



LIKKUTEI TORAH • PARSHAS BALAK • MAAMAR 4

ביאור ע"פ לא הביט הנה יעקב הוא נמשך...

An explanation of the verse “He has
not beheld [iniquity in Yaakov]”



Bilaam’s verse describes two modes: Yaakov, yud-akev, the ray of Chochmah that descends through the six weekdays to refine nogah with toil, so that the wisdom of kelipah cannot even look at him; and Yisrael, shir E-I, the Shabbos ascent of holiness itself, where there is no toil and no war. Shabbos holds both, for there the son, Yisrael, also rises to the higher awe of Moshe, the faithful servant.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/balak/4/

THE BIG IDEA

Bilaam's verse describes two modes: Yaakov, yud-akev, the ray of Chochmah that descends through the six weekdays to refine nogah with toil, so that the wisdom of kelipah cannot even look at him; and Yisrael, shir E-l, the Shabbos ascent of holiness itself, where there is no toil and no war. Shabbos holds both, for there the son, Yisrael, also rises to the higher awe of Moshe, the faithful servant.

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

Yaakov comes from the Yesod of Abba, which breaks out beyond Z'eir Anpin; as yud-akev, the yud of Chochmah reaching the heel, he descends into Beriah, Yetzirah and Asiyah on the weekdays to refine the sparks of nogah, "for by Chochmah they are refined." His root never fell in the shattering, and the wisdom of kelipah, aven, cannot behold his revealed Chochmah. His work is toil (amal), like tanning hides, turning yesh into ayin. On Shabbos nothing descends; the week's refinements rise and the worlds ascend. This is Yisrael, read as shir E-l: the masculine shir is holiness itself rising without refinement, a foretaste of the Time to Come. Yisrael rules over the 120 combinations of Elokim, so the external forces have no hold there, and Abba and Imma become inner light within Z'eir Anpin. Nor is Yaakov's advantage lost: on Shabbos Z'eir Anpin enclothes the essence of Abba itself. In a person's prayer, Yaakov is the servant of lower awe, the Shema is the love of the son, and the Shemoneh Esreh is the higher awe of the second servant, Moshe; on Shabbos the son becomes the faithful servant, and that awe is joined with joy.

OUTLINE

- 1 Yaakov, yud-akev, and the refinement of nogah** ¶1-3
Yaakov is the light of the Yesod of Abba, drawn down into the lower worlds during the weekdays to refine nogah; his root never fell in the shattering. Opposite holy Chochmah stands a wisdom of kelipah, aven, which cannot behold the revealed Chochmah of Yaakov; in a person, this is weekday prayer and "Turn away from evil and do good."
- 2 Toil on weekdays, none on Shabbos** ¶4-5
The weekday refinement is toil, like tanning hides: changing things from their nature and turning yesh into ayin, against the order of the chain of worlds. "For on it He rested" implies weekday labor, which belongs to Yaakov; on Shabbos the union is of Yisrael, Z'eir Anpin, and Rachel.

3 Yisrael as shir E-l: two kinds of ascent

¶6-8

On Shabbos the refined sparks rise and the worlds ascend; Yisrael is shir E-l, the song of ascent. The feminine shirah is the rising of what was refined from below; the masculine shir is holiness itself rising, as in the Time to Come. Yisrael rules over the 120 combinations of Elokim that hide the Infinite Light.

4 No war in Yisrael; the rest of the verse

¶9-10

The external forces draw from the 120 combinations and wrestle with Yaakov, but have no hold in Z'eir Anpin of Atzilus. "Havayah his G-d is with him": Abba and Imma become inner light on Shabbos, the purpose of all ascents; "the King's teru'ah" is the sweetening of judgments and the shining of the King's face.

5 Does the weekday have something Shabbos lacks?

¶11-12

If Yaakov has an advantage over Yisrael, the weekday would seem to have a quality Shabbos lacks. The answer: Z'eir Anpin is in general higher, and on Shabbos it enclothes the very essence of Abba, so it holds Yaakov's advantage too.

6 Servant and son in prayer

¶13-19

The servant's self-nullification has an advantage over the son's love. The first servant is the lower awe of Pesukei deZimra (Yaakov), the son is the love of the Shema, and the second servant is the higher awe of the Shemoneh Esreh (Moshe). On Shabbos the son rises to be the faithful servant, an awe joined with joy: "Moshe rejoiced in the gift of his portion."

KEY CONCEPTS

Yaakov as yud-akev יעקב י" עקב

The name Yaakov read as the yud of Chochmah (the Yesod of Abba) drawn down to the akev, the heel, the lower worlds, in order to refine the sparks there.

Refinements of nogah (birurei nogah) בירורי נוגה

Sifting the holy sparks out of kelipas nogah, the husk in which good and evil are mixed, through eating, prayer and the deeds of the weekdays.

Yisrael as shir E-l ישראל שיר אל

The name Yisrael read as "the song of E-l": the Shabbos ascent, in which the worlds rise and holiness itself ascends without refinement.

Shirah and shir שירה ושיר

The feminine shirah is the ascent of what was refined from below; the masculine shir is the ascent of the giver, Z'eir Anpin, receiving from Abba's own lights, as will be in the Time to Come.

The 120 combinations of Elokim ק"כ צירופי אלקים

The arrangements of the five letters of the Name Elokim that rule the lower worlds and conceal the Infinite Light; Yisrael rules over them.

The two servants ב' בחי' עבד

The Zohar's first servant, the lower awe of Pesukei deZimra (Yaakov), and second servant, the higher awe of the Shemoneh Esreh from the higher Chochmah (Moshe), with the son's love of the Shema between them.

SECTION 1 • 11-3

Yaakov, yud-akev, and the refinement of nogah

1 ביאור ע"פ לא הביט^{1,2} הנה יעקב הוא נמשך מיסוד אבא [המלוכש בז"א ובוקע ויוצא חוץ לז"א

An explanation of the verse "He has not beheld." Now, Yaakov is drawn from the Yesod (foundation) of Abba [which is en clothed in Z'eir Anpin (the emotive attributes), and breaks through and emerges outside Z'eir Anpin,

The maamar explains Bilaam's words, "He has not beheld iniquity in Yaakov, nor has He seen toil in Yisrael" (Numbers 23:21), and begins with the root of the level called Yaakov. Abba is the configuration of Chochmah, and its Yesod is its lowest, transmitting point; the text says that the Yesod of Abba, en clothed within Z'eir Anpin, breaks through and comes out beyond it.

ומזה נתהוה בחי יעקב] והוא נמשך ויורד בבי"ע לברר בירורי נוגה בכל ששת ימי המעשה³ and from this the level of Yaakov came into being]. And he is drawn down and descends into [the worlds of] Beriah, Yetzirah and Asiyah to refine the refinements (birurim) of nogah throughout all "the six days of work."

The light of the Yesod of Abba that emerges beyond Z'eir Anpin is what forms the level of Yaakov. Its task is to descend into the three lower worlds, where holy sparks are mixed into kelipas nogah, the husk in which good and evil are mingled, and to sift the good out of it all through the six weekdays.

וזוהו פיי יעקב יי עקב שנמשך היו"ד שהוא בחי יסוד אבא לבחי עקב דהיינו בי"ע לברר שם בירורי נוגה.

And this is the meaning of Yaakov: yud-akev (a yud [and] a heel), that the yud, which is the level of the Yesod of Abba, is drawn down to the level of the heel (akev), that is, Beriah, Yetzirah and Asiyah, to refine there the refinements of nogah.

The name Yaakov (יעקב) is read as two parts: the letter yud (י), which stands for Chochmah, here the Yesod of Abba, and akev (עקב), "heel." The yud of wisdom reaches down to the "heel," the lowest worlds, in order to refine there.

[כי בחכמה אתברירו^{4,5} ועי' בפי' וישלח ע"פ ויאבק איש^{6,7} בענין כי לא יכול לו⁸ מפני שיעקב היינו הארת יסוד אבא כו' ע"ש.⁹

[For "by Chochmah (wisdom) they are refined." And see in Parshas Vayishlach, on the verse "And a man wrestled," on the matter of "that he could not prevail against him," [which is] because Yaakov is the illumination of the Yesod of Abba, etc.; see there.

The bracketed note gives the reason it is Chochmah that descends: "by Chochmah they are refined," that is, the sifting of good from evil is the work of wisdom. It also refers to the Torah Ohr maamar on Yaakov's wrestling with the angel, which explains that the angel "could not prevail against him" because Yaakov is the light of the Yesod of Abba.

2 ועוד מבואר במ"א ע"פ ויברך יעקב¹⁰ כי יעקב לא מת¹¹ דהיינו שלא היה בבחי' שבירה¹² כלל ומשם יורד הכח הזה להעלות הניצוצים כו'.

And it is further explained elsewhere, on the verse "And Yaakov blessed," that "Yaakov did not die": that is, he was not in the state of shattering at all; and from there this power comes down, to elevate the sparks, etc.

"Yaakov our father did not die" is a teaching of the Talmud (Taanis 5b). It is read here in Kabbalistic terms: Yaakov's root never took part in the shattering of the vessels, the primordial breakage that Kabbalah calls "death," and because his root never broke, it is from there that the power comes to lift up the fallen sparks.

וענין זה כמ"ש בע"ה ובאוצ"ח שיעקב נתקן מאחוריים דאבא שלא נפלו בבריאה ולכן לא נז' בהם מיתה כו'

And this matter is as is written in Etz Chaim and in Otzros Chaim: that Yaakov was formed from the back aspect (achorayim) of Abba, which did not fall into Beriah; and therefore death is not mentioned regarding them, etc.

In the Arizal's writings, Abba has a "back" (achorayim), an outer aspect, and this back aspect of Abba did not fall into Beriah in the shattering. Since Yaakov was formed from it, "death," the Kabbalistic term for falling in the shattering, is not said of these levels.

ובזה יתרון מעלתו אפילו על בחי' ז"א שהוא כללות וי"ק דאצ"י שבהן הי' שבה"כ. והשתא א"ש דהבירור הוא ע"י יעקב כו']

And in this lies his superiority even over the level of Z'eir Anpin, which is the six extremities (vav ketzavos) of Atzilus as a whole, in which the shattering of the vessels (sheviras hakeilim) took place. And now it is well [understood] that the refinement is through Yaakov, etc.]

Z'eir Anpin, the six emotive Sefiros of Atzilus, is where the shattering took place, so in this respect Yaakov stands even higher than it. This explains why the refining is done through Yaakov: only what never fell can lift up what did.

והנה זלעזז עשה האלקים¹³ דכמו שיש חכמה בקדושה והם בחי' או"א דמשם נלקח יעקב כך נתהוה בסט"א ג"כ חכמה דקליפה ע"ד חרטומי מצרים¹⁴ או כמ"ש חכמים המה להרע.¹⁵

Now, "G-d has made the one opposite the other": for just as there is Chochmah (wisdom) in holiness, namely the level of Abba and Imma, from where Yaakov was taken, so in the sitra achra (the other side) there also came into being a Chochmah of kelipah (the husk), in the manner of the magicians of Egypt, or as it is written, "They are wise to do evil."

Shlomo's principle "G-d has made the one opposite the other" (Koheles 7:14) means that every holy force has an unholy counterpart. Opposite holy Chochmah, the level of Abba and Imma from which Yaakov comes, stands a "wisdom of kelipah," like the craft of Pharaoh's magicians or those whom Yirmeyahu calls "wise to do evil."

3 והנה כשזה קם זה נופל^{16,17} דהיינו ע"י גילוי חכמה דקדושה שהוא בחי' י' עקב אזי ממילא מתבטלים החכמה חיצוניות דסט"א

Now, "when this one rises, that one falls": that is, through the revelation of the Chochmah of holiness, which is the level of yud-akev, the external wisdom of the sitra achra is then nullified as a matter of course.

"When this one rises, that one falls" is Rashi's comment on the twins Yaakov and Esav: the two cannot be strong at the same time. So when holy Chochmah, the yud-akev, is revealed, the opposing external wisdom of the other side loses its power by itself, without a fight.

וזהו לא הביט און ביעקב¹⁸ פי' און הוא חכמה דקליפה מלשון ואיש און מחשבותיו.¹⁹ שהם המחשבות רעות מחכמה הנ"ל.

And this is "He has not beheld iniquity (aven) in Yaakov." The meaning: aven is the Chochmah of kelipah, from the expression "and the man of iniquity (aven), his thoughts," which are the evil thoughts that come from the wisdom mentioned above.

The verse is now read in a new way: aven, usually "iniquity," means the wisdom of kelipah, as in Yeshayahu's "the man of aven, his thoughts," where aven goes together with thoughts. These are the evil thoughts that come from that unholy wisdom.

לא יוכל להביט כלל בבחינת יעקב שהוא בהתגלות החכמה דקדושה שהאור דוחה את החשך כו'

It cannot behold the level of Yaakov at all, which is in the revelation of the Chochmah of holiness; for the light drives away the darkness, etc.

So the verse means that aven cannot even look at Yaakov, because Yaakov is the revelation of holy Chochmah. Darkness does not need to be fought; light drives it away by its very presence.

וכן הוא למטה בעבודת ה' בכל ימות החול צ"ל בבחי' יעקב לברר בירורים ע"י התפלה שממשיך גילוי היו"ד בחי' חכמה ורעו"ד בבחי' עקביים וע"י סור מרע ועשה טוב²⁰ [ועמשי"ל ע"פ וישב יעקב].^{21,22}

And so it is below, in the service of G-d: during all the weekdays one must be at the level of Yaakov, to refine the refinements through prayer, by which one draws down the revelation of the yud, the level of Chochmah, and the desire of the heart (re'usa deliba) into the level of the heels; and through "Turn away from evil and do good" [and see what is written above, on the verse "And Yaakov settled"].

The same holds in a person's service during the week: he must serve in the mode of Yaakov, refining through prayer, which brings the yud of wisdom and the heart's yearning (re'usa deliba) down into the "heels," the lowest and most practical parts of life, and through "Turn away from evil and do good" (Psalms 34:15). The bracket points to an earlier maamar on "And Yaakov settled."

SECTION 2 • ¶4-5

Toil on weekdays, none on Shabbos

4 ואזי לא הביט און ביעקב כנ"ל. אמנם בשבת כתיב ולא ראה עמל בישראל.²³ כי בבחי' יעקב

And then "He has not beheld iniquity in Yaakov," as mentioned above. On Shabbos, however, it is written, "nor has He seen toil (amal) in Yisrael." For in the level of Yaakov

When a person serves in the mode of Yaakov, the first half of the verse is fulfilled. The second half, "nor has He seen toil (amal) in Yisrael," is applied to Shabbos, and the maamar now explains why toil belongs to Yaakov and not to Yisrael.

נמצא בחינת עמל אדם לעמל יולד²⁴ שהוא העבודה והיגיעה לברר בירורי נוגה והרי יורד ממקומו בבחי' עקביים לברר שם וזהו ענין ששת ימים תעבוד

there is found the aspect of toil: "Man is born to toil." This is the labor and exertion to refine the refinements of nogah; for he descends from his place into the level of the heels, to refine there. And this is the meaning of "Six days shall you labor (taavod)."

The service of Yaakov is labor, as in "Man is born to toil" (Job 5:7): to refine nogah one must leave one's own level and go down to the "heels." This is the meaning of the weekday command "Six days shall you labor."

וכמו עד"מ עיבוד העורות שנק' עבודה שצריך עבודה ויגיעה עד שישתנו ממהותן הראשון למהות אחר שיהיו ראויים

It is like, by way of analogy, the tanning (ibud) of hides, which is called avodah (work): for it requires work and exertion until they are changed from their original nature into another nature, so that they will be fit

The Hebrew word for service, avodah, is also used for the tanning of hides: raw skin must be worked hard until its nature changes into leather. The analogy shows that avodah means effort that transforms the nature of a thing.

ולעשות מהם מנעלים וכה"ג וכמ"כ ג"כ ענין בירורי נוגה לאהפכא מחשוכא לנהורא ע"י שאוכל ומתפלל בכח האכילה ה"ז עבודה לשנותן ממהותן.

to make shoes from them, and the like. And likewise, so too is the matter of the refinements of nogah, "to turn darkness into light": when one eats and prays with the strength of the eating, this is avodah, to change them from their nature,

Refining nogah is the same kind of work: when a person eats and then prays with the strength the food gave him, he changes the food from its natural state, "turning darkness into light." That transformation is avodah in the full sense.

5 ולעשות מיש אין. שהוא משנה סדר ההשתלשלות. ולכן זהו בחי עבודה ועמל. ולכן נאמר בשבת

and to make "something" (yesh) into "nothing" (ayin), which changes the order of the chain of descending worlds (hishtalshelus). Therefore this is the level of work and toil. And therefore it is said of Shabbos,

Refining means turning "something" (yesh), a thing that feels self-standing, into "nothing" (ayin), self-nullified before G-d. That runs against the natural order of the chain of worlds, which goes from nothing to something, and so it takes work and toil.

כי בו שבת²⁵ מכלל שבששת ימי המעשה הוא בחי עמל. וזה נמצא ושייך דוקא בבחי יעקב.

"for on it He rested," which implies that the six days of work are the level of toil. And this is found, and pertains, specifically at the level of Yaakov.

The Torah says of the seventh day, "for on it He rested" (Genesis 2:3); rest implies that the six days before it were days of labor. This weekday toil belongs specifically to the level of Yaakov.

אבל בישראל לא יש בחי עמל. פי' כמ"ש בפע"ח שבחול הוא זיווג יעקב ורחל ואז

But in Yisrael there is no aspect of toil. The explanation is as is written in Pri Etz Chaim: that on weekdays there is the union (zivug) of Yaakov and Rachel, and then

Yisrael, by contrast, has no toil. Pri Etz Chaim teaches that on weekdays the union (zivug), the joining through which Divine flow is drawn down, is between Yaakov and Rachel, the feminine configuration that receives.

נמצא עבודת הבירורים שיורדים בבי"ע לברר ואח"כ מתעלים באצ"י בשעת התפלה כו' אבל בשבת הוא זיווג ישראל ורחל. ישראל היינו ז"א.

there is the work of the refinements: they descend into Beriah, Yetzirah and Asiyah to refine, and afterwards they ascend into Atzilus at the time of prayer, etc. But on Shabbos there is the union of Yisrael and Rachel. Yisrael is Z'eir Anpin (the emotive attributes).

In that weekday union there is the work of refinement: the vessels go down into the lower worlds to refine and then rise into Atzilus during prayer. On Shabbos the union is of Yisrael and Rachel, and "Yisrael" here is Z'eir Anpin itself, the higher partner.

SECTION 3 • ¶6-8

Yisrael as shir E-l: two kinds of ascent

6 והיינו שבשבת אין יורדים הכלים דאצ"י לברר בבי"ע שזהו בחי' יעקב יוד עקב. כ"א אדרבה מתעלים הבירורים שהובררו בחול ליכלל באצ"י כי בשבת הוא עליות העולמות וזהו בחי' ישראל שיר אל.

That is: on Shabbos the vessels of Atzilus do not descend to refine in Beriah, Yetzirah and Asiyah, which is the level of Yaakov, yud-akev; rather, on the contrary, the refinements that were refined during the weekdays ascend to be included in Atzilus, for on Shabbos there are the ascents of the worlds. And this is the level of Yisrael: shir E-l (the song of E-l),

On Shabbos nothing goes down to refine; the reverse happens: what was refined during the week rises and is absorbed into Atzilus, and all the worlds ascend. This is why the Shabbos level is called Yisrael (ישראל), read as shir E-l (שיר אל), "the song of E-l."

שהוא בחי השיר וההעלאה. שכל עליות הוא ע"י שיר והיינו ההעלאה של בחי אל שנעשה מאו"ח של הכירורים וע"י ממשיכים מ"ד ממקום גבוה היינו גילוי התענוג עליון שיתענוגו על ה'.

which is the level of song and elevation. For every ascent is through song; and this is the elevation of the level of E-I, which comes about from the returning light (or chozer) of the refinements. And through this one draws down mayin duchrin (masculine waters) from a high place, that is, the revelation of the supernal delight, that they "delight in Havayah."

Song is the language of ascent, since it lifts. The ascent of "E-I" is brought about by the "returning light," the light that rises from below out of the week's refinements, and in response the "masculine waters," the flow from above, come down from a lofty source: supernal delight, as the prophet promises for Shabbos, "Then you will delight in Havayah."

וואפשר לומר דפי שיר אל היינו כדפי ע"פ שירו לה' שיר חדש.^{26,27} דהנה כשמתבררים מ"ן דבי"ע ועולי להתכלל במ"ד דתיקון

[And it can be said that the meaning of shir E-I is as was explained on the verse "Sing to Havayah a new song (shir)." For when the mayin nukvin (feminine waters) of Beriah, Yetzirah and Asiyah are refined and ascend to be included in the mayin duchrin of [the world of] Tikkun,

A second suggestion, in brackets, ties shir E-I to the explanation of "Sing to Havayah a new song" (Psalms 96:1). Mayin nukvin, "feminine waters," is the yearning that rises from below; here it is the refined sparks of the lower worlds rising to join the mayin duchrin, the flow from above, of Tikkun, the rectified world of Atzilus.

אזי נקי שירה חדשה שירה לי נקבה. כי בי"ע נקי דרך כלל עלמא דנוקי לגבי אצי".

it is then called "a new song" (shirah chadashah), shirah being a feminine term; for Beriah, Yetzirah and Asiyah are generally called "the world of the Nukva" (alma deNukva) relative to Atzilus.

That ascent is called shirah chadashah, "a new song," in the feminine form, as in the blessing after the morning Shema. The feminine fits because the lower worlds as a whole are the receiving, "feminine" world relative to Atzilus.

7 ונקי שירה חדשה כי זהו דבר חדש שיתכלל דבר שנפל בשבירה בנוגה ויעלה למעלה בקדושה עליונה דאצי וכן עליית המלי כשהיא עולה מבי"ע לאצילות נקי שירה לי נקבה.

And it is called “a new song” because this is a new thing: that something which fell in the shattering into nogah should be included and should ascend on high into the supernal holiness of Atzilus. And likewise the ascent of Malchus (sovereignty), when it ascends from Beriah, Yetzirah and Asiyah to Atzilus, is called shirah, a feminine term.

The song is “new” because something that fell into nogah in the shattering now rises into the highest holiness of Atzilus, which is a genuinely new state. Likewise, when Malchus rises from the lower worlds into Atzilus, its ascent is called by the feminine word shirah.

אבל שיר לי זכר הוא ענין עליית הדכר עצמו דהיינו התעלות בחי ז"א שיקבלו כלים דז"א מאורות דאבא עצמם

But shir, a masculine term, is the ascent of the male (dechar) itself, that is, the elevation of the level of Z'eir Anpin: that the vessels of Z'eir Anpin should receive from the lights of Abba themselves,

The masculine shir is a different kind of ascent: the rising of the male, the giver, Z'eir Anpin itself. Its vessels receive directly from the lights of Abba themselves, without anything being refined from below.

דהיינו אור א"ס השורה בחכמה והוא עליי שלא עיי בירורים כלל רק עליי ותוספות אור דקדושה עצמה

that is, the Infinite Light (Or Ein Sof) that rests in Chochmah. And this is an ascent that is not through refinements at all, but only an ascent and an increase of light of holiness itself,

The lights of Abba are the Infinite Light that rests in Chochmah. This ascent does not come from refining lower things at all; it is holiness itself rising higher and receiving more light.

וכמו שיהי לע"ל כשיושלם הבירור ואת רוח הטומאה אעביר²⁸ כו' ולא יהיה רע כלל ואעפ"כ יהי עליות בקדושה עצמה

as it will be in the Time to Come, when the refinement is completed, and “I will remove the spirit of impurity,” etc., and there will be no evil at all; and even so there will be ascents within holiness itself;

This is what will happen in the Time to Come, when all refinement is complete and G-d will “remove the spirit of impurity” (Zechariah 13:2): there will be no evil left to refine, yet holiness will still keep ascending.

וכמו שהוא מעין ודוגמא זו גם בזמן הזה בשבת שהעלייה דשבת היא שלא ע"י בירורים כבחול

and as there is a semblance and likeness of this even in the present time, on Shabbos: for the ascent of Shabbos is not through refinements, as on weekdays,

Shabbos even now is a foretaste of that future state, because its ascent is not brought about by refining, as the weekday ascent is.

כי בשבת בורר אסור אלא שמ"מ עלייה שבת הוא ע"י בירורים דחול וכמאמר מי שטרח בע"ש²⁹ כו'.

for on Shabbos selecting (borer) is forbidden. Except that, nevertheless, the ascent of Shabbos is through the refinements of the weekdays, as the saying goes, "One who toiled on Erev Shabbos," etc.

Borer, selecting the good from the bad, is one of the labors forbidden on Shabbos, a sign that Shabbos is not a time for refining. Still, the present Shabbos ascent does depend on the weekday refinements, as the Talmud says: "One who toiled on Erev Shabbos will eat on Shabbos" (Avodah Zarah 3a).

אבל לע"ל ליום שכולו שבת^{30,31} תהיה העלייה שלא ע"י בירורים כלל ונקי עלייה זו בשם שיר לשון זכר בחינת דכר כו'.

But in the Time to Come, "for the day that is entirely Shabbos," the ascent will not be through refinements at all; and this ascent is called by the name shir, a masculine term, the level of the male (dechar), etc.

In the future "day that is entirely Shabbos" the ascent will come with no refinement at all. Such an ascent is called shir, the masculine form, the ascent of the giver himself.

8 ועפ"י י"ל שנקי עלייה דשבת שיר אל שהוא עלייה דקדושה עצמה שלא ע"י בירורים כמו בחול כו' והיינו כמ"ש בע"ח סוף ש"ל והז"א נקי אל כו' ע"ש.

And according to this it can be said that the ascent of Shabbos is called shir E-l because it is an ascent of holiness itself, not through refinements as on the weekdays, etc. And this is as is written in Etz Chaim, at the end of Sha'ar 30: "And Z'eir Anpin is called E-l," etc.; see there.

Following the distinction just drawn, the Shabbos ascent is called shir E-l, with the masculine shir, because it is holiness itself rising, not something refined from below. This fits Etz Chaim's statement that Z'eir Anpin is called E-l, so that "the song of E-l" is the ascent of Z'eir Anpin itself.

אמנם י"ל ג"כ בפ"י שיר אל ע"ש עליית המלי עיין בזהר פ' בראשית³² [(די"ט ע"א) ובמק"מ שם]. וזהו שבבחינת ישראל נאמר כי שרית עם אלקים.³³

However, it can also be said, in explaining shir E-I, that it is named for the ascent of Malchus (sovereignty); see in the Zohar, Parshas Bereishis [(19a), and in the Mikdash Melech there]. And this is why, regarding the level of Yisrael, it is said, "for you have striven (sarisa) with Elokim."

A second reading is offered: shir E-I may refer to the ascent of Malchus, as in the Zohar's account of the Chariot in Parshas Bereishis and the Mikdash Melech's commentary on it. The name Yisrael is also linked to "for you have striven (sarisa) with Elokim" (Genesis 32:29): Yisrael is the one who prevails over Elokim.

והענין כי הנה נודע שיש ק"כ צירופי אלקים בעולמות ב"ע בסוד מלך אלקים על גוים³⁴ [דהיינו מז"א דבריא עד סיום מלכות דעשיה הם ק"ך צירופים]

And the explanation is this: it is known that there are 120 combinations of [the Name] Elokim in the worlds of Beriah, Yetzirah and Asiyah, in the mystery of "Elokim reigns over the nations" [that is, from the Z'eir Anpin of Beriah to the end of the Malchus of Asiyah there are 120 combinations]

The five letters of the Name Elokim can be arranged in 120 different orders, and these combinations rule the three lower worlds, as in "Elokim reigns over the nations" (Psalms 47:9). The bracket specifies their range: from the Z'eir Anpin of Beriah down to the very end of the Malchus of Asiyah.

של אלקים כמ"ס בסוף ספר מבוא שערים וע' בע"ח שער השמות] ונמשכים מבחי' מלי' דאצי' שנק' שם אלקים שהוא בחי' יחודא תתאה שמסתיר להיות העולם נראה ליש.

of Elokim, as is written at the end of the book Mavo She'arim; and see in Etz Chaim, Sha'ar HaShemos]. And they are drawn from the level of the Malchus of Atzilus, which is called the Name Elokim, which is the level of the lower unity (yichuda tata'ah), which conceals, so that the world appears as something (yesh).

The bracket gives its sources, the end of Mavo She'arim and Etz Chaim's Sha'ar HaShemos (Gate of the Names). These combinations come from the Malchus of Atzilus, called the Name Elokim, the "lower unity," whose role is to hide the Divine light so that the world seems to exist on its own (yesh).

אבל בחי' ישראל שהוא בחי' ז"א דאצילות הוא משתרר ומושל על שם אלקים שלא יסתיר

But the level of Yisrael, which is the level of the Z'eir Anpin of Atzilus, holds sway and rules over the Name Elokim, so that it should not conceal

Yisrael, the Z'eir Anpin of Atzilus, rules over the Name Elokim; this is the meaning of sarisa, "you have ruled" or "striven." Its rule means that Elokim can no longer hide what is behind it.

על אור א"ס ב"ה [וע' במ"א בביאור דמזוזה מימין³⁵ ונר חנוכה משמאל בפ"י כי אני ידעתי כי גדול³⁶ הוי' ואדונינו מכל אלקים כו'].

the Infinite Light (Or Ein Sof), blessed be He [and see elsewhere, in the explanation on "The mezuzah on the right and the Chanukah lamp on the left," on the meaning of "For I know that Havayah is great, and our L-rd is above all Elokim," etc.].

What Elokim would hide is the Infinite Light itself. The bracket refers to the explanation on "the mezuzah on the right and the Chanukah lamp on the left," on the verse "Havayah is great, and our L-rd is above all Elokim" (Psalms 135:5): Havayah stands above all the concealments of Elokim.

SECTION 4 • 19-10

No war in Yisrael; the rest of the verse

9 והנה ע"י השתלשלות ק"ך צירופי אלקים יש יניקה ג"כ לחיצונים וע' שרים וע"ז נאמר ויאבק איש עמו³⁷ כו'

Now, through the chain of descent (hishtalshelus) of the 120 combinations of Elokim, there is nurture also for the external forces and the seventy princes; and of this it is said, "And a man wrestled with him," etc.,

Through the descending chain of the 120 combinations of Elokim, the external forces and the "seventy princes," the heavenly ministers of the seventy nations, also draw their nurture. This is the "man" who wrestled with Yaakov (Genesis 32:25).

והיינו עם בחי' יעקב שיורד בבי"ע לברר כו' וזהו בחי' מלחמה. ואעפ"כ לא יכול לו.³⁸

that is, with the level of Yaakov, which descends into Beriah, Yetzirah and Asiyah to refine, etc.; and this is the level of war. And even so, "he could not prevail against him."

The struggle is with Yaakov because Yaakov goes down into the lower worlds where these forces draw their nurture, and that is a state of war. Yet the angel "could not prevail against him," since Yaakov is a light of the Yesod of Abba, as explained above.

אך כ"ז לא שייך רק בבחי' יעקב אבל בבחי' ישראל אין שייך בחי' מלחמה כי בז"א דאצי' אין שום יניקה להע' שרים והחיצונים כו' וזהו לא ראה עמל בישראל.³⁹

But all this applies only to the level of Yaakov; at the level of Yisrael, war does not apply, for in the Z'eir Anpin of Atzilus there is no nurture whatsoever for the seventy princes and the external forces, etc. And this is "nor has He seen toil in Yisrael."

In the Z'eir Anpin of Atzilus the external forces have no hold at all, so at the level of Yisrael there is no war. This is the second half of the verse: "nor has He seen toil (amal) in Yisrael."

[וכן באדם בגילוי בחי' זו בשבת שהוא בחי' שיר אל אהבה בתענוגים⁴⁰ שזהו בחי' כנסת ישראל שמקבל מישראל דלעילא כו'.]

[And so it is in man, with the revelation of this level on Shabbos, which is the level of shir E-I, "love in delights," which is the level of Knesses Yisrael (the Congregation of Israel), which receives from the supernal Yisrael, etc.]

The bracketed note applies this to a person: on Shabbos the level of shir E-I is revealed in him as "love in delights" (Song of Songs 7:7), a love that delights in G-d. This is the level of Knesses Yisrael, the community of souls, which receives from the supernal Yisrael, Z'eir Anpin.

10 וכמבואר במ"א ע"פ זכור את אשר עשה לך עמלק⁴¹ אזי ממילא תמחה את כל המדות רעות שאין להם שום יניקה כו'.

And as is explained elsewhere, on the verse "Remember what Amalek did to you": then, as a matter of course, you will wipe out all the evil emotive attributes (middos), for they have no nurture at all, etc.]

The bracket ends with a reference to the explanation on "Remember what Amalek did to you" (Deuteronomy 25:17): when that love in delights is revealed, the bad traits fade by themselves because they have nothing left to draw from. This echoes the command to "wipe out" Amalek.

ה' אלקיו עמו⁴² פי' ה' אלקי הוא בחי' או"א דאצילות הם עמו דז"א ממש שנתלבשו בו בבחי' א"פ ממש משא"כ בחול הם עליו בבחי' אור מקיף

"Havayah his G-d (Elokav) is with him": the meaning is that Havayah [and] Elokim are the level of Abba and Imma of Atzilus, which are actually "with him," with Z'eir Anpin, being encloded in him as actual inner light (or pnimi); whereas on weekdays they are above him, as encompassing light (or makif).

The verse continues, "Havayah his G-d is with him" (Numbers 23:21). Havayah and Elokim here stand for Abba and Imma, Chochmah and Binah: on Shabbos they are "with him," inside Z'eir Anpin as inner light, whereas on weekdays they are above him as encompassing light, which affects from outside without being absorbed.

והענין הוא שמבחי' המקיפים שבחול נעשה בשבת בחי' א"פ⁴³ ונמשכים מקיפים יותר עליונים (וע' בפע"ח שער השבת פרק ז'. אמנם יש אח"כ עוד עליות לזו"נ בשבת עד שמתעלים למקום או"א ממש ועוד כו' כי)

And the explanation is that the encompassing lights (makifim) of the weekdays become, on Shabbos, inner light, and higher encompassing lights are drawn down. (And see Pri Etz Chaim, Sha'ar HaShabbos, chapter 7. However, afterwards there are further ascents of Z'eir Anpin and Nukva on Shabbos, until they rise to the actual place of Abba and Imma, and further, etc. For)

The principle is that on Shabbos what was encompassing on the weekdays becomes inner, and new, higher encompassing lights appear above. The parenthesis refers to Pri Etz Chaim and adds that later on Shabbos Z'eir Anpin and Nukva rise further, to the very place of Abba and Imma and beyond.

זהו תכלית עליות העולמות שמהמקיפים יהי' פנימים ויומשכו מקיפים עליונים יותר [ע' מזה בביאור ע"פ הבאים ישרש יעקב יציץ ופרח ישראל].⁴⁴

this is the ultimate purpose of the ascents of the worlds: that the encompassing lights should become inner ones, and higher encompassing lights should be drawn down [see on this in the explanation on the verse "[In days] to come Yaakov will take root; Yisrael will bud and blossom,"

This exchange, the encompassing becoming inner and a higher encompassing appearing, is the whole purpose of the ascents of the worlds. The bracket refers to the explanation on "In days to come Yaakov will take root; Yisrael will bud and blossom" (Isaiah 27:6).

לעיל ס"פ שמות] וכנודע שבחול הוא יחוד הוי' ואלקים ובשבת הוא יחוד הוי' ואהיה שהוא מבחי' הכתר ע' בפע"ח שער י"ט פ"ד.

above, at the end of Parshas Shemos]. And as is known, on weekdays there is the union of Havayah and Elokim, and on Shabbos there is the union of Havayah and Ehe-yeh, which is from the level of Keser (the Crown); see Pri Etz Chaim, Sha'ar 19, chapter 4.

That explanation is in Torah Ohr, at the end of Parshas Shemos. On weekdays the union is of Havayah with Elokim, while on Shabbos it is of Havayah with Ehe-yeh, a Name drawn from Keser, the level above intellect, as Pri Etz Chaim explains.

ותרועת מלך בו לי תרועם בשבט⁴⁵ הוא המתקת הדינין ולי ריעות וחיבה היינו כמ"ש באור פני מלך חיים⁴⁶ היינו שאז נמשך במלי שע"ה נהורין שזהו אור פני מלך בחי הארת פנים כו':

"And the King's teru'ah is in him": [teru'ah] in the sense of "You will break them (teroem) with a rod," which is the sweetening of the judgments; and in the sense of friendship (rei'us) and affection, that is, as it is written, "In the light of the King's face is life": that is, that then the 375 lights (nehorin) are drawn into Malchus, which is "the light of the King's face," the level of the shining of the face, etc.

"And the King's teru'ah is in him" is read in two ways. Teru'ah as in "You will break them with a rod" (Psalms 2:9) means breaking, the sweetening of the judgments; teru'ah as rei'us, friendship, means closeness, as in "In the light of the King's face is life" (Proverbs 16:15): on Shabbos the 375 lights are drawn into Malchus as the shining of the King's face.

SECTION 5 • 11-12

Does the weekday have something Shabbos lacks?

11 אך הנה צ"ל דמבואר למעלה שעם היות דיעקב הוא למטה מבחי ישראל שהוא ז"א מ"מ יש בו מעלה יתירה ג"כ כו' וכנזכר לעיל בביאור דמי מנה עפר יעקב⁴⁷ כו'.

But now we need to understand: it was explained above that although Yaakov is below the level of Yisrael, which is Z'eir Anpin, he nevertheless also has a superior quality, etc., as was mentioned above in the explanation on "Who has counted the dust of Yaakov," etc.

An objection: it was explained earlier that Yaakov, though below Yisrael (Z'eir Anpin), has a special advantage of his own, being from the Yesod of Abba. This was said in the explanation on "Who has counted the dust of Yaakov" (Numbers 23:10).

וא"כ איך יתכן להסכים זה עם מ"ש כאן דבחול הוא בחי יעקב ושבט הוא בחי ישראל.

If so, how is it possible to reconcile this with what is written here, that the weekday is the level of Yaakov and Shabbos is the level of Yisrael?

If Yaakov has an advantage over Yisrael, how can the weekdays be Yaakov and Shabbos be Yisrael? That would mean the weekday has something that Shabbos lacks.

12 והרי חלילה לומר שיש בחיי בחול מה שאינו בשבת ח"ו. אמנם באמת לק"מ דמלבד דמ"מ בחיי ז"א הוא למעלה מבחי יעקב

For heaven forbid to say that there is a level on weekdays that is not on Shabbos, G-d forbid! But in truth there is no difficulty at all. For apart from [the fact] that, in any case, the level of Z'eir Anpin is above the level of Yaakov

It is unthinkable that Shabbos, the holier time, should lack a quality found on weekdays. The answer has two parts, and the first is that, all told, Z'eir Anpin is higher than Yaakov.

בכלל וע' בלק"ת בתהלים סי' ע"ח⁴⁸ ע"פ ויקם עדות ביעקב⁴⁹ כו' וגם אי' דז"א שרשו גבוה אפילו מאו"א כנודע מענין ז"א בעתיקא אחיד ותליא כו'.

in general; and see the Arizal's Likkutei Torah on Tehillim, chapter 78, on the verse "He established a testimony in Yaakov," etc.; and it is also stated that the root of Z'eir Anpin is higher even than Abba and Imma, as is known from the matter of "Z'eir Anpin is bound to and hangs upon Atika," etc.

That Z'eir Anpin is higher in general is shown by the Arizal's comment on "He established a testimony in Yaakov" (Psalms 78:5). Moreover, the root of Z'eir Anpin is higher even than Abba and Imma, since, in the well-known phrase, Z'eir Anpin is "bound to and hangs upon Atika," the innermost level of Keser.

אך עוד זאת כי הנה יתרון מעלה זו שבבחי יעקב היותו מיסוד אבא. הרי גם בחיי זו ממש נמצאת בשבת בז"א ביתר שאת.

But there is more: this superior quality in the level of Yaakov is his being from the Yesod (foundation) of Abba; yet this very level is also found on Shabbos in Z'eir Anpin, with greater eminence.

The second part: Yaakov's advantage is that he comes from the Yesod of Abba, and that very quality is present in Z'eir Anpin on Shabbos, in greater measure.

שהרי בשבת עולה ז"א ומלביש לעצמיות האורות דאבא ממש עד שנמצא אז ז"א במדרגת אבא ממש וכמ"ש בפע"ח⁵⁰ גבי מוסף דשבת בפ"י זכר למע"ב.⁵¹ נמצא בשבת יש ב' המעלות היינו בחי' ז"א כשמלביש לעצמיות אבא ממש.

For on Shabbos Z'eir Anpin ascends and enclothes the very essence of the lights of Abba, until Z'eir Anpin is then found at the actual rank of Abba, as is written in Pri Etz Chaim regarding the Musaf of Shabbos, in the explanation of "a remembrance of the work of creation." It follows that on Shabbos there are both advantages: that is, the level of Z'eir Anpin when it enclothes the very essence of Abba.

For on Shabbos, in Musaf, Z'eir Anpin rises and enclothes the very essence of the lights of Abba until it stands at Abba's rank, as Pri Etz Chaim explains on the words "a remembrance of the work of creation" in the Shabbos Musaf. So Shabbos has both qualities: Z'eir Anpin's own height and the essence of Abba.

SECTION 6 • 113-19

Servant and son in prayer

13 וביאור בחי' אלו בעבודת ה' הנה נודע דיש ב' בחינות היינו בחי' עבד ובחי' בן ועם היות דבכלל בחי' בן גבוה יותר

And the explanation of these levels in the service of G-d: it is known that there are two levels, the level of a servant and the level of a son. And although, in general, the level of a son is higher,

To apply this to the service of G-d, there are two modes: that of a servant and that of a son. A son, who serves out of love, is in general the higher.

שהוא העובד מאהבה אעפ"כ בבחי' א' יש מעלה יתירה ג"כ בבחי' עבד שהוא בחי' הביטול למעלה מן הטעם והדעת המושג [וע' ע"פ כי עמך מק"ח⁵² ובפ' שלח ע"פ ועתה יגדל]⁵³ כו'.

he being one who serves out of love, nevertheless in one respect there is also a superior quality in the level of a servant, which is the level of self-nullification (bittul) above reason and comprehensible knowledge [and see on the verse "For with You is the source of life," and in Parshas Shelach, on the verse "And now, let [the strength of my L-rd] be great"], etc.

Yet the servant has an advantage of his own: self-nullification above reason and understanding, obeying because he is a servant and not because he understands. The bracket refers to the explanations on "For with You is the source of life" (Psalms 36:10) and, in Parshas Shelach, on "And now, let the strength of my L-rd be great" (Numbers 14:17).

14 וכןודע ג"כ מענין בחכמה יסד ארץ⁵⁴ דיראה תתאה שרשה מח"ע ולכן בזאת דוקא יבא אהרן⁵⁵ כו' וזהו היתרון שיש בבחי' יעקב שנקי עבדי על בחי' ישראל שנקי בן.

And as is also known from the matter of "With Chochmah (wisdom) He founded the earth": that the lower awe (yirah tata'ah) has its root in the higher Chochmah (Chochmah Ila'ah); and therefore, specifically "with this (zos) shall Aharon come," etc. And this is the advantage that the level of Yaakov, who is called "My servant," has over the level of Yisrael, who is called "son."

"With Chochmah He founded the earth" (Proverbs 3:19) means that the "earth," Malchus, from which the lower awe (yirah tata'ah) comes, is rooted in the higher Chochmah. That is why Aharon could enter the Holy of Holies only "with this (zos)" (Leviticus 16:3), zos being a name for Malchus and its awe; and this is the advantage of Yaakov, called "My servant," over Yisrael, called "son."

ולכן צ"ל בבי' הבחי'. אך הנה איתא בזהר פ' בלק (דקצ"ה ע"ב) שיש ב' בחי' עבד.⁵⁶

Therefore one must have both levels. However, it is stated in the Zohar, Parshas Balak (195b), that there are two levels of servant:

Therefore a person needs both modes, servant and son. The text then cites the Zohar on Balak for two levels of "servant" in prayer.

הא' בפסוד"ז הב' בשמו"ע ובינתיים הוא ק"ש כו' והענין כמ"ש במ"א בענין ד' אותיות הוי"ו דחילו וה"א רחילו כו'

the first in Pesukei deZimra (the Verses of Praise), the second in the Shemoneh Esreh, and between them is the Shema, etc. And the explanation is as is written elsewhere on the matter of the four letters of the Name Havayah: the yud is dechilu (awe) and the hei is rechimu (love), etc.

The first servant is in Pesukei deZimra, the second in the Shemoneh Esreh, and the Shema comes between them. Behind this lies the correspondence of the letters of Havayah to modes of service: the yud to awe (dechilu) and the hei to love (rechimu).

ואיתא בכהאריז"ל בשעת פסוד"ז צריך לקיים מצות יראת ה' והוא ענין יראה תתאה שמבחי' ה' אחרונה דשם הוי' וזהו בחי' עבד הראשון שבוהר.

And it is stated in the writings of the Arizal that at the time of Pesukei deZimra one must fulfill the mitzvah of the awe of G-d; and this is the lower awe, which is from the level of the final hei of the Name Havayah. And this is the level of the first servant in the Zohar.

The Arizal's writings say that during Pesukei deZimra one fulfills the mitzvah of fearing G-d. That is the lower awe, from the final hei of Havayah, which is Malchus, and it is the Zohar's "first servant."

15 וזהו בחי' יעקב עבדי ואח"כ בברכות ק"ש ובק"ש ואהבת⁵⁷ ב"פ אור^{58,59} זהו ב' בחי' רחימו והוא בחי' בן וכמ"ש בסש"ב פמ"ד בשם הרע"מ כב"ר כו'

And this is the level of "Yaakov My servant." And afterwards, in the blessings of the Shema and in the Shema, "And you shall love (ve'ahavta)" [is numerically] twice or (light): these are two levels of rechimu (love), and this is the level of a son, as is written in Sefer Shel Beinonim, chapter 44, in the name of the Raaya Mehemna: "like a son," etc.,

The lower awe of Pesukei deZimra is the level of "Yaakov My servant." Next come the blessings of the Shema and the Shema itself, the service of love: the word ve'ahavta, "and you shall love," has the numerical value of twice or, "light" ($414 = 2 \times 207$), pointing to two levels of love, and love is the mode of a son, as Tanya, chapter 44, describes in the words of the Raaya Mehemna.

דרחים לון יתיר מגרמיה ונפשיה^{60,61} וזהו ענין למס"נ באחד⁶² [וע' בדי"ה ש"ה ממעמקים⁶³ דאף שהבן למטה אינו חייב למס"נ בשביל אביו כו' אבל בנמשל למעלה כו' ע"ש].⁶⁴

"who loves them more than his own self and his soul." And this is the matter of self-sacrifice (mesirus nefesh) at "One" [and see in the discourse beginning "A Song of Ascents: From the depths," that although a son below is not obligated to give up his life for his father, etc., yet in the analogue above, etc.; see there].

The Raaya Mehemna describes the son who "loves them," his father and mother, "more than his own self and his soul," and this is the love a person expresses at the word "One" (Echad) of the Shema, giving himself over entirely. The bracket refers to the Rosh Hashanah maamar "A Song of Ascents: From the depths," which explains that although a son below is not obligated to give his life for his father, in the analogue above it is otherwise.

16 ואח"כ שמו"ע זהו בחי' יראה עילאה שלמעלה גם מבחי' אה"ר דבחי' בן כי בינה⁶⁵ הוא בחי' אה"ר ונקי בן י"ה

And afterwards, the Shemoneh Esreh: this is the level of the higher awe (yirah ila'ah), which is above even the level of the great love (ahavah rabbah) of the level of a son; for Binah (understanding) is the level of great love, and it is called ben Yah (son of Yah).

Then comes the Shemoneh Esreh, the higher awe (yirah ila'ah), which is even above the great love of the son. Binah, the source of love, is called ben Yah because its letters spell ben ("son") and Yah, so love belongs to the son.

אך יראה עילאה זו הוא בחי חכמה עילאה והוא יו"ד דשם^{66, 67} הוי דביה שריא דחילו וזהו בחי עבד הב'.

But this higher awe is the level of the higher Chochmah (Chochmah Ila'ah), and it is the yud of the Name Havayah, "in which awe (dechilu) dwells"; and this is the level of the second servant.

The higher awe belongs to the higher Chochmah, the yud of the Name Havayah, "in which awe dwells." It is the Zohar's "second servant," and it stands above the love of the son just as Chochmah stands above Binah.

17 וזהו משה עבדי ויעקב י עקב היינו הארה מבחי יו"ד זה שנמשך לבחי עקב כענין בחכמה יסד ארץ⁶⁸

אכן עצם בחי היו"ד זהו בחי משה עבדי כו'

And this is "My servant Moshe." And Yaakov, yud-akev, is an illumination from this level of the yud, which is drawn to the level of the heel, in the manner of "With Chochmah (wisdom) He founded the earth." But the essence of the level of the yud is the level of "My servant Moshe," etc.

The second servant, of the higher awe, is "My servant Moshe." Yaakov, yud-akev, holds only a ray of this yud of Chochmah drawn down to the heel, in the way that "With Chochmah He founded the earth"; the yud in its essence is the level of Moshe.

ועי במ"א ע"פ ורב ש לום בניך⁶⁹ א"ת בניך שהוא בחי בן אלא בוניך⁷⁰ כו'

And see elsewhere, on the verse "And great shall be the peace of your children (banayich)": do not read banayich (your children), which is the level of a son, but bonayich (your builders), etc.,

The bracket refers to an explanation on "And great shall be the peace of your children" (Isaiah 54:13), on which the Talmud says: do not read banayich, "your children," which is the level of a son, but bonayich, "your builders" (Berachos 64a).

שהוא בחי עבד הב' שהן תלמידי חכמים שמקבלים מבחי חכמה וזהו עסק התורה בבחי ביטול כו'.

which is the level of the second servant: these are the Torah scholars (talmidei chachamim), who receive from the level of Chochmah; and this is the study of the Torah in the mode of self-nullification (bittul), etc.

The "builders" are the Torah scholars, who receive from Chochmah, and they are the second servant. Their study of the Torah is done in self-nullification, wholly given over to the wisdom they receive.

18 ובוה יובן ענין שבת שהוא בחי' ישראל שנקי' בן אך שהוא ג"כ בבחי' עבד⁷¹ דהיינו בחי' ומדרגת משה עבדי⁷² וזהו שאנו אומרים בשחרית דשבת ישמח משה במתנת חלקו כי עבד נאמן קראת לו.

And through this the matter of Shabbos will be understood: it is the level of Yisrael, who is called "son," but it is also at the level of a servant, that is, the level and rank of "My servant Moshe." And this is what we say in the Shacharis of Shabbos: "Moshe rejoiced in the gift of his portion, for You called him a faithful servant."

This explains Shabbos: it is the level of Yisrael, the son, but it also reaches the level of a servant, the highest servant, "My servant Moshe." That is why the Shabbos morning Amidah says, "Moshe rejoiced in the gift of his portion, for You called him a faithful servant."

19 והוא שבחי' בן מתעלה להיות ג"כ בבחי' ומדרגת עבד הכי' וזהו בחי' עבד נאמן כו' והוא ענין שז"א נקי' בן י"ה מלביש עצמיות אורות אבא כו' שהוא יראה עילאה.

That is: the level of a son is elevated to be also at the level and rank of the second servant, and this is the level of "a faithful servant," etc. And this is the matter of Z'eir Anpin (the emotive attributes), which is called ben Yah (son of Yah), enclothing the very essence of the lights of Abba, etc., which is the higher awe.

On Shabbos the son rises to the rank of the second servant, the "faithful servant." This is Z'eir Anpin, the "son of Yah," enclothing the essence of the lights of Abba on Shabbos, as explained above, and that is the higher awe.

ויראה עילאה זו כלולה ג"כ עם השמחה וכמ"ש וכל הלבבות יראוך⁷³ ואעפ"כ וכל קרב וכליות יזמרו לשמך כו'

And this higher awe is also included with joy, as it is written, "And all hearts shall fear You," and even so, "and all innermost parts and kidneys shall sing to Your Name," etc.

This higher awe comes together with joy. As the Nishmas prayer says, "all hearts shall fear You," and in the same breath, "all innermost parts and kidneys shall sing to Your Name."

וזהו ישמח משה כו' כי עבד נאמן כו' ועיין בד"ה וידעת היום ועמ"ש סד"ה ואלה שמות⁷⁴ בניי⁷⁵ כו':

And this is "Moshe rejoiced," etc., "for a faithful servant," etc. And see in the discourse beginning "Know this day," and see what is written at the end of the discourse beginning "And these are the names of the children of Israel," etc.

So "Moshe rejoiced... for You called him a faithful servant": on Shabbos joy and the highest servanthood go together. The text closes by referring to the discourses "Know this day" and "And these are the names of the children of Israel."

IN ONE'S AVODAH

During the weekdays a person must serve in the mode of Yaakov: refining his world through prayer, drawing the yud of wisdom and the heart's yearning into the "heels" of practical life, and through "Turn away from evil and do good," eating and then praying with the strength of the food. On Shabbos his service is the love in delights of shir E-l, in which the bad traits fall away by themselves; and in prayer he moves from the lower awe of Pesukei deZimra, through the love of the Shema, to the higher awe of the Shemoneh Esreh, an awe that on Shabbos comes with joy.

QUESTIONS FOR DISCUSSION

1. Why must it be Yaakov, a light of the Yesod of Abba that never fell in the shattering, who refines the sparks of nogah? What does "by Chochmah they are refined" add?
2. How does the maamar read "He has not beheld aven in Yaakov" differently from its plain sense, and what does it mean that the wisdom of kelipah cannot even look at Yaakov?
3. What is the difference between the feminine shirah and the masculine shir, and in what way is the present Shabbos a foretaste of the Time to Come?
4. If Yaakov has an advantage over Yisrael, how can Shabbos, the level of Yisrael, lack nothing of the weekday? Explain the two answers.
5. How do the three stages of morning prayer correspond to the first servant, the son and the second servant, and why is the higher awe on Shabbos joined with joy?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור ע"פ לא הביט

The Kehot note records another transcript (hanachah) of this same maamar, printed in the Alter Rebbe's Sefer HaMaamarim of 5564.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ד ע"י קפ. הגהות וביאור באוה"ת בלק ע"י אי"ט.

2 לא הביט

Bilaam's blessing: "He has not beheld iniquity in Yaakov, nor has He seen toil in Yisrael." The whole maamar is an explanation of this verse, its first half about Yaakov and its second about Yisrael.

Numbers 23:21 כ"ג:כ"א

לא־הִבִּיט אֶנּוֹן בְּיַעֲקֹב וְלֹא־רָאָה עֲמַל בְּיִשְׂרָאֵל הִ' אֶלְקֵינוּ עֲמוֹ וְתִרְעוּת מְלָךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

3 Ezekiel speaks of the gate of the inner court that is closed "the six days of work" and opened on Shabbos. The maamar uses the phrase for the weekdays, the time of Yaakov's work of refinement.

Ezekiel 46:1 א'א:1

כֹּה־אָמַר אֲדֹנָי הִ' שַׁעַר הַחֲצֵר הַפְּנִימִית הַפְּנֹנָה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִת יִפְתָּח וּבַיּוֹם הַחֲדָשׁ יִפְתָּח:

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.

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

4 בחכמה אתברירו

The Zohar (Pekudei) describes how, within the supernal Thought, the dross was sifted out and the rest was refined. The Alter Rebbe cites the principle that refinement is done by Chochmah, which is why it is Yaakov, a light of Chochmah, who refines.

Zohar II, 254b רנ"ד, ב

KEHOT'S NOTE

ראה זח"ב רנ"ד, ב. ע"ח שי"ח, פ"ה. מבר"ש ש"ה ח"א, פ"ב.

5 בחכמה אתברירו

Etz Chaim explains that the refining of the sparks depends on the supernal Thought, Abba, quoting the Zohar in Pekudei, and that Abba sifts out the good while his Yesod issues the drop of mochin from which the offspring is

formed. This supports the link between refinement and the Yesod of Abba.

עץ חיים י"ח:ה'18:5 Sefer Etz Chaim

6 בפ' וישלח ע"פ ויאבק איש

There the wrestling is described as a war of "one opposite the other": a masculine force of kelipah set against Z'eir Anpin, and likewise a kelipah of Malchus.

KEHOT'S NOTE

תו"א כו, ג.

7 ויאבק איש

"And a man wrestled with him until the break of dawn": Yaakov's struggle with the angel. The text refers to the Torah Ohr maamar on this verse.

בראשית ל"ב:כ"ה Genesis 32:25

וַיִּוָּתֵר יַעֲקֹב לְבִדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֹלֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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

8 כי לא יכול לו

"And he saw that he could not prevail against him." The note says the angel could not prevail because Yaakov is the illumination of the Yesod of Abba.

בראשית ל"ב:כ"ו Genesis 32:26

וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיִּצַּע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרְךָ יַעֲקֹב בְּהֶאָבְקוֹ עִמּוֹ:

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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

9 יעקב י' עקב

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

KEHOT'S NOTE

פרדס שער ערכי הכנויים. קהלת יעקב ערך ישראל. ראה לקוטי שיחות ח"י ע' 195.

PARAGRAPH 2

10 ע"פ ויברך יעקב

The note identifies the "elsewhere" explanation on "And Yaakov blessed" with this place in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א קלז, ב. וראה ביאה"ז להצ"צ כרך-ב ע' תשמד.

11 יעקב לא מת

Rabbi Yochanan's teaching that "Yaakov our father did not die," derived from the verse that likens him to his off-

spring. Here it means that Yaakov's root was not part of the shattering of the vessels.

Taanit 5b:9 ט"ז:ב תענית

בתר דסעוד אמר לקה, הכי אמר רבי יוחנן: יעקב אבינו לא מת. אמר לקה: וכי בכדי ספדו ספדנא וחנטו חנטיא וקברו קבריא? אמר לקה: מקרא אני דורש, שנאמר: "ואתה אל תירא עבדי יעקב נאם ה' ואל תחת ישראל כי הנני מושיעך מרחוק ואת זרעך מארץ שבנים", מקיש הוא לזרעו: מה זרעו בחיים — אף הוא בחיים.

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

KEHOT'S NOTE

תענית ה, ב.

12 שלא היי בבחי' שבירה

The Tzemach Tzedek brings this interpretation in the name of the Maggid; in the second place he writes, as the note quotes, that the Maggid explained "Yaakov did not die" to mean that he was not in the shattering of the vessels.

KEHOT'S NOTE

באזה"ת פ' מטות ע' ארצג בשם הרב המגיד. וכ"ה שם בכרך-ה ע' איתרפג "וכמו שפי' הה"מ ז"ל בענין יעקב לא מת דר"ל שלא היי בשבחה"כ".

13 זלעו"ז עשה האלקים

"G-d has made the one opposite the other": for every force of holiness there is a corresponding force on the other side. The Alter Rebbe uses it to set a wisdom of kelipah opposite holy Chochmah.

Ecclesiastes 7:14 ד"ז:י"ד קהלת

ביום טובה יהי בטוב וביום רעה ראה גם את־זה לעֲמַת־זה עֲשֵׂה הָאֱלֹקִים עַל־דִּבְרֵת שְׁלֵא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוּמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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

KEHOT'S NOTE

קהלת ז, יד.

14 חרטומי מצרים

Pharaoh summoned "all the magicians of Egypt" to interpret his dreams. They serve here as the example of a wisdom belonging to kelipah.

Genesis 41:8 ח"א:י"ח בראשית

וַיְהִי בִבְקֹר וּתְפֹעֶם רוּחוֹ וַיִּשְׁלַח אֶת־כָּל־חֲרָטְמֵי מִצְרַיִם וְאֶת־כָּל־חֲכָמֶיהָ וַיְסַפֵּר פָּרְעֹה לָהֶם אֶת־חֲלָמֹו וַאֲיִן־פֹּתֶר אוֹתָם לְפָרְעֹה:

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

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

KEHOT'S NOTE

בראשית מא, ח. ועוד.

15 חכמים המה להרע

Yirmeyahu says of the people, "They are wise to do evil, but to do good they do not know." The phrase describes a cleverness that serves evil, the Chochmah of kelipah.

Jeremiah 4:22 ד"כ:י"ד ירמיהו

כִּי אֵינִי עֲמִי אוֹתִי לֹא יָדְעוּ בְנִים סִכְלִים הֵמָּה וְלֹא נְבוֹנִים הֵמָּה חֲכָמִים הֵמָּה לְהָרַע וּלְהִיטִיב לֹא יָדְעוּ:

For My people is foolish, They know Me not; They are sottish children, And they have no understanding; They are wise to do evil, But to do good they have no knowledge.

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

KEHOT'S NOTE

ירמ"י ד, כב.

PARAGRAPH 3

16 כשזה קם זה נופל

Kehot's note points to Pesachim 42b for these words.

Pesachim 42b ט"ב כ"ב פסחים

KEHOT'S NOTE

רש"י בראשית כה, כג. וראה פסחים מב, ב.

17 כשזה קם זה נופל

On "one nation shall be mightier than the other," Rashi says the two will never be equal in greatness: "when this one rises, that one falls." The maamar applies this to holy Chochmah and the wisdom of kelipah.

Rashi on Genesis 25:23 כ"ג:כ"ה על בראשית

ויאמר ה' לה. על ידי שליח; לשם נאמר ברוח הקדש והוא אמר לה (בראשית רבה): שני גוים כבטנך. גיים כתיב; אלו אנטונינוס ורבי, שלא פסקו מעל שלחנם לא צנון ולא חזרת לא כימות החמה ולא כימות הגשמים (עבודה זרה י"א): ושני לאמים. אין לאם אלא מלכות: ממעך יפרדו. מן המעים הם נפרדים זה לרשעו וזה לתמו: מלאם יאמן. לא ישוו בגדלה, כשזה קם זה נופל, וכן הוא אומר אמלֶאָה הַחֲרָבָה (יחזקאל כ"ו), לא נתמלֶאָה צור אלא מתרַבֶּנָה של ירושלים:

AND THE ETERNAL SAID UNTO HER through a messenger: it was told to Shem by holy inspiration and he told it to her (Genesis Rabbah 63:7). TWO NATIONS ARE IN THY WOMB —The word is written גיים (exalted, noble persons), an allusion to Antoninus and Rabbi (Rabbi Judah the Prince) from whose table neither radish nor lettuce was absent neither in summer nor in winter (Avodah Zarah 11a) AND TWO RACES — The word always denotes a people that has all ...

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

18 לא הביט און ביעקב

The first half of the verse the maamar explains. It is read as "aven does not behold Yaakov": the wisdom of kelipah

cannot gaze at the revealed holy Chochmah.

במדבר כ"ג:כ"א Numbers 23:21

לֹא־הָבִיט אֶנּוֹן בְּיַעֲקֹב וְלֹא־רָאָה עֶמֶל בְּיִשְׂרָאֵל הִ' אֱלֹקָיו עִמּוֹ וְתִרְוַעַת מְלָךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

19 ואיש און מחשבותיו

"Let the wicked forsake his way, and the man of iniquity his thoughts." Because aven is linked with thoughts, the Alter Rebbe takes it to mean a corrupt wisdom.

ישעיהו נ"ה:ז Isaiah 55:7

יָעֻז רָשָׁע דְּרָכּוֹ וְאִישׁ אֶנּוֹן מִחֲשַׁבְתּוֹ וְיָשָׁב אֶל־הִ' וְיִרְחַמְהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יִרְחַקָה לְסֻלּוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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

20 סור מרע ועשה טוב

"Turn away from evil and do good": the two parts of a person's service, given here as a way of refining in the mode of Yaakov.

תהילים ל"ד:ט"ו Psalms 34:15

סוּר מִרָע וַעֲשֵׂה־טוֹב בְּקֶשׁ שְׁלוֹם וְרַדְּפֵהוּ:

Depart from evil, and do good; Seek peace, and pursue it.

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

KEHOT'S NOTE

תהלים לד, טו.

21 Kehot's note points to Genesis 37:1-40:23 for these words.

בראשית ל"ז:א-מ"ג:כ"ג Genesis 37:1-40:23

22 וישב יעקב

"And Yaakov settled in the land of his father's sojournings." The text refers to its earlier explanation on this verse.

בראשית ל"ז:א: Genesis 37:1

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגְרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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

PARAGRAPH 4

23 ולא ראה עמל בישראל

The second half of the verse: "nor has He seen toil in Yisrael." The maamar applies it to Shabbos, the level of Yisrael, where there is no toil of refinement.

במדבר כ"ג:כ"א Numbers 23:21

לֹא־הָבִיט אֶנּוֹן בְּיַעֲקֹב וְלֹא־רָאָה עֶמֶל בְּיִשְׂרָאֵל הִ' אֱלֹקָיו עִמּוֹ וְתִרְוַעַת מְלָךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

24 אדם לעמל יולד

"For man is born to toil." It describes the weekday labor of refining, which is the level of Yaakov.

איוב ה':ז Job 5:7

כִּי־אָדָם לְעֶמֶל יוֹלֵד וּבְנֵי־רֶשֶׁף יִגְבִּיהוּ עוֹף:

But man is born unto trouble, As the sparks fly upward.

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

KEHOT'S NOTE

איוב ה, ז.

PARAGRAPH 5

25 כי בו שבת

"And G-d blessed the seventh day and sanctified it, for on it He rested from all His work." Rest implies prior labor, so the six days are the time of toil.

בראשית ב':ג Genesis 2:3

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מְלָאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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

KEHOT'S NOTE

בראשית ב, ג.

PARAGRAPH 6

26 שירו לה' שיר חדש

"Sing to Havayah a new song; sing to Havayah, all the earth." The bracketed note uses the explanation given on this verse to interpret shir E-l.

תהילים צ"ו:א Psalms 96:1

שִׁירוּ לַה' שִׁיר חֲדָשׁ שִׁירוּ לַה' כָּל־הָאָרֶץ:

O sing unto the L-RD a new song; Sing unto the L-RD, all the earth.

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

KEHOT'S NOTE

תהלים צו, א.

27

שירה חדשה

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

KEHOT'S NOTE

ברכת אמת ויציב.

PARAGRAPH 7

28

ואת רוח הטומאה אעביר

"And I will also remove the prophets and the spirit of impurity from the land." The prophecy describes the future when evil is gone and nothing remains to refine.

Zechariah 13:2: זכריה י"ג:ב

והיה ביום ההוא נאם ה' צבאות אֶת־שְׁמוֹת הָעֲצָבִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעְבִּיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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

KEHOT'S NOTE

זכריה יג, ב.

29

מי שטרח בע"ש

G-d tells the nations, "One who toiled on Erev Shabbos will eat on Shabbos." The Alter Rebbe uses it to show that the present Shabbos ascent rests on the weekday refinements.

Avodah Zarah 3a:10: עבודה זרה ג' א:י

אָמְרוּ לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם, תִּנֶּה לָנוּ מֵרֵאשׁ וְנַעֲשֶׂנָה. אָמַר לָהֶן הַקָּדוֹשׁ בְּרוּךְ הוּא: שׁוּטִים שֶׁבַעֲוִלָם! מִי שֶׁטָּרַח בְּעָרֶב שַׁבָּת יֹאכֵל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעָרֶב שַׁבָּת מֵהֵיכָן יֹאכֵל בְּשַׁבָּת? אֵלֶּא אִף עַל פִּי כֹן, מִצָּוָה קִלְהַ יֵּשׁ לִי וְסוּכָה שְׁמָה, לָכוּ וַעֲשׂוּ אוֹתָהּ.

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

KEHOT'S NOTE

ע"ז ג, א.

30

לע"ל ליום שכולו שבת

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

KEHOT'S NOTE

סוף תמיד.

31

ליום שכולו שבת

The Mishnah's closing words: the song of the Shabbos day is "a song for the Time to Come, for the day that is entirely Shabbos and rest for eternal life." The maamar takes it as the time when the ascent is without any refinement.

Mishnah Tamid 7:4: משנה תמיד ז' ד:ד

... בְּשֵׁשִׁי הָיוּ אוֹמְרִים (שם צג), ה' מֶלֶךְ גָּאוֹת לָבַשׁ וְגו'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת, מִזְמוֹר שִׁיר לְעֵתִיד לְבָא, לַיּוֹם שֶׁכָּלּוּ שַׁבָּת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our

...ביאור ע"פ לא הביט הנה יעקב הוא נמשך

G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 8

32

שיר אל ע"ש עליית המלי עיין בזהר פי בראשית

The Zohar describes the faces of the Chariot rising toward the face of Man: as the ox (shor) rises, a Name crowned and engraved rises with it, the Name E-l, and the Throne is engraved with it. The text refers here for reading shir E-l as the ascent of Malchus.

Zohar, Bereshit 8:83-95:הצ"ג-פ"ג

33

כי שרית עם אלקים

The angel renames Yaakov: "Your name shall no longer be called Yaakov but Yisrael, for you have striven with Elokim and with men, and have prevailed." The Alter Rebbe reads it as Yisrael ruling over the Name Elokim.

בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שְׁמִי כִּי אִם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וְתוֹכַל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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

34

מלך אלקים על גוים

"Elokim reigns over the nations." The verse is the source for the rule of the Name Elokim, in its 120 combinations, over the lower worlds.

תהילים מ"ז:ט"ז

מֶלֶךְ אֱלֹקִים עַל־גּוֹיִם אֱלֹקִים יֹשֵׁב עַל־כִּסֵּא קֹדֶשׁ:

G-d reigneth over the nations; G-d sitteth upon His holy throne.

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

35

בביאור דמזוזה מימין

The passage there explains how the angels raise the letters of prayer up to their source in Keser, and that prayer, "may it be Your will," draws down a new will from Keser, where there is simple mercy, beyond the measured judgment that follows from Chochmah and the Torah.

KEHOT'S NOTE

תר"א מג, א.

36

כי אני ידעתי כי גדול הוי' ואדונינו מכל אלקים

"For I know that Havayah is great, and our L-rd is above all Elokim." Cited for Havayah's rule over the concealment of Elokim.

תהילים קל"ה:ה'

כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל ה' וְאֲדוֹנֵינוּ מְכַל־אֱלֹקִים:

For I know that the L-RD is great, And that our L-rd is above all gods.

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

PARAGRAPH 9

37 ויאבק איש עמו

“And a man wrestled with him until the break of dawn.” The wrestling stands for the war of the external forces with Yaakov as he refines in the lower worlds.

בראשית ל"ב:כ"ה Genesis 32:25

וַיִּנָּתֶר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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

KEHOT'S NOTE

בראשית לב, כה.

38 לא יכול לו

“And he saw that he could not prevail against him.” Even in the lower worlds the opposing forces cannot overcome Yaakov.

בראשית ל"ב:כ"ו Genesis 32:26

וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרְךָ יַעֲקֹב בְּהֶאָבֶקוֹ עִמּוֹ:

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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

39 לא ראה עמל בישראל

“Nor has He seen toil in Yisrael”: at the level of Yisrael, Z'eir Anpin of Atzilus, there is no war and no toil.

במדבר כ"ג:כ"א Numbers 23:21

לֹא־הָבִיט אֶנּוֹן בְּיַעֲקֹב וְלֹא־רָאָה עֲמַל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וְתִרְעוּת מִלֶּךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

40 אהבה בתענוגים

“How fair and how pleasant you are, love in delights.” The Alter Rebbe uses it for the delight-filled love of Shabbos, the level of shir E-I.

שיר השירים ז':ז Song of Songs 7:7

מִה־יָפִית וּמִה־נִּצְמֶמֶת אֲהַבָּה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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

PARAGRAPH 10

41 זכור את אשר עשה לך עמלק

“Remember what Amalek did to you on the way.” The bracket refers to an explanation on this verse: when holi-

...ביאור ע"פ לא הביט הנה יעקב הוא נמשך

ness is revealed, the bad traits are wiped out by themselves.

Deuteronomy 25:17 דברים כ"ה:י"ז

זְכוֹר אֶת אֲשֶׁר־עָשָׂה לְךָ עַמְלֵק בְּדַרְךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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

42 ה' אלקיו עמו

“Havayah his G-d is with him.” Read as Abba and Imma being within Z'eir Anpin as inner light on Shabbos.

במדבר כ"ג:כ"א Numbers 23:21

לֹא־הָבִיט אֶנּוֹן בְּיַעֲקֹב וְלֹא־רָאָה עֲמַל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וְתִרְעוּת מִלֶּךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

43 המקיפים שבחול נעשה בשבת בחי א"פ

Pri Etz Chaim explains the inner and encompassing mochin of Z'eir Anpin and the Shabbos ascents, each with inner and encompassing light. The text refers to it for the encompassing lights becoming inner on Shabbos.

פרי עץ חיים, שער השבת 7:5 Pri Etz Chaim, Gate of the Sabbath

... אמנם תחלה עולין חיצוניות, שהם בחי מלאכים, ואח"כ עולה פנימית. אמנם כל הבחי מאלו הג', יש בה בי בחי א"פ וא"מ. והנה עתה בצאתך לשדה, תכוין כי הוא חיצוניות העולמות, דוגמת שדה, וחיצוניות היא, שאנחנו מעלין עתה בקבלת שבת בשדה, וכל זה בסוד א"פ שלו, ומעלין חיצוניות ד' עולמות בבחי א"פ שלהן, ומקבלין תוספות שבת, וכל זה נעשה בשדה לבד. ואח"כ נבאר שאר בחי:

Pri Etz Chaim (Public Domain)

44 הבאים ישרש יעקב יציץ ופרח ישראל

“In days to come Yaakov will take root; Yisrael will bud and blossom.” The text refers to its explanation on this verse about encompassing lights becoming inner.

ישעיהו כ"ז:6 Isaiah 27:6

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יִצְיֵץ וּפְרַח יִשְׂרָאֵל וּמָלְאוּ פְּנֵי־תֵבֶל תְּנוּכָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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

45 תרועם בשבט

“You will break them with a rod of iron.” It shows that teru'ah can mean breaking, here the sweetening of the judgments.

Psalms 2:9 תהילים ב':ט

תִּרְעֹם בְּשִׁבְטְ בָרוֹךְ כְּכֹלִי יוֹצֵר תִּנְפְּצֵם:

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.'

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

46 באור פני מלך חיים

"In the light of the King's face is life." Used for the shining of the King's face that is drawn into Malchus on Shabbos.

Proverbs 16:15 ט"ז:ט"ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וְרָצוֹנוֹ כְּעֵב מִלְּקוֹשׁ:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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

PARAGRAPH 11

47 מי מנה עפר יעקב

Bilaam's earlier words, "Who has counted the dust of Yaakov." The text recalls its explanation on this verse of Yaakov's special advantage.

Numbers 23:10 י"ג:כ"ג

מִי מָנָה עֲפָר יַעֲקֹב וּמִסְפָּר אֶת־רֶבֶעַ יִשְׂרָאֵל תָּמוֹת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אַחֲרֵיתִי כִמְהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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

PARAGRAPH 12

48 בלקית בתהלים סי ע"ח

After identifying the Likkutei Torah here as the Arizal's, the note sends the reader to these two places in the Tzemach Tzedek's Or HaTorah, which take up the same teaching.

Song of Songs 1:4 ד'א:שיר

מִשְׁכְּנִי אַחֲרֶיךָ נְרוּצָה הִבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו נְגִילָה וְנִשְׁמָחָה בְּךָ נִכְרִיחָה דְדִיר מִיָּין מִישְׁרִים אֶהְבֹּד:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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

KEHOT'S NOTE

להאריז"ל. ראה גם אוה"ת פי ויקהל עי ביקכה. לקמן פי ברכה צד, ד שה"ש א, ד. אוה"ת בלק עי אלו.

49 ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in Yisrael." The Arizal reads "testimony" as a mere reflection given to Yaakov, while the Torah itself is in Yisrael.

Psalms 78:5 ה'ע"ח:ה'ז"ח

וַיָּקָם עֲדוּת בְּיַעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעֵם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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

50 וכמ"ש בפע"ח

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

KEHOT'S NOTE

שי"ח רפ"כ.

51 מוסף דשבת בפ"י זכר למע"ב

Pri Etz Chaim explains that in the silent Musaf of Shabbos Z'eir Anpin rises into the three upper Sefiros of Abba and takes over its place, and explains the closing words "a remembrance of the work of creation." This shows that on Shabbos Z'eir Anpin reaches Abba's rank.

פרי עץ חיים, שער 20:4-5 פרי עץ חיים:ה'ה' השבת כ"ד-ה'

... והוא סוד הארת כ"ב אתוון במוחא עלאה מתתא לעילא, בסוד מ"ש בזהר, תי"ו רשים רשימו לעתיק יומין דלית דכוותיה. במוסף שבת, צ"ל תקנת שבת, וצ"ל תקנת בקי ולא בכי. וצ"ל צוויי בני יודין, כל הא"ב, ובסוף כל הא"ב יאמר מנצפ"ך, שהוא מסיני נצטוו צוויי פועליה כראוי. וצ"ל בסוף המוסף זכר למעשה בראשית, כי היסודות דו"ג הנקראים זכר שוין הם, ומדווגין בתפלת מוסף בלחש, שעלה הו"א בחב"ד דא"י, נמצא עתה כי נצח הוד יסוד דאבא ואמא, שם עצמן הם הנצח הוד יסוד דו"א ממש בג"ר, ובג"ת עלתה הנוקבא לנה"י דדכורא,

...

Pri Etz Chaim (Public Domain)

PARAGRAPH 13

52 כי עמך מק"ח

"For with You is the source of life; in Your light we see light." The text refers to its explanation on this verse for the servant's advantage.

Psalms 36:10 י"ו:ל"ו

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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

53 ועתה יגדל

Moshe's plea, "And now, let the strength of my L-rd be great." The text refers to its explanation on this verse in Parshas Shelach.

Numbers 14:17 י"ז:יד:ל"ד

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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

PARAGRAPH 14

54 בחכמה יסד ארץ

"Havayah founded the earth with Chochmah." The "earth," Malchus and the lower awe, is rooted in the high-

er Chochmah.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה:

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

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

KEHOT'S NOTE

משלי ג, יט.

55

בזאת . . יבא אהרן

“With this shall Aharon come into the Sanctuary.” “This” (zos) is read as Malchus and the lower awe, the servant’s quality.

Leviticus 16:3 ויקרא ט"ז:ג

בְּזֹאת יָבֵא אֶהֱרֹן אֶל־הַקֹּדֶשׁ בֶּפֶר כֹּזֵבֶקֶר לְחַטָּאת וְאַיִל לְעֹלָה:

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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

KEHOT'S NOTE

ויקרא טז, ג.

56

שיש ב' בחיי עבד

The Zohar (Balak) lists the points in prayer where a person makes himself a servant: in the praises before prayer, again with the standing prayer, and once more at its end; between the first servant and the second, one gives oneself over for the sanctification of His Name in the unity of the Shema. The text cites it for the two levels of servant.

Zohar, Balak 15:194-203 ספר הזוהר, בלק ט"ו:קצ"ד-ר"ג

PARAGRAPH 15

57

ובקש ואהבת

“And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The Shema’s command of love is the service of the son.

Deuteronomy 6:5 דברים ו:ה

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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

58

ואהבת ב"פ אור

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

KEHOT'S NOTE

פע"ה ש' הק"ש, פכ"ג. סידור האריז"ל במקומו.

59

ואהבת ב"פ אור

Pri Etz Chaim says that at ve'ahavta one intends to draw two lights to the Keser of the Nukva, the word being the

...ביאור ע"פ לא הביט הנה יעקב הוא נמשך

value of two times or. The Alter Rebbe takes the two lights as two levels of love.

Pri Etz Chaim, Gate of the Recitation of the Shema 23:6 פרי עץ

חיים, שער הקריאת שמע כ"ג:ו

כשתאמר ואהבת, תכוין להוריד ב' אורות לכתר דנוקבא כמבואר אצלנו, שהכתר שלה הם ב' אורות לבד, והם גימטריא ואהבת. כי מכאן מתחיל כתר דנוקבא, וז"ש ואהבת את, כי את היא נוקבא. ואהבתך את השכינה תלוי בה, בהשפעת אליה את הכתר שלה. ואני שמעתי למהר"ם מינץ ששמע ממורי זלה"ה, שיכוין להוריד אליה ב' מוחין, כי אין לה רק ב'. אך הדעת נוטה למה שכתבתי אני, כי אין מלת אור שייך אלא בכתר, כי ג' פעמים אור הם כתר דדוכרא. ודנוקבא הם ב' לבד:

Pri Etz Chaim (Public Domain)

60

כברא . . יתיר מגרמי ונפשי

In the Raaya Mehemna, Moshe prays that his deeds be counted “like a son who strives for his father and mother, who loves them more than himself, his soul, his spirit and his neshamah.” This is the love of the son, which reaches self-sacrifice.

Zohar III, 281a זח"ג רפא, א

KEHOT'S NOTE

זח"ג רפא, א.

61

כמ"ש בסש"ב פמ"ד בשם הרע"מ כברא כו' דרחים לון יתיר מגרמיה ונפשיה

Tanya, chapter 44, quotes the Raaya Mehemna’s “like a son who strives for his father and mother, who loves them more than himself” as a higher level of love. The text cites it for the love of the son.

Tanya, Likkutei Amarim 44:6 תניא, חלק ראשון; ליקוטי אמרים

מ"ד:ו

וְאַהֲבָה רַבָּה וּגְדוּלָה מְאֹד, וְהִיא מְסוּתֶרֶת גַּם כֵּן בְּכָל נֶפֶשׁ מִיִּשְׂרָאֵל בִּירוּשָׁה מְאֻבּוּתִינוּ, הִיא, מֵה שִׁכְתּוּב בְּרַעֲיָא מְהִימָנָא: “כְּבָרָא דְאַשְׁתַּדֵּל בְּתַר אָבוֹי וְאִמֵּיהּ, דְּרַחֲמִים לֹון יְתִיר מִגְרָמִיהּ וְנַפְשִׁיהּ וְרוּחִיהּ כּוּי, כִּי הֵלָא אֵב אֶחָד לְכוּלָּנוּ.

Kehot Publication Society (CC-BY-NC)

62

למס"נ באחד

Cited in the Kehot note for giving oneself over to death for G-d’s sake while saying “One” in the Shema.

Pri Etz Chaim, Gate of the Recitation of the Shema 12:2 פרי עץ

חיים, שער הקריאת שמע י"ב

63

בד"ה ש"ה ממעמקים

The passage there speaks of a person who “stumbles” in even a light sin as one who slips with his foot, the “feet of the Shechinah,” the level of Yaakov, so that the soul, the level of Yisrael, falls away and does not shine into its heel.

KEHOT'S NOTE

לקו"ת ר"ה סב, ד.

64 למסור נפשו באחד

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

KEHOT'S NOTE

ב"ח טור או"ח רס"א. וראה פ"ח ש' הק"ש, פ"ב.

PARAGRAPH 16

65 בינה . . בן י-ה

The Raaya Mehemna, cited in the Kehot note, calls Binah ben Yah. The Alter Rebbe uses it to tie love, the attribute of Binah, to the son.

Zohar III, 122a, א"ג קכב,

KEHOT'S NOTE

רע"מ זח"ג קכב, א.

66 יו"ד דשם הוי' דבי שריא דחילו

The note sends the reader to a discourse of the Alter Rebbe from 5562 that takes up the yud of Havayah as the place where awe dwells, together with the further sources listed in its notes.

KEHOT'S NOTE

ראה שם ע"ב. סה"מ תקס"ב ח"ב ע' תקמו (ובהנסמן בהמ"מ שם).

67 יו"ד דשם הוי' דביה שריא דחילו

The Raaya Mehemna says that the yud stands for awe (yirah), and from it awe of the Holy One enters a person's heart, while the hei stands for love. It is the higher awe of the second servant.

Zohar, Nasso 4:30-38 ל"ה-ל"ח נשא ד':

PARAGRAPH 17

68 בחכמה יסד ארץ

"Havayah founded the earth with Chochmah." The ray of Chochmah that reaches the "earth," the heel, is the level of Yaakov.

Proverbs 3:19 משלי ג':

ה' בחכמה יסד ארץ כוונן שמים בתבונה:

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

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

69 ורב ש לום בניך

"And all your children shall be taught of Havayah, and great shall be the peace of your children." The text refers to its explanation on this verse.

Isaiah 54:13 ישעיהו נ"ד:

וְכָל־בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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

70 א"ת בניך שהוא בחי' בן אלא בוניך

The Talmud says Torah scholars increase peace in the world, reading the verse: "do not read banayich (your children) but bonayich (your builders)." The Alter Rebbe takes the builders as the second servant.

Berakhot 64a:14 ס"ד א: י"ד

אל תקרי "בְּנֵיךָ" אֶלָּא "בּוֹנֵיךָ". "שְׁלוֹם רַב לְאַחֵי תוֹרָתְךָ וְאִין לְמוֹ מְכַשּׁוּלִי". "יְהִי שְׁלוֹם בְּחֵילְךָ שְׁלֹחַ בְּאַרְמְנוֹתֶיךָ". "לְמַעַן אֲחֵי וְרַעֲי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֶלְקֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ". "ה' עַז לְעַמּוֹ יִתֵּן ה' יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

PARAGRAPH 18

71 שנק' בן אך שהוא ג"כ בבחי' עבד

Tanya, chapter 41, quotes the Raaya Mehemna that every person must have both levels, servant and son, and adds that there is a "son" who is also a "servant," a level that cannot be reached without the higher awe first.

KEHOT'S NOTE

ראה תניא פרק מא. לקמן פי' ראה ד"ה וכל בניך פ"ב. ד"ה א"ר עקיבא דש"פ נח תרס"ז (מהמשך תרס"ו). ועוד. — כ"ק אדמו"ר בסה"מ תש"ו בתחילתו.

72 משה עבדי

"Moshe My servant has died." G-d's own title for Moshe, used here for the level of the second servant.

Joshua 1:2 יהושע א':

מֹשֶׁה עַבְדִּי מֵת וְעַתָּה קוּם עֲבֵר אֶת־הַיַּרְדֵּן הַזֶּה אֶתָּה וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָהֶם לְבְנֵי יִשְׂרָאֵל:

'Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

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

KEHOT'S NOTE

יהושע א, ב.

PARAGRAPH 19

73 וכל הלכבות יראוך

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

KEHOT'S NOTE

תפלת נשמת.

74 | Kehot's note points to Exodus 1:1-4 for these words.

שמות א':ד-ד' Exodus 1:1-4

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:
רְאוּבֵן שִׁמְעוֹן לֵוִי וְיְהוּדָה: יִשָּׁשְׁכָר זְבֻלֹן וּבִנְיָמִן: דָּן וְנַפְתָּלִי גָד וְאַשֵּׁר:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher.

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

75 | ואלה שמות בניי

“And these are the names of the children of Israel who came to Egypt.” The text refers to the end of its discourse on this verse.

שמות א':א' Exodus 1:1

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Pri Etz Chaim (Public Domain); Kehot Publication Society (CC-BY-NC); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain).

This edition as a whole: CC BY-NC 4.0. Copy, print and share it freely, crediting Kehot Publication Society and likuteitorah.com; it may not be sold. <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likkutei-torah/balak/4/

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