, quotes the Raaya Mehemna on a son who loves his father and mother more than his own body and soul.

22 ופי' מהודו ועד כוש היינו כמבואר לעיל בענין את האור כי טוב²⁴⁷ שהוא בחי' אור א"ס ב"ה הגנוז ומלוכש בבחי' כתר הנקי ישת חשך סתרו.

The meaning of "from Hodu to Kush" is as explained above regarding "the light, that it was good": it is the level of the Infinite Light, blessed be He, which is hidden and clothed in the level of Keser, called "He made darkness His hiding place."

"From Hodu to Kush" refers to the hidden light that "was good," the Infinite Light hidden in Keser, the darkness of G-d's hiding place.

וגם באדם הוא ניצוץ אלקות המלוכש בבחי' יחידה שבנפש ועש"ז [ועל שם זה] נקראו כל נש"י [נשמות ישראל] בשם יהודים שע"ז נמשך הביטול למס"נ [למסירות נפש] כו'.

In a person too, it is the divine spark clothed in the level of yechidah in the soul. On this account all the souls of Israel are called Yehudim, for through it self-nullification unto self-sacrifice is drawn forth etc.

In a person, this is the divine spark clothed in yechidah, the soul's innermost point. Jews are called Yehudim (related to hodu, acknowledgment) because this point produces self-nullification even to self-sacrifice.

ובכ"ז [ובכל זה] יובן ג"כ מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ק [פרק קמא] דמגילה (ד"א ע"א) רב ושמואל חד אמר הודו בסוף²⁴⁸ העולם וכוש בסוף העולם.

With all this will also be understood the saying of our Sages in the first chapter of Megillah (11a): Rav and Shmuel; one said, Hodu is at the end of the world and Kush is at the end of the world,

The Talmud records a dispute between Rav and Shmuel on the verse. One says Hodu and Kush are at opposite ends of the world.

דהיינו כפי' הראשון כוש הוא החשך דעשיה בחינת קדרות וחד אמר הודו וכוש בהדי הדדי that is, according to the first explanation, that Kush is the darkness of Asiyah, the level of blackness. And one said, Hodu and Kush

This matches the first explanation: Kush is the darkness of Asiyah, the lowest point.

הו' קיימי כשם שמלך מהודו ועד כוש כך מלך מסוף העולם ועד סופו פי' בהדי הדדי זהו ענין החשך העליון שנגנו בו האור

stand next to one another; just as he reigned from Hodu to Kush, so he reigned from one end of the world to the other. "Next to one another" is the matter of the supernal darkness in which the light was hidden,

The other says Hodu and Kush are adjacent. The Alter Rebbe reads this as the supernal darkness in which the light itself was hidden, so light and darkness are side by side.

דהיינו בחי' כתר עילאה חוורא מלגאו אוכמא מלבר א"נ [אי נמי] הודו היינו הוד והדר לבשת בחי' ה' מלך גאות לבש²⁴⁹ כמ"ש בד"ה יונתי בענין יפתי וכוש היינו בחי' בורא חשך עולם השרפים

that is, the level of the Supreme Keser, white within and black without. Alternatively, Hodu means "You have clothed Yourself with glory (hod) and majesty," the level of "Havayah reigns, He has clothed Himself in grandeur," as is written in the discourse beginning "My dove" on the matter of "my beautiful one"; and Kush is the level of "creates darkness," the world of the Seraphim.

This is Keser, "white within and black without." Alternatively, Hodu is G-d's glory and majesty, and Kush is "creates darkness," the world of the Seraphim.

וזהו בהדי הדדי הוה יתבי כי מלי דאצילות נעשית מקור לבריאה כו' ומתלבשת בחכ"ב דבריאה וע"ז נאמר שחורה אני כו'

This is "they sit next to one another," for Malchus of Atzilus becomes the source of Beriah etc. and is clothed in Chochmah, Binah and Daas of Beriah; and of this it is said, "I am black" etc.,

They are adjacent because Malchus of Atzilus becomes the source of Beriah and is clothed in its intellect. Of this Malchus it is said, "I am black."

לפי שמתלבשת בבחי' ובורא חושך כו' וכמ"ש במ"א וזהו ענין התורה שניתנה באש שחורה ע"ג [על גבי] אש לבנה.

because it is clothed in the level of "and creates darkness" etc., as is written elsewhere. This is the matter of the Torah being given as black fire upon white fire.

Malchus is clothed in the "darkness" of Beriah. This is the Torah as black fire upon white fire.

וגם תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] כנ"ל וכשם שמלך מהודו ועד כוש כי שם הוא תכלית היחוד והביטול כו'

And also the Written Torah and the Oral Torah, as said above. "And just as he reigned from Hodu to Kush," for there is the ultimate of unity and self-nullification etc.,

The pattern also applies to the Written and Oral Torah. Reigning from Hodu to Kush expresses the ultimate unity and self-nullification.

כך מלך כו' כי מלכותך מלכות כל עולמים ואין עוד מלבדו²⁵⁰ והכל בהשגחה פרטית אין אדם נוקף כו'²⁵¹ ועמ"ש בד"ה ומרדכי יצא^{252, 253} גבי

“so he reigned” etc.; for “Your kingship is a kingship over all worlds,” and “there is none else besides Him,” and all is by individual providence: “a person does not knock [his finger below unless it is decreed above]” etc. And see what is written in the discourse beginning “And Mordechai went out” on

Everything is under G-d’s kingship and there is nothing besides Him, so all is governed by individual providence. The Talmud says a person does not so much as bruise a finger below unless it is decreed above.

ולכן ביטל כו' את המעוררים כו' כי באמת אני הו"י לא שנית²⁵⁴ ומשם מוכן דשייך בחינה זו במגילת אסתר וגם בחינה הראשונה בענין הודו וכוש שבהדי הדדי

“and therefore he abolished etc. the awakeners” etc.; for in truth “I, Havayah, have not changed.” From there it is understood that this level applies to the Megillah of Esther; and also the first level, regarding Hodu and Kush being next to one another,

The discourse cited explains why Yochanan the High Priest abolished the Levites called the “awakeners,” who sang “Awake, why do You sleep, O G-d?”: G-d neither slumbers nor sleeps, we only do not see it, for “I, Havayah, have not changed.” This hidden providence is why the level applies to the Megillah of Esther.

דהיינו ע"ד שניתנה התורה באש שחורה ע"ג [על גבי] אש לבנה²⁵⁵ שייך ג"כ לזה כי הדר וקבלוה בימי אחשורוש²⁵⁶ וכמ"ש וקבל היהודים²⁵⁷ כו':

that is, in the manner of the Torah being given as black fire upon white fire, applies to it as well; for they “accepted it anew in the days of Achashverosh,” as is written, “And the Jews accepted” etc.

The Torah as black fire on white fire also applies to Purim, since the Jews accepted the Torah anew in the days of Achashverosh. The Gemara (Shabbos 88a) says that at Sinai G-d held the mountain over the people like a tub, so their acceptance was under compulsion. In the days of Achashverosh they took it upon themselves willingly, which is how it reads “the Jews confirmed and accepted”: they confirmed what they had already accepted.

IN ONE'S AVODAH

A person should use contemplation of G-d's greatness, beyond all comprehension, to draw out the hidden love for G-d that is rooted in his soul, moving in prayer from the excitement of the Verses of Song and the Kedushah, through the fire of the Shema, to the self-nullification of the Amidah. He should not be discouraged by his "blackness": the love is never damaged by the animal soul, and through teshuvah the darkness itself is transformed, drawing a greater light.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that relative to the Infinite Light even Keser is "black fire," while relative to Chochmah it is "white fire"?
2. How does the analogy of ink on parchment explain that through the yud the Infinite Light itself, and not only a garment, is revealed?
3. What is the difference between the Seraphim's silence and the Ofanim's "great noise," and how does it relate to the difference between weekdays and Shabbos?
4. Why can contemplation not create love from nothing, and what does this tell us about the hidden love?
5. In what two senses is the soul "black," and how does each become the source of its being "comely"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שחורה אני ונאווה

In the Song, the maiden, read by the Sages as the Congregation of Israel, speaks to the daughters of Jerusalem: she is dark, yet lovely, like the black tents of Kedar and like the curtains of Shlomo. The maamar sets out to explain both her blackness and her beauty.

Song of Songs 1:5 שיר השירים א:ה

שחורה אני ונאווה בנות ירושלים כההלי קדר פיריעות שלמה:

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

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

KEHOT'S NOTE

שה"ש א, ה.

2 אל תראוני שאני שחרחורת ששופתני השמש

She asks them not to stare at her darkness: the sun has darkened her, for her mother's sons, angry with her, made her keep the vineyards. Rashi reads שופתני as "gazed upon me," as our translation does; the maamar will read the sun as the white fire, too bright to be received, which is why her love is hidden (section 4).

Song of Songs 1:6 שיר השירים א:ו

אל-תראוני שאני שחרחורת ששופתני השמש בני אמי נחרו בי שמני נטרה את-הכרמים כרמי שלי לא נטרתי:

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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

3 שהתורה נתנה באש שחורה על גבי אש לבנה

Cited in the Kehot notes: Rashi explains "a fiery law" as the Torah written from the beginning before G-d in black fire upon white fire.

Rashi on Deuteronomy 33:7-8 רש"י על דברים ל"ג:ז-ח

וזאת ליהודה. סמך יהודה לראובן מפני ששניהם הודו על קלקול שבטם, שנאמר "אשר חכמים יגידו וגו' להם לבדם וגו' ולא עבר זר בתוכם" (איוב ט"ו); ועוד פרושו רבותינו שכל ארבעים שנה שהיו ישראל במדבר היו עצמות יהודה מתגלגלין בארון מפני נדוי שקבל עליה, שנאמר "וחטאתי לאבי כל הימים" (בראשית מ"ד), אמר משה מי גרם לראובן שיודה? יהודה וכו' (סוטה ז'): שמע ה' קול יהודה. תפלת דוד ושלמה ואסא מפני הכושם, ויהושפט מפני ...

AND THIS IS FOR JUDAH — He mentioned Judah immediately after Reuben because both of them made confession of the wrong that was theirs, as it is said, (Job 15:18-15:19) "Because wise men have told their sins ... unto them alone [the land was given] and no stranger passed amidst them". Further our Rabbis explained that during the whole

forty years that Israel was in the wilderness Judah's bones were moving about in his coffin because of the excommunication that he had invoked upon himself, as it is ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

4 כשה"ש רבה . . פז

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

KEHOT'S NOTE

ועיי רש"י דברים (לג, ב) ד"ה אש דת. ושה"ש (ה, טז) שחורות כעורב, יעו"ש. [כ]. ראה ירושלמי שקלים פ"ו ה"א. תנחומא ר"פ בראשית.

5 Kehot's note points to Song of Songs 5:11 for these words.

Song of Songs 5:11 שיר השירים ה:יא

ראשו כתם פז קוצותיו תלתלים שחרות כעורב:

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

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

6 כמבואר כשה"ש רבה ס"פ ראשו כתם פז

The maiden describes her beloved: his head is finest gold, his locks black as a raven. The Midrash reads the verse as the Torah, the black locks as its letters; the Alter Rebbe cites its comment on this verse for the Torah's black fire upon white fire.

שיר השירים רבה ה:י"א-י"ב Shir HaShirim Rabbah 5:11-12

ראשו כתם פז, ראשו זו התורה, שנאמר (משלי ח, כב): ה' קנני ראשית דרכו. רבי חוניא בשם ריש לקיש שני אלפים שנה קדמה התורה לבריאתו של עולם, מה טעם (משלי ח, ל): וְאֵהְיָ אֶצְלוֹ אֲמוֹן וְאֵהְיָ שַׁעֲשׁוּעִים יוֹם יוֹם, וְיוֹמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא אֵלֶּף שָׁנִים, שֶׁנֶּאֱמַר (תהלים ז, ד): כִּי אֵלֶּף שָׁנִים בְּעֵינֶיךָ כִּיּוֹם אֶתְמוּל כִּי יַעֲבֹר. כְּתָם פֶּז, אֵלּוּ דְּבָרֵי תוֹרָה, שֶׁנֶּאֱמַר (תהלים יט, יא): הִנֵּחַמְדִּים מִזֶּהָב וּמִפֶּז רָב, קוֹצוֹתָיו תִּלְתָּלִים, זֶה הַסֵּפֶר גּוֹל. שְׁחָרוֹת כְּעוֹרֵב, אֵלּוּ ...

"His head is the finest gold; his locks are curls, black as a raven" (Song of Songs 5:11). "His head [rosho] is the finest gold" - rosho, this is the Torah, as it is stated: "The L-rd made me at the beginning [reshit] of His way" (Proverbs 8:22). Rabbi Hunya said in the name of Reish Lakish: The Torah preceded the creation of the world by two thousand years. What is the reason? "I was with Him, as a protégé; I was a delight day after day" (Proverbs 8:30), and ...

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

7 ובזה"ג נשא קל"ב א'

The Or HaTorah explains that according to the Zohar in Nasso the white fire is the level of Atik Yomin, whose hair is like pure wool, and the black fire is Z'eir Anpin, whose locks are black as a raven.

KEHOT'S NOTE

"ומשמע בפי' נשא שם דאש לבנה הוא בחי' עתי' שנאמר בו ושער רישי' כעמר נקא, ואש שחורה הוא ז"א שנאמר בו קווצותיו תלתלים שחורות כעורב" — אה"ת פ' שלח ע' תקעט.

8 ובוז"ג נשא קליב א'

The Idra Rabba ("the Great Assembly"), the section of the Zohar in Nasso where Rabbi Shimon bar Yochai and his companions describe the divine countenances. The Kehot note, quoting the Tzemach Tzedek, says it implies that the white fire is Atik Yomin, whose hair is "like pure wool," and the black fire Z'ei Anpin, whose locks are "black as a raven."

ספר הזוהר, האדרא רבא י"א:ק"יב-11:112-13:123 ז"א:ק"יב-11:112-13:123
י"ג:ק"ג

9 ועיין עוד ברע"מ שופטים ער"ה א'

The note sends the reader to the Mitteler Rebbe's commentary on the Zohar, which treats the Raaya Mehemna passage on black fire and white fire at length.

KEHOT'S NOTE

ראה בארוכה בביאורו ל"אדה"א ובביאורו להצ"צ כרך ב ע' תתרכט ואילך.
אוה"ת שופטים ע' תתנב ואילך.

10 ועיין עוד ברע"מ שופטים ער"ה א'

The Raaya Mehemna ("the Faithful Shepherd") is a part of the Zohar, printed within it, on the mitzvos. The Alter Rebbe sends the reader to its passage in Shoftim for more on black fire and white fire.

ספר הזוהר, שופטים ג:י"א-ד:כ"ד-3:11-4:20 ז"א:ק"יב-11:112-13:123

11 ביו"ד נברא העוה"ב

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

KEHOT'S NOTE

מנחות (כט, ב). [כ].

12 ביו"ד נברא העוה"ב

The Talmud expounds "for in Yah, Havayah is the Rock of worlds": this world was created with the hei and the World to Come with the yud.

Menachot 29b:13-14 י"ג:ב-י"ד:ג-י"ד:ג-י"ד:ג

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הגי' תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנו

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13 מוטב לדידיני

When Elisha Acher died, it was said that it is better he be judged and enter the World to Come. The Alter Rebbe uses this to prove that the delight of the World to Come is without limit.

Chagigah 15b:3 י"ו:ג-י"ז:ג

פי' נח נפשיה דאחר, אפרי: לא מידן לדידיני, ולא לעלמא דאחי' ליחי'.
לא מידן לדידיני — משום דעסק באורייתא, ולא לעלמא דאחי' ליחי' —

משום דחטא. אמר רבי מאיר: מוטב לדידיני וליחי' לעלמא דאחי'.
מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטר
מקבריה דאחר.

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

KEHOT'S NOTE

חגיגה טו, ב.

PARAGRAPH 2

14 להבין מהו בחי' הי"ד

The Beshalach discourse asks the same question: how any form of a letter, such as the yud with which the World to Come was created, can exist above, where there is no physical shape.

KEHOT'S NOTE

ראה לעיל פ' בשלח א, א ובמ"מ לשם.

15 Job, in his suffering, declares that from his own flesh he will see G-d. Chassidus reads the verse as leave to understand divine matters by analogy from the human soul, as the Alter Rebbe does here.

איוב י"ט:כ"ו-19:26 Job

ואחר עורי נקפוזאת ומבשרי אהזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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16 בדי"ה מי מנה בפי' בלק

The Balak discourse explains how the supernal breath is one inclusive utterance which speech divides into many combinations of letters, and these become the multitude of worlds and creatures.

KEHOT'S NOTE

לעיל בלק סו, ג.

17 כמ"ש באריכות ע"פ ויעש דוד שם

Epistle 5 of Iggeres HaKodesh, which opens with "And David made there a name," explains that the different letters shaped by the five articulations of the mouth are dictated neither by the nature of those organs nor by grasped intellect: they come from the hidden root of intellect and the will of the speaking soul, which is why a baby understands but cannot speak.

KEHOT'S NOTE

באגה"ק.

18 שתי רוחות מספרות

The Talmud tells of a pious man who heard two spirits conversing in a cemetery. The Alter Rebbe uses it to show that spiritual beings speak with refined letters.

ברכות י"ח ב:ז-ח"ז-8-7 Berachot 18b

ולא? והתנא: מעשה בחסיד אחד שנתן דינר לעני בערב ראש השנה בשני בצורת, והקניטתו אשתו, והלה וכן בבית הקברות. ושמע שתי רוחות שמספרות זו לזו. אמרה חדא לחברתה: חברתי, בואי ונשוט בעולם, ונשמע מאחורי הפרגוד מה פורענות בא לעולם? אמרה לה

הַכִּרְתָּהּ: אֵינִי יְכוּלָה, שְׁאֲנִי קְבוּרָה בְּמַחְצֵלֶת שֶׁל קָנִים. אֵלָּא לְכִי אֵת, וּמָה שֶׁאֵת שׁוֹמֵעַת אֲמָרִי לִי. הִלְכָה הִיא וְשָׁטָה וּבָאָה. וְאֲמָרָה לָהּ הַכִּרְתָּהּ: הַכִּרְתִּי, מָה שֶׁמַּעֲתָ מֵאַחֲרָי ...

Do they not [know of the troubles of others]? Lo, there is a teaching : It once happened that a pious man gave a denarius to a beggar on the New Year's eve in a time of drought. His wife upbraided him ; so he went and spent the night in the cemetery. He heard two spirits conversing. One said to the other, "Come, friend, let us wander in the world and hear behind the curtain what visitation is to come upon the world." The other spirit replied, "I cannot, ...

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KEHOT'S NOTE

ברכות יח, ב. ראה באוה"ת שה"ש ע' צו הגהה אחרת.

19 כמו אותיות המחשבה שאצלנו

A variant reading: Sefer HaMaamarim 5571 agrees with our text that the spirits' speech is like the letters of our thought, but the transcript in the Nevi'im volume says it is "finer than the fineness of our thought."

KEHOT'S NOTE

וכ"ה בסה"מ תקע"א. אבל בהנחות המאמר הנ"ל מאדח"ז בנביאים הלי "הוא דק יותר מדקות המחשבה שלנו".

20 רוחות מספרות . . אותיות דקים ורוחניים . . וכמ"ש במ"א

The note identifies the "elsewhere" the Alter Rebbe mentions: a maamar of 5571 (1811) that explains the fine, spiritual letters of the spirits' speech.

KEHOT'S NOTE

ראה סה"מ תקע"א ע' נח. והנחה אחרת במאמרי אדח"ז נביאים ע' רנט.

21 בביאור ע"פ אם בחקתי תלכו

In the explanation of "If you walk in My statutes" (Bechukosai, 45d) the Alter Rebbe shows that the letters of thought and speech flow from the soul yet are only garments for it, like ink letters on parchment: the soul is what speaks and thinks them, and without it they have no existence at all.

KEHOT'S NOTE

לעיל שם מה, סע"ד.

22 בביאור ע"פ ולא תשבית

There the Alter Rebbe explains that even Chochmah, the highest of the soul's ten faculties, is only a vessel for the essence of the soul, since the intellect changes while the essence does not.

KEHOT'S NOTE

לעיל פי ויקרא ד, ב.

23 ובד"ה הן עם אחד

the passage shares nothing with the note

KEHOT'S NOTE

תוי"א פי בראשית.

24 ובד"ה פתח אליהו

The discourse "Eliyahu opened" explains that the soul in itself is simple light without division into intellect and emotions; these are its garments, called "tikkunim," in which it clothes itself.

KEHOT'S NOTE

תוי"א יג, ג.

25 בד"ה כה תברכו

The discourse "Thus shall you bless" explains that all things were created through the letters of the ten utterances, and that the human soul, breathed in by G-d, is likewise full of letters.

KEHOT'S NOTE

לעיל נשא כו, ב.

26 Kehot's note points to Leviticus 26:3 for these words.

ויקרא כ"ו:ג

אם־בַּחֲקֹתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 4

27 בד"ה ועתה יגדל נא

In "And now, let the power be great" (Shelach, 39b) the Alter Rebbe cites the Arizal that Malchus of Atzilus becomes Keser, Chochmah, Binah and Daas of Beriah, and reads "as You have spoken, saying" as the speech of the Torah becoming a hidden "saying" in the lower levels, to be the source of the revelation to the souls in the Garden of Eden.

KEHOT'S NOTE

לעיל שלח לט, ב.

28 בד"ה את שבתותי תשמרו

The passage explains that the "holy beings" enjoy only a radiance of the Infinite Light, reaching them through many contractions, as sunlight is naught compared with the sun; this radiance is called "Name." It supports the point that the souls' delight is from divine letters, not the essence.

KEHOT'S NOTE

לעיל בהר מא, ג ואילך.

29 בראתיו יצרתיו אף עשיתיו

G-d speaks through Isaiah of everyone called by His Name, "whom I created for My glory, I formed it, I also made it." The Alter Rebbe maps the three verbs onto thought, speech and action, and the Worlds of Beriah, Yetzirah and Asiyah.

ישעיהו מ"ג:ז

כל הַנִּקְרָא בְּשִׁמִּי וְלִכְבוֹדִי בְּרֵאתִיו יִצְרַתִּיו אֶף־עָשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישעיהו מג, ז.

30 בד"ה מי מנה

The passage distinguishes the lower unity of practical mitzvos, which draw the Supernal Will in a countable way ("I made it"), from Torah study, the higher unity, which is beyond number like dust.

KEHOT'S NOTE

לעיל בלק סח, ג ואילך.

31 מאד עמקו מחשבותיך

The psalm for Shabbos marvels: "How great are Your works, Havayah; Your thoughts are very deep." Used for the depth of the Supernal Will and Chochmah above the letters of thought.

Psalms 92:6 ו"ב: תהילים

מִה־גָּדֹל מַעֲשֶׂיךָ ה' מֵאֵד עֲמָקוֹ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

32 בד"ה כי כאשר השמים החדשים

The discourse explains that the "new heavens and new earth" of the future are a revelation drawn from above alone, and that the light our own service draws through Torah and mitzvos ("your seed and your name"; "My servant," the service of "to work it and to guard it") will not be nullified by it but will rise with it to stand "before Me," in the innermost level.

KEHOT'S NOTE

תנ"א ב, ד.

33 G-d promises through Isaiah that as the new heavens and new earth He will make endure before Him, so will Israel's seed and name endure. It opens the Torah Ohr discourse cited here.

ישעיהו ס"ו: כ"ב: Isaiah 66:22

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לִפְנֵי נְאֻמִּי: כֵּן יַעֲמֹד יִרְעָכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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34 ויניחהו בג"ע לעבדה ולשמרה

Adam was placed in the Garden to work it and guard it, understood as drawing light into the Garden of Eden through mitzvos.

Genesis 2:15 ו"ט: בראשית

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֶן־עֵדֶן לְעֲבֹדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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35 ביו"ד נברא העוה"ב

The World to Come was created with the yud and this world with the hei.

Menachot 29b:13-14 י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הגי' תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנו

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KEHOT'S NOTE

מנחות כט, ב.

36 ע"פ לך לך

the passage shares nothing with the note

KEHOT'S NOTE

תנ"א פ' לך לך.

37 לך לך

G-d's call to Avram to go forth from his land opens Parshas Lech Lecha, where the Torah Ohr discourse on the hei added to Avraham's name is found.

Genesis 12:1 ו"ב: בראשית

וַיֹּאמֶר ה' אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץ וְעַד מִמְּלֶכְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֶרְאֶךָ:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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38 כמ"ש בתנ"י לכושין תקינת לון

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

KEHOT'S NOTE

בהקדמה (פתח אליהו).

39 In the prayer of Eliyahu in the introduction to the Tikkunei Zohar: G-d prepared garments from which souls come forth. The Alter Rebbe identifies them with the divine letters.

Tikkunei Zohar 17a:15 ו"ט: א: תקוני הזהר

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

Constantinople, 1740 (CC-BY-NC)

40 כי לית מחשבה . . ואנת חכים

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

KEHOT'S NOTE

תנ"י בקדמה (פתח אליהו).

41 הוא היודע והוא המדע

Tanya chapter 2 cites Maimonides' statement that G-d is the Knower and the Knowledge, explaining that this is beyond human grasp.

KEHOT'S NOTE

רמב"ם הלי' יסוה"ת פ"ב, ה"י. ראה תניא פרק ב.

42

הוא היודע והוא המדע

Maimonides writes that G-d is the Knower, the Known and the Knowledge, all one. Used here to show that G-d's essence is beyond comprehension.

משנה תורה, Mishneh Torah, Foundations of the Torah 2:10 הלכות יסודי התורה ב"י

... שאלמלי היה חי בנחיים יודע בדעה חוץ ממנו היו שם אלהות הרבה הוא ונחיו ודעתו, ואין הדבר כן אלא אחד מכל צד ומכל פנה ובכל דרך יחוד. נמצאת אמת אומר הוא היודע והוא הידוע והוא הדעה עצמה הכל אחד. ודבר זה אין כח בפה לאמרו ולא באזן לשמעו ולא בלב האדם להכירו על כריו. ולפיכך אומר חי פרעה וחי נפשו ואין אומר חי הי אלא חי הי. שאין הבורא ונחיו שנים כמו חיי הגופים החיים או כחיי המלאכים. לפיכך ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

43

בד"ה ראשי המטות

The passage explains that the worlds receive only a radiance from G-d's Malchus, while of His essence, which no thought can grasp, it is said "He made darkness His hiding place." It then explains how mitzvos nonetheless draw light from that hidden holiness.

KEHOT'S NOTE

לעיל מטות פא, ב. וראה אוה"ת ויקרא כרך א ע' ריו.

44

ובד"ה ויקרא אל משה

The discourse "And He called to Moshe" (Vayikra, 1a) explains that the glory filling the Mishkan was drawn from the Infinite Light that encompasses all worlds, of which no grasp applies, and so "He made darkness His hiding place": darkness is something in which no grasp at all is seen.

KEHOT'S NOTE

לעיל ויקרא א, א. ובאוה"ת ויקרא כרך א ע' ריו.

45

הנסתרות לה' אלקינו

Moshe tells Israel: "The hidden things belong to Havayah our G-d, but the revealed things are for us and our children." The maamar applies "the hidden things" to Chochmah and Binah of Atzilus, the hidden world.

דברים כ"ט:28 Deuteronomy

הנסתרות לה' אלקינו והנגלת לנו ולבנינו עד עולם לעשות את-קל-דברי התורה הזאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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46

בד"ה באתי לגני

The discourse "I have come into My garden" explains that G-d's "very deep thoughts" are the hidden world, not seen in His conduct of the worlds, which proceeds through His emotive attributes; its explanation (32c) says that Chochmah and Binah are the hidden world, "the hidden things belong to Havayah our G-d," and Z'eir Anpin and Nukva the revealed.

KEHOT'S NOTE

לקמן לא, ד ואילך.

47

עומדים ממעל לו

In Isaiah's vision of G-d on His throne, Seraphim stand above Him (lo), each with six wings. The maamar reads lo, spelled lamed-vav, as "above the vav," the letter whose number, six, stands for the six emotive attributes.

ישעיהו ו'ב:2 Isaiah

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשמים יכסה פניו ובשמים יכסה רגליו ובשמים יעופף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע"ו, ב. ראה אוה"ת נ"ך כרך א ע' קנט.

48

כשאומר יוצר אור ימשמש בתש"י

In "Shabbas Shabbason" (69a-b) the Alter Rebbe says that the darkness of "creates darkness" is higher than the light and alludes to the head tefillin (Chochmah, Binah and Daas), while "Who forms light" alludes to the hand tefillin: like a great light whose very strength darkens the eye, as in "He made darkness His hiding place."

KEHOT'S NOTE

עי פע"ח ריש שי הק"ש. ועי לעיל ד"ה שבת שבתון (יו"כ) ספ"א [סט, א]. וכלי אדמו"ר כאן הובא במשנת חסידים מסי תפלת הבריאה פ"א מ"ז-ח. יעוי"ש ועלי"ק ד"ה ששים המה מלכות ה' [הנה ענין מדלג] (ספ"ב) מב, ד. ושם סוף ב"י שימיני כחותם (מז, א). [כ].

49

שו"ה יותר — להיפך כי מה

The note refers to glosses by the Rebbe Rashab on this line, about the reversal of light and darkness, printed at the start of the supplements.

KEHOT'S NOTE

ראה בהערת כ"ק אדמו"ר מהורש"ב נ"ע שנדפסו לעיל (בתחלת ההוספות).

50

כמ"ש בזהר דכתר עליון

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

KEHOT'S NOTE

ת"ז ת"ע.

51 כולא קמי' כלא חשיב

"All before Him are considered as nothing": the Zohar's statement that everything is nullified before G-d.

זח"א י"א, כ"ב, Zohar I, 11b
KEHOT'S NOTE

זח"א י"א, ב.

52 בד"ה בשעה שהקדימו

The passage explains that G-d's "greatness" applies only relative to creation through the letters of the ten utterances, while in His essence He is not called great at all.

KEHOT'S NOTE

לעיל במדבר יב, ד.

53 ובד"ה ביום השמיני עצרת

The discourse explains "G-d of knowledge (de'os)" as two views: from below upward the physical world looks like something (yesh) and the spiritual above it like nothing (ayin); from above downward, in the revelation of the truth of Havayah, what is below is called nothing and what is above is called something, as in "to cause those who love me to inherit yesh."

KEHOT'S NOTE

לעיל שמע"צ פג, א. ראה אוה"ת דברים כרך ה פי עקב עי' ב"כה.

54 בכיאר ע"פ מי מנה

In the explanation of "Who has counted" (Balak, 69a) the Alter Rebbe quotes his teacher the Maggid on the Zohar's "Keser, though a clear light, is black before the Cause of Causes": because Keser is above all ten Sefiros it grasps more fully that it has no comparison to the Emanator, and so it is black, darkness.

KEHOT'S NOTE

לעיל בלק סט, א.

55 שרגא בטהרא למאי אהני

"A candle at noon: of what use is it?" The Alter Rebbe uses it for a light that counts as darkness beside a greater light.

חולין סי' כ"ג: Chullin 60b:3

אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעט את עצמי אמר לה לך ומשול ביום ובליילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו כך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ושנים זיל ליקרו צדיקי בשמיך (עמוס ז, ב) יעקב הקטן שמואל הקטן (שמואל א יז, יד) דוד הקטן

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KEHOT'S NOTE

חולין ס, ב.

56 כל הנביאים בטלים לעתיד

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

KEHOT'S NOTE

ירושלמי מגילה פ"א, ה"ה. [ע"ש ר' יוחנן. ועשו"ת הרדב"ז ח"ב (סי' תרסו). — כ.]

57 כל הנביאים בטלים לעתיד

The Yerushalmi says the books of the Prophets will be nullified in the future; the Alter Rebbe applies it to the light of prophecy relative to the future revelation.

תלמוד ירושלמי מגילה א'ז: ח"ז-1:7 Jerusalem Talmud Megillah

משנה: אין בין המודר הנאָה מחבירו למודר ממנו מאכל אלא דריסת הרגל וכלים שאין עושין בהן אכל נפש. אין בין נדרים לנדבות אלא שהנדרים מתו או נגנבו חייבין באחריותן ונדבות מתו או נגנבו אין חייבין באחריותן: הלכה: הא דבר שעושין בו אוכל נפש אסור. לא ממאכל נדר. רבי שמעון בן לקיש אמר. כיני מתניתא. אין בין המודר הנגיה מחבירו למודר הנגית מאכל מחבירו. ותניי דבית רבי כן. המודר הנגית מאכל מחבירו לא ישאילנו נפה ...

MISHNAH: The only difference between one who is under a vow {not to have} usufruct from another 4:1. A is restricted in that B made a vow that A may have no usufruct from him. (If A makes a vow that B may have no usufruct of him, the active mode is used.) and one who is under a vow about use of food is passing through his real estate and vessels that cannot be used to prepare food. The only difference between vows and voluntary gifts is that for ...

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58 ומבואר במ"א . . שאור הנבואה

In Torah Ohr on the Megillah (90d) the Alter Rebbe explains the Yerushalmi's "the Prophets and the Writings will be nullified": not that the prophets' revelation will cease, but that the Infinite Light will then be revealed so greatly that their revelation will count as nothing beside it.

KEHOT'S NOTE

ראה תו"א צ, ד.

59 יוצר אור . . ימשמש בתש"י . . כמ"ש במ"א

The note identifies the "elsewhere" as the Siddur's discourse on tefillin, which explains the sunken and raised seals.

KEHOT'S NOTE

סידור שער התפילין ד"ה שימני כחותם. ולקמן מה, ג.

60 בד"ה אתם נצבים

The Nitzavim discourse (44c) explains "For Havayah your G-d is a consuming fire": like fire, whose nature is to rise away and not to spread downward, G-d is exalted above the worlds and is not clothed in them in a revealed way.

KEHOT'S NOTE

לעיל נצבים מד, ג.

61 כי הוי' אלקיך אש אוכל הוא

Moshe warns Israel against carved images: "For Havayah your G-d is a consuming fire." The discourse cited explains why divine influence is likened to fire.

דברים ד': כ"ד Deuteronomy 4:24

כי הו' אלקיך אש אוכל הוא אל קנא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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62 ד' יסודות . . שהם נגד ד' עולמות אבי"ע

Parallel discussions of the correspondence between the four elements and the four worlds.

KEHOT'S NOTE

ראה גם אוה"ת יתרו ע' תתכו. ד"ה זה היום תר"ס. ובד"ה וחר סיני תרס"ב. אוה"ת נ"ך כרך א ע' תרלט.

63 On the first day of creation G-d saw that the light was good and separated it from the darkness. The Talmud reads "good" as "good to hide away."

בראשית א:ד: Genesis 1:4

וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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64 וירא אלקים את האור כי טוב לגנוז

The Talmud reads "G-d saw the light, that it was good" as meaning He saw it was good to hide that light away for the righteous.

חגיגה י"ב א:י"א-10-11 Chagigah 12a

וְלָמִי גִנְזוּ — לְצַדִּיקִים לְעֵתִיד לְבָא, שֶׁנֶּאֱמַר: "וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב", וְאִין "טוֹב" אֵלָּא צְדִיק, שֶׁנֶּאֱמַר: "אָמְרוּ צְדִיק כִּי טוֹב". כִּיֵּן שֶׁרָאָה אוֹר שֶׁגִּנְזוּ לְצַדִּיקִים שְׁמַח, שֶׁנֶּאֱמַר: "אוֹר צְדִיקִים יִשְׁמַח".

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KEHOT'S NOTE

חגיגה יב, א.

65 ונגנו בכ"י חשך ישת חשך סתר

In Or HaTorah Vayikra the Tzemach Tzedek refers to this passage and says the darkness is Keser; in Or HaTorah Shir HaShirim he writes that even Keser, being black, is the darkness in which the light was hidden.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ג דף תצד, ב. באוה"ת ויקרא כרך א ע' ריו מציינ לכאן שזהו כתר. וראה באוה"ת שה"ש כרך א ע' צו "ואפי' בחי' כתר עליון אוכמא הוא בחי' חשך שבו נגנו האור".

66 יושב בסתר עליון

The psalm speaks of one who shelters in the hiding place of the Most High and lodges in the shadow of Shaddai, safe under His protection. The maamar reads the "concealment" and the "shadow" as the hiding of the light through contractions.

תהילים צ"א:א: Psalms 91:1

יֵשֵׁב בַּסֶּתֶר עֲלִיוֹן בְּצֵל שְׁדֵי יִתְלַנֵּן:

O thou that dwellest in the covert of the Most High, And abidest in the shadow of the Almighty;

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KEHOT'S NOTE

תהלים צא, א.

67

ע"פ וידבר . . וארא

The Torah Ohr discourse on "And Elokim spoke... and I appeared" explains the Name Shaddai as the limiting of the light.

KEHOT'S NOTE

בתו"א.

68

וארא אל אברהם כו' באל שדי

G-d tells Moshe that He appeared to Avraham, Yitzchak and Yaakov as Kel Shaddai, but was not known to them by His Name Havayah. It is the verse of the Torah Ohr discourse cited here.

שמות ו:ג: Exodus 6:3

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִדְעָתִי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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69

ע"פ הללו א-ל בקדשו

The Siddur's explanation of Psalm 150 treats light, water and firmament and why a firmament screens the light.

KEHOT'S NOTE

בסידור עם דא"ח פסוד"ו ע, א. ראה אוה"ת בהעלותך איתקצח. ביאווה"ו להצ"צ ע' תכב. אוה"ת נח סד, א.

70

The last psalm calls to praise G-d in His sanctuary and in the firmament of His strength. The discourse cited reads the firmament as the screens that hide the light.

תהילים ק"א:א: Psalms 150:1

הַלְלוּ־קָה הַלְלוּ־אֵל בְּקִדְשׁוֹ הַלְלוּהוּ בְּרָקִיעַ עֶז:

Hallelujah. Praise G-d in His sanctuary; Praise Him in the firmament of His power.

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71

בד"ה קא מיפלגי במתיבתא דרקיע

The passage explains the "firmament" above the Chayos: over the lower Chayos it is Malchus of Atzilus, over the higher ones it is Binah; and it refers to light, water and firmament as three levels, Keser, Chochmah and Binah.

KEHOT'S NOTE

לעיל תזריע כב, ד ובמ"מ לשם.

72

קא מיפלגי במתיבתא דרקיע

The Talmud tells of a dispute in the Heavenly Academy; the discourse cited identifies that "firmament" with the Higher Garden of Eden.

בבא מציעא פ"ו א:ו' 71-6:86 Bava Metzia 86a

אֲתִיּוּהָ לְקַמְיָהּ, עֵינֶיהָ לְאֶדְרוֹנָא וְטַרְקִיָּה לְכִבְּא בְּאַנְפִּיָּהּ. בְּעָא רַחֲמִי, פֶּרַק אֲשִׁיתָא עֶרְק וְאֹזֶל לְאַגְמָא. הָוָה יְחִיב אֲגִידָא דְדִקּוּלָּא וְקָא גְרִיס.

קא מיפלגי במתיבתא דרקיעא: אם בהרת קודמת לשער לכו - טמא, ואם שער לכו קודם לבהרת - טהור. ספק - הקדוש ברוך הוא אומר: טהור, וכולהו מתיבתא דרקיעא אמרי: טמא. ואמרי: מאן נוכח? נוכח

רְבֵּה בַּר נְחֻמָּנִי. דָּאָמַר רַבֵּה בַּר נְחֻמָּנִי: אֲנִי יְחִיד בְּנִגְעִים, אֲנִי יְחִיד בְּאֵהָלוֹת.

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- 73** ובטובו מה שראה כי טוב לגנוז
- The note points to a talk in Likkutei Sichos related to this reading of “in His goodness” as the hiding of the light.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 11.

- 74** להנחיל אוהבי יש
- Wisdom speaks in Proverbs: “to cause those who love me to inherit substance (yesh).” The maamar reads yesh as the Garden of Eden, called yesh, something from nothing.

Proverbs 8:21א"ח: משלי

לְהַנְחִיל אֶהְבִּי יֵשׁ וְאֶצְרֵתִיהֶם אֶמְלֵא:

That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

- 75** ר"פ פקודי דף ר"כ ע"ב
- In Vaeschanan (3a) the Alter Rebbe cites the same sources on “in His goodness”: Chagigah 12a on “the light, that it was good,” the Zohar in Pekudei, 220b, with the Ramaz's commentary there, and the Torah Ohr discourse “I will sing”; he ties them to “You shall love Havayah,” that He dwell in a person in a revealed way.

KEHOT'S NOTE

נוכח לעיל ואתחנן ג, א. ברכה צד, ד. וראה אוה"ת בראשית כרך ג תצה, א. ויקרא כרך ב ע' תרעט. ואתחנן ע' שנח.

- 76** ר"פ פקודי דף ר"כ ע"ב
- The Zohar at the beginning of Pekudei on the light that was hidden away.

Zohar, Pekudei 2:3-4:12ב"ד: ספר הזוהר, פקודי ב:ג-ד: י"ב

- 77** ור"פ אמור דפ"ח ע"א
- The Zohar at the beginning of Emor, which the Alter Rebbe cites as well for “good to hide away.”

Zohar, Kedoshim 21:133-134קל"ד-קל"ג: ספר הזוהר, קדושים כ"א:קל"ג-קל"ד: 21:133-134

- 78** בד"ה ואתחנן
- In “And I besought” (Vaeschanan, 2a ff.) the Alter Rebbe explains “in His goodness He renews each day the work of creation”: “His goodness” is His own essence, above the chain of descending worlds, which makes creation truly new, something from nothing; the newness comes through the yud, which is tzimtzum, and then the hei spreads in length and breadth.

KEHOT'S NOTE

לעיל ואתחנן ב, א.

79

ובד"ה אשירה

In “I will sing to Havayah, for He is highly exalted” (Torah Ohr, Beshalach, 63b) the Alter Rebbe explains that for Havayah, whose yud is Chochmah, to be revealed, His goodness and compassion were drawn down, “who renews in His goodness”: the abundant compassion that precedes Atzilus, above the chain of descending worlds.

KEHOT'S NOTE

תו"א סג, ב. ראה באוה"ת פ' ואתחנן סוף ע' שנח ואילך הביאור.

80

אבל באו"ס . . ביצירה

The Tzav passage says the same: from below upward the level above hishtalshelus is called darkness because no thought can grasp it, and it refers explicitly to this maamar, “I am black and comely,” on black fire upon white fire.

KEHOT'S NOTE

וכ"ה לעיל פ' צו טו, ד. מובא באוה"ת בראשית כרך ב דף שט, ב. ובכרך ג דף תצב, ב.

- 81** In David's song of deliverance G-d comes down in a storm: “He made darkness His hiding place, His canopy around Him.” The maamar reads the darkness as the divine essence, which no one can grasp.

Psalms 18:12ב"ח: תהילים

יִשְׁתַּחֲשֹׁה סְתֵרוֹ סְבִיבוֹתָיו סִכָּתוֹ חֲשֹׁכֵת־מִים עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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- 82** Kehot's note points to Genesis 12:1-17:27 for these words.

בראשית י"ב:א-י"ז:ז: Genesis 12:1-17:27

PARAGRAPH 5

83

כי טוב לגנוז

The Talmud reads “that it was good” as meaning it was good to hide the primordial light away.

Chagigah 12a:10-11א"י-י"א: חגיגה

וּלְמִי גִנְזוּ — לְצַדִּיקִים לְעֵתִיד לְבָא, שְׁנֵאֲמַר: “וַיֵּרָא אֱלֹקִים אֶת הָאֹר כִּי טוֹב”, וְאִין “טוֹב” אֶלָּא צַדִּיק, שְׁנֵאֲמַר: “אֲמַרו צַדִּיק כִּי טוֹב”. כִּיּוֹן שְׁרָאָה אֹר שְׁגִנְזוּ לְצַדִּיקִים שְׁמַח, שְׁנֵאֲמַר: “אֹר צַדִּיקִים יִשְׁמַח”.

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- 84** “He made darkness His hiding place”: the divine essence, beyond all grasp, called darkness from below.

Psalms 18:12ב"ח: תהילים

יִשְׁתַּחֲשֹׁה סְתֵרוֹ סְבִיבוֹתָיו סִכָּתוֹ חֲשֹׁכֵת־מִים עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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96

שימני כחותם

The maiden asks her beloved to set her as a seal upon his heart and upon his arm, for love is strong as death. The discourse on this verse treats engraved (sunken) and raised seals.

Song of Songs 8:6 ח:השירים

שימני כחותם על־לִבְךָ כחותם על־זרועךָ כִּי־עֲזָה כְּמוֹת אֶהְיֶה קֶשֶׁה כְּשֶׁאוֹל קִנְיָאָה רִשְׁפִּיָּה רִשְׁפִּי אֵשׁ שְׁלֵה־כְתִיבָהּ:

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

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97

כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה

A letter in a Torah scroll must be surrounded by blank parchment on all four sides. The Alter Rebbe uses this to show that the ink shows a shape only by means of the parchment.

Menachot 29a:17-18 י"ז-י"ח א:מנחות כ"ט

אמר רב יהודה אמר רב לא נצרכה אלא לקוצה של יוד והא נמי פשיטא אלא לכאידך דרב יהודה אמר רב דאמר רב יהודה אמר רב כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה אמר אשיאן בר נבך משמיה דרב יהודה ניקב תוכו של ה"י כשר יריכו פסול א"ר זירא לדידי מפרשה לי מיניה דרב הונא ורבי יעקב אמר לדידי מפרשה לי מיניה דרב יהודה ניקב תוכו של ה"י כשר יריכו אם נשתיר בו כשיעור אות קטנה כשר ואם לאו פסול

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98

אנת חכים

From Eliyahu's prayer: "You are wise." The Alter Rebbe reads "You" as G-d Himself shining in Chochmah.

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

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבון. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (ניא אתכסיא) מבני נשא.

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99

At the sea Israel saw the great hand G-d had wielded against Egypt, and they feared Havayah and believed. A discourse on this verse is cited here.

Exodus 14:31 י"ד:ל"א שמות

וַיֵּרָא יִשְׂרָאֵל אֶת־יַד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בַּמַּצְרִים וַיִּירָאוּ הָעָם אֶת־ה'

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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100

שובה ישראל

Hosea calls: "Return, O Israel, to Havayah your G-d, for you have stumbled in your sin." The end of a discourse on this verse is cited.

Hosea 14:2 ב'י"ד הושע

שובה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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101

שרי אשתך

G-d tells Avraham that Sarai his wife shall no longer be called Sarai, for Sarah is her name. The Torah Ohr discourse on this verse (Lech Lecha, 13b) asks why her yud was changed to a hei, when the yud, Chochmah, is higher.

Genesis 17:15 י"ד:ט"ו בראשית

וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם שְׂרִי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שְׂרִי כִּי שָׂרָה שְׁמָהּ:

And G-d said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

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102

מים רבים

The Song declares that many waters cannot quench love. An explanation of this verse in Likkutei Torah is cited.

Song of Songs 8:7 ח:השירים

מִיָּם רַבִּים לֹא יוֹכְלוּ לִכְבּוֹת אֶת־הָאֵהָבָה וְנִהְרֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֵהָבָה בּוֹ יִכּוּזוּ לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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103

The maiden's brothers say: "We have a little sister, and she has no breasts; what shall we do for our sister on the day she is spoken for?" The discourse cited links the "little sister" with the yud, the smallest of the letters.

Song of Songs 8:8 ח:השירים

אָחוֹת לָנוּ קִטְנָה וְשִׁדָּיִם אֵין לָהּ מִה־נַּעֲשָׂה לְאַחַתְנוּ בְּיוֹם שִׁדְּכֶרֶבָּהּ:

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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104

צדיקים אומרים מעט ועושים הרבה

The righteous say little and do much, learned from Avraham. The Alter Rebbe uses it for the small vessel that holds much light.

Bava Metzia 87a:2-3 ג'י"ג-ג'י"ד בבא מציעא

כְּתִיב: "וְאָקְחָהּ פֶּת לְחֶם", וְכִתְבִּי: "וְאֵל הַבֶּקֶר רֵץ אֲבָרְהָם", אָמַר רַבִּי אֱלֶעָזָר: מִכָּאן שְׁצַדִּיקִים אֹמְרִים מְעַט וְעוֹשִׂים הַרְבֵּה, רִשְׁעִים אֹמְרִים הַרְבֵּה, וְאֶפְּלוּ מְעַט אֵינֶם עוֹשִׂים. מְנַלּוּ, מִעֲפָרוֹן. מִעֲקִרְא כְּתִיב: "אֶרֶץ אַרְבַּע מֵאוֹת שָׁקֶל כֶּסֶף", וּלְכֹסֹף כְּתִיב: "וַיִּשְׁמַע אֲבָרְהָם אֶל עֲפָרוֹן

וַיִּשְׁקַל אֲבִרְהֶם לְעִפְרוֹן אֶת הַכֶּסֶף אֲשֶׁר דָּבַר בְּאָזְנֵי בְנֵי חַת אַרְבַּע מֵאוֹת
שֶׁקֶל כֶּסֶף עֶבֶר לִסְחָרִי, דָּלָא שְׁקֵל מִיִּנְיָה אֱלָא קִנְטָרִי, דְּאִיכָא דּוּכְתָא
דְּקָרִי לְקַח לְתִיקְלָא "קִנְטָרִיא".

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

105 Kehot's note points to Psalms 18:12 for these words.

Psalms 18:12 ב"ה: תהילים

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוֹ הַשְׁכֵּת־מִים עֲבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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

106 Kehot's note points to Menachot 70b for these words.

Menachot 70b ע' בנחות

107 In the account of creation a river goes out of Eden to water the garden. The maamar takes Eden and the river as Chochmah and Binah, the sources of the Garden of Eden.

Genesis 2:10 ב"ה: בראשית

וְנָהָר יֵצֵא מִעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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108 The Tablets were G-d's work, and the writing was G-d's writing, "engraved upon the tablets." They are the example of letters that are one with their material.

Exodus 32:16 ט"ז: שמות

וְהִלַּחַת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתָּב אֱלֹקִים הוּא חֲרוֹת עַל־
הַלַּחַת:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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PARAGRAPH 8

109 ברוך כבוד ה'

Carried by the spirit, Ezekiel hears behind him a great noise, the wings of the Chayos and the sound of the Ofanim: "Blessed is the glory of Havayah from His place." The maamar explains it as drawing the light down into Malchus.

Ezekiel 3:12 ב"ה: יחזקאל

וַתִּשְׁאָנִי רוּחַ וְאִשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בְּרוּךְ 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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110 "Your kingship is a kingship over all worlds": Malchus is the source of all the worlds, which are only divine letters.

Psalms 145:13 ב"ה: תהילים

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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111 In Isaiah's vision the Seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The Alter Rebbe explains the call as their grasp of the transcendent Infinite Light, clothed nonetheless in everything.

Isaiah 6:3 ב"ה: ישעיהו

וַיִּקְרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָל־הָאָרֶץ
כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 9

112 שהוא מקומו של עולם ואין העולם מקומו

The Midrash explains why G-d is called "the Place" (HaMakom): He is the place of the world, and the world is not His place. The Alter Rebbe connects it with "Blessed... from His place."

Bereshit Rabbah 68:9 ט"ח: בראשית רבה

ויפגע במקום - ר' הונא בשם ר' אמי אמר: מפני מה מכנין שמו של
הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו
מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך
הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים
לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו
ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש
ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן:
לגבור, שהוא רוכב על ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" - Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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PARAGRAPH 10

113 מקבלים דין מן דין

The Targum renders the Seraphim's calling to one another as "receiving from one another." The Alter Rebbe uses the phrase to describe the Seraphim as receivers.

Targum Jonathan on Isaiah 6:3 ב"ה: וישעיהו

וּמִקְבָּלֵי דִין מִן דִּין וְאִמְרִין קִדִּישׁ בְּשֵׁמִי מְרֻמָּא עֲלָאָה בֵּית שְׁכִנְתָּיָה
קִדִּישׁ עַל אֲרַעָא עוֹבֵד גְּבוּרְתָּיָה קִדִּישׁ לְעֵלָם וּלְעֲלָמֵי עֲלְמָא יְיָ צְבָאוֹת
מְלֵא כָל אֲרַעָא זִיו יְקָרִיָּה:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy

for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

- 114 “Thousands upon thousands serve Him, and myriads upon myriads stand before Him”: read as the giving angels and the receiving Seraphim.

Dani'el 7:10 זי: דניאל

נהר די־נור נגד ונפק מ־קדמוהי אֶלְף אֶלְפִין יִשְׁמְשֻׁנָּה וְרבו רבֵּן קְדֻמוֹהִי יְקוּמוֹן דִּינָא יִתְבּ וְסַפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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- 115 ואתא מרבבות קדש

In his final blessing Moshe describes G-d coming from Sinai and shining from Seir, “and He came from the holy myriads.” A Likkutei Torah discourse on this verse is cited.

דברים ל"ג:2 דברים

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבבת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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- 116 יוצר אור ובורא חושך

G-d declares through Isaiah that He forms light and creates darkness; the morning blessing adapts it as “Who forms light and creates darkness.” The maamar applies “forms” to Yetzirah, light, and “creates” to Beriah, darkness.

ישעיהו מ"ה:7 ישעיהו

יוצר אור ובורא חשך עשה שלום ובורא רע אני ה' עשה כלי־אֵלֶּה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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PARAGRAPH 11

- 117 ובורא חושך

“And creates darkness,” applied to the Seraphim of Beriah.

ישעיהו מ"ה:7 ישעיהו

יוצר אור ובורא חשך עשה שלום ובורא רע אני ה' עשה כלי־אֵלֶּה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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PARAGRAPH 12

- 118 ברוך כבוד ה'

The words here quote Ezekiel 3:12; the passage is shown below.

יחזקאל ג:12 יחזקאל

ותשאני רוח ואשמע אחרי קול רעש גדול ברוך כבוד־ה' ממקומו:

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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KEHOT'S NOTE

יחזקאל ג, יב.

- 119 בדי"ה אם בהרת

The discourse explains why the Sages call G-d “the Holy One, blessed be He”: “Holy” is Keser, separate and above the chain of descending worlds, the light that encompasses all worlds; “Blessed” is Chochmah, the beginning of that chain and of revelation, the light that fills all worlds.

KEHOT'S NOTE

לעיל פ' תוריע כב, ג.

- 120 אם בהרת קדמה

The Mishnah's rule for a bright spot (baheres), a white patch on the skin that may be tzara'as, the skin affliction of Leviticus 13: if the bright spot came before the white hair in it, the person is impure; if the white hair came first, he is pure. Its opening words are the title of the discourse in Parshas Tazria cited here.

משנה נגעים ד:י"א Mishnah Negaim 4:11

בהרת כחצי גריס ואין בה כלום. נולדה בהרת כחצי גריס ובה שתי שערות, הרי זו להחליט, מפני שאמרו, אם בהרת קדמה לשער לכו, טמא. ואם שער לכו קדם לבהרת, טהור. ואם ספק, טמא. ורבי יהושע קהה:

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half a split bean having two hairs, this one is declared unclean. Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

- 121 ובדי"ה לבבתני

In “You have captured my heart” (28d-29a) the Alter Rebbe gives two meanings of baruch: “blessed,” receiving blessing from above, and “source of blessing,” like “compassionate”; and he reads “the Holy One, blessed be He” so: “Holy” is the encompassing light itself, “Blessed” its drawing down from Keser into Chochmah and Binah and then into the light that fills all worlds.

KEHOT'S NOTE

לקמן כח, ד.

122

לבבתי אחתי

"You have captured my heart, my sister": the verse of a discourse cited here.

Song of Songs 4:9 ט"ז: שיר השירים

לבבתי אחתי כלה לבבתי באחת מעיניך באחד ענק מצורניך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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123

וזהו שנק' כן הקב"ה

The Tzemach Tzedek discusses why G-d is called "the Holy One, blessed be He," joining both aspects.

KEHOT'S NOTE

ראה אוה"ת פנחס ע"י א"ר.

124

הוא מקומו של עולם ואין העולם מקומו

The words here quote Bereshit Rabbah 68:10; the passage is shown below.

Bereshit Rabbah 68:10 י"ח: בראשית רבה

ויפגע במקום - בקש לעבור, נעשה העולם כולו כמין כותל לפניו. כי בא השמש רבנן אמרי: כיבא השמש, מלמד, שהשקיע הקב"ה גלגל חמה שלא בעונתה, בשביל לדבר עם יעקב אבינו בצינעה. משל לאוהבו של מלך, שבא אצלו לפרקים. אמר המלך: כיבו את הנרות, כיבו הפנסין, שאני מבקש לדבר עם אוהבי בצינעה. כך, השקיע הקדוש ברוך הוא גלגל חמה שלא בעונתה, בשביל לדבר עם יעקב אבינו בצינעה. ר' פנחס בשם רבי חנין דציפורן אמר: שמע קולן של מלאכי השרת אומרים: בא השמש! בא השמש! אתא שימשא! אתא שימשא! בשעה שאמר יוסף ...

"He encountered the place" - he sought to pass, but the entire world became a barrier of sorts before him. "Because the sun had set" - the Rabbis say: "Because the sun had set" - it teaches that the Holy One blessed be He caused the orb of the sun to set not at its proper time, in order to speak with Jacob privately. This is analogous to a king's friend who would come to him on occasion. The king said: 'Extinguish the lamps, extinguish the lanterns, as I wish ...

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KEHOT'S NOTE

ב"ר פס"ח, י.

125

בד"ה ואתא מרכבות קדש

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

KEHOT'S NOTE

לעיל ברכה צד, ב.

126

"He made darkness His hiding place": the level of "Holy," beyond all grasp.

Psalms 18:12 י"ח: תהילים

ישתחשך סתרו סביבותיו סכת חשכתמים עבי שחקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 13

127

שרפים עומדים ממעל לו

In Isaiah's vision, Seraphim stand above Him, each with six wings, calling "Holy." Their higher standing means that this grasp of holiness is no novelty for them.

Isaiah 6:2 ו'ב' שיעיהו

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים יכסה רגליו ובשתים יעופו:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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128

בד"ה והיה מדי חדש

The passage explains that grasping G-d as "holy and separate" is like the villager overwhelmed by the king's novelty, which is the weekday mode; on Shabbos, one is like the city-dweller who is not surprised but delights in the king's splendor.

KEHOT'S NOTE

לעיל פ' ברכה צו, ב.

129

והיה מדי חדש

Isaiah foretells that from new moon to new moon and from Shabbos to Shabbos all flesh will come to bow before G-d. A discourse on this verse is cited.

Isaiah 66:23 י"ו: שיעיהו

והיה מדי חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחוות לפני אִמְרֵי ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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130

כבן כרך שראה את המלך או כבן כפר

Ezekiel is compared to a villager who saw the king and Isaiah to a city-dweller. The Alter Rebbe applies this to the Ofanim and the Seraphim.

Chagigah 13b:5 ה'ב' חגיגה

אמר רבא: כל שראוה יחזקאל, ראה לשעיה. למה יחזקאל דומה — לכן כפר שראוה את המלך, ולמה ישעיה דומה — לכן כרך שראוה את המלך. אמר ר' יושן לקיש: מאי דכתיב: "אשריה להי כי גאה גאה" — שירה למי שמתגאה על הגאים. דאמר מר: מלך שבתיות — ארי, מלך שבתיות — שור, מלך שבעופות — נשר, ואדם מתגאה עליהן, והקדוש ברוך הוא מתגאה על כולן ועל כל העולם כולו.

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131

בד"ה וידעת היום

The passage explains "all hearts shall fear You, and all innards and kidneys shall sing to Your Name" as the inclusion of awe and love in one another, with "He made darkness His hiding place" as the source.

KEHOT'S NOTE

לעיל פי' ואתחנן ח, ב.

132

וידעת היום

Moshe tells Israel to know this day and take it to heart that Havayah is G-d in the heavens above and on the earth below. A discourse on this verse is cited.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אל לבבך כי ה' הוא האלקים בשמים ומעל ועל הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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PARAGRAPH 14

133

חלק אלוה ממעל

Job asks what portion G-d allots from above to one who sins; Chassidus, as in the Tanya, reads the words as "a part of G-d above": the G-dly soul.

איוב ל"א:ב' Job 31:2

ומה חלק אלוה ממעל ונחלת שדי ממרמים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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134

כמ"ש בסי של בינוני

the passage shares nothing with the note

KEHOT'S NOTE

פרק יח.

135

בד"ה ביום השמיני שלח

In "On the eighth day he sent the people away" (Shemini Atzeres, 86c ff.) the Alter Rebbe explains that a love hidden in the inner point of every Jew's heart endures forever, being part of the nature of creation; the service of the heart is to bring it out of concealment into revelation, turning the "darkness" of "He made darkness His hiding place" into light.

KEHOT'S NOTE

לעיל שמע"צ פו, ג ואילך.

136

כי לא מחשבותי מחשבותיכם

"My thoughts are not your thoughts": the transcendent level from which the hidden love is drawn.

ישעיהו נ"ה:ח' Isaiah 55:8

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע"י נה, ח.

137

ישת חושך סתרו

"He made darkness His hiding place": again the hidden essence as the root of the love.

תהילים י"ח:י"ב Psalms 18:12

ישת חושך סתרו סביבותיו ספתו השכת מים עבי שקקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

138

בד"ה אם בחקותי

The discourse (Bechukosai, 45a ff.) reads "My statutes" (chukosai) as engraving, contrasting the Tablets' carved letters with ink on parchment, and explains "in My statutes you shall walk" as the level of the Patriarchs who "dwelt beyond the river," the supernal thought, the engraved letters.

KEHOT'S NOTE

לעיל בחקותי מה, א.

139

בעבר הנהר ישבו אבותיכם

Yehoshua recounts that Israel's fathers, Terach and his sons, dwelt from of old beyond the river. The discourse cited reads "beyond the river" as the soul's source above the chain of worlds.

יהושע כ"ד:ב' Joshua 24:2

ויאמר יהושע אלי כל העם כה אמר ה' אלקי ישראל בעבר הנהר ישבו אבותיכם מעולם תרח אבי אברהם ואבי נחור ויעבדו אלקים אחרים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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140

נשמה שנתת בי טהורה היא

The morning blessing over the soul, recorded in the Talmud: "My G-d, the soul You have placed within me is pure." Set beside the Zohar's tehiru ("radiance"), its tehorah ("pure") points to the soul's root in the engraving in the supernal radiance.

ברכות ס' ב:ד' Berakhot 60b:4

כי מתעור אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all

worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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141 **בלילה בשינה אחד מששים**

Sleep is one sixtieth of death; hence in the morning a person is renewed.

Berakhot 57b:13ג"ב: י"ב ברכות

חמשה וְשֵׁשׁ וְעֶשְׂרֵה סִימָן: חֲמֵשָׁה אֶחָד מְשֻׁשִׁים, אֶלּוּ הֵן: אֵשׁ, דְּבֶשׁ, וְשֶׁבֶת, וְשִׁנָּה, וְחֵלֶם. אֵשׁ — אֶחָד מְשֻׁשִׁים לְגִיחָהֶם. דְּבֶשׁ — אֶחָד מְשֻׁשִׁים לְמֶן. שֶׁבֶת — אֶחָד מְשֻׁשִׁים לְעוֹלָם הַבָּא. שִׁנָּה — אֶחָד מְשֻׁשִׁים לְמִיתָה. חֵלֶם — אֶחָד מְשֻׁשִׁים לְנִבְרָאָה.

(Five and six and ten — mnemonic.) Five things are a sixtieth part of something else : fire, honey, the Sabbath, sleep and a dream. Fire is a sixtieth part of Gehinnom; honey a sixtieth of manna ; the Sabbath a sixtieth of the world to come ; sleep a sixtieth of death ; a dream the sixtieth of prophecy.

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KEHOT'S NOTE

ברכות נז, ב.

142 **ואחר הרעש אש**

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

KEHOT'S NOTE

מ"א (יט יב). [כ].

143 **ואחר הרעש אש**

G-d passes before Eliyahu at Horeb: a great wind, then a noise (ra'ash), then fire, and G-d was not in them; after the fire, a still, small voice. The Alter Rebbe maps the noise, the fire and the voice onto the stages of prayer.

I Kings 19:12ב"ט: י"ט מלכים

ואַחֲרֵי הָרַעַשׁ אֵשׁ לֹא בָאָשׁ ה' וְאַחֲרֵי הָאֵשׁ קוֹל דְּמָמָה דָּקָה:

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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144 **נר ה' נשמת אדם**

"The lamp of Havayah is the soul of man, searching all the inner chambers." The soul rises like a flame toward its source.

Proverbs 20:27כ"ז: כ"י משלי

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חֲדָרַיִבְטָן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כו.

145 **אליך ה' נפשי אשא**

David's prayer: "To You, Havayah, I lift up my soul." Read

as the soul's ascent in love during the Shema.

Psalms 25:1א' תהילים

לְדוֹד אֵלֶיךָ ה' נַפְשִׁי אָשָׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

146 **ודברת במ בשבתך בביתך**

From the Shema: speaking words of Torah, which joins one's speech with divine speech.

Deuteronomy 6:7ו': דברים

וְשִׁנַּנְתֶּם לְבָבְךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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147 **כברייתו של עולם ברישא חשוכא והדר נהורא**

"First darkness and then light": the order of creation, which is also the order of divine service.

Shabbat 77b:8ח"ב: ע"ז שבת

... אָמַר לְקָה. אָמַר לְקָה: מַאי טַעְמָא עֵינִי מַסְגֵּן בְּרִישָׁא וְהָדָר אִימְרִי? אָמַר לְקָה כְּבָרִיתִי שֶׁל עוֹלָם, דְּבִרִישָׁא חֲשׁוּכָא וְהָדָר נְהוּרָא. מַאי טַעְמָא הֵנִי מְכַסִּינָּי וְהֵנִי מְגַלִּינָּי? הֵנִי דְּמַכְסִּינָּי מִינִיּהוּ — מְכַסִּינָּי, וְהֵנִי דְּלֹא מַכְסִּינָּי מִינִיּהוּ — מְגַלִּינָּי. מַאי טַעְמָא גְּמָלָא זוּטֵר גְּנוּבָתִיָּה? מִשּׁוּם דְּאָכַל כִּיסִּי. מַאי טַעְמָא תוֹרָא אָרִיכָא גְּנוּבָתִיָּה? מִשּׁוּם דְּדִיר בְּאִגְמִי, וּבְעֵי לְכַרְכּוּשִׁי בְּקִי.

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KEHOT'S NOTE

שבת עז, ב.

148 **ויהי ערב ויהי בוקר יום אחד**

Evening precedes morning; the Alter Rebbe reads it as darkness preceding revelation.

Genesis 1:5ה': בראשית

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

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

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KEHOT'S NOTE

בראשית א, ה.

149 **בד"ה תחת אשר לא עבדת**

The discourse "Because you did not serve" (Tavo, 42c ff.) distinguishes two modes of serving G-d, the attribute of day and the attribute of night (Yaakov and Yisrael, Torah and prayer), and sends the reader to the same discourses on evening and morning that are cited here.

KEHOT'S NOTE

לעיל תבוא מב, ג ואילך.

- 150** **בד"ה ענין חנוכה**
The Chanukah discourse (Torah Ohr, 32b) asks why the Torah says "when he tends the lamps" of the morning but "when Aharon raises the lamps" of the evening, and explains it through the menorah as the Congregation of Israel, the source of the souls, divided into seven lamps.

KEHOT'S NOTE

תו"א לב, ב.

- 151** **ועיין בזהר בלק דף ר"ד סע"א**
The Zohar in Balak, cited on the progression from darkness to light.

ספר הזהר, בלק ל:שלי"ו-ל"ב:שמ"ה 30:336-32:345

- 152** **ע"פ וישכם לבן בבוקר**
The passage reads Lavan of holiness as the supernal whiteness, the essence of the Infinite Light, which, like the colour white, has no added dye.

KEHOT'S NOTE

תו"א כד, ב.

- 153** **וסד"ה להבין ענין הברכות**
At the end of "To understand the matter of the blessings" (Torah Ohr, 7b) the inner heart, the soul's love from its root, is the attribute of day and light, "day to day utters speech"; the outer heart, covered by the body and the animal soul, is the attribute of night and darkness, and the higher love can be revealed only through that night and darkness.

KEHOT'S NOTE

תו"א ז, ב.

- 154** **ועי' בזהר ויקרא דכ"ב ב'**
The Zohar in Vayikra, also cited for this progression.

ספר הזהר, ויקרא נ"ה:שע"ח-נ"ח:שפ"ו 55:378-58:386

- 155** **סד"ה וידעת היום**
At the end of "And you shall know this day" (Vaeschanan, 8d-9a) the Alter Rebbe explains that the day includes the night, "evening and morning, one day," like creation, "first darkness and then light": the Infinite Light is revealed out of the supernal darkness of "He made darkness His hiding place," through Daas.

KEHOT'S NOTE

לעיל ואתחנן ח, ד.

- 156** **ואחר האש קול דממה**
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מ"א (יט [יב]). [כ].

- 157** **ותמן קאתי מלכא**
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

זח"ג (רכג, סע"ב). [כ].

- 158** **ותמן קאתי מלכא**
The Zohar says that in the still, small voice "the King comes." The Alter Rebbe applies it to the Amidah.

ספר הזהר, פנחס ל"ה:קפ"ט-ל"ז:ר"ב 35:189-37:202

- 159** **אל תראוני שאני שחרחרת**
The maiden asks the daughters of Jerusalem not to stare at her swarthy, for the sun has darkened her. The doubled form shecharchores ("blackish") is read as a doubled blackness of the hidden love.

שיר השירים א:ו"ו 1:6 Song of Songs

אל-תראוני שאני שחרחרת ששפתי השמש בני אמי נחרו-כי שמיני נטרה את-הכרמים פרמי שלי לא נטרת:

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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KEHOT'S NOTE

שה"ש א, ו.

- 160** **החשך יכסה ארץ**
Isaiah tells Zion that though darkness covers the earth, G-d will shine upon her. Darkness here is lowliness, the view from above.

ישעיהו ס"ב:2 Isaiah 60:2

כִּי־הִנֵּה הַחֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעֶרְפֶּל לְאֻמִּים וְעַל־יָד יִזְרַח ה' וְכָבוֹדוֹ עָלֶיךָ יִרְאֶה:

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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- 161** **והכסיל בחשך הולך**
Koheles: the wise man has his eyes in his head, but the fool walks in darkness. Darkness associated with the animal soul.

קהלת ב:י"ד Ecclesiastes 2:14

הַחֶכֶם עֵינָיו בְּרֹאשׁוֹ וְהַכְּסִיל בַּחֹשֶׁךְ הוֹלֵךְ וַיֵּדַעַתִּי גַם־אֲנִי שֶׁמִּקְרָה אֶחָד יִקְרָה אֶת־כָּלֶם:

The wise man, his eyes are in his head; But the fool walketh in darkness. And I also perceived that one event happeneth to them all.

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- 162** **אתי מלבנון כלה**
The beloved calls his bride to come with him from Lebanon, from the peaks and the dens of lions. The maa-mar reads Levanon (Lebanon) as lavan, white: the soul's root in the white fire.

שיר השירים ד:ח"ח 4:8 Song of Songs

אֲתִי מִלְּבָנוֹן כְּלָה אֲתִי מִלְּבָנוֹן תְּבֹאִי תְשׁוּרִי מִרֹאשׁ אֲמָנָה מִרֹאשׁ שָׁנִיר וְחֶרְמוֹן מִמְעֻנוֹת אֲרִיּוֹת מִהַרְרֵי גְמָרִים:

Come with me from Lebanon, my bride, With me from Lebanon; Look from the top of Amana, From the top of Senir and Hermon, From the lions'dens, From the mountains of the leopards.

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KEHOT'S NOTE

שה"ש ד, ח.

163

ונוזלים מן לבנון

The beloved praises his bride as a garden spring, a well of living waters, streams flowing (nozlim) from Lebanon. The maamar reads nozlim as mazal, the soul's root above it, from the whiteness of Lebanon.

Song of Songs 4:15 שיר השירים ד':ט"ו

מעין גנים באר מים חיים וגזלים מן לבנון:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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KEHOT'S NOTE

שה"ש ד, טו.

164

שמ"א פ"ג

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו הוא שמ"ב דרושי אבי"ע רפ"א, וכצ"ל כאן.
[כ].

165

אני אמרתי אלקים אתם

The psalm rebukes unjust judges: "I said, you are G-dly beings, sons of the Most High, all of you," yet you shall die like men. Etz Chaim, as cited, applies it to the divine spark in the soul.

Psalms 82:6 תהילים פ"ב ו:ט"ז

אני אמרתי אלקים אתם ובני עליזון כלכם:

I said: Ye are godlike beings, and all of you sons of the Most High.

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166

סד"ה בשברי לכם

In "When I break for you the staff of bread" (Bechukosai, 48c) the Alter Rebbe explains the "baking" through the Torah given as black fire upon white fire: the black fire is the fire hidden in every Jew's heart, a love and longing to cleave to G-d even while busy with worldly things; he refers there to this maamar.

KEHOT'S NOTE

לעיל בחקותי מה, ג.

167

שחורה אני כל ימות השבוע ונאווה אני בשבת

The Midrash reads the verse as "black during the week, comely on Shabbos." The Alter Rebbe explains it as the hidden love revealed on Shabbos.

Shir HaShirim Rabbah 1:6 שיר השירים רבה א':ו

... בשביל שראוה ידיה מפתחות, אמרה לה אי שוטה שבעולם ישמעו אנזיה מה שפיה מדבר, ומה אם אשתו שהיא חביבה עליו ביותר את

אומרת מפני שראוה ידיה מפתחות שעה אחת רוצה לגרשה, את שכלך מפתחת ושחורה ממעי אמך כל ימך על אחת כמה וכמה. כך לפי שאלות העולם מונין לישראל ואומרים אמה זו המירו כבודם, שנאמר (תהלים קו, כ): וימירו את כבודם, אומרים להם ישראל, ומה אם אנו לשעה כך נתחכנו, אתם על אחת כמה ...

"Do not look at me that I am dark, that the sun has tanned me. My mother's sons were incensed at me; they placed me as guard of the vineyards; I did not guard my own vineyard" (Song of Songs 1:6). "Do not look at me that I am dark." Rabbi Simon began: "Do not slander a servant to his master" (Proverbs 30:10). Israel were called servants, as it is stated: "For the children of Israel are servants to Me" (Leviticus 25:55), and the prophets were called servants, as it ...

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168

בד"ה להבין . . ע"פ כי טובים דודיק

The passage (Torah Ohr, Shemos, 53a) explains that the hidden love in every Jew comes out into the heart through the "wine" of the Torah, the mitzvos, as "wine enters, the secret comes out," and that on Shabbos too the hidden love is revealed.

KEHOT'S NOTE

תו"א פ' שמות נג, א.

169

כי טובים דודיק

The maiden to her beloved: "For your love is better than wine." A Torah Ohr discourse on this verse is cited for the hidden love revealed on Shabbos.

Song of Songs 1:2 שיר השירים א':ב

ישקני מנשקות פיהו כ"טובים דדיך מיין:

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

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170

הצר הפנימית הפונה קדים

In Ezekiel's vision of the future Temple, the gate of the inner court that faces east (kadim) is shut on the six working days and opened on Shabbos. The maamar links kadim with "stand before (kadmohi) Him": the Seraphim of Beriah, whose light shines on Shabbos.

Ezekiel 46:1 יחזקאל מ"ו:א

כה אמר אדני ה' שער הַחצר הפנימית הפנה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח וביום החדש יפתח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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171

בני אמי נחרו בי

The words here quote Song of Songs 1:6; the passage is

shown below.

Song of Songs 1:6 ר"ה: א' שיר השירים

אל־תִּרְאוּנִי שְׁאֲנִי שְׁחֻרְחַרְתִּי שְׁשׁוּפְתֵי הַשֶּׁמֶשׁ בְּנִי אֲמִי נְחֹרֵי־בִי שְׁמִנִי
נִטְרָה אֶת־הַכְּרָמִים כְּרָמִי שְׁלִי לֹא נִטְרָתִי:

Look not upon me, that I am swarthy, That the sun hath
tanned me; My mother's sons were incensed against me,
They made me keeper of the vineyards; But mine own vine-
yard have I not kept.'

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KEHOT'S NOTE

שה"ש א, ו.

172

מלכותו בכל משלה

"His kingship rules over all": even kelipas nogah receives
its life from G-d's kingship.

Psalms 103:19 ט"ז: תהילים

ה' בַּשָּׁמַיִם הִכִּין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:

The L-RD hath established His throne in the heavens; And
His kingdom ruleth over all.

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173

וכבודי לאחר לא אתן

G-d says through Isaiah: "I am Havayah, that is My Name,
and My glory I will not give to another." The G-dly soul's
love is never given over to the other side.

Isaiah 42:8 ח"ב: ישעיהו

אֲנִי ה' הוּא שְׁמִי וְכִבּוּדִי לֹא־אֶחָד וְתִהְיֶה לִּי לְפָסִילִים:

I am the L-RD, that is My name; And My glory will I not give
to another, Neither My praise to graven images.

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KEHOT'S NOTE

ישע"י מב, ח.

174

עיין ברע"מ ר"פ תצא דרע"ו א'

The Raaya Mehemna at the beginning of Teitzei, cited with
the commentary of the Ramaz (Rabbi Moshe Zacuto).

Zohar, Ki Teitzei 1:4-14 ד'-י"ד: ספר זוהר, כי תצא א'

175

גיהנם כלה והם אינם כלים

In the Talmud the words describe heretics and the like,
whose punishment outlasts Gehinnom. The Alter Rebbe
applies "they do not come to an end" to the soul's root in
the Infinite, while the forces of evil come to an end.

Rosh Hashanah 17a:5-6 ו'ה-א: ראש השנה י"ז

גִּיהֵנוֹם כְּלָה וְהֵן אֵינָן כְּלִין, שְׁנֵאמַר: "וְצוּרָם לְבָלוֹת שְׂאוֹל מְזוּבֹל לוֹ".
וְכָל כֶּךָ לְמָה — מִפְּנֵי שֶׁשִּׁשְׁטוּ דִּיהֶם בְּזוּבֹל, שְׁנֵאמַר: "מְזוּבֹל לוֹ", וְאִין
זוּבֹלִי אֵלָּא בֵּית הַמִּקְדָּשׁ, שְׁנֵאמַר: "כְּנֶחֱ בְּנִיתִי בֵּית זֹבֹל לָךְ", וְעַלִּיהֶם
אֶמְרָה חֲנָה: "ה' יַחַתּוּ מְרִיכֵיו". אָמַר רַבִּי יִצְחָק בַּר אֲבִין: וּפְנִיָּהֶם דּוֹמִין
לְשׁוֹלֵי קְדִירָה. וְאָמַר רַבָּא: וְאִינְהוּ מְשַׁפְּרִין שְׁפִירֵי בְּנֵי מַחוּזָא, וּמִקְרִיין
בְּנֵי גִיהֵנוֹם."

Why so much? Because they laid their hands on the
dwelling place (zevul), as it says 'as his dwelling place' and
dwelling place only refers to the Holy Temple as it says "I
have surely built You a house to dwell in..." (Melachim I

8:13) Of all these Chana said "Those who strive with the L-rd
will be broken..." (Shmuel I 2:10) R' Yitzchak bar Avin said:
their faces will be black like the bottom of a pot. Rava said:
among them are the most beautiful of the inhabitants of ...

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KEHOT'S NOTE

ר"ה יו, א. "ומ"ש הכרת תכרת הנפש מחמת שעיקר עבירות חמורות שהוא
חייבי כריתות, זה נאמר על בחי יעקב שנכרתה משרשה, אבל בחי ישראל
אינה נפרדת ממנו ית' בשום פנים — לעיל ר"ה סב, ג.

176

שאע"פ שחטא ישראל הוא

"Although he sinned, he is Israel": a Jew's holiness re-
mains even when he sins.

Sanhedrin 44a:2-3 ג'-ב: סנהדרין מ"ד

"חָטָא יִשְׂרָאֵל". אָמַר רַבִּי אָבָא בַּר זְבִדָּא: אִף עַל פִּי שְׁחָטָא, יִשְׂרָאֵל הוּא.
אָמַר רַבִּי אָבָא: הֵיִינוּ דְאִמְרֵי אִינְשֵׁי: אָסָא דְקָאִי בִּינֵי חִלְפִי, אָסָא שְׁמִיָּה,
וְאָסָא קְרוּ לָקָה. "וְגַם עָבְרוּ אֶת בְּרִיתִי אֲשֶׁר צִוִּיתִי אוֹתָם גַּם לָקְחוּ מִן
הַחֶרֶם גַּם גָּנְבוּ גַם כָּחֲשׁוּ גַם שָׁמוּ בְּכֻלֵּיהֶם". אָמַר רַבִּי אִילְעָא מִשּׁוּם רַבִּי
יְהוּדָה בַּר מִסְפָּרְתָא: מִלְּמַד שֶׁעֲבָר עָלָיו חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, שְׁנֵאמַר
חֲמִשָּׁה "גַּם".

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KEHOT'S NOTE

סנהדרין מד, א.

177

שו"ה ברוחו — ההפך

The note refers to the Rebbe Rashab's glosses on this line,
printed at the start of the supplements.

KEHOT'S NOTE

ראה בהערות כ"ק אדמו"ר מהורש"ב נ"ע שנדפסו לעיל (בתחלת ההוספות).

178

והוי' יגיה חשכי

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

KEHOT'S NOTE

שמ"ב כב, כט.

179

והוי' יגיה חשכי

David sings: "For You are my lamp, Havayah, and
Havayah illumines my darkness." The transformation of
darkness into light.

II Samuel 22:29 ט"ב: שמואל ב כ"ב

כִּי־אֶתָּה יְיָרִי ה' וְה' יִגִּיָּה חֹשֶׁךְִי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten
my darkness.

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180

סד"ה כי אתה נרי

The passage explains two kinds of love: a love from above,
"white light," and a love born of contemplation, "black
light" close to the wick; and "Havayah illumines my dark-
ness." It closely parallels the white and black fire here.

KEHOT'S NOTE

תו"א מא, א.

181 **בד"ה ושכתי בשלום**
The discourse (Torah Ohr, 21c) reads Charan from "my throat is parched": worlds so separate that the divine voice in them is muffled.

KEHOT'S NOTE

תו"א כא, ג.

182 **וילך חרנה**
Yaakov left Be'er Sheva and went toward Charan. The discourse cited reads charan from "my throat is parched": through teshuvah it becomes rinah, song.

בראשית 28:10 כ"ח:

וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חֲרָנָה:

And Jacob went out from Beer-sheva, and went toward Haran.

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183 **לשון נחר גרוני**
"I am weary with my crying, my throat is parched (nichar)." The root nachar explains both Charan and nicharu.

תהילים ס"ט:4 ד"ה:

יִנְעַמְתִּי בְקָרְאִי נַחַר גְּרוֹנִי כִּלּוֹ עֵינַי מִיַּחַל לְאַלְקִי:

I am weary of my crying; my throat is dried; Mine eyes fail while I wait for my G-d.

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KEHOT'S NOTE

תהלים סט, ד.

184 **ונאווה כאהלי קדר**
The maiden is comely as the tents of Kedar, the black goat-hair tents of desert nomads, and as the curtains of Shlomo. Here, the soul's beauty after teshuvah.

שיר השירים א:5 ד"ה:

שְׁחוֹרָה אֲנִי וְנָאוּה בָנוֹת יְרוּשָׁלַם כְּאֹהֲלֵי קֶדֶר כִּירִיעוֹת שְׁלֹמֹה:

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

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KEHOT'S NOTE

שה"א, ה.

185 **סד"ה כנשר יעיר**
The passage (Haazinu, 78c) explains "He kept him as the pupil of His eye": the pupil is the darkness in the eye, yet through it a person sees; so through the darkness of bitterness in the depth of the heart, in teshuvah, the supernal will shines.

KEHOT'S NOTE

לעיל פ' האזינו עח, ג. וראה במ"מ לשם.

186 **יצרנהו כאישון עינו**
In Ha'azinu Moshe sings how G-d found Israel in a desert land, encircled him and kept him as the pupil of His eye.

The black of the eye is where sight is revealed.

דברים ל"ב:10:

וּמָצָאוּהוּ בְּאֶרֶץ מִדְבָּר וּבְתֵהוּ יֵלֵל יִשְׁמֹן יִסְכְּכֵנָהוּ יְכַנְנֵהוּ יִצְרְנֵהוּ כְּאִישׁוֹן עֵינוֹ:

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

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187 **עין בעין יראו**
Isaiah: Zion's watchmen sing together, for eye to eye they shall see Havayah's return to Zion. The future revelation.

ישעיהו נ"ב:8:

קוֹל צְפִיחַ נִשְׁאוּ קוֹל יִתְדוֹ יִרְנְנוּ כִּי עֵין בְּעֵין יֵרְאוּ בְּשׁוּב ה' צִיּוֹן:

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

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PARAGRAPH 15

188 **אימתי גדול כו' כשהוא בעיר אלקינו**
The Zohar reads "Great is Havayah... in the city of our G-d" as teaching that G-d is called great only when revealed in His city. The Alter Rebbe uses it for the contraction that allows revelation.

זח"ג ה, 5a

KEHOT'S NOTE

ראה זח"ג ה, א. ע"ל פ' ראה (כט, ב). ושי"נ. [כ].

189 **בעיר אלקינו**
"Great is Havayah and much praised in the city of our G-d": the verse behind the Zohar's teaching.

תהילים מ"ח:2:

גָּדוֹל ה' וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹקֵינוּ הִרְקֵדְשׁוֹ:

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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190 **וידבר אלקים כו' אני הוי'**
G-d speaks to Moshe: "I am Havayah," and tells him that He appeared to the patriarchs as Kel Shaddai. The Torah Ohr discourse on this verse is cited here.

שמות ו:2:

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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191 **בד"ה וידבר . . וארא**
The passage explains that since G-d's greatness is beyond grasp, greatness applies only to the radiance of His kingship spreading into the worlds, like the light of the sun,

which is the meaning of “When is He great? In the city of our G-d.”

KEHOT'S NOTE

תו"א נר, ב.

192

סד"ה ויקח קרח

The passage explains that revelation from a very high level can come only through “hairs,” contracted channels, since otherwise it could not be contained.

KEHOT'S NOTE

לעיל קרח נד, ב.

193

ויקח קרח

Korach, son of Yitzhar, took men and rose up against Moshe. The end of a Likkutei Torah discourse on this verse is cited here.

Numbers 16:1 ט"ו: במדבר

וַיִּקַּח קֹרַח בֶּן־יִזְחָר בְּנוֹ קֹהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֶלְיָאָב וְאֹזָן בֶּן־פִּלֵּת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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194

הוד והדר לבשת

The psalm of creation opens: “Havayah my G-d, You are very great; You have clothed Yourself with glory and majesty.” Israel makes garments of beauty for G-d.

Psalms 104:1 א"ו: תהילים

בְּרַכֵּי נַפְשִׁי אֱתֵי ה' אֱלֹקֵי גְדֻלַּת מַאֲד הוֹד וְהָדָר לְבִשְׁתָּ:

Bless the L-RD, O my soul. O L-RD my G-d, Thou art very great; Thou art clothed with glory and majesty.

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195

ושער רישיה כעמר נקא

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

KEHOT'S NOTE

דניאל (ז, ט). [כ].

196

ושער רישיה כעמר נקא

In Daniel's night vision the Ancient of Days takes His seat, His garment white as snow and the hair of His head like pure wool. The white fire of the Torah corresponds to this level, yet hair is only an outer extension.

Daniel 7:9 ט"ז: דניאל

חָזַו הָיוּ עַד דִּי כְרִסְוֹן רִמְיוּ וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּ חֹר וְשַׁעַר רֵאשִׁיָּה כְּעֵמֶר נִקְא כְּרִסְיָה שְׂבִכְיוּ דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלִק:

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

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197

ועשו להם ציצית

G-d tells Moshe to have Israel make tzitzis, fringes, on the corners of their garments, with a thread of blue. A discourse on this verse is cited on the Torah as black fire upon white fire.

Numbers 15:38 ט"ו:ל"ח במדבר

דִּבֶּר אֱלֹהֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַכֹּנֶף פֶּתִיל תְּכֵלֶת:

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

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PARAGRAPH 16

198

כאהלי קדר

The maiden is comely as the tents of Kedar, the black goat-hair tents of a desert tribe, and as the curtains of Shlomo. The maamar adds that the tents are black outside but inside are like Shlomo's curtains.

Song of Songs 1:5 ה"ו: שיר השירים

שְׁחֹרָה אָנִי וְנָאוֹה בָנוֹת יְרוּשָׁלַם כְּאֹהֲלֵי קֶדָר כִּירֵעוֹת שְׁלֹמֹה:

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

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199

כאהלי קדר — כיריעות שלמה

The Tzemach Tzedek adds that the curtains of Shlomo are white, the inner whiteness in contrast to the black outside.

KEHOT'S NOTE

"שהם לבנים" — אוה"ת שה"ש ע"י קב.

200

וייצר את האדם

G-d formed man of dust from the ground and breathed into his nostrils the breath of life. Vayitzer ("formed") is spelled with two yuds, which the Talmud reads as two inclinations; the Alter Rebbe relates them to white fire and black fire.

Genesis 2:7 ו' בראשית

וַיִּצֹר ה' אֱלֹקִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיִּפֹּחַ בָּאָפִיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

201

סד"ה בשברי לכם

In "When I break for you the staff of bread" (Bechukosai, 48c) the Alter Rebbe explains the "baking" through the Torah given as black fire upon white fire: the black fire is

the fire hidden in every Jew's heart, a love and longing to cleave to G-d even while busy with worldly things.

KEHOT'S NOTE

לעיל בחקותי מח, ג.

202

נוטה שמים כיריעה

The psalm of creation: G-d wraps Himself in light as a garment and stretches out the heavens like a curtain. The heavens as one continuous covering.

Psalms 104:2 ב"י: תהילים

עטה־אור כשלמה נוטה שמים כיריעה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

203

חצי היריעה העודפת

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

KEHOT'S NOTE

שמות (כו, יב). [כ].

204

חצי היריעה העודפת תסרח על אחורי המשכן

The extra half-curtain of the Mishkan, the Tabernacle, hung over its back, a curtain that forms roof and wall together.

Exodus 26:12 ב"י: שמות

וסרח העדר ביריעת האהל חצי היריעה העודפת תסרח על אחרי המשכן:

And as for the overhanging part that remaineth of the curtains of the tent, the half curtain that remaineth over shall hang over the back of the tabernacle.

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PARAGRAPH 17

205

מלך שהשלום שלו

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

KEHOT'S NOTE

שהש"ר ג, כ.

206

כחשיכה כאורה

The psalmist: even darkness is not dark for You, the night shines like the day; darkness is as light. At the level of sovev, all is equal.

Psalms 139:12 ב"י: תהילים

גם־חשך לא־יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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207

כולא קמיה כלא

"All before Him are considered as nothing."

ספר הזהר, הקדמה כ"קפ"ח-20:188-22:199

כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

PARAGRAPH 18

208

ישא ה' פניו אליך

"May Havayah lift up His countenance to you and give you peace": read as the encompassing light reaching every soul.

Numbers 6:26 ו': כ"ו

ישא ה' פניו אליך וישם לך שלום:

The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כו.

209

אם יהיה נדחק בקצה השמים

Moshe promises: even if your dispersed are at the end of the heavens, from there Havayah your G-d will gather you. Even the farthest can be reached.

Deuteronomy 30:4 ד': דברים

אם־יהיה נדחק בקצה השמים משם יקבצך ה' אלקיך ומשם יקחה:

If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the L-RD thy G-d gather thee, and from thence will He fetch thee.

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PARAGRAPH 19

210

שלום בפמליא של מטה

Rav Safra prayed for peace "in the household above and in the household below." The Alter Rebbe applies "below" to the soul's ascent.

Berakhot 16b:18 ב"י: ברכות

רבי אלעזר בן ר' שמעון צלותיה אמר רבי: "יהי רצון מלפניך ה' אלקינו, שתשכן בפורנו אהבה ואחבה ושלום ורעות. ותרכה גבולנו בתלמידים ותצליח סופנו אחרית ותקנה. ותשים חלקנו בנן עזר. ותקננו בחבר טוב ויצר טוב בעולמך. ונשכים ונמצא יחול ללבנו ליראה את שמך, ותבא לפניך קורת נפשנו לטובה."

R. Eleazar used to add at the conclusion of his prayer : May it be Thy will, O L-rd our G-d, to cause love and brotherhood, peace and comradeship, to abide in our lot, to enlarge our border with disciples, to prosper our goal with a [happy] end and with hope, to set our portion in the Garden of Eden, and fortify us with good companionship and the good impulse in Thy universe, so that we rise up and find the longing of our heart to fear Thy name ; ...

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

211 אליך ה' נפשי אשא

“To You, Havayah, I lift up my soul”: the ascent from below.

Psalms 25:1 א"ה: תהילים

לְהוֹדוֹת לַיהוָה נַפְשִׁי אֲשֹׁא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

212 אהרן שושבינא דמטרוניתא

The Raaya Mehemna calls Aharon the groomsman of the Queen, who brings Israel close to G-d.

Zohar III, 20a כ, זח"ג

KEHOT'S NOTE

רע"מ זח"ג כ, א. קעז, ב. קפ, ב.

213 אהרן אותיות נראה

The Zohar notes that the letters of Aharon spell nir'eh, “will be seen.”

Zohar III, 103a קג, זח"ג

KEHOT'S NOTE

זח"ג קג, א. ע' ח' במדבר לעיל (ל, א). [כ].

214 שיראה כאלו קדוש שרוי בתוך מעיו

The Talmud says a person should regard himself as though “a holy one” dwells within his innards. The maamar reads kadosh as the level of “Holy.”

Taanit 11b:1-2 ב"ב:א-ב:א תענית

כאילו קדוש שרוי בתוך מעיו, שנאמר: “בקרבה קדוש ולא אבוא בעירי!” לא קשיא: הא — דמצי לצעורי נפשיה, הא — דלא מצי לצעורי נפשיה. ריש לקיש אמר: נקרא חסיד, שנאמר: “גמל נפשו איש חסד ועבר שארו וגו'”. אמר רב ששת: האי בר בי רב דיתיב בתעניתא — ליכול כלבא לשירותיה.

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

215 בהעלותך את הנרות

“When you raise up the lamps”: Aharon’s service, like a flame rising of itself.

Numbers 8:2 ח: במדבר

דבר אליהם ואמר להם: את הנרות אלהם יעלו ויהיו שבע הנרות:

‘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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KEHOT'S NOTE

במדבר ח, ב.

216 משה שושבינא דמלכא

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

KEHOT'S NOTE

ראה לעיל אהרן שושדמ"ט.

PARAGRAPH 20

217 קרוב הוי' לכל קוראיו

“Havayah is near to all who call upon Him, to all who call upon Him in truth”: the doubled phrase is read as two directions of truth.

Psalms 145:18 ח"י: תהילים

קרוב ה' לְכֹל־קֹרְאָיו לְכֹל־אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

218 המולך מהודו ועד כוש

The Megillah opens with Achashverosh, who reigned from Hodu (India) to Kush (Ethiopia) over 127 provinces. The maamar reads the span as G-d’s kingship from the highest glory down to the lowest darkness.

Esther 1:1 א:אסתר

ויהי בימי אחשורוש הוא אחשורוש המלך מהדו ועד־כוש שבע ועשרים ומאה מדינה:

NOW IT came to pass in the days of Ahasuerus—this is Ahasuerus who reigned, from India to Ethiopia, over a hundred and seven and twenty provinces—

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KEHOT'S NOTE

אסתר א, א. ראה אוה"ת שה"ש ע' צה.

219 כסה שמים הודו

“His glory covered the heavens”: hodo as glory.

Habakkuk 3:3 ג:ג: חבקוק

אלוה מתימן יבוא וקדוש מהר־פארן סלה כסה שמים הודו ותהלתו מלאה הארץ:

G-d cometh from Teman, And the Holy One from mount Paran. Selah His glory covereth the heavens, And the earth is full of His praise.

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KEHOT'S NOTE

חבקוק ג, ג.

220 הודו על ארץ ושמים

“His glory is over earth and heaven.”

Psalms 148:13 ח"י: תהילים

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁבַּח שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמה, יג.

221

הוד והדר לפניו

“Glory and majesty are before Him.”

Psalms 96:6: תהילים צ"ו:6

הוד־והדר לפניו עו ותפארת במקדשו:

Honour and majesty are before Him; Strength and beauty are in His sanctuary.

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I Chronicles 16:27: דברי הימים א ט"ז:27

הוד־והדר לפניו עו ותדונה במקמו:

Honour and majesty are before Him; Strength and gladness are in His place.

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KEHOT'S NOTE

תהלים צו, ו. דה"א טז, כז.

222

ע"פ יהודה אתה

the passage shares nothing with the note

KEHOT'S NOTE

תו"א ר"פ ויגש.

223

יהודה אתה

Yaakov blesses his son: “Yehudah, you, your brothers shall acknowledge (yoducha).” The verse of the Torah Ohr discourse on acknowledgment.

Genesis 49:8: בראשית מ"ט:8

יהודה אתה יודוך אחיך ידך בערף איבך ישתחוו לך בני אבך:

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

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224

החשך יכסה ארץ

“Darkness shall cover the earth”: the lowest darkness.

Isaiah 60:2: ישעיהו ס"ב:2

כִּי־הִנֵּה הַחֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעֶרְפֹל לְאֻמִּים וְעֲלִיָּה יִרְחַח ה' וְכִבְדּוֹ עֲלֶיךָ יִרְאָה:

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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225

אלביש שמים קדרות

G-d declares through Isaiah: “I clothe the heavens with blackness and make sackcloth their covering.” Blackness at the end of the chain of worlds.

Isaiah 50:3: ישעיהו נ"ג:3

אֶלְבִּישׁ שָׁמַיִם קִדְרוֹת וְשֶׁקֶ אֲשִׁים כְּסוֹתָם:

I clothe the heavens with blackness, And I make sackcloth their covering.

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KEHOT'S NOTE

ישע"י נ, ג.

226

סד"ה יונתי

The discourse “My dove, in the clefts of the rock” explains “I clothe the heavens with blackness”: opposite the divine attributes clothed in the mitzvos stand blackness and darkness, through which life is given to the kelipos and the sitra achra.

KEHOT'S NOTE

אולי הכוונה לקמן יז, ג.

227

יונתי בחגוי

The beloved calls his dove in the clefts of the rock, in the hiding place of the cliff, to show him her face and let him hear her voice. The end of a discourse on this verse is cited.

Song of Songs 2:14: שיר השירים ב':14

יונתי בחגוי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־קולך כי־קולך ערב ומראיך נאווה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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228

ובלק"ת פ' בהעלותך

The note clarifies that the Likkutei Torah meant here is the Arizal's, where Kush is explained as the 325 judgments.

KEHOT'S NOTE

להאריז"ל ע"פ אשה כושית.

229

ופי שופטים

Likewise the Arizal's Likkutei Torah on Shoftim, on Kush as the judgments.

KEHOT'S NOTE

להאריז"ל.

230

בחי' שכ"ה דינין

The Tzemach Tzedek discusses the 325 judgments in his commentary on the Zohar.

KEHOT'S NOTE

ראה ביאורו"ז להצ"צ כרך ב ע' תתקצד.

231

מלכותך מלכות כל עולמים

G-d's kingship extends over all worlds.

Psalms 145:13: תהילים קמ"ה:13

מְלֻכּוֹתֶיךָ מְלָכּוֹת כָּל־עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

232

ומלכותו בכל משלה

“His kingship rules over all,” even the external forces.

Psalms 103:19: תהילים ק"ג:19

ה' בִּשְׁמָיִם הִכִּין כִּסְאוֹ וּמִלְכוּתוֹ בְּכָל־מְשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יט.

233

וכל העם רואים

At Sinai all the people saw the thunder and the flames and the mountain smoking, and they trembled and stood far off. The end of a discourse on this verse is cited.

Exodus 20:15 שמות כ"ט:15

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְּפידים וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָר עָשָׁן וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמִדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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234

שבע ועשרים ומאה מדינה

The words here quote Esther 1:1; the passage is shown below.

Esther 1:1 אסתר א'1

וַיְהִי בִּימֵי אַחַשְׁוֵרוֹשׁ הוּא אַחַשְׁוֵרוֹשׁ הַמֶּלֶךְ מֵהַדּוּ וְעַד־כוֹשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה:

NOW IT came to pass in the days of Ahasuerus—this is Ahasuerus who reigned, from India to Ethiopia, over a hundred and seven and twenty provinces—

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KEHOT'S NOTE

אסתר א, א.

235

עייני ריפ חיי שרה דקב"ג

The Zohar at the beginning of Chayei Sarah, which opens with Sarah's hundred and twenty-seven years; cited for the 127 provinces.

ספר זוהר, חיי שרה ה'כ"ג-ו'כ"ח:5:23-6:28 Zohar, Chayei Sara

236

שואל שנקי כוש

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

KEHOT'S NOTE

מז"ק (זו, ב). וספרי בהעלותך פסקא (צט יב, א) ובמי תלים (ז אות יד ד"ה דבר אחר). [כ].

237

שואל שנקי כוש

The Talmud explains that Shaul is called Kush because he was distinguished in his appearance and deeds.

Moed Katan 16b:18-19 מועד קטן ט"ז ב'י"ח-י"ט

הֵינֵנו דְּכִתְיִב: "שִׁגְיֹן לְדָוִד אֲשֶׁר שָׂר לָהּ עַל דְּבָרֵי כּוֹשׁ בֶּן יִמִּינִי", וְכִי כּוֹשׁ שְׁמוֹ? וְהֵלֵא שְׁאוּל שְׁמוֹ! אֶלֶּא: מָה כּוֹשִׁי מְשׁוֹנָה בְּעוֹרוֹ — אֵף שְׁאוּל מְשׁוֹנָה בְּמַעֲשָׁיו. כִּיּוֹצֵא בְּדָבָר אֵתָּה אוֹמֵר: "עַל אוֹדוֹת הָאִשָּׁה הַכּוֹשִׁית אֲשֶׁר לָקַח", וְכִי כּוֹשִׁית שְׁמָהּ? וְהֵלֵא צִיפּוֹרָה שְׁמָהּ! אֶלֶּא: מָה כּוֹשִׁית מְשׁוֹנָה בְּעוֹרָה — אֵף צִיפּוֹרָה מְשׁוֹנָה בְּמַעֲשֶׂיהָ. כִּיּוֹצֵא בְּדָבָר אֵתָּה אוֹמֵר:

שחורה אני ונאווה בנות ירושלים וגו'

"וַיִּשְׁמַע עֶבֶד מֶלֶךְ הַכּוֹשִׁי", וְכִי כּוֹשִׁי שְׁמוֹ? וְהֵלֵא צִדְקָיָה שְׁמוֹ! אֶלֶּא: מָה כּוֹשִׁי מְשׁוֹנָה בְּעוֹרוֹ — אֵף ...

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

238

כוש בן ימיני

"Kush the son of Yemini": identified by the Sages as Shaul.

Psalms 7:1 תהילים ז'1א

שִׁגְיֹן לְדָוִד אֲשֶׁר־שָׂר לָהּ עַל־דְּבָרֵי־כוֹשׁ בֶּן־יִמִּינִי:

Shiggaion of David, which he sang unto the L-RD, concerning Cush a Benjamite.

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

KEHOT'S NOTE

תהלים ז, א.

239

הלא כבני כושיים אתם לי

In its plain sense the verse is a rebuke: through Amos G-d tells Israel that they are no more to Him than the Kushites. The Targum and the maamar read the same words as praise: "beloved children."

Amos 9:7 עמוס ט'7

הֲלוֹא כְּבָנֵי כּוֹשִׁיִּים אַתֶּם לִי בְּנֵי יִשְׂרָאֵל נֹאמֵי־הִי הֲלוֹא אֶת־יִשְׂרָאֵל הֶעֱלִיתִי מֵאֶרֶץ מִצְרַיִם וּפְלִשְׁתִּיִּים מִכַּפְתּוֹר וְאַרָם מִקִּיר:

Are ye not as the children of the Ethiopians unto Me, O children of Israel? saith the L-RD. Have not I brought up Israel out of the land of Egypt, And the Philistines from Caphtor, And Aram from Kir?

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KEHOT'S NOTE

עמוס ט, ז.

240

ותי' הלא כבני רחמיני אתון חשיבין קדמי

Targum Yonasan, the Aramaic translation of the Prophets, renders the verse "Are you not considered before Me like beloved children?"

Targum Jonathan on Amos 9:7 תרגום יונתן על עמוס ט'7

הֲלֹא כְּבָנֵי רַחֲמִינִי אַתּוֹן חֲשִׁיבִין קְדָמִי בֵּית יִשְׂרָאֵל אֲמַר יְיָ הֲלֹא יִתְּ יִשְׂרָאֵל אֶסְקִית מֵאֶרֶץ דְּמִצְרַיִם וּפְלִשְׁתִּיִּים מִקְפּוֹטְקַנָּא אֶרֶם מִקִּירִי:

Mikraot Gedolot (Public Domain)

241

וכן פרש"י בפ' בהעלותך בענין האשה הכושית

Kehot's note points to Numbers 12:1 for these words.

Numbers 12:1 במדבר י"ב:1א

KEHOT'S NOTE

במדבר יב, א.

242

וכן פרש"י בפ' בהעלותך בענין האשה הכושית

Rashi explains that the "Kushite" woman was so called because of her outstanding beauty.

Rashi on Numbers 12:3-6 רש"י על במדבר י"ב:3-6

ענו. שפֿל וְסִבְלָן: פֿתֿאם. נִגְלָה עֲלֵיהֶם פֿתֿאם וְהֵם טִמְאִין בְּדֶרֶךְ אֶרֶץ. וְהִיוּ צוֹעֲקִים "מִים מִים" לְהוֹדִיעֵם שִׁפְיָה עֲשֶׂה מִשֶּׁה שֶׁפֿרֵשׁ מִן הָאִשָּׁה, מֵאַחֵר שִׁנְגִּלִּית עָלָיו שְׂכִינָה תְּדִיר וְאִין עַת קְבוּעָה לְדַבּוֹר (ע"י ילקוט): צאו שלשתכם. מִגִּיד שֶׁשְׁלֹשָׁתָן נִקְרְאוּ בְּדַבּוֹר אֶחָד מִה שֶׁאִי אֶפְשָׁר לָפֶה לומר וְלֹאֲזֵן לְשִׁמְעַם (ספרי): בַּעֲמוּד עֵנוּ. יֵצֵא יְחִידִי שְׁלֵא כְּמִדַּת בִּשְׂרִי וְדָם,

מִלֶּךְ בְּשֵׁר וְדָם כְּשִׁיּוּצָא לְמִלְחָמָה יוּצָא בְּאֶכְלוּסִים וְכִשְׁיּוּצָא לְשָׁלוֹם יוּצָא
בְּמוֹעֲסִין, וּמִדַּת הַקֶּבֶץ" הַיּוּצָא לְמִלְחָמָה יְחִידִי, ...

means, humble and patient. SUDDENLY — He revealed himself to them suddenly just when they were unclean as a result of marital intercourse, so that they cried; "Water, water!" (for purification). He did this to give them to understand that Moses had acted rightly in that he had separated from his wife, since the Shechinah used to reveal Itself to him at all times and there was no definite time fixed for the Divine communication (Midrash Tanchuma, Tzav 13).
GO OUT YOU THREE [UNTIL THE APPOINTED ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

243 זבוח פ' תרומה

The Zohar in Terumah: sometimes white is called black, as with the Kushite woman.

Zohar, Terumah 7:54-9:62 ט"ז:ט"ב

244 Kehot's note points to Zohar, Terumah 9:62 for these words.

Zohar, Terumah 9:62 ט"ז:ט"ב

PARAGRAPH 21

245 הלא כבני כושיים אתם לי

Read with the Targum as "beloved children," the hidden love.

Amos 9:7 ט"ז:ז

הֲלוֹא כְּבָנֵי כּוֹשִׁיִּים אַתֶּם לִי בְּנֵי יִשְׂרָאֵל נֹאמְרִי הֲלוֹא אֶתִּי־יִשְׂרָאֵל הֶעֱלִיתִי
מֵאֶרֶץ מִצְרַיִם וּפְלִשְׁתִּיִּים מִכַּפְתּוֹר וְאַרָם מִקִּיר:

Are ye not as the children of the Ethiopians unto Me, O children of Israel? saith the L-RD. Have not I brought up Israel out of the land of Egypt, And the Philistines from Caphtor, And Aram from Kir?

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246 בסש"ב פמ"ד בשם הרע"מ

Tanya chapter 44 quotes the Raaya Mehemna on the love of a son for his father and mother, greater than his love for his own life.

Tanya, Likkutei Amarim 44:6 מ"ד:ו; ליקוטי אמרימים

וְאֶהְיֶה רַבָּה וְגִדּוּלָה מְזוּ, וְהִיא מְסוּתֶרֶת גַּם כֵּן בְּכָל נֶפֶשׁ מִיִּשְׂרָאֵל
בִּירוּשָׁה מְאֻבָּתִינוּ, הִיא, מִה שֶׁכְּתוּב בְּרַעְיָא מְהִימְנָא: "כִּבְרָא דְאַשְׁתִּדֵּל
בְּתַר אָבוּי וְאִמִּיָּה, דְּרַחֲמִים לוֹן יְתִיר מִגְרָמִיָּה וּנְפִשָׁיָה וְרוּחִיָּה כו", כִּי
הֵלֵא אֵב אַחֵד לְכוּלָּנוּ.

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PARAGRAPH 22

247 את האור כי טוב

The light that "was good" to hide away, hidden in Keser.

Genesis 1:4 ד'ד:א

וַיֵּרָא אֱלֹקִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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248 Rav and Shmuel dispute whether Hodu and Kush are at opposite ends of the world or next to each other.

Megillah 11a:20 א"כ:א

"מִהוּדוּ וְעַד כּוּשׁ", רַב וְשְׁמוּאֵל חֵד אָמְרִי: הוּדוּ בְּסוּף הָעוֹלָם וְכוּשׁ בְּסוּף
הָעוֹלָם, וְחֵד אָמְרִי: הוּדוּ וְכוּשׁ גְּבִי הַדָּדִי הוּוּ קְרִימִי; כִּשֶׁם שֶׁמֶלֶךְ עַל הוּדוּ
וְכוּשׁ, כֶּךָ מֶלֶךְ מְסוּף הָעוֹלָם וְעַד סוּפוֹ.

"From Hodu to Cush": Rav and Shmuel: One said that Hodu is at one end of the world and Cush at the other, and the other said that Hodu and Cush are right next to each other, and that just as he ruled over Hodu and Cush, so he ruled from one end of the world to the other.

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249 ה' מלך גאות לבש

"Havayah reigns, He has clothed Himself in grandeur":
Hodu as the garment of majesty.

Psalms 93:1 ג"א:א

ה' מֶלֶךְ גָּאוֹת לְבָשׁ לְבָשׁ ה' עַז הַתְּאֹזֵר אֶת־תְּכוֹן תֵּבֵל בְּלִתְמוּט:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

PARAGRAPH 23

250 ואין עוד מלבדו

"There is none else besides Him": all is under G-d's kingship.

Deuteronomy 4:35 ד"ה:ל"ה

אַתָּה הָרָאִתָּ לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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251 אין אדם נוקם כו'

A person does not bruise his finger below unless it is decreed above: individual providence.

Chullin 7b:15-16 ט"ו:ט"ז

ואמר ר' חנינא אין אדם נוקם אצבעו מלמטה אלא א"כ מכריזין עליו
מלמעלה שנאמר (תהלים לו, כג) מה מצעדי גבר כוננו (משלי כ, כד)
ואדם מה יבין דרכו א"ר אלעזר דם ניקוף מרצה כדם עולה אמר רבא

בגודל ימין ובניקוף שני והוא דקאזיל לדבר מצוה אמרו עליו על ר' פנחס בן יאיר מימיו לא בצע על פרוסה שאינה שלו ומיום שעמד על דעתו לא נהנה מסעודת אביו:

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Zohar III, 274b זח"ג רעד, כ

KEHOT'S NOTE

חולין ז, ב. זח"ג רעד, ב.

252

בד"ה ומרדכי יצא

In "And Mordechai went out" (Torah Ohr, 93a) the Alter Rebbe explains why Yochanan the High Priest abolished the "awakeners," who sang "Awake, why do You sleep, O G-d?": G-d neither slumbers nor sleeps, only we do not see it, for in truth "I, Havayah, have not changed."

KEHOT'S NOTE

תו"א צג, א.

253

ומרדכי יצא

After the decree is reversed, Mordechai goes out from the king's presence in royal garments, and Shushan rejoices. The Torah Ohr discourse on this verse is cited.

אסתר ח"ט:15 Esther 8:15

ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב גדולה ותכריד בוצ וארגמן והעיר שושן צהלה ושמחה:

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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254

אני הוי לא שניתי

G-d says through Malachi: "For I, Havayah, have not changed."

מלאכי ג'ו:6 Malachi 3:6

כי אני ה' לא שניתי ואנכם בני יעקב לא תליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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255

שניתנה תורה באש שחורה ע"ג אש לבנה

Kehot's note points to Zohar III, 132a for these words.

Zohar III, 132a זח"ג קלב, א

KEHOT'S NOTE

זח"ג קלב, א. וראה ילקוט שמעוני רמז רפ.

256

הדר וקבלוה בימי אחשוורוש

The Talmud teaches that the Jews accepted the Torah anew, willingly, in the days of Achashverosh.

Shabbat 88a:5 שבת פ"ח א:5

"ויתיצבו בתחתית ההר", אמר רב אבדימי בר חמא בר חסא: מלמד שכל קפה הקדוש ברוך הוא עליהם את ההר כגיגית, ואמר להם: אם אתם מקבלים התורה מושב, ואם לאו — שם תהא קבורתכם. אמר רב אחא בר יעקב: מכאן מודעא רבה לאורייתא. אמר רבא: אף על פי כן הדר

קבלוה בימי אחשוורוש, דכתביב: "קמו וקבלו היהודים" — קמו מה שקיבלו כבר.

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KEHOT'S NOTE

שבת פח, א.

257

The Jews took upon themselves to continue what they had begun, as Mordechai had written to them. The Talmud learns the renewed acceptance of the Torah from a later verse of the chapter, "they fulfilled and accepted" (Esther 9:27).

אסתר ט'כ"ג:23 Esther 9:23

וקבל היהודים את אשר החלו לעשות ואת אשר כתב מרדכי אליהם:

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

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LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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