



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

פרשת שמיני

Parshas Shemini



The 2 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE CHASSIDISHE PARSHA

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לִוִיתָן זֶה יִצְרָתָ לְשִׁחַק בּוֹ

“This Leviathan You Formed to Play With”



There are two kinds of tzaddikim: hidden ones, the Leviathan, whose calm, wholly spiritual service reaches G-dliness itself in a single flight, and revealed ones, the wild ox, whose fervent service through physical mitzvos and festival joy draws divine light into this world. The “hunt” between them in the Time to Come is a mutual elevation, for both are good and each is superior in its own way.

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 Midrash says that in the Time to Come Behemoth, the wild ox, and the Leviathan will fight as a spectacle for the tzaddikim: the ox strikes with its horns, and the Leviathan slaughters it with its fins, a slaughter now invalid that G-d will then permit. The Alter Rebbe reads this as two kinds of tzaddikim. Hidden tzaddikim, like Rabbi Shimon bar Yochai in the cave, serve in pure spirit; called “fish of the sea,” covered and hidden, they connect the worlds to the Infinite One (livyasan means joining) and reach G-dliness itself, coolly, in a single flight, as a fish crosses the sea with its fins. Revealed tzaddikim serve through physical mitzvos and festival joy with meat and wine, with fiery fervor; their meat is “pure,” an elevation, yet it comes from something limited. So the Leviathan raises the wild ox beyond its own power, step by step through the chambers, which is why the interrupted slaughter will be permitted; and the wild ox raises the Leviathan, for its physical service is what the Torah commands. A gloss ties the Leviathan’s “play” to Yitzchak, to “with all your might” and to self-sacrifice in the Shema.

OUTLINE

1 The Leviathan and the wild ox: two kinds of tzaddikim

¶1

The Midrash on the contest of Behemoth, the wild ox, and the Leviathan; hidden tzaddikim of spiritual service, like Rabbi Shimon bar Yochai and the Arizal, “fish of the sea” who connect the worlds to the Infinite One, and revealed tzaddikim who draw down the festivals’ light through physical mitzvos; a gloss on G-d’s “play” with the Leviathan at the hour of Minchah, on “with all your might” and self-sacrifice in the Shema; the calm single flight of the Leviathan against the fervor of joy through meat; the wild ox as pure, its meat an elevation.

2 The slaughter as mutual elevation

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Bar as “pure”; the wild ox’s service is small beside the Leviathan’s, so the Leviathan raises it with its fins, beyond its own power; the wild ox raises the Leviathan, for physical service is the Torah’s command; both are good, each superior in its way; a gloss on bar as grain and on Yosef the ox; the interruption between the chambers, why the flawed slaughter will be permitted, and the ox’s horns.

KEY CONCEPTS

Leviathan לִיָּתָן

The hidden tzaddikim whose service is wholly spiritual; the name means joining, for they connect the worlds to the Infinite One, and with their “fins” they rise from end to end in a single flight.

The wild ox שׁוֹר הַבֵּר

The revealed tzaddikim who serve through physical mitzvos and festival joy; an ox “on the left,” of fire and fervor, yet bar, pure and refined.

Fish of the sea נֹוֹנֵי יָמָא

Souls covered and hidden as fish are by the sea, of the level of the hidden world; some, like the Arizal, are “fish in the midst of the land,” living in bodies.

Spiritual and physical service עֲבוּדָה בְּרוּחָנִיּוֹת וּבִגְשָׁמִיּוֹת

Unions and ascents through the heart’s intent, which reach G-dliness itself, against the practical mitzvos, which draw divine light down into the physical world; the world needs both.

With all your might בְּכָל מְאֹדְךָ

Love without limit, needed to draw the light that encompasses all worlds into the light that fills them, which is “doing the will of the Omnipresent” in full.

Self-sacrifice at “One” מַסִּירוֹת נֶפֶשׁ בְּאֶחָד

Giving over one’s soul in the Shema, which joins the yesh to the ayin and draws down the higher union of Abba and Imma, a new light from the Infinite One.

Interruption between the chambers הַפְסַק בֵּין הַיְכָל לַהֵיכָל

An ascent cannot happen all at once but passes chamber by chamber; so the Leviathan’s interrupted, “flawed” slaughter of the wild ox will be permitted.

SECTION 1 • 11

The Leviathan and the wild ox: two kinds of tzaddikim

1 לויטן זע^{1,2} יצרת^{3,4,5,6,7,8} לשחק בו. איתא במדרש רבה פי' שמיני פי' י"ג בהמות ולויטן הם קניגון⁹ של צדיקים לעתיד לבא כו'

“This Leviathan You formed to play with.” It is stated in Midrash Rabbah, Parshas Shemini, section 13: “Behemoth and the Leviathan are the hunting contest (kenigon) of the tzaddikim in the Time to Come,” etc.

The maamar opens with a verse from the psalm of creation, “This Leviathan You formed to play with,” read as the Talmud reads it: G-d Himself plays with the great creature of the sea. It then cites the Midrash (Vayikra Rabbah 13:3) that in the Time to Come Behemoth, the great beast of the land, and the Leviathan will be a kenigon for the tzaddikim, a Greek loanword for a hunt or a contest of wild animals held as a spectacle. The parallel transcript of this maamar, a Kehot note reports, compares it to the sport of nobles who set a lion against a leopard and see to it that neither destroys the other completely.

בהמות נותץ ללויטן בקרניו וקורעו ולויטן נותץ לבהמות בסנפיריו ונוחרו¹⁰ כו' ולא כך תנינן הכל שוחטין ובכל שוחטין¹¹ ולעולם שוחטין חוץ ממגל קציר¹² כו'

“Behemoth strikes the Leviathan with its horns and tears it apart, and the Leviathan strikes Behemoth with its fins and stabs it,” etc. “But have we not learned: ‘All may slaughter, with anything one may slaughter, and at any time one may slaughter, except with a harvesting sickle,’” etc.,

The Midrash describes the contest: Behemoth gores the Leviathan with its horns and tears it, and the Leviathan strikes Behemoth with its fins and stabs it. It then objects that the Mishnah (Chullin 1:2) forbids slaughtering with a harvesting sickle, whose jagged edge tears instead of cutting, so a slaughter with fins should be invalid.

עד חדוש תורה מאתי תצא.¹³ שהקב"ה יתיר אז שחיטה זו שישחוט הלויטן את הבהמה בסנפיריו. until: “An innovation in Torah will go forth from Me.” [That is,] the Holy One, blessed be He, will then permit this slaughter, that the Leviathan should slaughter the beast with its fins.

The Midrash answers by reading Yeshayahu's “Torah will go forth from Me” as “an innovation in Torah will go forth from Me”: in the Time to Come G-d will give a new ruling. The maamar spells out what it is: G-d will then permit this very slaughter, the Leviathan slaughtering the beast with its fins.

ובהמות אלו זהו ענין שור הבר (וכמ"ש בתרגום יונתן בתהלים ס"י נ' ע"פ בהמות בהררי אלף¹⁴ ותור בר¹⁵ כו' ועיין בב"ב [בבבא בתרא] דע"ד ב' ע"ה א').

And this Behemoth is the wild ox (shor habar). (As is written in Targum Yonasan on Psalms, chapter 50, on the verse "Behemoth on a thousand mountains": "and the wild ox (tor bar)," etc. And see Bava Basra, folio 74b [and] 75a.)

Behemoth is the shor habar, the "wild ox," of the Sages' tradition. In the verse "the behemos on a thousand mountains" (Psalms 50:10), G-d says that the cattle on all the hills are His; the Aramaic Targum on Psalms reads the word as one great creature, "the wild ox (tor bar)" that grazes a thousand mountains every day. The Talmud in Bava Basra (74b-75a) says that Behemoth is kept for the righteous in the Time to Come and tells of a future hunt (kenigya) of the Leviathan.

ולהבין ענין קניגי זו דליתן עם שור הבר. הענין כי יש ב' מיני צדיקים. הא' אותן שהם בסתר¹⁶ שעבודתם ברוחניות¹⁷ פי' בכוונת הלב לייחד יחודים עליונים ובבחינת עליות.

To understand this hunting contest of the Leviathan with the wild ox: the explanation is that there are two kinds of tzaddikim. The first are those who are hidden, whose service is in spirituality; that is, in the intention of the heart, to bring about supernal unifications (yichudim), and on the level of ascents.

To explain the contest, the Alter Rebbe distinguishes two kinds of tzaddikim. The first serve G-d hiddenly and inwardly: their service is the heart's intent to bring about yichudim, unifications of the divine attributes above, and to ascend from level to level. Other transcripts, cited in the Kehot notes, add that they are unknown to people, and compare their service to that of the Patriarchs, whose deeds, like digging wells, were supernal unifications.

וכגון רשב"י [רבי שמעון בר יוחאי] כשהיה במערה י"ג שנה שבודאי לא¹⁸ היה יכול לקיים במעשה כמה מצות מעשיות

For example, Rabbi Shimon bar Yochai when he was in the cave for thirteen years, when he certainly could not fulfill a number of practical mitzvot in deed,

Rabbi Shimon bar Yochai, the sage of the Zohar, hid in a cave from the Roman decree for thirteen years, and there he simply could not perform a number of the mitzvot that require a physical act. In a maamar of 5747, cited in a Kehot note, the Rebbe asks why a miracle did not provide him with a sukkah and the like, and explains that the physical mitzvot must be kept within the natural order of physical things.

שהרי לא היו ניזונים רק מחרובא¹⁹ ועינא דמיא דאיברי להו א"כ לא קיים אכילת מצה בפסח וקדוש על היין ואתרוג וסוכה כו'.

since they were nourished only by "a carob tree and a spring of water that were created for them." If so, he did not fulfill the eating of matzah on Pesach, Kiddush over wine, the esrog, the sukkah, etc.

The Talmud (Shabbos 33b) relates that a carob tree and a spring of water were created for him and his son by a miracle, and that was all they ate. So he could not eat matzah on Pesach, make Kiddush over wine, take an esrog or sit in a sukkah.

וכן האריז"ל [האר"י זכרוננו לברכה]²⁰ היה ג"כ גם בבחינה זו (ר"ל [רוצה לומר] ע"ד מ"ש בזהר ח"ג [חלק ג']) (דקפ"ז ע"ב) ע"פ וידגו לרוב בקרב הארץ^{21,22} משא"כ שאר נוני ימא²³ שאינן בארץ רק בים זהו ענין המלאכים כו'.

Likewise the Arizal, of blessed memory, was also of this level. (That is to say, along the lines of what is written in the Zohar, Part III) (folio 187b), on the verse "And may they multiply like fish, abundantly, in the midst of the land"; whereas the other fish of the sea (nunei yama), which are not on land but only in the sea, refer to the angels, etc.

The Arizal (Rabbi Yitzchak Luria, the sixteenth-century master of Kabbalah in Tzefas) also had this level, along the lines of the Zohar on Yaakov's blessing, "may they multiply like fish (veyidgu, from dag, a fish) in the midst of the land": ordinary fish die on dry land, but these "fish" multiply on land. Tzaddikim like the Arizal are such fish, spiritual in their service yet living on land, in bodies, while the fish that are only in the sea are the angels. Another transcript of this maamar (Sefer HaMaamarim 5571) names the Baal Shem Tov beside the Arizal, and says the Arizal had this level as well, not this level alone.

והבי²⁴ הם אותן צדיקים שהן בגילוי שעבודתם בגשמיות בקיום המצות מעשיות ושמחת בחגך²⁵ שהוא ג"כ המשכת אורות עליונים מועדי²⁶ הוי' והשמחה הוא הגילוי אור א"ס ב"ה שנמשך ומתגלה (וכמשי"ל [וכמה שכתוב לעיל] בפ' צו)

The second are those tzaddikim who are revealed, whose service is in physicality: in fulfilling the practical mitzvos and "You shall rejoice on your festival," which is also a drawing down of supernal lights, "the appointed times of Havayah"; and the joy is the revelation of the Infinite Light (Or Ein Sof), blessed be He, which is drawn down and revealed (and as is written above in Parshas Tzav).

The second kind of tzaddikim serve openly, through the physical mitzvos; the example is the command to rejoice on the festival, which another transcript (Sefer HaMaamarim 5571) spells out as joy "with meat, real meat, and with wine, real wine." This joy too draws down supernal light, for the festivals are "the appointed times of Havayah," and the joy is the revelation of the Infinite Light coming down into the world, as was explained earlier in Parshas Tzav.

והמשכה זו הוא ע"י המצו' [המצות / המצוה] בעובדא דוקא כמארז"ל [כמאמר רבותינו זכרונם לברכה] שבזמן הבית אין שמחה אלא בבשר

And this drawing down is through the mitzvot in actual deed specifically, as our Sages, of blessed memory, said that in the time of the Temple “there is no joy except with meat”;

This drawing down depends on actual physical deeds: the Sages taught (Pesachim 109a) that while the Temple stood, festival joy came only through eating meat.

דהיינו מצות שלמי שמחה שהיו מביאים בכל יו"ט [יום טוב] כו' ועכשיו אין שמחה אלא ביין וכדלקמן.

that is, the mitzvah of the peace-offerings of rejoicing (shalmei simchah) that they would bring on every Yom Tov, etc.; “and now there is no joy except with wine,” as [will be explained] below.

That meat came from the shalmei simchah, the peace-offerings of rejoicing brought on each festival. Now that the Temple is gone, the Sages said, the joy is through wine.

ועיקר ההמשכות בפסח ע"י מצה ובשבועות ע"י מ"ת [מתן תורה] ובסוכות ע"י סוכה ולולב ומינוי ובלעדי זה א"א להמשיך כלל

The main drawings-down are: on Pesach, through matzah; on Shavuot, through the Giving of the Torah; and on Sukkos, through the sukkah and the lulav and its species. Without this it is impossible to draw down at all

Each festival's light is drawn down through its own physical mitzvah: matzah on Pesach, the Giving of the Torah on Shavuot, and the sukkah and the four species on Sukkos. Without these deeds the light cannot be drawn down at all.

(אבל רשב"י [רבי שמעון בר יוחאי] שהיה מבחינת לויטן ונוני ימא דאזלין ביבשתא כנ"ל המשיך ההמשכות כשהיה במערה ע"י יחודים ועליות כו' כנ"ל).

(but Rabbi Shimon bar Yochai, who was of the level of the Leviathan and of “the fish of the sea that go on dry land,” as mentioned above, drew down these drawings-down when he was in the cave through unifications and ascents, etc., as mentioned above).

Rabbi Shimon bar Yochai was the exception. As one of the “Leviathan” souls, “fish of the sea that go on dry land,” he drew down the festivals' lights in the cave through unifications and ascents alone, without the physical mitzvot.

והנה באמת אי אפשר להגיע (אן רירען בל"א [בלשון אשכנז])²⁷ אלקותו ית' ע"י עבודה הגשמיות אלא ע"י עבודה רוחניות של הצדיקים הנ"ל

Now, in truth, it is impossible to reach (in Yiddish, an rirn ["to touch"]) His G-dliness, may He be blessed, through physical service, but only through the spiritual service of the tzaddikim mentioned above.

Now the Alter Rebbe states the deeper point: G-dliness itself cannot be reached through physical service, only through the spiritual service of the first kind of tzaddikim. The Yiddish an rirn, "to touch," shows that he means actually touching G-dliness, not only drawing its light down.

והם נקראים נוני ימא²⁸ כדגים אלו שהים מכסה עליהם כך הם מבחינת עלמא דאתכסא וישנם בכל דור ודור שהם צדיקים שבסתר כו'

They are called "fish of the sea" (nunei yama): just as these fish are covered by the sea, so they are of the level of the hidden world (alma de'iskasya). They exist in every generation; they are the hidden tzaddikim, etc.

These tzaddikim are called "fish of the sea" because, as the sea covers the fish, they belong to the alma de'iskasya, the hidden world; such hidden tzaddikim exist in every generation. Earlier in Likkutei Torah (Vayikra 5:67), citing Biurei HaZohar, the Alter Rebbe explains that the souls called "fish of the sea" are souls of Atzilus, of the hidden world, like Moshe, "drawn from the water," while souls from "dry land," the revealed world, can rise into that sea only in the "ships" of Torah and mitzvos.

והם המחברים העולמות לא"ס ב"ה (וע"ד שאמרו דוד היה מחבר תורה שלמעלה בהקב"ה) וזהו ענין לויטן שהוא לשון התחברות²⁹ כמו הפעם ילוה אישי אלי³⁰ כו'

And they are the ones who connect the worlds to the Infinite One (Ein Sof), blessed be He (and along the lines of what they said: "David would connect the Torah above with the Holy One, blessed be He"). This is the meaning of "Leviathan" (livyasan), which is a term of connecting, as in "This time my husband will be joined (yilaveh) to me," etc.

Their task is to connect the worlds to the Infinite One, as the Zohar says that King David "would connect the Torah above with the Holy One, blessed be He." The name livyasan, Leviathan, itself means joining, from the same root as Leah's words when Levi was born: "This time my husband will be joined (yilaveh) to me." The Alter Rebbe's shorter maamarim and the Tzemach Tzedek's Or HaTorah, a Kehot note adds, also bring "a garland (livyas) of grace for your head" (Proverbs 1:9) for this meaning.

(הג"ה [הגהה]) (עיין פ"ק [פרק קמא] דע"ז [דעבודה זרה] ד"ג ע"ב³¹ רביעית יושב ומשחק עם לויתן שנאמר³² לויתן זה יצרת כו' ועיין בשמות רבה פט"ו [פרק ט"ו / פרשה ט"ו]³³ דקל"ב ב' מענין לויתן זה כו')

(Gloss:) (See the first chapter of Avodah Zarah, folio 3b: "In the fourth [three hours] He sits and plays with the Leviathan, as it is said, 'This Leviathan You formed,'" etc. And see Shemos Rabbah, section 15, folio 132b, on the subject of "this Leviathan," etc.;

Here begins a gloss (hagahah), a long note set into the main text. It cites the Talmud (Avodah Zarah 3b): G-d's day has four quarters of three hours, and in the fourth He "sits and plays with the Leviathan"; and the Midrash (Shemos Rabbah 15:22) that the waters were gathered to the place of "this Leviathan."

ובזח"א [ובזהר חלק א] ויחי דרמ"ז³⁴ א' שמות י"א ע"ב בשלח ד"נ³⁵ ע"ב אחרי דני"ח ע"א שלח קע"ד א' ועיין בעמה"מ [בעמק המלך] שי"ד פי"ד [פרק י"ד / פרשה י"ד] דפ"ד ע"ג [עמוד ג']

and in the Zohar, Part I, Vayechi, folio 247a; Shemos, 11b; Beshalach, folio 50b; Acharei, folio 58a; Shelach, 174a. And see Emek HaMelech, Sha'ar 14, chapter 14, folio 84, column c.)

The gloss lists more Zohar passages on "This Leviathan You formed to play with," in which the Leviathan is tied to joining, to the joy of the upper and lower worlds, and to the Tzaddik. It also points to Emek HaMelech, a seventeenth-century work on the Kabbalah of the Arizal.

והנה בג' שעות רביעיות הוא נקרא סמוך למנחה³⁶ כדאיתא בגמ' [בגמרא] ר"פ ערכי פסחים ויצחק תיקן תפלת המנחה³⁷ וידוע דיצחק הוא לשון צחוק ושחוק כמ"ש צחוק עשה לי אלקים³⁸ וכמ"ש מזה בד"ה ושבת בשלום.³⁹

Now, the fourth [set of] three hours is called "close to Minchah," as is stated in the Gemara at the beginning of the chapter Arvei Pesachim; and "Yitzchak instituted the Minchah prayer." It is known that "Yitzchak" is a term of laughter and play (tzechok and sechok), as it is written, "G-d has made laughter for me"; and as is explained about this in the discourse beginning "And I will return in peace."

The fourth quarter of the day, when G-d plays with the Leviathan, is the late afternoon, the time the Gemara calls "close to Minchah." Minchah, the afternoon prayer, was instituted by Yitzchak, whose name comes from tzechok, laughter, as Sarah said, "G-d has made laughter for me"; so the hour of Yitzchak is the hour of divine play. In Torah Ohr, Vayetzei (the discourse "And I will return in peace"), the Alter Rebbe explains Yitzchak as the supernal laughter and delight that will be revealed in the Time to Come, brought about by refining the world below, since delight comes from what is new and unexpected.

ולכן אז יושב ומשחק עם לויתן כו' ועמ"ש כפי מנחה בד"ה ויקח מן הבא בידו מנחה⁴⁰ כו' גם כי יצחק חפר בארות^{41,42,43} שהוא ענין העלאת מ"ן [מ"ן נוקבין] ועי"ן כפי תולדות (דקמ"א סע"א [סוף עמוד א]),

Therefore at that time He “sits and plays with the Leviathan,” etc. And see what is written on the meaning of “Minchah” in the discourse beginning “And he took from what came to his hand a gift (minchah),” etc. Also, [it is] because Yitzchak dug wells, which is the matter of raising mayin nukvin (feminine waters); and see Parshas Toldos (folio 141, end of side a).

That is why G-d plays with the Leviathan at that hour. The discourse cited on minchah (Torah Ohr, Vayishlach) explains that when something physical is raised up it is new and precious above, and so it raises mayin nukvin, the “feminine waters,” a yearning from below that draws a response from above; the first letters of minchah, mem and nun, stand for mayin nukvin. Yitzchak’s digging of wells is likewise the raising of mayin nukvin, and the Zohar on Toldos (1:141a) speaks of his digging a well.

והנה מבואר כמ"א ענין הנזכר בגמרא (רפ"ו דברכות)⁴⁴ דפ' והיה אם שמוע לא נקרא עדיין עושים רצונו של מקום^{45,46} כדבעי (ע"ש בתוספות)

Now, the matter mentioned in the Gemara (at the beginning of chapter 6 of Berachos) is explained elsewhere: that the section “And it will be, if you will listen” is not yet called “doing the will of the Omnipresent” as is fitting (see there in Tosafos).

The gloss now recalls the Gemara in Berachos (35b): the second section of the Shema, “And it will be, if you will listen,” speaks of a time when Israel does not yet do G-d’s will as fully as it should be done. Tosafos, the medieval commentators on the Talmud, explain there that it speaks of people who do His will, but not completely, since they are not complete tzaddikim.

והיינו לפי שלא נאמר בה בכל מאדך⁴⁷ כמו כפי שמע דהיינו שלהיות ההמשכה והגילוי מסוכ"ע בממכ"ע [בממלא כל עלמין] שזהו הנקרא עושין רש"מ [רצונו של מקום]. זהו דוקא ע"י בכל מאדך בלי גבול כו'

This is because “with all your might” is not said in it, as it is in the section of Shema. That is: for there to be the drawing down and the revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin), which is what is called “doing the will of the Omnipresent,” this comes specifically through “with all your might,” without limit, etc.

The reason is that this section lacks the words “with all your might” (bechol me’odecha) of the first section of the Shema. To “do the will of the Omnipresent” in full means drawing the light that encompasses all worlds into the light that fills them, so that the transcendent is revealed within the world, and that needs “with all your might,” a love without limit like the light it draws. In Likkutei Torah, Beshalach, the Alter Rebbe brings the same Gemara and explains that the light drawn by the mitzvos alone stays hidden, encompassing, while “doing His will” is the encompassing light shining within the inner light, the purpose of a dwelling place below.

וזהו הבחינה הנזכר כאן שלהגיע ולהמשיך בחינת הפעם ילוה כו' זהו ע"י העבודה הרוחניות של הצדיקים הנקראים נוני ימא

And this is the level mentioned here: that to reach and to draw down the level of "This time [my husband] will be joined," etc., is through the spiritual service of the tzaddikim who are called "fish of the sea."

This is the level the maamar calls "This time my husband will be joined," the bond that the Leviathan stands for. Reaching it and drawing it down comes only through the spiritual service of the tzaddikim called "fish of the sea."

משא"כ בלא בחינת בכל מאדך אף שנאמר והיה אם שמוע תשמעו⁴⁸ כו' כנ"ל.

Whereas without the level of "with all your might" it is not so, even though it says, "And it will be, if you will diligently listen," etc., as mentioned above.

Without the limitless love of "with all your might," that bond is not reached, even by the obedience described in "if you will diligently listen."

ועד"ז ארז"ל [אמר רבותינו זכרונם לברכה] פ"ק [פרק קמא] דע"ז [דעבודה זרה] (שם) משחרב בהמ"ק [בית המקדש] אין שחוק כו'

Along these lines our Sages, of blessed memory, said in the first chapter of Avodah Zarah (there): "Since the Holy Temple was destroyed there is no play," etc.

Along the same lines, the Talmud (Avodah Zarah 3b) says that since the Temple was destroyed there is no more divine "play."

וכמ"ש בפ' תרומה (קס"ו ב) בענין ונהר יחרב ויבש^{49, 50, 51} ובבראשית (ד"ו ע"ב) ומ"ש הרמ"ז [הרב משה זכות] שם (ד"ו א') גבי לרחוק דא יעקב.⁵²

And as is written in Parshas Terumah (166b) on the subject of "And the river will be parched and dry"; and in Bereishis (folio 6b); and what the Ramaz writes there (folio 6a) regarding "To the far one': this is Yaakov."

The Zohar in Parshas Terumah (2:166b) applies the verse "and the river is parched and dry" (Job 14:11) to the exile, when the flow from above is cut off, yet the light "sown" from the beginning keeps bearing fruit of itself. In its introduction (1:6b) the Zohar reads the same verse: "parched" in the destruction of the First Temple and "dry" in the Second; the text also points to the comment of the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist who annotated the Zohar) on folio 6a, where "to the far one" is Yaakov.

ועי"ל [ועוד יש לומר] בזה עפ"י [על פי מה שכתוב] בכהאריז"ל [בכתבי האריז"ל] שע"י תומ"צ [תורה ומצות] ממשיכים יחוד ז"נ [זעיר אנפין ונוקבא] אבל להמשיך יחוד אב"א [אבא ואימא] שהוא המשכת אור חדש מא"ס ב"ה הוא ע"י מס"נ [מסירות נפש] דייקא

One may further explain this according to what is written in the writings of the Arizal: that through Torah and mitzvos one draws down the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), but drawing down the union of Abba and Imma (Chochmah and Binah), which is the drawing down of a new light from the Infinite One, blessed be He, is specifically through self-sacrifice (mesirus nefesh).

The Alter Rebbe offers another explanation from the Arizal's writings. Torah and mitzvos bring about the union of Z'eir Anpin and Nukva, the divine emotions with Malchus; but the higher union of Abba and Imma, Chochmah and Binah, draws a new light from the Infinite One and requires mesirus nefesh, self-sacrifice.

וזהו ענין ק"ש [קריאת שמע] למסור נפשו באחד ועמ"ש מזה בביאור ע"פ ונקדשתי בתוך בני ישראל⁵³ בפי אמור

This is the matter of the recital of the Shema: to give over one's soul at [the word] "One." And see what is written on this in the explanation on the verse "And I will be sanctified in the midst of the children of Israel," in Parshas Emor.

This is the meaning of the Shema, in which a person gives over his soul to G-d at the word Echad, "One." In Likkutei Torah, Emor (the explanation of "And I will be sanctified"), the Alter Rebbe explains why: Torah and mitzvos are themselves "vessels," so they draw down a light already present in the vessels of Atzilus, while a new light from the Infinite One needs self-sacrifice, a going out of the vessel entirely.

וזהו הפי' מ"ש כאן שהמשכה זו הוא דוקא ע"י עבודה רוחניות שמבחינת ליתן דהיינו חיבור היש לאין כו' בבחינת מס"נ [מסירות נפש] באחד

And this is the meaning of what is said here, that this drawing down is specifically through spiritual service, which is of the level of the Leviathan, namely, the joining of the yesh (something) to the ayin (nothing), etc., on the level of self-sacrifice at "One."

This explains what was said above, that the drawing down comes only through the Leviathan's spiritual service. That service is "joining the yesh to the ayin," the "something" to the "nothing": uniting a created being, which feels itself to exist, with G-dliness, which is beyond all grasp and so is called "nothing," by giving oneself over at "One."

ועי"ז ממשיכים להיות ילוח אישי אלי (ועמ"ש סד"ה וללכן שתי בנות^{54, 55} בענין ילוח אישי ובד"ה נשא את ראש⁵⁶ בני גרשון).⁵⁷

And through this they draw down [the state of] “my husband will be joined to me.” (And see what is written at the end of the discourse beginning “And Lavan had two daughters,” on the subject of “my husband will be joined,” and in the discourse beginning “Take a census of the sons of Gershon.”)

Through this the bond of “my husband will be joined to me” is drawn down. At the end of “And Lavan had two daughters” (Torah Ohr, Vayetzei) the Alter Rebbe explains Levi as attachment and self-nullification born of thought, which is Leah; Leah wanted this to be the main path, but Yaakov knew that for most of Israel the main service is through speech and deed, and that both are needed. In “Take a census of the sons of Gershon” (Likkutei Torah, Nasso) he ties Leah’s words “for I have borne him three sons” to the three Levite families who carried the Mishkan.

גם י"ל [יש לומר] פי עבודה רוחניות דנשמות שמבחינת לויטן ע"ד מ"ש בש"ע א"ה [אורה חיים] (סי' צ"ח ס"א) שהתפשטות הגשמיות קרוב למעלת הנבואה⁵⁸ כו'

It can also be said that the meaning of the spiritual service of the souls that are of the level of the Leviathan is along the lines of what is written in the Shulchan Aruch, Orach Chaim (section 98, paragraph 1): that the stripping away of physicality is close to the level of prophecy, etc.

A further way to understand the service of the Leviathan souls comes from the Shulchan Aruch, the code of Jewish law (Orach Chaim 98:1), on intention in prayer: the pious men of old would seclude themselves and concentrate in prayer until they reached a stripping away of physicality, close to the level of prophecy.

וכענין המבואר בפע"ח [בפרי עץ חיים] שט"ז פ"א על האריז"ל [האריי זכרוננו לברכה] אם הייתי דורש שמונים שנים⁵⁹ כו'.

And [it is] like the matter explained in Pri Etz Chaim, Sha'ar 16, chapter 1, about the Arizal: “If I were to expound for eighty years,” etc.

Pri Etz Chaim, the Arizal’s teachings on prayer from the writings of his disciple Rabbi Chaim Vital, records that the Arizal heard in the heavenly academy, in his Shabbos sleep, teachings so wondrous that he could not expound them in eighty years. In Likkutei Torah, Tzav, the Alter Rebbe explains that his grasp was a “seeing” of Chochmah itself, above understanding in words, so that what he saw in an hour would need eighty years to put into words.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] משחרב בהמ"ק [בית המקדש]⁶⁰ אין שחוק כו' ברביעיות מאי עבד יושב ומלמד תינוקות של בית רבן תורה

Now, our Sages, of blessed memory, said: "Since the Holy Temple was destroyed there is no play," etc. "In the fourth [three hours], what does He do? He sits and teaches Torah to schoolchildren."

The gloss returns to the Talmud: since the Temple's destruction G-d no longer plays with the Leviathan in the fourth quarter of the day. Instead, "He sits and teaches Torah to schoolchildren."

(ועיין מ"ש במקום אחר על פסוק וכל בנך⁶¹ למודי הוי' ועיין בפרדס בעה"כ [בערכי הכינויים] ערך כרובים וכרוב היינו כרביא. ועמ"ש בד"ה מי יתנך כאח לי⁶² ועמ"ש בפ' ויצא קנ"ו ובמק"מ [ובמקדש מלך] שם) ע"כ הג"ה [הגהה].

(And see what is written elsewhere on the verse "And all your children shall be taught of Havayah." And see the Pardes, in Erchei HaKinuyim, the entry "Keruvim"; and keruv means ke-ravya, "like a child." And see what is written in the discourse beginning "If only you were as a brother to me," and see what is written in Parshas Vayetzei, 156, and in the Mikdash Melech there.) End of the gloss.

The parenthesis links this to the verse "And all your children shall be taught of Havayah," and, through the Pardes (Pardes Rimonim of Rabbi Moshe Cordovero), to the word keruv, cherub, explained as ke-ravya, "like a child," for the cherubim had the faces of children; it also points to the Zohar on Vayetzei with the Mikdash Melech, a commentary on the Zohar. With this the gloss ends.

אך להיות כי העוה"ז הוא גשמי לכן צריך לצדיקים שעבודתם בגשמיות לקיים מצות מעשיות⁶³ והוא שארז"ל [אמרו רבותינו זכרונם לברכה]⁶⁴ עמוד א' וצדיק שמו^{65, 66} שעליו העולם עומד, (ועמ"ש בד"ה אשירה להוי'⁶⁷ ועמ"ש בביאור ע"פ וקבל היהודים וע"פ טובה הארץ מאד מאד)⁶⁸.

However, since this world is physical, there is therefore a need for tzaddikim whose service is in physicality, to fulfill the practical mitzvos. This is what our Sages, of blessed memory, said: "One pillar, and Tzaddik is its name," upon which the world stands. (And see what is written in the discourse beginning "I will sing to Havayah," and what is written in the explanation on the verse "And the Jews took upon themselves," and on the verse "The land is very, very good.")

Back in the main text: because this world is physical, tzaddikim who serve through physical mitzvos are needed as well; the Sages call such a tzaddik the "one pillar" on which the world stands. Of the discourses cited, "I will sing to Havayah" (Torah Ohr, Beshalach) explains that one who keeps the mitzvos in deed is called tzaddik, from tzedakah, for he draws life and the Infinite Light into them like a soul into a body; and "The land is very, very good" (Likkutei Torah, Shelach) traces the spies' refusal to enter the Land to the "world of thought," unwilling to descend to the world of speech and deed.

וכל מה שיש ביבשה יש בים⁶⁹ כי באמת צ"ל הא והא.

And “whatever there is on dry land there is in the sea”; for in truth there must be both this and that.

The Sages said (Chullin 127a) that every creature on land has a counterpart in the sea. So too both kinds of tzaddikim, the land animal and the sea creature, are needed.

כי הנה הילוך הצדיקים הנקי נוני ימא⁷⁰ היא נפלאה וגבוה מאד כמו עד"מ הדגים ששטים בים כך הם שטים ובטיסה אחת מגיע למעלה מעלה וגדולה הרבה מעבודת הצדיקים שבגשמיות שמחה בבשר כו' שהכל למטה במדרגה.

For the movement of the tzaddikim who are called “fish of the sea” is wondrous and very lofty. Just as, by way of analogy, fish swim in the sea, so they swim, and in a single flight reach higher and higher; and it is much greater than the service of the tzaddikim who are in physicality, “joy with meat,” etc., which is all lower in rank.

The tzaddikim called “fish of the sea” move in a wondrous way: as a fish glides through water, they rise in a single flight to the highest levels. This far surpasses service through physical joy, which stays on a lower rung.

משא"כ הילוכם שהוא כמשל דג הים ששט מקצה העולם ועד קצהו כך הילוכם ברוחניות בטיסה אחת (מיט איין שוי"פ בל"א [בלשון אשכנז]) עולים ומגיעים למעלה מעלה

Whereas their movement is like the analogy of a fish of the sea that swims from one end of the world to the other: so is their movement in spirituality; in a single flight (in Yiddish, mit ein shup [“with one push”]) they rise and reach higher and higher.

The image is of a fish crossing the whole sea, from one end of the world to the other, in one movement; so these tzaddikim rise to the highest levels. The Yiddish mit ein shup, “with one push,” makes the picture vivid.

ואין זה כלל בבחי' התלהבות ורתיחת הדמים⁷¹ כמו עבודת הצדיקים הנ"ל שבגשמיות שמחה בבשר שמחה בייך בחי' רשפי אש⁷² ושללהבת כו' אלא אדרבה בקרירות הדמים ובנחת

And this is not at all of the level of fervor and boiling of the blood, like the service of the tzaddikim mentioned above who are in physicality, joy with meat, joy with wine, the level of “flashes of fire” and flame, etc.; but, on the contrary, with coolness of the blood and with calm.

Their ascent has none of the excitement and “boiling blood” of the second kind of tzaddikim, whose joy comes through meat and wine and burns like “flashes of fire”; instead they rise with cool blood and in calm. Another transcript adds that that fervor “comes from refining the nogah of the foods,” the mixture of good and evil in physical things.

(ועמ"ש בבה"ז [בביאורי הזהר] וירא) ⁷³ (קייב א') ע"פ וגם אמנה אחותי בת אבי היא ^{74, 75} כוי ומ"ש בד"ה בהעלותך את הנרות ⁷⁶ בענין חיך שלך גדול משלהם

(And see what is written in Biurei HaZohar, Vayera) (112a), on the verse “And moreover, she is indeed my sister, the daughter of my father,” etc., and what is written in the discourse beginning “When you kindle the lamps,” on the subject of “By your life, yours is greater than theirs.”

The parenthesis refers to the Mittlerer Rebbe's Biurei HaZohar on Vayera, on the Zohar (1:112a) that reads Avraham's words “she is indeed my sister, the daughter of my father” as said of the Shechinah, the daughter of supernal Chochmah. It also refers to a discourse on “When you kindle the lamps” (Likkutei Torah, Behaalosecha), on G-d's words to Aharon, saddened that he had no part in the princes' offerings: “By your life, yours is greater than theirs.” There the Alter Rebbe explains that the princes' offerings rose from below with fire and fervor, while Aharon raised the souls through self-nullification drawn from Chochmah, a higher ascent: the same contrast as between fiery and calm service here.

ובטיסה אחת מגיעים למעלה מעלה כוי כנ"ל. וא"א לבאר דבר זה בדיבור איך ומה הוא. ⁷⁷

And in a single flight they reach higher and higher, etc., as mentioned above. It is impossible to explain this matter in speech: how and what it is.

The text returns to its point: these tzaddikim reach the highest levels in a single flight. Such service cannot be put into words, neither how it works nor what it is; another transcript (Sefer HaMaamarim 5571) says it cannot be explained well in writing.

ולכן לא קיים רשב"י [רבי שמעון בר יוחאי] בהיותו במערה כמה מצות מעשיות כנ"ל אלא הכל ברוחניות למעלה מבחי שמחה בבשר כוי.

Therefore Rabbi Shimon bar Yochai, while he was in the cave, did not fulfill a number of practical mitzvos, as mentioned above; rather, all was in spirituality, above the level of joy with meat, etc.

That is why Rabbi Shimon bar Yochai, in the cave, did not perform a number of practical mitzvos: his service was entirely spiritual, above the level of joy through meat.

וזהו ענין סנפיריו של הלויתן (הנקי פלוי"ש פערד"ן) שבהם הוא שט מן הקצה כוי.

And this is the meaning of the fins of the Leviathan (which are called flosch-federn), with which it swims from one end, etc.

This is what the Leviathan's fins represent, called flosch-federn in Yiddish: with them it swims from one end of the world to the other in a single sweep.

ולכן העולם כולו עומד על לויתן^{78,79} שמקיף כל העולם כנודע בדברי רז"ל [רבותינו זכרונם לברכה]⁸⁰. ולעתיד הלויתן יעשה מלחמה⁸¹ עם שור הבר וישחטנו בסנפיריו.

Therefore the whole world stands upon the Leviathan, which encircles the whole world, as is known from the words of our Sages, of blessed memory. And in the Time to Come the Leviathan will wage war with the wild ox and will slaughter it with its fins.

Therefore, as the Sages teach (Pirkei DeRabbi Eliezer 9), the whole world rests on the Leviathan, which encircles it, and the Zohar identifies this Leviathan with “the tzaddik, the foundation of the world”: the world is upheld by the tzaddikim it stands for. In the Time to Come the Leviathan will fight the wild ox and slaughter it with its fins.

כי הנה עבודת הצדיקים שבבחי השנית נק' שור הבר פני שור מהשמאל⁸² אלא שהוא בר וזך כו'

For the service of the tzaddikim of the second level is called “the wild ox,” “the face of an ox on the left,” except that it is bar: pure and refined, etc.

The second kind of tzaddikim are called the wild ox. In Yechezkel's vision of the chariot the ox is the face on the left, the side of Gevurah, of fire and intensity; yet this ox is bar, a word that in shor habar plainly means “wild,” of the field, but is read here as “pure” and refined.

כי הנה גם עבודתם במעשה גשמיות כמו ושמחת בחגך דיו"ט [דיום טוב] ואין שמחה אלא בבשר כו' אינו כפשוטו שיאכל בשר השור למלאות בטנו ח"ו [חס ושלום] וישיש בו⁸³ אלא בחי העלאות

For even their service in physical deed, such as the “You shall rejoice on your festival” of Yom Tov, and “there is no joy except with meat,” etc., is not in its plain sense, that one should eat the meat of the ox to fill one's belly, G-d forbid, and delight in it; rather, it is the level of elevations,

Even the physical service of these tzaddikim, rejoicing on Yom Tov with meat, is not, G-d forbid, eating beef to fill one's stomach and enjoy it, but a service of elevation. The parallel transcript, quoted in a Kehot note, explains that the point is not the physical substance of the meat but its refinement, from which G-dly knowledge and joy are born.

כענין שלמי שמחה מבשר גשמי. שהיה בזמן בהמ"ק [בית המקדש] שהיו ריח ניחוח ממש לה'

like the peace-offerings of rejoicing from physical meat, which, in the time of the Holy Temple, were literally “a pleasing fragrance to Havayah.”

It is like the peace-offerings of rejoicing, physical meat raised up to G-d, which in Temple times were literally “a pleasing fragrance to Havayah.”

ועד"ז הוא שמחה בבשר יו"ט [יום טוב] וכמ"ש וישמחו בך כו' בך דייקא אלא שהוא לשון בקשה מפני שחרב בית מקדשנו כו'.^{84, 85, 86, 87, 88, 89, 90, 91}

In the same way is the joy with the meat of Yom Tov, as it is said, "And may they rejoice in You," etc., "in You" specifically; except that it is phrased as a request, because our Holy Temple was destroyed, etc.

The festival meat of today is similar. So the festival prayer says, "And may they rejoice in You," in You specifically, phrased as a request because our Temple has been destroyed.

SECTION 2 • 12

The slaughter as mutual elevation

2 וזה נקי שור הבר מלשון בר לבב⁹² פי' בשר זך ובר דהיינו שמחה לה' הנולד מזה ברשפי אש⁹³ והתלהבות כו'.

This is called "the wild ox" (shor habar), from the expression "pure of heart" (bar levav), meaning refined and pure meat; that is, the joy unto G-d that is born of it, with flashes of fire and fervor, etc.

The plain sense of bar in shor habar is "wild," of the field, but the maamar reads it as "pure," as in "pure of heart" (bar levav, Psalms 24:4): their meat is refined and pure, and what is meant is the joy in G-d that it gives rise to, a joy that burns like flashes of fire. The parallel transcript explains "pure of heart" as one who has only one heart, for his Father in Heaven, whose very heart of flesh is wholly refined for G-d alone.

אלא שאעפ"כ [שאף על פי כן] מילתא זוטרתא היא לגבי הילוך הנפלא של הצדיקים הנקי לויתן לפי שבא מדבר גשמי ובעל גבול כו'

Yet even so, it is a small matter compared with the wondrous movement of the tzaddikim who are called Leviathan, because it comes from something physical and limited, etc.;

Even so, this service is small beside the wondrous movement of the tzaddikim called Leviathan, because it comes from something physical and therefore limited.

משא"כ ההילוך שלהם שבטיסה אחת בקרירות ובנחת מגיעים למעלה מעלה שהיא גדולה יותר לאין קץ

whereas their movement, in which they reach higher and higher in a single flight, with coolness and calm, is infinitely greater.

Their movement, by contrast, reaches the highest levels in a single flight, coolly and calmly, and is infinitely greater.

ולכן הלויתן ישחוט את שור הבר. פי' שיעלה אותו ע"י הטיסה שלו וזהו בסנפיריו שבהם ועל ידם עיקר העליה שלו כו'

Therefore the Leviathan will slaughter the wild ox. That is, it will elevate it through its flight. This is [the meaning of] "with its fins," for in them and through them is its main ascent, etc.,

That is why the Leviathan will "slaughter" the wild ox, and to slaughter here means to elevate: the Leviathan will lift the wild ox up through its own flight. That is why it does so "with its fins," the very means of its own ascent.

שזהו למעלה מכחם עצמם של הצדיקים הנק' שור הבר (וע' בפרדס בעה"כ [בערכי הכינויים] ערך לויתן⁹⁴ מענין הסנפירים).

which is above the power of the tzaddikim who are called the wild ox on their own. (And see the Pardes, in Erchei HaKinuyim, the entry "Leviathan," on the subject of the fins.)

This elevation brings the wild-ox tzaddikim to a height they could not reach by their own strength. The parenthesis refers to the Pardes Rimonim of Rabbi Moshe Cordovero, in its section explaining Kabbalistic terms (Erchei HaKinuyim), on the Leviathan's fins; part of that entry, quoted in the Tzemach Tzedek's Yahel Or, says the fins are Chesed and Gevurah.

אך באמת גם שור הבר יעלה את הלויתן כי בבחי' אחת עבודתם נעלית יותר

In truth, however, the wild ox will also elevate the Leviathan, for in one respect their service is more exalted,

Yet the wild ox will also elevate the Leviathan, because in one respect the service of the second group is higher.

אף שהיא בבחי' עבודה גשמי⁹⁵ הרי כן צ"ל ע"פ התורה ושמחת בחגך⁹⁵ ואין שמחה אלא בבשר ויין⁹⁶ כו' ומצד זה יעלה הוא אותו.⁹⁷

even though it is on the level of physical service: after all, this is how it must be according to the Torah, "You shall rejoice on your festival," and "there is no joy except with meat and wine," etc. And from this aspect it will elevate [the Leviathan].

This is so even though theirs is a physical service, for physical service is exactly what the Torah commands: to rejoice on the festival, and that joy comes through meat and wine. Because it carries out the Torah's own command, this service can raise even the Leviathan.

וזה יראה הקב"ה לעי"ל [לעתיד לבוא] לצדיקים כללות עבודתם בהאי עלמא ששניהם כא' [כאחד] טובים⁹⁸ בהא האי עדיף ובהא האי עדיף.

And this is what the Holy One, blessed be He, will show the tzaddikim in the Time to Come: their service in this world as a whole (klalus), that both of them alike are good; in this respect this one is superior, and in that respect that one is superior.

In the Time to Come G-d will show the tzaddikim their service in this world as a whole: in the words of Koheles, "both alike are good," and each is superior in its own way.

(הג"ה [הגהה]. עוי"ל [עוד יש לומר] שנקרא שור הבר ע"ד ורב תבואות בכח שור⁹⁹ ומימי לא קראתי לשורי שורי אלא לשורי שדי¹⁰⁰ והתורה נק' ראשית תבואתה¹⁰¹ וכ"ז [וכל זה] נמשך בכח שור ע"כ נק' צדיקים אלו ע"ש שור הבר.

(Gloss: One may further say that it is called the wild ox (shor habar) in the manner of "And much produce comes by the strength of the ox," and "In all my days I did not call my ox 'my ox,' but [called] my ox 'my field'"; and the Torah is called "the first of His produce"; and all this is drawn down through the strength of the ox. Therefore these tzaddikim are called by the name shor habar.

A gloss gives another reason for the name: the ox is the source of the field's produce, for "much produce comes by the strength of the ox" (Proverbs 14:4), and Rabbi Yose called his ox "my field" (Shabbos 118b); bar means both the open field and its grain. The Torah is called "the first of His produce," words Yirmeyahu says of Israel, and all this comes through the strength of the ox; so these tzaddikim are called shor habar.

ועוי"ל [ועוד יש לומר] דהנה מבואר לעיל דבחי צדיקים אלו זהו ענין עמוד אי וצדיק שמו¹⁰² כו' וזהו בחי יוסף הצדיק והוא נק' שור¹⁰³ כמ"ש בכור שורו הדר לו¹⁰⁴ (וכמ"ש בזוהר פ' שמיני דל"ה ב' ובמק"מ [ובמקדש מלך] שם) ע"כ הג"ה [הגהה].

One may further say: it was explained above that the level of these tzaddikim is the matter of "one pillar, and Tzaddik is its name," etc.; and this is the level of Yosef the Tzaddik, and he is called an ox, as it is written, "His firstborn ox, majesty is his." (And as is written in the Zohar, Parshas Shemini, folio 38b, and in the Mikdash Melech there.) End of the gloss.

A second reason: these tzaddikim, the "one pillar" on which the world stands, are of the level of Yosef the Tzaddik, whom Moshe's blessing calls an ox, "His firstborn ox, majesty is his." The Zohar on Parshas Shemini, cited here, says the ox comes from the left side; with this the gloss ends.

והנה הלויתן ישחוט את שור הבר בסנפיריו אף שכהיום שחיטה כזו פגומה¹⁰⁵ גמורה היא מחמת ההפסק כו' אבל לעתיד צ"ל כן דוקא.

Now, the Leviathan will slaughter the wild ox with its fins, even though nowadays such a slaughter is completely flawed because of the interruption, etc.; but in the Time to Come it must be so specifically.

Today a slaughter with a fin would be wholly invalid: it is "flawed" (pegumah, the halachic term for a nick in the slaughtering knife), because its cut is interrupted. In the Time to Come, however, it must be done precisely this way.

כי ענין השחיטה זו היא בחי' עליות שור הבר למעלה מעלה ע"י הלויתן המעלהו בסנפיריו. ולכן צ"ל הפסק בינתיים¹⁰⁶ שהרי א"א להיות כל העליי' [העלייה] בבת אחת.

For the matter of this slaughter is the level of the ascents of the wild ox higher and higher through the Leviathan, which elevates it with its fins. Therefore there must be an interruption in between, since it is impossible for the entire ascent to take place all at once,

This slaughter is really the ascent of the wild ox, carried by the Leviathan's fins to the highest levels. An interruption is needed because the whole ascent cannot happen at once.

כנודע שיש כמה היכלות היכל הזכות¹⁰⁷ היכל הרצון¹⁰⁸ כו' וא"א להיות כל העליות בפעם א' אלא הפסק בין היכל להיכל

as is known, there are a number of chambers (heichalos), the Chamber of Merit, the Chamber of Will, etc., and it is impossible for all the ascents to be at one time; rather, [there is] an interruption between one chamber and the next.

The Zohar (Pekudei) describes a series of heichalos, chambers, among them the Chamber of Merit and the Chamber of Will, through which prayer rises; in the Arizal's Siddur, a Kehot note points out, the Chamber of Merit is reached at "who in His goodness renews" in the blessing before the Shema, and the Chamber of Will at "True and firm" after it. One cannot pass through them all at once; there is a pause between one chamber and the next.

ולכן יתיר הקב"ה פגימה זו (ועיין מ"ש במ"א בענין עליית התפלה דרך ההיכלות עליונים כו' בביאור ענין מזוזה מימין¹⁰⁹ וממש"ש [וממה שכתוב שם] יובן גם כאן). והנה שור הבר יעלה את הלויטן ע"י שידקרנו בקרניו:¹¹⁰

Therefore the Holy One, blessed be He, will permit this flaw. (And see what is written elsewhere on the ascent of prayer by way of the supernal chambers, etc., in the explanation of the matter of “the mezuzah on the right”; and from what is written there it will be understood here as well.) And the wild ox will elevate the Leviathan by piercing it with its horns.

So the Holy One, blessed be He, will permit this “flaw,” since the interruption belongs to an ascent that must go chamber by chamber. The text points to the explanation of “the mezuzah on the right” (Torah Ohr, Miketz), where the letters of prayer rise through the angels appointed over each chamber, from world to world, until they reach their root in Keser. The paragraph ends with the other side: the wild ox will raise the Leviathan by piercing it with its horns, which the parallel transcript explains as the ox’s Keser, above the Leviathan’s Chochmah.

IN ONE’S AVODAH

The maamar teaches that the soul’s highest reach comes through spiritual service: the heart’s intent in prayer, love “with all your might,” and self-sacrifice at “One,” which touch G-dliness itself. Yet since this world is physical, the practical mitzvos and the festival joy of meat and wine are indispensable, done not to fill the belly but as an elevation and a joy in G-d. Each way of serving completes the other.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that G-dliness itself can be reached only through spiritual service, while the festivals’ light can be drawn down only through physical mitzvos?
2. In what sense is the service of the wild ox higher than that of the Leviathan, and in what sense lower?
3. What does the image of a fish crossing the sea “with one push” teach about the Leviathan’s service, and why is it calm rather than fiery?
4. How do “with all your might” and self-sacrifice at “One” explain why “And it will be, if you will listen” is not yet called doing G-d’s will in full?
5. Why must the ascent of the wild ox include an interruption, and why will a slaughter that is flawed today be permitted in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לויִתן זה
The psalmist, praising G-d's works in the sea: "There the ships go; this Leviathan You formed to play with." The words can mean that the Leviathan sports in the sea, or that G-d formed it for His own play, as the Talmud reads them (Avodah Zarah 3b); the maamar follows the Talmud's reading. (context: Steinsaltz Tanakh)

Psalms 104:26 כ"ו: "וְהַיָּלִים קִיִּי"

שָׁם אֲנִיּוֹת יִהְיוּ לְלֵצוֹן לְוִיָּתָן וְהַיָּצֵרֶת לְשִׁחָקָבָּ:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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

KEHOT'S NOTE

תהלים קד, כו.

2 לויִתן זה
Retelling creation, the Midrash says the waters were sent "to the place of the Leviathan," reading "to this place You founded for them" together with "this Leviathan You formed."

Shemot Rabbah 15:22 כ"ב: "וְהַיָּלִים קִיִּי"

החדש הזה לכם - הִיא הִיא דְּכָתִיב (תהלים קד, יט): עֲשֵׂה יָרֵחַ לְמוֹעֲדִים שֶׁמֶשׁ יָדַע מְבֹאֵו. הִרְבָּה מַעֲשִׂים כָּתַב מֹשֶׁה בְּתוֹרָה סְתוּמִים, עֲמַד דּוֹד וּפִירֶשֶׁם. אֲנוּ מוֹצֵאִין מִמַּעֲשֵׂה בְּרָאשִׁית, מִשְׁבְּרָא שָׁמַיִם וָאָרֶץ בְּרָא הָאוֹר, שְׁנֵאמַר (בְּרָאשִׁית א, א): בְּרָאשִׁית בְּרָא אֱלֹקִים וְאַחֲרַי כֵּךְ (שם שם, ג): וַיֹּאמֶר אֱלֹקִים יִהְיֶה אוֹר. וְדוֹד פִּרְשׁוּ מֵאַחֲרֵי שֶׁבְּרָא אוֹר, בְּרָא שָׁמַיִם, שְׁנֵאמַר (תהלים שם, ב): עוֹטָה אוֹר כְּשֶׁלְּמָה. וְהָדָר נוֹטָה שָׁמַיִם כִּירְעָה, הִרִי לְמַדְנֹו, מִשְׁבְּרָא אוֹר, בְּרָא שָׁמַיִם. שְׁלֹשָׁה בְּרִיּוֹת קִדְמוֹ אֶת הָעוֹלָם: הַמַּיִם, וְהָרוּחַ, וְהָאֵשׁ. הַמַּיִם, הָרוּ וְיִלְדוּ אֶפְלָה. הָאֵשׁ, הָרָה וְיִלְדָה ...

Another interpretation: "This month shall be for you" - that is what is written: "He made the moon for festivals; the sun knows its setting" (Psalms 104:19). There are many [of G-d's] deeds that Moses recorded in the Torah that are unclear and David arose and explained them. We find in the act of Creation, that when He created the heavens and the earth, He created light, as it is stated: "In the beginning G-d created [the heavens and the earth]" (Genesis 1:1), and afterward: "G-d said: Let there be ...

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3 לויִתן זה יצרת
The note dates this maamar to 5571 (1810-11) and refers to the list of manuscripts printed later in the volume.

KEHOT'S NOTE

משנת תקע"א — ראה להלן ברשימת הכתבי-יד.

4 לויִתן זה יצרת
On "Many daughters have done valiantly," the Zohar speaks of small creatures joined with great ones to adorn the Matronita (the Queen, the Shechinah) and to gladden the upper and lower worlds, "as it says, 'This Leviathan You formed to play with.'"

ספר הזהר, ויחי ע"ה: תשע"א-תשפ"א 75:771-781 Zohar, Vayechi

5 לויִתן זה יצרת
On "A man of the house of Levi went," the Zohar links the house of Levi with the Leviathan and with joy in the world, as it says, "This Leviathan You formed to play with."

ספר הזהר, שמות י"ז: קפ"א-י"ח: קצ"ב 17:181-18:192 Zohar, Shemot

The following is an alternative explanation of these verses: AND TOOK TO WIFE A DAUGHTER OF LEVI. This signifies the place which is filled with the brightness of moonlight (Malkuth).¹The last three lines of the Hebrew text on this page are not translated.²The first two lines of the Hebrew text on this page are not translated.

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

6 לויִתן זה יצרת
The Zohar reads "There the ships go" as those that go and swim in that sea until they come to join that level, and then "This Leviathan You formed to play with."

ספר הזהר, בשלח י"ב: קמ"א-קמ"ז 12:141-147 Zohar, Beshalach

7 לויִתן זה יצרת
Explaining how the flow returns through Netzach and Hod to the Tzaddik for blessing and joy, the Zohar says, "This is the secret we have learned: 'This Leviathan You formed to play with': this is the Tzaddik."

ספר הזהר, אחרי מות ד': ל"ה-ל"ט 4:30-5:39 Zohar, Achrei Mot

But the current of that river never ceases, and therefore the streams flow back to the two pillars, Nezah. and Hod, whence they traverse that Zaddik to find there blessings and joy.

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

8 לויִתן זה יצרת
The Zohar repeats its teaching on "A man of the house of Levi went," linking the house of Levi with the Leviathan and the verse "This Leviathan You formed to play with."

ספר הזהר, שלח לך מ"ה: ש"ט-ש"י 45:309-314 Zohar, Sh'lach

¹Most of this page does not appear in our Hebrew text as explained in the translator's note on page 163a. AND THE L-RD SAID TO MOSES, SPEAK UNTO THE CHILDREN OF ISRAEL... THAT THEY MAKE THEMSELVES FRINGES ON THE CORNERS OF THEIR GARMENTS, ETC. R. Hizkiah adduced here the verse: "And he showed me Joshua the high priest", etc. (Zech. 3, 1).

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

9

קניגון

The parallel transcript explains kenigon as a sport, the way noblemen set a lion against a leopard and see to it that neither destroys the other completely.

KEHOT'S NOTE

במאמרי אדה"צ על מארז"ל עי' קמא ואילך מבאר ענין "קניגון" שהוא ענין צחוק כמו שעושים השרים שיעמידו ארי עם נמר ויראו שיהי' באופן שלא יזיק האחד את חברו לגמרי" ע"ש בארוכה.

10 בהמות נותן לויתן בקרניו וקורעו ולויתן נותן לבהמות בסנפיריו ונחרו

Behemoth and the Leviathan are the kenigin of the righteous in the Time to Come: Behemoth strikes the Leviathan with its horns, and the Leviathan strikes Behemoth with its fins. The Midrash objects that such a slaughter is invalid and answers, "an innovation in Torah will go forth from Me."

ויקרא רבה י"ג:ג' י"ג:ג' Yaykra Rabbah 13:3

11

הכל שוחטין ובכל שוחטין

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

KEHOT'S NOTE

רפ"א חולין.

12

הכל שוחטין ובכל שוחטין ולעולם שוחטין חוץ ממגל קציר

"All may slaughter, at any time one may slaughter, and with anything one may slaughter, except a harvesting sickle, a saw, teeth and a fingernail, because they strangle." The Midrash quotes this Mishnah, from the first chapter of Chullin, against a slaughter with fins.

Mishnah Chullin 1:2'ב' א' משנה חולין א' ב' 2:1

השוחט במגל יד, בצור, ובקנה, שחיתו כשרה. הכל שוחטין ולעולם שוחטין, ובכל שוחטין, חוץ ממגל קציר, והמגרה, והשנים, והצפרן, מפני שהן חונקין. השוחט במגל קציר בדרך הליכתה, בית שמאי פוסקין, ובית הלל מכשירין. ואם החליקו שניה, הרי היא כספין:

When a person had cut the throat [of an animal] with a hand sickle, a sharp flint stone, or with a reed, it is Cashér. All may slaughter, at any time, and with any instrument, excepting a reaping hook, a saw, the [sharp] teeth [of animals fixed in the maxillary bone], or with the finger nail, because the [first mentioned three] do not cut, but strangle [and tear]. When a person slaughtered an animal with a reaping hook, having teeth or notches, with the first or down stroke or cut ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

13

תורה מאתי תצא

G-d calls to His people through Yeshayahu: "Listen to Me... for Torah will go forth from Me, and My justice as a light for the peoples." The Midrash reads it as "a new Torah," an innovation in Torah, and so G-d will permit the

Leviathan's slaughter in the Time to Come. (context: Steinsaltz Tanakh)

ישעיהו נ"א:ד' Isaiah 51:4

הקשיבו אלי עמי ולאומי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארציע:

Attend unto Me, O My people, And give ear unto Me, O My nation; For instruction shall go forth from Me, And My right on a sudden for a light of the peoples.

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

14

The Talmud says that Behemoth "on a thousand mountains" was created male and female, and the female was kept for the righteous in the Time to Come; the same page begins the account of the angel Gavriel's future hunt (kenigya) of the Leviathan, which continues on 75a.

Bava Batra 74b:7'ז' ב' בבא בתרא ע"ד ב' 74b

ואף בהמות בהרי אלף - זכר ונקבה בראם, ואלמלי נזקקין זה לזה מחריבין כל העולם כולו. מה עשה הקדוש ברוך הוא? סירס הזכר, וצינן הנקבה ושמרה לצדיקים לעתיד לבא, שנאמר: "הנה נא כחו במתניו" - זה זכר, ואוננו בשרירי בטנו" - זו נקבה.

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

15

ותור בר

The Targum on this verse speaks of "the wild ox (tor bar) that grazes every day on a thousand mountains," so Behemoth is the shor habar.

Aramaic Targum to Psalms 50:10'י' תרגום תהלים נ' 10:50

ארום דיילי כל חות חורשא (ועתדת לצדיקא בגן עדן) בעיריא זכין (ותור בר דרעי ככל יומא) בטורין אלפא:

Mikraot Gedolot (Public Domain)

16

הא' אותן שהם בסתר

The version there adds that these tzaddikim are "hidden in the world and not known to people, for their service is all spiritual."

KEHOT'S NOTE

בס"מ תקע"א נוסף: "בסתר בעולם ולא נודעו לבני"א כי עבודתם הכל ברוחני".

17

שעבודתם ברוחניות

The note points to this talk of the Rebbe without quoting it.

KEHOT'S NOTE

ראה לקו"ש ח"ב ע' 321. במאמרי אדה"צ — מארז"ל עי' קמד מבאר "עבודתם הוא רק ברוחניות, דהיינו לעשות יחודים עליונים באצילות ובהם כמה מדרגות שונות בעליות רבות מאד עד עצמות אא"ס כו' . . והדוגמא לזה הוא בעבודה של האבות שכל בחי העבודה שלהם הוא ברוחניות שיחדו יחודים העליונים כמו ע"י חפירות בארות ופיצול המקלות . . וכגון זה היו צדיקים בדורות התנאים וכן בכל דור ודור כמו רשב"י".

18

שבודאי לא הי' יכול לקיים במעשה

There, the note says, the Rebbe asks why Rabbi Shimon bar Yochai was not given the mitzvos by a miracle, a sukkah and the like, and explains that the physical mitzvos

must be fulfilled specifically within the natural order of physical things.

KEHOT'S NOTE

נתבאר בד"ה ונקדשתי — תשמ"ז אמאי לא קיים המצות בגשמיות ע"י נס, דהיי יכול להעשות לו נס שיהיו אצלו מצות סוכה וכו', ומבאר שקיום המצות בגשמיות צ"ל דוקא ע"פ טבע הגשמיות. ראה לקו"ש ח"ה ע' 80 ואילך. וש"נ.

19

רק מהרובא

The note points to the entry on the carob in this anthology.

KEHOT'S NOTE

ראה מדרש תלפיות ענף חרוב.

20

וכן האריז"ל

The parallel transcript reads: "like the Arizal and his companions in his generation, and the Baal Shem Tov and his companions in his generation, and so in every generation."

KEHOT'S NOTE

במאמרי אדה"ז שם (וכמו האריז"ל וחביריו בדורו והבעש"ט ז"ל וחביריו בדורו וכך בכל דור ודור). "בסה"מ תקע"א ע' קסד: "ומהם היה האריז"ל בדורו (פי' שהי' בו גם מבחי' זו ולא זו בלבד) והבעש"ט ז"ל בדורו".

21

ע"ד מ"ש בזהר . . ע"פ וידגו לרוב בקרב הארץ

The note sends the reader to the Mitteler Rebbe's commentary on the Zohar for the passage on "may they multiply like fish."

KEHOT'S NOTE

ראה ביאורו"ז לאדה"א קמט, א.

22

Yaakov's blessing to Yosef's sons, Ephraim and Menasheh: "and may they multiply like fish, abundantly, in the midst of the land." The verb veyidgu comes from dag, a fish, and the Zohar reads it as fish that multiply on land.

בראשית 48:16 ט"ז

הַמַּלְאָךְ הַגָּאֵל אֶתִּי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים וַיִּקְרָא בָהֶם שְׁמֵי וַיֹּסֶף אֲבֹתֵינוּ אֶבְרָהָם וַיִּצְחָק וַיִּדְּגוּ לְרֹב בְּקֶרֶב הָאָרֶץ:

the angel who hath redeemed me from all evil, bless the lads; and let my name be named in them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.'

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23

נוני ימא

There (7a) the Alter Rebbe, citing Biurei HaZohar on Beshalach, explains that some souls are called "fish of the sea": souls of Atzilus, of the hidden world, like Moshe, "drawn from the water"; souls of the revealed world, "dry land," can rise in that sea only in the "ships" of Torah and mitzvos.

KEHOT'S NOTE

ראה ג"כ לעיל ז, א. ביאורו"ז בשלח מא, ג. שער האמונה פנ"ג.

24

בארץ — והבי

The pointer is to 18c, a page of this maamar itself, where a note of the Rebbe Rashab on these words is printed in an

addition; the note's content is not given here.

KEHOT'S NOTE

ראה לעיל יח, ג בהוספה הערת כ"ק אדמו"ר מהורש"ב נ"ע.

25

ושמחת בחגך

Moshe's command to Israel: "You shall rejoice on your festival," you and your household, the Levite, the stranger, the orphan and the widow. The maamar's example of service through physical mitzvos.

דברים ט"ז:14

וְשִׂמְחָתָּ בַּחֲגֵךְ אֶתְּךָ וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַגֵּר וְהַיְתוֹם וְהָאֵלֶּמְנָה אֲשֶׁר בְּשַׁעְרֶיךָ:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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KEHOT'S NOTE

דברים טז, יד. כאן לא נתבאר מה שייכות הפסוק לכאן, ובסה"מ תקע"א מפורט יותר: "והבי' הם אותן צדיקים הגלולים ונודעים בעולם בטוב מעשיהם, כי עבודתם היא בגשמיות לקיים כל המצות בגשמיות ובמעשה דוקא בפועל ממש וכמו ע"ד דוגמא מצות שמחה ביו"ט שנאמר ושמחת בחגך, עבודתם לקיים מצות שמחה זו בגשמיות כמו שהיא למטה אין שמחה אלא בבשר ואין שמחה אלא ב"ן, בבשר בשר ממש וב"ן יין ממש".

26

מועדי ה'

G-d tells Moshe to say to Israel: "The appointed times of Havayah, which you shall proclaim as holy convocations." The maamar uses the phrase to say that the festivals draw down supernal lights.

ויקרא כ"ג:2

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי ה' אֲשֶׁר־תִּקְרָאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדֵי:

Speak unto the children of Israel, and say unto them: The appointed seasons of the L-RD, which ye shall proclaim to be holy convocations, even these are My appointed seasons.

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KEHOT'S NOTE

ויקרא כג, ב.

27

אי אפשר להגיע (אן רירען בל"א)

The note points there on the words "to reach (an rirn)."

KEHOT'S NOTE

ראה ליקוט משיחת ש"פ תצא תנש"א הערה 94.

28

והם נקראים נוני ימא

The version there adds that Moshe's soul was of this level, as it says, "I drew him from the water," although he was the one who gave the Torah; that is, he was drawn into this level to rectify the world.

KEHOT'S NOTE

בסה"מ תקע"א נוסף: " (ומזה היה נשמת משה שנאמר בו מן המים משייתו הגם שהוא דוקא נתן התורה היינו שנמשך בבחי' זו לתקן העולם). "

29

לשון התחברות

The note points there, citing the Rashba, for the meaning of "Leviathan" as joining.

KEHOT'S NOTE

ראה בהכותב לעין יעקב לב"ב עד, ב בשם הרשב"א.

30

הפעם ילוה אישי אלי

Leah at Levi's birth: "This time my husband will be joined to me, for I have borne him three sons"; therefore he was named Levi. The maamar reads lvyasan, Leviathan, from the same root: joining.

בראשית 29:34 ל"ד

ותהר עוד ותלד בן ותאמר עתה הפעם ילוה אישי אלי כייולדתי לו שלשה בנים עליכן קרא שמו לוי:

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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KEHOT'S NOTE

בראשית כט, לד. ובמאמר אדה"ז הקצרים ובהו"ת פ' עקב ע' תקמד מביא גם ממשלי א, ט לוי חן הם לראשיך וענקים לגרגרתך.

31

עיינ פ"ק דע"ז ד"ג ע"ב

The Tzemach Tzedek quotes the Talmud there: in the fourth quarter G-d plays with the Leviathan, and since the Temple was destroyed there is no play above, and in the fourth quarter He teaches schoolchildren Torah.

KEHOT'S NOTE

נעתק באוה"ת בראשית-ב דף רצט, א "רביעיות יושב ומשחק עם לויטן, ומשחב בהמ"ק שאין שחוק למעלה ברביעיות מאי קא עביד יושב ומלמד תינוקות של בית רבן תורה", ע"ש.

32

KEHOT's note points to Bava Batra 75a:1 for these words.

Bava Batra 75a:1 א"א:1

בכא בתרא ע"ה א"א:1: "התמשך לויטן בחכה ובחבל תשקיע לשנו", ואלמלא הקדוש ברוך הוא עוזרו - אין יכול לו; שגאמר: "העשו גגש חרבו".

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33

שמות רבה פט"ו מענין לויטן

The Tzemach Tzedek quotes the Midrash there: the waters were gathered "to the place of the Leviathan," for "this place" is the place of "this Leviathan."

KEHOT'S NOTE

פכ"ב. נעתק ביהל אור ע' תז "יקוו המים מתחת השמים אל מקום אחד כו' למקומו של לויטן כו' שנאמר אל מקום זה יסדת להם וזהו מקומו של לויטן שנאמר לויטן זה יצרת כו" ע"ש.

34

ובזח"א ויחי דרמ"ז א'

Quoting this Zohar with the Mikdash Melech: through the small creatures with the great ones, the twelve oxen of Beriah that raise up Malchus, the union of Z'eir Anpin and Nukva comes about, and through it joy and gladness in the worlds.

KEHOT'S NOTE

35

בשלח ד"ג סע"ב

The Tzemach Tzedek quotes the Zohar there: "There the ships go" in that sea, going and swimming until they come to join that level, and then "This Leviathan You formed to play with."

KEHOT'S NOTE

מובא גם ביהל אור שם ע' תז "ועיין מזה ג"כ בזהר שלח דף נו"ג ע"ב היתה כאניות סוחר ושם ג"כ פסוק שם אניות יהלכון לויטן זה יצרת וז"ל ר' יהודה אומר שם אניות יהלכון בהוא ימא דאזלין ושטין . עד דאתיין לאתחברא בהוא דרגא כדין כתיב לויטן זה יצרת לשחק בו". וראה גם אוה"ת ויקרא-ב ע' תפה ואילך.

36

The opening Mishnah of the chapter Arvei Pesachim: on the eve of Pesach, "close to Minchah," one may not eat until nightfall. The maamar cites it for the time of day called "close to Minchah."

Pesachim 99b:1 א"ב:1

מתני' ערב פסחים סמוך למנחה לא יאכל אדם עד שתחשך. אפילו עני שבישראל לא יאכל עד שיערב, ולא יפתחו לו מארבע כוסות של יין ואפילו מן התמחוי.

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37

ויצחק תיקן תפלת המנחה

"Yitzchak instituted the Minchah prayer, as it says, 'And Yitzchak went out to converse in the field toward evening.'"

Berachot 26b:6-7 ו"ב:6-7

יצחק תקן תפלת מנחה, שנאמר "ויצא יצחק לשוח בשדה לפנות ערב", ואין "שיחה" אלא תפלה, שנאמר "תפלה לעני כי יעטר ולפני ה' יושפה שיחו". יעקב תקן תפלת ערבית, שנאמר: "ויפגע במקום וילן שם", ואין "פגיעה" אלא תפלה, שנאמר: "ואתה אל תתפלל בעד העם הזה ואל תשא בעדם רנה ותפלה ואל תפגע בך"

Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — "meditation" [sihah] means prayer; as it is said, "A prayer of the afflicted when he fainteth, and poureth out his complaint [sihah] before the L-rd" (Ps. cii. 1). Jacob instituted the evening Tefillah; as it is said, "And he lighted [paga'] upon the place, and tarried there all night" (Gen. xxviii. 11) — "alighting" means prayer; as it is said, "Therefore pray not thou for ...

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KEHOT'S NOTE

ברכות כו, ב.

38

צחוק עשה לי אלקים

Sarah at Yitzchak's birth: "G-d has made laughter for me; whoever hears will laugh with me." The name Yitzchak,

“he will laugh,” comes from this laughter.

בראשית כ"א:ו' Genesis 21:6

ותאמר שרה צחק עשה לי אלקים כל־השמע יצחק־לי:

And Sarah said: ‘G-d hath made laughter for me; every one that heareth will laugh on account of me.’

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KEHOT'S NOTE

בראשית כא, ו.

39

ושבתי בשלום

Yaakov's vow as he set out for Charan: “and if I return in peace to my father's house, then Havayah will be my G-d.” The opening words of the Torah Ohr discourse cited here, which explains Yitzchak as laughter and delight.

בראשית כ"ח:21 Genesis 28:21

ושבתי בשלום אלי־בית אבי ויהי ה' לי לאלקים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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40

As he prepared to meet Eisav, Yaakov “took from what came to his hand a gift (minchah) for Eisav his brother.” The opening words of the Torah Ohr discourse cited on the meaning of minchah.

בראשית ל"ב:14 Genesis 32:14

ויֵלֶן שם בלילה ההוא ויקח מן־הבא בידו מנחה לעשו אחיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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41

יצחק חפר בארות

The words here quote Genesis 26:18; the passage is shown below.

בראשית כ"ו:18 Genesis 26:18

וישב יצחק ויחפר את־בארות המים אשר חפרו בימי אברהם אביו ויסתמום פלשתים אחרי מות אברהם ויקרא להן שמות כשמת אשר־קרא להן אביו:

And Isaac dugged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

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KEHOT'S NOTE

ראה בראשית כו, יח-כב.

42

יצחק חפר בארות

Yitzchak dug again the wells of his father Avraham and dug new ones, Esek, Sitnah and Rechovos. The maamar reads the digging of wells as raising mayin nukvin.

בראשית כ"ו:18-19 Genesis 26:18-19

וישב יצחק ויחפר את־בארות המים אשר חפרו בימי אברהם אביו ויסתמום פלשתים אחרי מות אברהם ויקרא להן שמות כשמת אשר־קרא להן אביו: ויחפרו עבדי־יצחק בנחל וימצאו־שם באר מים חיים:

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of living water.

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43

יצחק חפר בארות

The Zohar on Toldos says that Yitzchak, knowing the secret of wisdom, labored to dig a well of water to strengthen himself in faith, as Avraham had done.

ספר הזהר, תולדות י"ב:צ"ט-י"ד:ק"ח Zohar, Toldot 12:99-14:108

AND ISAAC DIGGER AGAIN THE WELLS, ETC. R. Eleazar said: ‘In digging these wells Isaac acted fittingly, for he discerned from his knowledge of the mysteries of Wisdom that in this way he could attach himself more firmly to his faith. Abraham likewise made a point of digging a well of water. Jacob found the well already prepared for him, and he sat down by it. Thus they all looked for a well and strove through it to preserve their faith pure and undiminished. And nowadays Israel hold fast to ...

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

44

רפ"ו דברכות

There the Alter Rebbe cites the same Gemara: the second section of the Shema is not yet “doing the will of the Omnipresent,” because the light drawn by the mitzvos stays hidden, encompassing; “doing His will” is when the encompassing light shines within the inner light, the purpose of a dwelling place below.

KEHOT'S NOTE

לה, ב. ראה לעיל פי' בשלח ב, ב ובמ"מ לשם.

45

The Talmud reconciles two verses: one speaks of when Israel does the will of the Omnipresent, and “you will gather your grain,” from the second section of the Shema, of when they do not.

ברכות ל"ה ב:ה-ו Berachot 35b:5-6

לא קשיא: כאן בזמן שישאראל עושין רצונו של מקום, כאן בזמן שאין ישראל עושין רצונו של מקום. תנו רבנן: “ואספת דגנה” מה תלמוד לומר? — לפי שנאמר: “לא ימוש ספר התורה הזה מפיה” — יכול דברים ככתבן, תלמוד לומר: “ואספת דגנה” — הנהג בהן מנהג דרך ארץ, דברי רבי ישמעאל.

There is no contradiction; the latter referring to the time when Israel perform the will of the All-present, the former to when Israel neglect His will. Our Rabbis have taught : “And thou shalt gather in thy corn” — what has this teaching to tell us ? Since it is written, “This book of the law shall not depart out of thy mouth [but thou shalt meditate therein day and night]” (Josh. i. 8), it is possible to think that these words [are to be understood] as they are written; ...

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46 עושים רצונו של מקום

Tosafos explains that the second section of the Shema does speak of people who do His will, “but they do not do His will so fully, for they are not complete tzaddikim.”

Tosafot on Berakhot 35b על ברכות ל"ה

47 בכל מאדך

“You shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The first section of the Shema; the second section has no “with all your might.”

דברים ו:ה:5 Deuteronomy 6:5

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.

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KEHOT'S NOTE

דברים ו, ה.

48 והיה אם שמוע תשמעו

“And it will be, if you will diligently listen to My commandments... to love Havayah your G-d and to serve Him with all your heart and with all your soul.” The second section of the Shema, which does not add “with all your might.”

דברים י"א:13 Deuteronomy 11:13

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר: אֶת-ה' אֱלֹהֵיכֶם וְלִעְבְּדוֹ בְּכָל-לִבְּכֶם וּבְכָל-נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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49 Iyov, lamenting that man dies and does not return: “Waters fail from the sea, and the river is parched and dry.” The Zohar passages cited here read the verse as the flow from above cut off in exile. (context: Steinsaltz Tanakh)

איוב י"ד:11 Job 14:11

אֲזַלְרִמִּים מִנִּיָּים וְנָהָר יִחְרַב וְיִבֶּשׁ:

As the waters fail from the sea, And the river is drained dry;

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50 ונהר יחרב ויבש

The Zohar asks how the supernal garden can bear fruit in exile, when it is written, “and the river is parched and dry,” and answers that the light sown from the beginning keeps bearing fruit of itself.

ספר זוהר, תרומה ע"ד:תשל"ד-74:734-76:742 Zohar, Terumah 74:734-76:742

In that time one might think “the waters fail from the sea, and the flood decayeth and drieth up” (Job. 14, 11), so how can the world be sustained at all? Therefore it says that “a light is sown”, that is to say, continually sown. Now from the time when the stream was cut off from the Garden, the Gardener has ceased to visit it; but the light sows itself,

bringing forth fruit out of itself, like a garden which brings forth without being sown, though it must be admitted ...

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

51 ונהר יחרב ויבש

In its introduction the Zohar reads the verse: “parched” in the destruction of the First Temple and “dry” in the Second, after which all the lights that shone for Israel were darkened.

ספר זוהר, הקדמה י"ב:צ"ב-ק"ד 12:92-104 Zohar, Introduction 12:92-104

The same is implied in the verse “and the river faileth and drieth up” (Job. 14, 11): “faileth”, referring to the first Temple, and “drieth up” to the second Temple. And so “He smote the two strong lions of Moab” (Moab- Meab, of the father), namely the Temples of the Father in heaven, by whom they were now destroyed, so that all lights which illuminated Israel were now darkened.

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

52 לרחוק דא יעקב

On “Peace, peace to the far and to the near,” the Zohar says, “To the far: this is Yaakov; and to the near: this is Yosef.” The Ramaz comments on this passage.

ספר זוהר, הקדמה י"ב:פ"ד-צ"ב 12:84-92 Zohar, Introduction 12:84-92

because of the twofold peace here below, one for Jacob and one for Joseph, as it is written, “Peace, Peace, to him that is far off and to him that is near” (Is. 57, 19): “to him that is far off” refers to Jacob, “and to him that is near” refers to Joseph. “To him that is far” is parallel to “From afar the L-rd appeared unto me” (Jer. 31, 3), as well as to “And his sister stood afar off” (Exod. 2, 4); “and to him that is near” ...

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

53 G-d's command to Israel: “You shall not profane My holy Name, and I will be sanctified in the midst of the children of Israel.” The opening words of the explanation in Parshas Emor cited on self-sacrifice.

ויקרא כ"ב:ל"ב Leviticus 22:32

וְלֹא תַחֲלִילוּ אֶת-שֵׁם קְדֹשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם:

And ye shall not profane My holy name; but I will be hal- lowed among the children of Israel: I am the L-RD who hal- low you,

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54 סדיה וללכן שתי בנות

The discourse opens: Leah and Rachel are the letters of thought and of speech, the hidden and the revealed world.

KEHOT'S NOTE

תו"א כב, ד.

55 וללכן שתי בנות

“And Lavan had two daughters.” The opening words of the discourse cited on “my husband will be joined to me.”

בראשית כ"ט:16 Genesis 29:16

וְלָלְכָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לָאָה וְשֵׁם הַקְּטָנָה רָחֵל:

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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56 ובד"ה נשא את ראש

There the three Levite families, Gershon, Kehas and Merari, correspond to three levels, and so when Leah bore Levi she said, "This time my husband will be joined to me, for I have borne him three sons"; Leah is the mother of the six emotive attributes of Atzilus.

KEHOT'S NOTE

לקמן פ' נשא כא, ד.

57 נשא את ראש בני גרשון

G-d to Moshe: "Take a census of the sons of Gershon too." The opening words of the Likkutei Torah discourse in Nasso cited here.

Numbers 4:22 כ"ב

נשא את ראש בני גרשון גם להם לבית אבתם למשפחתם:

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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58 התפשטות הגשמיות קרוב למעלת הנבואה

On intention in prayer: the pious men of deeds would seclude themselves and concentrate in their prayer "until they reached a stripping away of physicality and a strengthening of the intellect, until they came close to the level of prophecy."

Shulchan Arukh, Orach Chayim 98:1 אורח חיים ערוך, שולחן ערוך, צ"ח:א

... מתבודדים ומכוונים בתפלתם עד שהיו מגיעים להתפשטות הגשמיות ולהתגברות כח השכלי עד שהיו מגיעים קרוב למעלת הנבואה ואם תבא לו מחשבה אחרת בתוך התפלה ישתוק עד שיתבטל המחשבה וצריך שיחשוב בדברי המכניעים הלב ומכוונים אותו לאביו שבשמי ולא יחשוב בדברי שיש בהם קלות ראש: הגה ויחשוב קודם התפלה מרוממות האל יתעלה ובשפלות האדם ויסיר כל תענוגי האדם מלבו [הר"י ריש פ' אין עומדין] ואסור לאדם לנשק בנוי הקטנים בביה כדי לקבוע בלבו שאין אהבה כאהבת המקום ברוך הוא [בנימין זאב סימן קס"ג ואגודה פרק כיצד מברכין]:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

59 שמונים שנים

There the Alter Rebbe cites Pri Etz Chaim (Sha'ar Kerias Shema she'al HaMitah, chapter 1): on Shabbos, in his sleep, the Arizal heard in the heavenly academy wondrous teachings on Balak and Bilam that he could not expound in eighty years, for his grasp was a "seeing" of Chochmah itself.

KEHOT'S NOTE

ע"ל צו ד"ה והגיה פ"ב (זו, ב) וש"נ [כ].

60 ארוז"ל משהרב ביהמ"ק

The day has twelve hours: in the first three G-d studies Torah, in the second He judges the world, in the third He sustains it, and in the fourth "He sits and plays with the Leviathan, as it says, 'This Leviathan You formed to play with.'"

עבודה זרה ג' ב: א"י 3b:11 Avodah Zarah

ברביעיות מאי עביד? יושב ומלמד תינוקות של בית רבן תורה, שנאמר: "את מי יורה דעה ואת מי יבין שמועה גמולי מחלב עתיקי משדלים". למי יורה דעה ולמי יבין שמועה? לגמולי מחלב ולעתיקי משדלים.

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KEHOT'S NOTE

ע"ז ג, ב.

61 ע"פ וכל בניך

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

KEHOT'S NOTE

אולי הכוונה להנדפס לקמן פ' ראה רכט, א.

62 "If only you were as a brother to me, who nursed at my mother's breasts." In the discourse cited (Likkutei Torah, Shir HaShirim), these are the words of Knesses Yisrael to G-d when the Temple is not standing.

Song of Songs 8:1 א"ה:1 שיר השירים

מי יתנה כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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63 שעבודתם בגשמיות לקיים מצות מעשיות

The version there adds that physical service is needed because what fell in the shattering into Beriah, Yetzirah and Asiyah, into nogah, must be refined from the coarseness of food, meat and wine; the spiritual tzaddikim bring about a second refinement, through Chochmah, into the true ayin, and this is the Leviathan slaughtering the wild ox.

KEHOT'S NOTE

בסה"מ תקע"א ע' קסד יש כאן הוספה: "(דהיינו מפני שהוא ממש שנפל בשבירה בבי"ע ובנוגה דבי"ע שצריך בירור להפשיט מחומריות הנוגע המעורב טו"ר או אפי' ביטול היש דבי"ע שזהו בירור הא' והיינו ע"י הצדיקים שבבחי' הבי' שעבודתם בגשמיות וזהו ענין כוונת המאכלים בשר ויין כו', משא"כ צדיקים שבבחי' (הבי') [האי] עבודתם ברוחני וכמ"ש במ"א שיש בי מיני בירור הא' ע"י המלי והבי' ע"י חכמה דבחכמה אתבירור בירור אחר בירור להיות נכלל באין ממש, והיינו מה שהלוינתן שוחט את שור הבר כו', וכמ"ש ההפך בין נשמת משה שהי' פנימי דמ"ה וכמ"ש מן המים משיתיהו ובין נשמת אליהו בין דמ"ה וד"ל): כי באמת צ"ל בשו"ה וע"פ.

64 שארז"ל

KeHOT's note points to Zohar II, 271a for these words.

Zohar II, 271a זח"ב רע"א, א"א 271a

KEHOT'S NOTE

זח"ב רעא, א. ס' הבהיר ס"י מד [קב]. ועי' ח' דברים (מ, ג) [כ].

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KEHOT'S NOTE

חולין קכז, א.

65

וצדיק שמו

On what the world stands: one view in the Talmud is "on one pillar, and its name is Tzaddik, as it says, 'The tzaddik is the foundation of the world.'"

חגיגה י"ב ב:ג' Chagigah 12b:3

וְחִכְמִים אוֹמְרִים: עַל שְׁנַיִם עֲשָׂר עֲמוּדִים עֹמֶדֶת, שְׁנֵאָמַר: "יָצַב גְּבוּלוֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל". וְיֵשׁ אוֹמְרִים: שְׁבָעָה עֲמוּדִים, שְׁנֵאָמַר: "הִצָּבָה עֲמוּדֶיהָ שְׁבָעָה". רַבִּי אֶלְעָזָר בֶּן שְׁמוּעַ אוֹמֵר: עַל עַמּוּד אֶחָד, וְצַדִּיק שְׁמוֹ, שְׁנֵאָמַר: "וְצַדִּיק יְסֻד עוֹלָם".

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66

עמוד א' וצדיק שמו

In the addenda to the Zohar, quoting Sefer HaBahir: "There is one pillar from the earth to the firmament, and Tzaddik is its name... and it bears the whole world"; even if there is only one tzaddik in the world, he sustains the world.

ספר הזוהר, תוספות, כרך ב: ג' י"ז-18:3:10 Volume II Zohar, Addenda, כרך ב: ג' י"ז-18:3:10

67

בד"ה אשירה להוי

The note says "perhaps," and the page bears it out: on 63c the discourse "I will sing to Havayah" explains the great virtue of the tzaddik, "the foundation of the world": one who keeps the Torah and mitzvos is called tzaddik from tzedakah, for by doing the mitzvos in deed he draws life and the Infinite Light into them, like a soul into a body.

KEHOT'S NOTE

אולי הכוונה לתו"א סג, ג בענין מעלת הצדיק.

68

טובה הארץ מאד מאד

Yehoshua and Kalev to the people, against the spies' report: "The land that we passed through to spy it out is very, very good." The opening words of a discourse cited here.

במדבר י"ד:7 Numbers 14:7

וַיֹּאמְרוּ אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֶתָּה טוֹבָה הָאָרֶץ מְאֹד מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: "The land, which we passed through to spy it out, is an exceeding good land.

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69

וכל מה שיש ביבשה יש בים

"Whatever is on dry land is in the sea, except the weasel." The maamar applies it to the two kinds of tzaddikim, the land animal and the sea creature.

חולין קכ"א: י"ב-14 Chullin 127a:12-14

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא בריה דרב יהושע ביברי דנרש אינן מן הישוב אמר רב פפא בשמאתא נרש תרביה משכיה ואליתיא (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה' אמר רב פפא לא אבה נרש שמוע דבר ה'

70

הילוך הצדיקים הנק' נוני ימא

The Tzemach Tzedek refers there to this passage, on the difference between souls of the level of the Leviathan and other souls, which need boats.

KEHOT'S NOTE

באזה"ת תצא ע' תתקלט מציין לכאן בענין ההפרש בין נשמות שמבחי' לויתן ובין שאר נשמות שצריכין ארבין.

71

התלהבות ורתיחת הדמים

The version there adds that this fervor "comes from refining the nogah of the foods."

KEHOT'S NOTE

בסה"מ תקע"א נוסף: "הבא מבירורי נוגה של המאכלים".

72

רשפי אש

The beloved: "For love is strong as death... its flashes are flashes of fire, a flame of G-d." The maamar uses the image for the fiery fervor of service through physical joy.

Song of Songs 8:6 שיר השירים ח:6

שִׁימֵנִי כְחוֹתָם עַל-לִבֶּךָ כְחוֹתָם עַל-זִרְעֶךָ כִּי-עֲזָה כְמוֹת אֶהְבֶּה קֶשֶׁה כְּשֹׁאֵל קִנְיָה וְשִׁפְיָהּ רֶשֶׁפִי אֵשׁ שְׁלֵהֲבִתִּיהָ:

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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73

ועמ"ש בבה"ז וירא

The note identifies the Biurei HaZohar cited in the text as the Mittler Rebbe's, folio 10b.

KEHOT'S NOTE

לאדה"א י, ב.

74

וגם אמנה אחותי בת אבי היא

Avraham to Avimelech, explaining why he had called Sarah his sister: "And moreover, she is indeed my sister, the daughter of my father, but not the daughter of my mother."

בראשית כ':12 Genesis 20:12

וְגַם-אִמְנָה אֲחֹתִי בַת-אָבִי הִוא אֶךְ לֹא בַת-אִמִּי וְתִהְיֶה לִּי לְאִשָּׁה:

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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75

וגם אמנה אחותי בת אבי היא

The Zohar reads Avraham's words as said of the Shechinah: "my sister, the daughter of my father," the

daughter of supernal Chochmah. The text points to Biurei HaZohar on this passage.

ספר זוהר, וירא כ"ג:שם"ט-שנ"ד23:349-354 Zohar, Vayera

Later he said: "And moreover she is my sister, the daughter of my father, but not the daughter of my mother." Was it really so? In truth he was alluding all the time to the Shekinah. At first he said, "she is my sister" in conformity with the admonition, "Say to wisdom, Thou art my sister." Then he amplified this by saying "moreover she is my sister, the daughter of my father", i.e. the daughter of Supernal Wisdom, for which reason she is called "my sister" and also Wisdom-"but not ...

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

76

בהעלותך את הנרות

G-d tells Moshe to say to Aharon: "When you kindle the lamps, the seven lamps shall give light toward the face of the menorah." Rashi there: when Aharon was saddened that he had no part in the princes' offerings, G-d told him, "By your life, yours is greater than theirs, for you kindle and prepare the lamps."

Numbers 8:2:ב'ב' דמדר

דבר אל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מִזְבֵּחַ פְּנֵי הַמִּנְוָה יֹאִירוּ שִׁבְעַת הַנֵּרוֹת:

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

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77

וא"א לבאר דבר זה בדיבור איך ומה הוא

The version there reads: "It is impossible to explain this matter well in writing, how and what it is."

KEHOT'S NOTE

בסה"מ תקע"א: "ואי אפשר לבאר דבר זה היטב בכתב ובמכתב איך ומה הוא."

78

העולם כולו עומד על לויתן

On the fifth day the Leviathan was created, "and between its two fins stands the central bar of the earth," and the Holy One, blessed be He, plays with it every day.

Pirkei DeRabbi Eliezer 9:7:ו'ז' פרקי

בַּחֲמִישִׁי הַשָּׁרִיץ מִן הַמַּיִם לִוְיָתָן נִחַשׁ בָּרִיחַ, מְדוּרוֹ בְּמַיִם הַתְּחַתּוֹנִים, וּבֵין שְׁנֵי סַנְפִּירָיו הַבָּרִיחַ הַתִּיכוֹן שֶׁל אֶרֶץ עוֹמֵד, וְכָל הַתַּנְיָנִים הַגְּדוֹלִים שֶׁבָּיִם מְזוֹנוֹ שֶׁל לִוְיָתָן וְהַקְדוּשׁ בְּרוּךְ הוּא שׁוֹחֵק עִמּוֹ יוֹם יוֹם וְהוּא פּוֹתֵחַ פִּי וְהַתַּנִּין הַגְּדוֹל שָׂבָא יוֹמוֹ לְהֶאֱכֹל הוּא בּוֹרֵחַ וְנֶס וְנֶכְסִים לְתוֹךְ פִּי שֶׁל לִוְיָתָן וְהַקְדוּשׁ בְּרוּךְ הוּא שׁוֹחֵק בּוֹ, שֶׁנֶּאֱמַר (תהלים קד, כו): "לִוְיָתָן זֶה יִצְרָתָה לְשֹׁחֵק בּוֹ."

On the fifth day He brought forth from the water the Leviathan, the flying serpent, and its dwelling is in the lowest waters; and between its fins rests the middle bar of the earth. All the great sea monsters in the sea are the food for the Leviathan. Every day it opens its mouth, and the great sea monster destined to be eaten that day (tries) to escape and flee, but it enters the mouth of the Leviathan; and the Holy One, blessed be He, plays with it, as it ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

79

העולם כולו עומד על לויתן

"We have learned: the whole world stands only on one fin of the Leviathan."

Zohar, Mishpatim 3:264-275:ה"ע-רס"ד-רס"ה264-275 Zohar, Mishpatim

80

העולם כולו עומד על לויתן . . כנודע בדברי רז"ל

"The Leviathan that stands at the shore of the sea, and the world rests on its fins: this is 'the tzaddik is the foundation of the world,' on whom the whole world stands."

Zohar II, 34b, לך, זח"ב

Zohar III, 279a:זח"ג רעט, א279a Zohar III,

KEHOT'S NOTE

פד"ר א"ספ"ט. זח"ב לך, ב. קח, ב. זח"ג רעט, א. ועוד.

81

ולעתיד הלוייתן יעשה מלחמה

The note says that both the parable of this war and its meaning are explained there at length.

KEHOT'S NOTE

המשל והנמשל נתבאר בארוכה במאמרי אדה"ז-מארו"ל ע' קמו ואילך.

82

פני שור מהשמאל

In Yechezkel's vision of the chariot each creature has the face of a man, the face of a lion on the right, "the face of an ox on the left," and the face of an eagle. The left is the side of Gevurah.

Ezekiel 1:10:י"אחזקאל

וְדִמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

83

אינו כפשוטו שיאכל בשר השור . . וישיש בו

The parallel transcript: the intent is not, G-d forbid, the physical substance of the ox's meat, but its refinement, which adds G-dly knowledge and joy; the joy comes precisely from refining meat and wine.

KEHOT'S NOTE

נתבאר במאמרי אדה"ז שם ע' קמט "ואין כוונתו ח"ו מפני גשם הבשר של השור, אלא מצד בחי' הבירור שלו שמוסיף דעת ושמחה אלקית מבחי' הרוחניות . . השמחה באה דוקא מבחי' הבירורי' דבשר ויין וכה"ג שמתברר מהם להיות מחמתן שמחה אלקית בבחי' הרוחניות."

84

הנחת כ"ק אדה"א ממאמר זה בס' מאמרי אדה"ז על מארו"ל ע' קמא ומתחיל

The note records that a transcript of this maamar by the Mittlerer Rebbe is printed there, opening "To understand

the Sages' saying about the play of the Time to Come," with another transcript on p. 144.

KEHOT'S NOTE

להבין מאדו"ל בענין השחוק דלעתיד. עוד הנחה שם ע' קמד. הנחת כ"ק אדמו"ר הצ"צ נדפס בסה"מ תקע"א. נתבאר גם במאמרי אדה"א דרושי חתונה ח"ב ע' תרמא ואילך. ביאור על מאמר זה נדפס באוה"ת שמיני ע' תפה. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה מכת"י. ראה תורת חיים בראשית ד"ה ויתן לך פ"י ואילך. ובלקו"ש ח"יב ע' 177 "והוא באופן אחר ממ"ש בלקו"ת. כן מובא מאמר זה — בקצור הביאור בסי שני המאורות עמוד י"ד" [והוא המאמר שנדפס במאמרי אדה"ו שם]. ראה ד"ה לוינתן — תשמ"ז.

85 רש"י כשהי' במערה . . ניזונים רק מחרובא כו'

Hiding from the Roman decree, Rabbi Shimon bar Yochai and his son sat in a cave, where "a miracle happened: a carob tree and a spring of water were created for them," and they studied Torah all day.

Shabbat 33b:3-4 ד"ג ב:ג-ד

אמרו לו: נשים יוכיחו! — שמבטלות את בעליהן. גוים יוכיחו! — שמבטלין את ישראל. תינוקות יוכיחו! — שמבטלין את אביהן. תינוקות של בית רבן יוכיחו! ה"ם כרבי גוריון, דאמר רבי גוריון ואיתימא רב יוסף ברבי שמעון: בזמן שהצדיקים בדור — צדיקים נתפסים על הדור, אין צדיקים בדור — תינוקות של בית רבן נתפסים על הדור. אמר רבי יצחק בר יערי, ואמרי לה אמר רבי שמעון בן נזירא: מאי קראה — "אם לא תדעי לך היפה בנשים ...

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KEHOT'S NOTE

שבת לג, ב.

86 כמאדו"ל בזמן הבית אין כו'

When the Temple stood, "there is no joy except with meat," as it says, "You shall sacrifice peace-offerings and eat there and rejoice"; now that it does not stand, "there is no joy except with wine," as it says, "wine gladdens the heart of man."

Pesachim 109a:5 ד"ה א:ט פסחים ק"ט

תנ"א, רבי יהודה בן בתירא אומר: בזמן שפית המקדש קיים אין שמחה אלא בכשר, שנאמר: "וְזָבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שֶׁם וְשִׂמְחַת לִפְנֵי ה' אֱלֹהֶיךָ", וְעַכְשֵׁי שְׁאִין בֵּית הַמִּקְדָּשׁ קָיָים, אִין שְׁמִיחָה אֱלָא בִּינּוּ. שְׁנֵאמַר: "וַיֵּין יִשְׂמַח לֵבָב אָנוּשׁ".

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KEHOT'S NOTE

הובא ברש"י ר"ה ו, ב ד"ה מי אמרי. וע' פסחים קט, א. [כ].

87 דוד הי' מחבר

A chasid is one who acts kindly toward his Maker, "like David, who would connect. And what would he connect? He would connect the Torah above with the Holy One, blessed be He."

Zohar III, 222b זח"ג רכב, בב

KEHOT'S NOTE

זח"ג רכב, ב [כ]. אור התורה תהלים ע' תתקיד.

88 שמות י"א ב'

The note quotes the Zohar passage as cited there: "A man went': this is the Holy One, blessed be He, as it is written, 'G-d is a man of war.'"

KEHOT'S NOTE

"סיפ וילך איש דא קוב"ה דכתיב ה' איש מלחמה" — אוה"ת בראשית-א דף רצט, א. וראה יהל אור ע' תו.

89 In Asaf's psalm G-d says He needs no offerings from Israel, for "every beast of the forest is Mine, the behemos on a thousand mountains." Plainly behemos means cattle, all the beasts on the hills; the Targum and the Talmud read it as one great creature, Behemoth, the wild ox. (context: Steinsaltz Tanakh)

Psalms 50:10 תהלים נ:י

כ"י ל' חיתו יער בהמות בהרי אלה:

For every beast of the forest is Mine, and the cattle upon a thousand hills.

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90 The Zohar says that fish multiply in water and die if they come onto dry land, but these are "from the great sea" and multiply "in the midst of the land," unlike all other fish. The maamar applies this to tzaddikim like the Arizal; the fish that are only in the sea are the angels.

Zohar, Balak 6:51-59 ט"א-ט"ז בלק ו:

When those "lads" are duly blessed, then "they swarm like fishes in the midst of the earth". Fishes multiply in the sea and die as soon as they are brought to dry land, but these, although they come from the Great Sea, have their increase in the midst of the earth.'

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

91 Yeshayahu's prophecy of the restored Zion: "And all your children shall be taught of Havayah, and great shall be the peace of your children."

Isaiah 54:13 י"ג:ל"ד 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.

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PARAGRAPH 2

92 בר לבב

"Who may ascend the mountain of Havayah?" the psalmist asks, and answers: "One with clean hands and a pure heart (bar levav)." The maamar reads the bar of shor habar as this purity. (context: Steinsaltz Tanakh)

Psalms 24:4 ד"ד:ד תהלים כ"ד

נְקִי כַפַּיִם וּבָרִי לֵבָב אֲשֶׁר לֹא-נִשְׂא לִשְׂוֹא נִפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה:

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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KEHOT'S NOTE

תהלים כד, ד. "שאינן לו רק לב אי לאביו שבשמים, והוא גם לבו לב בשר נתברר מכל וכל רק לה' לבדו" — מאמרי אדה"ז שם עי קמט.

93

רשפי אש

"For love is strong as death... its flashes are flashes of fire, a flame of G-d." The fervor of the joy that comes through meat.

Song of Songs 8:6 ח"ר: שיר השירים

שִׁמְנִי כְּחֹתֶם עַל־לִבְךָ כְּחֹתֶם עַל־זֶרְעֶךָ כִּי־עֵצָה כְּמוֹת אֶהְכָּה קֶשֶׁה כְּשֹׂאֹל קִנְאָה רִשְׁפֶּיהָ רִשְׁפֵּי אֵשׁ שֶׁלֶהֲבַתֶּיהָ:

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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94

ועי' בפרס בעה"כ ערך לוינתן

Part of the Pardes entry is quoted there: the fins are Chesed and Gevurah.

KEHOT'S NOTE

חלק נעתק ביהל אור עי' תה דסנפירין הם חו"ג.

95

ושמחת בחגך

"You shall rejoice on your festival." The Torah's command, which is why the physical service of the wild ox can elevate the Leviathan.

Deuteronomy 16:14 ח"ר: דברים ט"ז:14

וְשִׂמְחַת בַּחֲגֹךָ אַתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וַאֲמָתְךָ וְהַגֵּר וְהַיֵּתוֹם וְהָאֵלֶמְנָה אֲשֶׁר בְּשַׁעְרֶיךָ:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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96

אין שמחה אלא בבשר ויין

When the Temple stood "there is no joy except with meat," and now that it does not stand "there is no joy except with wine."

Pesachim 109a:5 ח"ר: פסחים ק"ט א:109a

תִּנְגִּיא, רַבִּי יְהוּדָה בֶּן בִּתְרִיא אוֹמֵר: בְּזֶמַן שֶׁבִּית הַמִּקְדָּשׁ קָיָים אֵין שְׂמֵחָה אֱלָא בְּבֶשֶׂר, שְׁנֵאמַר: "וְזָבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שֶׁם וְשִׂמְחַת לִפְנֵי ה' אֱלֹהֶיךָ", וְעַכְשֵׁי שָׂאִין בֵּית הַמִּקְדָּשׁ קָיָים, אֵין שְׂמֵחָה אֱלָא בַּיַּיִן, שְׁנֵאמַר: "וַיֵּין וְשִׂמְחָה לִבְבִּי אֲנוֹשׁ".

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97

שו"ה אלא בבשר — ומצד זה יעלה הוא אותו

The note says the version there has an addition at this point; it does not quote it.

KEHOT'S NOTE

בסה"מ תקע"א עי' קסו יש הוספה.

98

שניהם כא' טובים

Koheles urges sowing both morning and evening, "for you do not know which will succeed, this or that, or whether

both alike are good." The maamar echoes the verse: both kinds of service are good. (context: Steinsaltz Tanakh)

Ecclesiastes 11:6 ח"ר: קהלת י"א:6

בִּבְקָר וָרֶע אֶת־זֶרְעֶךָ וּלְעֶרֶב אֶל־תִּנַּח יָדְךָ כִּי אֵינְךָ יוֹדֵעַ אִי זֶה יִכְשֹׁר הָהָא אוֹיֹה וְאֵם־שְׁנֵיהֶם כְּאֶחָד טוֹבִים:

In the morning sow thy seed, And in the evening withhold not thy hand; For thou knowest not which shall prosper, whether this or that, Or whether they both shall be alike good.

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99

ורב תבואות בכח שור

Shlomo's proverb: "Where there are no oxen the trough is clean (bar), but much produce comes by the strength of the ox": a great harvest needs the ox's labor. The gloss cites its second half for the name shor habar, the ox through whose strength the produce comes. (context: Steinsaltz Tanakh)

Proverbs 14:4 ח"ר: משלי י"ד:4

בְּאֵין אֱלָפִים אֲבוֹס כָּר וְרַב־תְּבוּאוֹת בְּכַח שׁוֹר:

Where no oxen are, the crib is clean; But much increase is by the strength of the ox.

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KEHOT'S NOTE

משלי יד, ד.

100

ומימי לא קראתי . . אלא לשורי שדי

Rabbi Yose said: "In all my days I did not call my wife 'my wife' or my ox 'my ox,' but my wife 'my home' and my ox 'my field.'" The maamar uses it to show that the produce of the field comes through the ox.

Shabbat 118b:10-11 ח"ר: שבת קי"ח ב:11-10

אָמַר רַבִּי יוֹסֵי: מִיָּמֵי לֹא קָרִיתִי לְאִשְׁתִּי "אִשְׁתִּי" וּלְשׁוּרִי "שׁוּרִי", אֱלָא לְאִשְׁתִּי — "בֵּיתִי", וּלְשׁוּרִי — "שְׂדִי". אָמַר רַבִּי יוֹסֵי: מִיָּמֵי לֹא נִסְתַּכְּלִיתִי בְּמִילָה שְׁלִי. אֵינִי? וְהָאֲמַרוּ לָהּ לְרַבִּי: מַאי טַעְמָא קָרוּ לָהּ רַבִּינוּ הַקָּדוֹשׁ? אָמַר לָהּ: מִיָּמֵי לֹא נִסְתַּכְּלִיתִי בְּמִילָה שְׁלִי. רַבִּי מִילְתָּא אֲחֵרִיתִי הָיָה בָּהּ, שְׁלֹא הִכְנִיס יָדוֹ תַּחַת אֲבָנָטוֹ. וְאָמַר רַבִּי יוֹסֵי: מִיָּמֵי לֹא רָאוּ קוֹרוֹת בֵּיתִי אִמְרֵי חֵלּוּקִי.

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KEHOT'S NOTE

שבת קיח, ב.

101

ראשית תבואתה

G-d, through Yirmeyahu, recalls Israel's early devotion: "Israel is holy to Havayah, the first of His produce," set apart like the first fruits of a harvest. The maamar applies the phrase to the Torah. (context: Steinsaltz Tanakh)

Jeremiah 2:3 ח"ר: ירמיהו ב:3

קָדַשׁ יִשְׂרָאֵל לַה' רִאשִׁית תְּבוּאָתָהּ כְּלִיאֲכֻלֵּי יְאֻשָּׁמוּ רָעָה תָּבֵא אֲלֵיהֶם נְאֻם־ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמ"ב, ג.

102

וצדיק שמו

One view in the Talmud is that the world stands “on one pillar, and its name is Tzaddik, as it says, ‘The tzaddik is the foundation of the world.’”

חגיגה י"ב ב:ג' Chagigah 12b:3

וְחִכְמִים אוֹמְרִים: עַל שְׁנַיִם עֶשֶׂר עֲמוּדִים עוֹמֶדֶת, שְׁנֶאֱמַר: “יֵצֵב גְּבוּלוֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל.” וְיֵשׁ אוֹמְרִים: שְׁבַע עֲמוּדִים, שְׁנֶאֱמַר: “חֲצֵבָה עֲמוּדֶיהָ שְׁבַעֲהָ.” רַבִּי אֶלְעָזָר בֶּן שְׁמוּעַ אוֹמֵר: עַל עַמּוּד אֶחָד, וְצִדִּיק שְׁמוֹ, שְׁנֶאֱמַר: “וְצִדִּיק יִסּוֹד עוֹלָם.”

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103

והוא נק' שור

On “an ox and a ram for peace-offerings,” the Zohar on Parshas Shemini says an ox was brought because the ox is whole, and that the ox comes from the left side, as it says, “the face of an ox on the left.”

ספר זוהר, שמיני ד':מ"ט-ה':נ"ט Zohar, Shmini 4:49-5:59

104

בכור שורו הדר לו

Moshe's blessing to Yosef: “His firstborn ox, majesty is his, and his horns are the horns of a wild ox (re'em); with them he gores the peoples.” Yosef is likened to an ox, and the same verse speaks of its horns. (context: Steinsaltz Tanakh)

דברים ל"ג:י"ז Deuteronomy 33:17

בְּכוֹר שׁוֹרוֹ הָדָר לוֹ וְקַרְנֵי רֵאשׁ קַרְנָיו בָּהֶם עַמִּים יִנְגַּח יַחְדָּו אֶפְסִי־אֶרֶץ וְהֵם רִכְבוֹת אֶפְרַיִם וְהֵם אֱלֹפֵי מְנַשֶּׁה:

His firstling bullock, majesty is his; And his horns are the horns of the wild-ox; With them he shall gore the peoples all of them, even the ends of the earth; And they are the ten thousands of Ephraim, And they are the thousands of Manasseh.

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KEHOT'S NOTE

דברים לג, יז.

105

שחיטה כוז פגומה

The note points to this talk of the Rebbe on the “flawed” slaughter.

KEHOT'S NOTE

ראה לקו"ש ח"י"ב ע' 177.

106

ולכן צ"ל הפסק בינתיים

The Tzemach Tzedek cites this passage and offers another explanation: pegimah has the letters of magefah, a plague, and now, while the world is not yet refined, the notch disqualifies the slaughter.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ג ע' תתח. ושם מפרש שיש לומר באופן אחר "כי פגימה אותיות מגיפה ועכשיו שעדיין לא נתברר העולם הפגימה היא פסול בשחיטה", ע"ש.

107

היכל הזכות

In Parshas Pekudei the Zohar describes the chambers (heichalos); the fourth is “the Chamber of Merit,” in which all the judgments of the world are decided.

ספר זוהר, פקודי מ"ח:תק"צ-צ' Zohar, Pekudei 48:590-49:602
מ"ט:תר"ב

108

היכל הזכות . . הרצון

Kehot's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

זח"ב [ו, א] פקודי [רנא, א. רנו, ב]. ובסידור האר"ל היכל הזכות ב[ברכת יוצר] המחפש בטובו כו' היכל הרצון או"צ [= אמת ויצוב] כו' יעו"ש. [כ].

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בביאור ענין מזוזה מימין

The passage belongs to the explanation of “the mezuzah on the right and the Chanukah lamp on the left.” A few paragraphs on (Torah Ohr, Miktz 15:13-14) it explains that the letters of prayer rise through the angels appointed over each chamber, each raising them from human speech to the speech of the angels, from world to world, until they reach their root in Keser.

KEHOT'S NOTE

תו"א מג, א.

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והנה שור הבר יעלה את הלוייתן ע"י שידקרנו בקרניו

The parallel transcript: the ox can raise the Leviathan specifically with its horns, which are its Keser, above Chochmah, for the root of the Gevuros of “the face of an ox on the left” is in the Kesarim of Tohu, while the Leviathan is Chochmah, koach mah.

KEHOT'S NOTE

"כי יש בכח שור להעלות לויתן . . והוא בחי' קרני השור דוקא, כמו קרני החיות כנגד כולם שהוא בחי' כתר שלו שלמעלה מבחי' החכמה כי שרש הגבורות דפני שור מהשמאל הוא בבחי' הכתרים דתוהו, ולויתן הוא בבחי' חכמה כח מה כו" — מאמרי אדה"ז-מארו"ל ע' קנא.

ביאור על לויתן זה כו' הנ"ל

An Explanation of "This Leviathan"



The hidden tzaddikim, the Leviathan and the fish of the sea, are higher in the order of descent, but the servants who bear the yoke of the practical mitzvos, the wild ox, draw a strength rooted higher still, in Keser. So each raises the other, and in the Time to Come the servant's level will be revealed as surpassing.

THE MAAMAR IN BRIEF

This explanation of the preceding maamar asks how the wild ox, the souls who serve through the practical mitzvos, can have any advantage over the fish of the sea, the hidden tzaddikim born of the union of Abba and Imma. The Alter Rebbe answers with birds and beasts: birds, angels and souls of love and awe, soar higher, but beasts have greater life-force and strength, like the chayos who carry the Throne, for they come from the refined sparks of Tohu. The wild-ox souls are souls of Beriah, born from Malchus of Atzilus as separate beings, unlike the fish, who never leave the sea. Their strength has deep roots: Malchus refines the sparks of Tohu and will rise even above Imma; Malchus is Keser counted from below, for the end is wedged in the beginning; and the emotive attributes hang on Atika Kadisha, above the intellect. So Behemos raises the Leviathan with its horns, the level of Keser; and beyond the order of descent, where "the earth came first," dry land rises above the sea. A further explanation: souls are both "daughter," receiving from the Torah through the yoke of the mitzvos, and "mother," giving to it. The Leviathan is higher, yet in the Future G-d will dwell in the "daughter," the servant.

OUTLINE

- 1 **The question: bird and beast** ¶1-2
Why should the wild ox have any advantage over the fish of the sea? Among angels and souls alike, birds excel in flight, love and awe, and beasts in life-force and strength, enough to carry the Throne.
- 2 **Souls of Beriah, born of Malchus** ¶3-4
The beast's strength comes from the refinements of Tohu. The wild-ox souls are separate beings born from Malchus of Atzilus into Beriah, unlike the fish within the sea; the sources are weighed, and Malchus will rise even above Imma.

3 Rooted above the intellect

¶15-9

Malchus is Keser from below, and Z'eir Anpin hangs on Atika Kadisha: emotions are rooted above the intellect. So the Patriarchs are the Chariot, and the wild ox raises the Leviathan.

4 The horns of Behemos

¶10-13

Behemos gores the Leviathan with its horns, the level of Keser; the horn is raised by practical mitzvos; and beyond the order of descent sea and dry land reverse, so the wild ox raises the Leviathan.

5 Daughter and mother

¶14-16

Souls are “daughter,” receiving from the Torah through the yoke of the mitzvos, and “mother,” giving to it from Keser. The Leviathan encompasses the sea, yet in the Future G-d will dwell in the “daughter,” the servant.

KEY CONCEPTS

The fish of the sea (nunei yama) נוני ימא

Hidden tzaddikim whose service is inward, through ascents and supernal unions. Their souls come from the union of Abba and Imma, and like fish they never leave their source, “the hidden world.” The Leviathan is the greatest of them.

The wild ox (shor habar) שור הבר

Revealed tzaddikim who serve through the practical mitzvos: souls born from Malchus of Atzilus into Beriah as separate beings, with the ox's strength for the yoke.

The great beast (behemah rabbah) בהמה רבה

Malchus, whose name behemah equals 52, the Name Ban. It refines the sparks fallen into the lower worlds and grazes on “a thousand mountains” in Beriah.

The shattering of the vessels שבירת הכלים

The primordial breaking of the vessels of the World of Tohu, which could not hold its abundant light. What is refined from it carries great strength: the source of the power of the chayos and of the wild ox.

Returning light (or chozer) אור חוזר

The order in which the Sefiros are counted from below upward. In it Malchus, the last, is Keser, for “their end is wedged in their beginning.”

Daughter and mother בת ואם

Two stages of the bond between Israel and the Torah in the Midrash: as “daughter,” the souls receive from the Torah; as “mother,” they give to it.

The desire of the heart (re'usa deliba) רעותא דלביא

Boundless love, “with all your might,” rooted in Keser, above the Torah's source in Chochmah: the level of the Leviathan.

SECTION 1 • 11-2

The question: bird and beast

1 ביאור על לוייתן זה כ"י הנ"ל

An explanation of "This Leviathan," etc., mentioned above.

This is a further explanation (biur) of the maamar just before it, which opens with Psalms 104:26, "This Leviathan You formed to sport with." That maamar spoke of two kinds of tzaddikim: hidden ones, the Leviathan and "the fish of the sea," whose service is inward, and revealed ones, "the wild ox," who serve through the practical mitzvos. In the Time to Come each will raise up the other: the Leviathan will "slaughter" the wild ox with its fins, and the wild ox will gore the Leviathan with its horns.

2 הנה ענין שיש יתרון בנשמות שמבחי נוני ימא על נשמות שמבחי שור הבר פשוט הוא מאחר שהם מיחוד או"א [אבא ואימא] והם הנק' אחים וריעים.

Now, that the souls from the level of the fish of the sea (nunei yama) have an advantage over the souls from the level of the wild ox (shor habar) is simple, since they are from the union of Abba and Imma (Chochmah and Binah), and they are the ones called "brothers and friends."

The first maamar compared the hidden tzaddikim to "the fish of the sea" and the revealed ones to "the wild ox." That the fish of the sea are higher needs no proof: their souls come from the union of Abba and Imma, the intellectual configurations Chochmah and Binah, and they are called "brothers and friends." The phrase echoes "for the sake of my brothers and friends" (Psalms 122:8); the Zohar on Vayikra (7b), which this maamar cites below, says that G-d first called Israel servants, then children, and then, with this verse, brothers.

אך להבין ענין היתרון שיש ג"כ בנשמות שמבחי שור הבר על בחי נוני ימא הנה יש להקדים מ"ש במ"א ע"פ והיתה נבלתך למאכל² לכל עוף השמים³ ולבהמת הארץ⁴ כ"י

But to understand the advantage that the souls from the level of the wild ox also have over the level of the fish of the sea, we must first preface what is written elsewhere on the verse "And your carcass shall be food for all the birds of the heavens and for the beasts of the earth," etc.

The real question is the reverse: in what way do the souls of the wild ox surpass the fish of the sea? To answer it, the Alter Rebbe first brings an explanation, given elsewhere, of a verse from the curses of the rebuke in Deuteronomy, "Your carcass shall be food for all the birds of the heavens and for the beasts of the earth." The Kehot note points to a discourse of the Mittler Rebbe on the curses of the rebuke, printed in Or HaTorah (Ki Savo).

והענין שכל הקללות הם על הרע דנוגה ופ"י נבלתך לשון נובלות היינו מה שנפל בבחי' נובלות ושכירת הכלים ומעורב תוך הרע דנוגה לו ישאר בו מאומה לעתיד אלא ילקטוהו עוף השמים ובהמת הארץ

The explanation is that all the curses are against the evil of nogah. "Your carcass" (nivlascha) is a term from novlos [fallen-off fruit]: that is, what fell into the level of novlos and the shattering of the vessels, and is mixed within the evil of nogah, none of it will remain in it in the Future; rather, the birds of the heavens and the beasts of the earth will gather it up.

The curses of the rebuke, the Alter Rebbe explains, are aimed at the evil of nogah ("glow"), the kelipah in which good and evil are mixed. The word nivlascha, "your carcass," is read as novlos, fruit that falls before it ripens: the sparks of holiness that fell in the shattering of the vessels and became mixed into nogah. None of them will remain there in the Future; "the birds of the heavens" and "the beasts of the earth" will gather them up.

עוף השמים היינו כמארו"ל [כמאמר רבותינו זכרונם לברכה] ע"פ ועוף יעופף⁵ ועוף זה מיכאל⁶ כ"ה.

"The birds of the heavens" are as our Sages, of blessed memory, said on the verse "And let birds fly": "And 'bird' is Michael," etc.

The birds are angels: on the words "and let birds fly" in the account of creation, the Zohar says that "bird" is the angel Michael.

(ועיין בזח"א [בזהר חלק א] בפ' בראשית ד"א סע"ב [סוף עמוד ב] וד"ב ע"א ובע"ח [ובעץ חיים] שער מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין] דרוש ד' מענין עופין כ"ה. וע' בזח"ג [בזהר חלק ג] בפ' צו דכ"ו ע"ב ובפ' שמיני דל"ט סע"ב [סוף עמוד ב] ובמק"מ [ובמקדש מלך] ובהרמ"ז [ובהרב משה זכות]).⁷

(And see the Zohar, Part I, Parshas Bereishis, folio 11, end of side b, and folio 12, side a; and Etz Chaim, the Gate of Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), Derush 4, on the subject of birds, etc. And see the Zohar, Part III, Parshas Tzav, folio 26, side b, and Parshas Shemini, folio 39, end of side b, and the Mikdash Melech and the Ramaz [there].)

The parenthesis lists more places that treat birds as a spiritual level: passages of the Zohar, and the Arizal's Etz Chaim in its gate on the "feminine and masculine waters," the arousal from below and the response from above. In the Zohar's passage on Shemini, read with the Mikdash Melech (a commentary on the Zohar by Rabbi Shalom Buzaglo) and the Ramaz (Rabbi Moshe Zacuto), "every winged bird after its kind" is the holy angels.

ויש מלאכים שנקראים בהמת הארץ והוא המרכבה פני אריה פני שור⁸ כו'

And there are angels that are called “the beasts of the earth”: this is the Chariot, “the face of a lion,” “the face of an ox,” etc.

Other angels are called “the beasts of the earth”: the chayos, the holy creatures of Ezekiel’s Chariot, which have the face of a lion and the face of an ox.

וגם בנשמות בני אדם יש ב' מדריגות אלו שיש נשמות שנק' עוף וכמ"ש בזח"ג [בזהר חלק ג] כפ' פינחס (דרי"ז ע"ב)⁹ אשר שם צפרים יקננו^{10,11} בטוליהון מקננן נשמתיהון דצדיקייא¹² וכ"ה בזהר ח"א [חלק א']

כפ' ויצא (דקס"ב סע"ב [סוף עמוד ב])

And in the souls of human beings, too, there are these two levels: there are souls that are called “birds,” as is written in the Zohar, Part III, Parshas Pinchas (folio 217, side b): “Where birds make their nests”: in their shade the souls of the tzaddikim nest. And so it is in the Zohar, Part I, Parshas Vayetzai (folio 162, end of side b).

Human souls come in the same two kinds, and some are called “birds.” The Zohar on Pinchas reads “where birds make their nests” (Psalms 104:17), said of the cedars of Lebanon, as the souls of the tzaddikim nesting in their shade; the Zohar on Vayetzai reads the same verse of supernal birds nesting in the lofty “Lebanon.”

ויש נשמות שנק' בהמת הארץ כמ"ש גור אריה יהודה¹³ יששכר חמור גרם^{14,15} כו' בכור שורו.¹⁶

And there are souls that are called “the beasts of the earth,” as it is written, “Yehudah is a lion’s whelp,” “Yissachar is a strong-boned donkey,” etc., “His firstborn ox.”

Other souls are called “beasts of the earth”: in the blessings of Yaakov and of Moshe the tribes are likened to animals, Yehudah to a lion’s whelp, Yissachar to a strong-boned donkey, and Yosef to a firstborn ox.

והענין שבבחי"א יש יתרון מעלה בעוף על הבהמה. שהעוף הוא פורח בכנפיו הגבה למעלה באויר משא"כ הבהמה.

The explanation is that in one respect the bird has a superior quality over the beast: the bird flies with its wings very high up in the air, which is not so with the beast.

Each kind has an advantage of its own. The bird soars high in the air, as no beast can.

ובבחי"י אי' יש יתרון בבהמה על העוף דהעוף זוטר חיותיה. ולכן הכשרו¹⁷ בסימן¹⁸ אי' אבל הבהמה חיותה רב

And in one respect the beast has an advantage over the bird, for the bird's life-force is small; this is why it is made fit [through slaughter] by [cutting] one siman, whereas the beast's life-force is great.

But the bird's life-force is small and the beast's is great, and the laws of slaughter show it: the Talmud teaches that a bird is made kosher by cutting one of the two simanim, the windpipe or the gullet, while a beast needs both.

ועד"ז יובן למעלה דבחי"י המלאכים שנק' עוף השמים וכן הנשמות שמבחי"י זו יש להם יתרון שיוכלו לעוף ולעלות בעילוי עד רום המעלות ע"י הגדפין אהוי"ר [אהבה ויראה]

In the same way it will be understood above: the level of the angels that are called "the birds of the heavens," and likewise the souls that are from this level, have the advantage that they can fly and rise ever higher, to the loftiest heights, through the wings, love and awe.

The same contrast holds "above," in the spiritual worlds. Angels and souls of the "bird" kind can fly upward, rising level after level to the highest heights; their wings are love and awe, the two emotions that carry a soul's service of G-d upward.

(וע' מענין העפיפה בהרמ"ז [בהרב משה זכות] פ' שמיני ד' ט"ל סע"ב [סוף עמוד ב] ועמ"ש עוד מענין בחי' העופות בפ' בהעלותך סד"ה אם את כל דגי הים¹⁹ כו')

(And on the subject of flying, see the Ramaz on Parshas Shemini, folio 39, end of side b; and see what is written further on the subject of the level of the birds in Parshas Beha'aloscha, at the end of the discourse beginning "If all the fish of the sea," etc.)

The parenthesis sends the reader to the Ramaz on the Zohar's passage in Shemini for more on "flying," and to the discourse "If all the fish of the sea" in Likkutei Torah, Beha'aloscha. At its end the Alter Rebbe explains that birds are higher than the meat of beasts: beasts come from "the face of an ox" in the Chariot, birds from the level of the Cherubim.

ויש ג"כ יתרון מעלה בבחי' המלאכים ונשמות הנקי' בהמת הארץ שכחם רב וגדול וכמ"ש בחיות המרכבה והחיות נושאות את הכסא^{20, 21, 22} כו' הרי שכחם עצום להיות נושאות את הכסא ועל הכסא כמראה אדם²³ כו'.²⁴

And there is also a superior quality in the level of the angels and souls that are called "the beasts of the earth": their strength is abundant and great, as is said of the chayos of the Chariot, "And the chayos carry the Throne," etc. Thus their strength is immense, so that they carry the Throne, and "upon the Throne, like the appearance of a man," etc.

The "beasts of the earth" have a different superiority: great strength. The chayos of the Chariot "carry the Throne," a saying Rabbeinu Bachya brings from Pirkei DeRabbi Eliezer, and upon the Throne is "the appearance of a man," so their power is immense.

SECTION 2 • ¶3-4

Souls of Beriah, born of Malchus

3 והנה ממוצא דבר מבואר דעם היות שבחי' עוף יש בו יתרון בחי' העפיפה לעלות בעילוי כו' עכ"ז [עם כל זה] יש ג"כ יתרון עצום לבחי' בהמת הארץ ברוב הכח שבהם.

Now, from what has been said it emerges clearly that although the level of the bird has the advantage of the level of flying, of rising ever higher, etc., nevertheless the level of the beasts of the earth also has an immense advantage in the abundance of strength that is in them.

The analogy shows that the bird's advantage is flight, rising higher and higher. The beast of the earth has an immense advantage of its own: abundant strength.

ובמ"א נת' [נתבאר] דהכח הזה בחיות המרכבה להיות נושאות את הכסא היינו לפי שהן ממה שנתברר משבחי' [משבירת הכלים] שהוא מעולם התהו כו' ששם הי' [היה] ריבוי האור כו'

Elsewhere it was explained that this strength in the chayos of the Chariot, to carry the Throne, is because they are from what was refined out of the shattering of the vessels, which is from the World of Tohu, etc., where there was an abundance of light, etc.

The Alter Rebbe has explained elsewhere why the chayos of the Chariot have the strength to carry the Throne: they come from what was refined out of the shattering of the vessels. Those vessels belonged to the World of Tohu (Chaos), where the light was too abundant for its vessels, and what is salvaged from there carries that great power.

ועפ"י [ועל פי זה] י"ל [יש לומר] דמה"ט [דמהאי טעמא] אין כן בעופין לפי שהן נמשכו מזיווג נשיקין וזיווג דנשיקין הוא אפילו כשא"צ [כשאין צריך] לברר משבה"כ [משבירת הכלים] כמ"ש בע"ח [בעץ חיים] שם בהדיא, וצ"ע [וצריך עיון] דלכאורה משמע שכל המלאכים יצאו מזיווג נשיקין כמ"ש בע"ח שם.

According to this, it may be said that for this reason it is not so with the birds, because they were drawn from the union of kisses (zivug neshikin), and the union of kisses takes place even when there is no need to refine [anything] from the shattering of the vessels, as is written explicitly in Etz Chaim there. But this needs examination, for it seems that all the angels came forth from the union of kisses, as is written in Etz Chaim there.

Birds lack this strength, it may be said, because they come from the "union of kisses," a more inward union in Kabbalah that takes place even when nothing needs to be refined from the broken vessels. But the Alter Rebbe leaves the point open ("this needs examination"), since Etz Chaim seems to say that all the angels come from the union of kisses, the chayos among them.

ומ"מ עכ"פ [על כל פנים] יש יתרון לבחינת בהמה על בחי' עוף בענין הכח והגבורה כו' הגם שיש יתרון לעוף בענין העפיפה כו'

Nevertheless, at any rate, the level of the beast has an advantage over the level of the bird in strength and might, etc., even though the bird has an advantage in flying, etc.

Whatever the reason, the conclusion stands: the "beast" has the advantage of strength and might, even though the "bird" has the advantage of flight.

(ואפשר לומר דזהו כענין בחי' ב' שמות מ"ב וע"ב שבשמע והיה אם שמוע אשר שם מ"ב²⁵ הוא בחי' העלאות ובשתיים יעופף²⁶ כו' והוא בחינת ובכל מאדך²⁷ שבפ' שמע ובחי' זו הוא נעלה יותר משם ע"ב [שם ע"ב] כמ"ש בפ' תרומה דקל"ב ב'.²⁸)

(It is possible to say that this is like the matter of the two Names, [the Name of] forty-two [letters] and [the Name] Av (72), that are in Shema and in Vehayah im shamo: the Name of forty-two is the level of ascents, "and with two he would fly," etc., and it is the level of "and with all your might" in the section of Shema; and this level is loftier than the Name Av, as is written in [the Zohar,] Parshas Terumah, folio 132, side b.

In a parenthesis the Alter Rebbe compares this to two Divine Names found in the first two sections of the Shema: the Name of forty-two letters and the Name Av, whose numerical value is 72. The Name of forty-two is a power of ascent, like the seraph that "with two would fly," and corresponds to "with all your might," love without limit; the Zohar on Terumah says that it rises without coming down, and so it is loftier than Av.

אך להיות המשכת אלקות מלמעלה למטה ע"י תורה ומצות מעשיות זהו בחי' שם ע"ב [שם ע"ב] ונתתי עשב כשדך²⁹ לבהמתך³⁰ ע"ב [שם ע"ב] ש"יין) (כמ"ש בת"י [בתיקוני זהר]).³¹

But for G-dliness to be drawn down from above to below through Torah and practical mitzvos, this is the level of the Name Av: "And I will give grass (esev) in your field for your beasts" — Av [and] shin.) (As is written in the Tikkunei Zohar.)

The Name Av, by contrast, is the drawing down of G-dliness from above to below through Torah and the practical mitzvos. The Tikkunei Zohar reads the word esev, "grass" (ayin, shin, beis), as Av (ayin, beis: 72) and shin, and the verse speaks of grass for the "beasts," the image of those who serve through practical deeds.

וא"כ עד"ז י"ל [יש לומר] ג"כ בענין נשמות הנק' נוני ימא³² ונשמות הנק' בהמת הארץ שעם היות יתרון מעלת נוני ימא שהם שטים בעליות ולייחד יחודים כו' ה"ז [הרי זה] כעין בחי' העפפה של העופין כו' אך שנוני ימא הם בים עלמא דאתכסיא

If so, it may also be said in the same way regarding the souls called "the fish of the sea" and the souls called "the beasts of the earth": although the fish of the sea have the superior quality that they swim in ascents and in bringing about unions (yichudim), etc., this is like the level of the flying of the birds, etc., except that the fish of the sea are in the sea, the hidden world (alma de'iskasya).

Applied to souls: the "fish of the sea" swim upward in ascents and bring about supernal unions (yichudim) through inner, spiritual service, their counterpart to the birds' flight. But the fish live in the sea, "the hidden world," and their service stays hidden.

ומ"מ יש ג"כ יתרון בבחי' הנשמות הנק' בהמת הארץ ע"ש [על שם] ורב תבואות בכח שור³³

Nevertheless, there is also an advantage in the level of the souls called "the beasts of the earth," on account of [the verse] "And much produce comes by the strength of the ox."

Even so, the souls called "beasts of the earth" have an advantage of their own, expressed in Proverbs: "much produce comes by the strength of the ox."

והנה (בתהלים ס"ג) ע"פ בהמות בהררי אלף³⁴ תרגם יונתן ותור בר דרעי בכל יומא בטורין אלפא.³⁵

Now, (in Psalms, chapter 50,) on the verse "The beasts (behemos) on a thousand mountains," Yonasan rendered: "and the wild ox that grazes every day on a thousand mountains."

On Psalms 50:10, "the beasts (behemos) on a thousand mountains," the Aramaic Targum, which the Alter Rebbe calls Yonasan's, renders: "and the wild ox that grazes every day on a thousand mountains." So the Behemos of the Midrash is the wild ox of the first maamar.

(ומבואר ענין זה בזח"ג [בזהר חלק ג] בפ' פנחס דרי"ז³⁶ א' ובח"א [ובחלק א'] בפ' בראשית י"ח ב')³⁷ והיינו בחי' מלי' שנקי' בהמה רבה שם ב"ן [שם ב"ן] שהיא מבררת הניצוצים שנפלו בשבחי"כ [בשבירת הכלים] בבי"ע ואלף טורין^{38,39} היינו בעולם הבריאה⁴⁰ כו'.

(This matter is explained in the Zohar, Part III, Parshas Pinchas, folio 217, side a, and in Part I, Parshas Bereishis, [folio] 18, side b.) This is the level of Malchus (sovereignty), which is called “the great beast” (behemah rabbah), the Name Ban (52), which refines the sparks that fell, in the shattering of the vessels, into Beriah, Yetzirah and Asiyah; and “a thousand mountains” are in the World of Beriah (Creation), etc.

The Zohar on Pinchas and on Bereishis explains this grazing on “a thousand mountains.” The wild ox, “the great beast,” is Malchus (sovereignty), the last of the Sefiros, whose word behemah, “beast” (beis, hei, mem, hei: 2+5+40+5), equals 52, the Name Ban; it refines the sparks that fell into Beriah, Yetzirah and Asiyah, and the “thousand mountains” on which it grazes are in Beriah. The Kehot note quotes Or HaTorah: the Name Kel Sha-dai, which brings the World of Beriah into being, totals a thousand when its letters are spelled out.

וגם י"ל [יש לומר] לכן נקי' תור בר. כי בר היינו תרגום חוץ

It may also be said that this is why it is called tor bar [“wild ox”], for bar is the Aramaic translation of “outside.”

This, the Alter Rebbe adds, may be why it is called tor bar. In tor bar, “wild ox,” bar means “of the open field,” but the word is also the Aramaic for “outside,” and the maamar reads it that way; the first maamar had read bar as “pure,” as in “pure of heart.”

והוא שהמלי' נקי' עלמא דאתגלייא בחינת הדיבור כו' משא"כ בחי' ים עלמא דאתכסיא מחשבה כו'.
(ועמ"ש בד"ה מי יתנך כאח⁴¹ בענין אמצאך בחוץ).

That is, Malchus is called the revealed world (alma de'isgalya), the level of speech, etc., whereas the level of the sea is the hidden world, thought, etc. (And see what is written in the discourse beginning “If only you were as a brother to me,” on the subject of “I would find you outside.”)

Malchus is “the revealed world,” the level of speech, which comes out into the open, while the sea is “the hidden world,” the level of thought. The parenthesis points to the discourse on Song of Songs 8:1, which discusses “I would find you outside.”

והנה כתיב יודע צדיק נפש בהמתו^{42,43} והוא יסוד ז"א וכדאיתא בפ' פנחס שם במק"מ [במקדש מלך].

Now, it is written, “A righteous man knows the soul of his beast”; and he is Yesod (foundation) of Z'eir Anpin, as is found in Parshas Pinchas there, in the Mikdash Melech.

“A righteous man knows the soul of his beast” refers, as the Mikdash Melech explains the Zohar on Pinchas, to Yesod of Z'eir Anpin, the Sefirah called “righteous” (tzaddik), which is joined to Malchus, the “beast.”

וזהו ענין עמוד אחד וצדיק שמו⁴⁴ שעליו העולם עומד וז"ש [וזהו שכתוב] בזהר ההוא אדם דרכיב⁴⁵ ושליט על בהמה דא כו'.

This is the matter of "one pillar, and Tzaddik (Righteous One) is its name," on which the world stands. And this is what is written in the Zohar: "that man who rides and rules over this beast," etc.

Yesod is the "one pillar" on which, the Talmud says, the world stands, "and Tzaddik is its name." The Zohar likewise speaks of "that man who rides and rules over this beast," the higher level that guides Malchus.

וזהו שאמרה אשת ר' [רבי] עקיבא על ר' [רבי] עקיבא יודע צדיק נפש בהמתו (בכתובות דס"ג [דשם ס"ג]). והנשמות הנמשכים מיחוד זו"נ [זעיר אנפין ונוקבא] נקראים ג"כ בהמת הארץ שור הבר. ועיקרם הם נשמות דבריא הנולדים ונמשכים ממלי דאצילות.

And this is what Rabbi Akiva's wife said about Rabbi Akiva: "A righteous man knows the soul of his beast" (in Kesubos, folio 63). And the souls that are drawn from the union of Z'eir Anpin and Nukva are also called "the beasts of the earth," the wild ox. Principally, they are souls of Beriah, born and drawn from Malchus of Atzilus.

The Talmud tells that when Rabbi Akiva returned with thousands of students, neighbors urged his poor wife to borrow fine clothes to greet him; she answered with this verse, sure that he would know her. Souls born from the union of Z'eir Anpin and Nukva, the Alter Rebbe adds, are also called "beasts of the earth," the wild ox; essentially they are souls of Beriah, born from Malchus of Atzilus.

והיינו כמ"ש באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי בריאת הנשמות ממנה להיות יש ודבר נפרד בפ"ע [בפני עצמו] בעולם הבריאה⁴⁶ כו' לידת הנוק' [הנוקבא] הנשמות והמלאכים לעולם הבריאה כו'.

This is as is written in Iggeres HaKodesh, in the epistle beginning "He and His life-forces": "the creation of the souls is from her, to be a yesh (an entity) and a thing separate unto itself in the World of Beriah," etc.; "the birth, by the Nukva, of the souls and the angels into the World of Beriah," etc.

This follows Tanya, Iggeres HaKodesh, epistle 20, "He and His life-forces are one": the souls are created from Malchus to be a yesh, an independent existence, in the World of Beriah. That coming into being is called "birth": the Nukva gives birth to souls and angels into Beriah.

משא"כ נר"ן [נפש רוח נשמה] דאצי" ממש כ' [כתב] לעיל מיניי אפשר לא נשתנה מהותן להיות דבר נפרד מאלקות כו'.

Whereas of the nefesh, ruach and neshamah of Atzilus proper he wrote just before this that perhaps their essence did not change so as to become a thing separate from G-dliness, etc.

A little earlier in the same epistle, the Alter Rebbe writes that the nefesh, ruach and neshamah of Atzilus itself, even when they came down into this world to the early tzaddikim, perhaps never changed their essence to become something separate from G-dliness.

וזהו כענין נוני ימא שהם בתוך הים והים מכסה עליהם וא"א להם להיות נפרד מהים (וכמ"ש בפ' בשלח בד"ה וירא ישראל וע"פ מאמר הזהר פ' בשלח דמ"ח ע"ב).⁴⁷

This is like the fish of the sea, which are within the sea; the sea covers them, and it is impossible for them to be separate from the sea (as is written in Parshas Beshalach, in the discourse beginning "And Israel saw," and on the statement of the Zohar, Parshas Beshalach, folio 48, side b).

Souls of Atzilus are like the fish of the sea: the sea covers them, and they cannot live apart from it, just as these souls never become separate from their source. The parenthesis points to the Torah Ohr discourse "And Israel saw" (Beshalach), which explains that the sea is the hidden world and dry land the revealed world, and to an explanation of the Zohar on Beshalach (48b), which describes the supernal "sea" and its fish.

אבל הנשמות שנבראו ממלי דאצי" בבריאה להיות יש ודבר נפרד נק' בהמת הארץ וכמו ברואים שביבשה נפש חיה למינה⁴⁸

But the souls that were created from Malchus of Atzilus in Beriah, to be a yesh and a separate thing, are called "the beasts of the earth," like the creatures on dry land, "the living soul after its kind."

Souls created from Malchus of Atzilus into Beriah as separate beings are "the beasts of the earth," like the land creatures that the earth brought forth, "the living soul after its kind."

הגם שממנה הם חיים ואוכלים מצמח הארץ עכ"ז [עם כל זה] הם יש ודבר בפ"ע [בפני עצמן] ולא כמו נוני ימא שהם מכסה עליהם וא"א להם להפרד מהם כו' כנ"ל.⁴⁹

Although they live from it and eat of what grows from the earth, they are nevertheless a yesh and a thing unto themselves, and not like the fish of the sea, which the sea covers and which cannot separate from the sea, etc., as mentioned above.

Land animals live from the earth and eat what grows from it, yet each is a separate being, unlike fish, which can never leave the sea. So too these souls draw their life from Malchus and still exist as distinct beings.

4 ועיין בע"ח [בעץ חיים] שער סדר אבי"ע [אצילות בריאה יצירה עשיה] שמ"ז פ"ד שזיווג זו"נ [זעיר אנפין ונוקבא]

דבריהא הוא להוליד למלאכים דיצירה הנשמות שלהן כו' ולא נשמות בני"א [בני אדם] דבריהא כו'

And see Etz Chaim, the Gate of the Order of Atzilus, Beriah, Yetzirah and Asiyah, Gate 47, chapter 4: the union of Z'eir Anpin and Nukva of Beriah is to give birth to the souls of the angels of Yetzirah, etc., and not to the souls of the human beings of Beriah, etc.

The Alter Rebbe now examines the Kabbalistic sources on where souls born of Z'eir Anpin and Nukva come into being. Etz Chaim (gate 47, chapter 4) says that the union of Z'eir Anpin and Nukva of Beriah gives birth to the souls of the angels of Yetzirah, not to the souls of the people of Beriah.

אי"כ כמו כן מש"ש [מה שכתוב שם] זיווג זו"נ [זעיר אנפין ונוקבא] דאצי" שמולידים נשמות הצדיקים⁵⁰ היינו ג"כ

נשמות דבריהא כו' ע"ש ובפרק ה'

If so, then likewise what is written there, that the union of Z'eir Anpin and Nukva of Atzilus gives birth to the souls of the tzaddikim — these too are souls of Beriah, etc. See there, and in chapter 5.

By the same pattern, in which a union in one world gives birth into the world below it, the souls of the tzaddikim that Etz Chaim says are born of Z'eir Anpin and Nukva of Atzilus are also souls that come into being in Beriah. The reader is sent to that chapter and the next.

וכ"כ [וכן כתב] במ"ח מסכת זיווג או"א [אבא ואימא] פ"ג [פרק ג'] נותנים כח בזו"נ [בזעיר אנפין ונוקבא] דאצילות להזדווג ולהוליד נשמות הצדיקים אל עולם הבריאה כו' בזו"נ [בזעיר אנפין ונוקבא] דבריהא להזדווג ולהוליד נשמות המלאכים אל עולם היצירה

And so it is written in Mishnas Chassidim, Tractate Zivug Abba ve-Imma, chapter 3: "They give power to Z'eir Anpin and Nukva of Atzilus to unite and to give birth to the souls of the tzaddikim into the World of Beriah," etc.; "to Z'eir Anpin and Nukva of Beriah, to unite and to give birth to the souls of the angels into the World of Yetzirah."

Mishnas Chassidim, a Kabbalistic work by Rabbi Immanuel Chai Ricchi arranged in tractates like the Mishnah, says the same: Z'eir Anpin and Nukva of Atzilus are given power to give birth to the souls of the tzaddikim "into the World of Beriah," and Z'eir Anpin and Nukva of Beriah to give birth to the souls of the angels into Yetzirah.

וכ"מ בהדיא בזהר ויצא דקנ"ה ע"א ועיין בפרדס שט"ו פ"ד.

And so it is explicitly indicated in the Zohar, Vayeitzei, folio 155, side a. And see Pardes, Gate 15, chapter 4.

The Zohar on Vayeitzei, which teaches that whatever the lower world gives birth to belongs to the realm of separation, says the same, as does Pardes Rimmonim, the Kabbalistic work of Rabbi Moshe Cordovero.

אמנם בזהר ויקרא דכ"ד סע"ב [סוף עמוד ב] משמע בהדיא שיש נשמות נמשכו מזיווג ז"נ [זעיר אנפין ונוקבא] דאצילות ונקי הנפש ההיא נפש דאצ"י ממש^{51,52}

However, in the Zohar, Vayikra, folio 24, end of side b, it is explicitly indicated that there are souls that were drawn from the union of Z'eir Anpin and Nukva of Atzilus, and that soul is called a nefesh of Atzilus proper

On the other hand, the Zohar on Vayikra clearly speaks of souls drawn from the union of Z'eir Anpin and Nukva of Atzilus that are called a nefesh "of Atzilus" itself, not of Beriah.

(וכ"מ [וכמה מקומות] עוד בכמה מקומות בזהר בפ"י בנים אתם לה' אלקיכם^{53,54} ועיין בזהר יתרו דפ"ז ע"ב ופי' ויקרא ד"ז ע"ב ור"פ משפטים דצ"ד ע"ב לפ"י הע"ה [העץ חיים] של"ה דרוש ד' וכפשט לי' [לשון] הזהר שם

(and so it is further indicated in several places in the Zohar, in the explanation of "You are children to Havayah your G-d." And see the Zohar, Yisro, folio 87, side b; Parshas Vayikra, folio 7, side b; and the beginning of Parshas Mishpatim, folio 94, side b, according to the interpretation of Etz Chaim, Gate 38, Derush 4, and according to the plain sense of the Zohar's wording there;

Other Zohar passages say the same when they explain "You are children to Havayah your G-d": such souls are truly "children." The Alter Rebbe lists passages on Yisro, Vayikra and the beginning of Mishpatim, the last read as Etz Chaim (gate 38) interprets it and as the Zohar's plain words suggest; there the Zohar says that one who merits more is given a nefesh "in the manner of Atzilus" and is called a king's daughter.

ובספר הגלגולים פ"א ופ"ך [ופרק כ'] ועיין מ"ש בביאור ע"פ שחורה אני ונאווה⁵⁵ וע' בזהר משפטים דצ"ו ע"א ואין כאן מקומו).

and Sefer HaGilgulim, chapter 1 and chapter 20. And see what is written in the explanation of "I am black, yet beautiful." And see the Zohar, Mishpatim, folio 96, side a. But this is not the place for it.)

He adds Sefer HaGilgulim (the Arizal's teachings on reincarnation), his own explanation of "I am black, yet beautiful," and another Zohar passage on Mishpatim, and then breaks off: "this is not the place for it."

אך עכ"פ [על כל פנים] מוכן שסתם נשמות שנמשכו מיחוד ז"נ [זעיר אנפין ונוקבא] דאצ"י בעולם הבריאה הם נעשו בחי' בריאה ע"י לידתן מהנוק' [מהנוקבא] דאצ"י כו'.

But at any rate it is understood that ordinary souls that were drawn from the union of Z'eir Anpin and Nukva of Atzilus into the World of Beriah became the level of Beriah through their birth from the Nukva of Atzilus, etc.

Whatever the case with these exceptional souls, ordinary souls born from the union of Z'eir Anpin and Nukva of Atzilus into Beriah become souls of Beriah through their birth from the Nukva, Malchus.

וזהו ענין שנק' בזהר הי"ב שבטים שבבריאה י"ב בקר כו' והנה פי' י"ב בקר היינו שכחם רב בכח' מרכבה להיות נושאות את הכסא ובח' אדם דאצי' שעל הכסא

This is why the twelve tribes in Beriah are called in the Zohar "twelve oxen," etc. Now, the meaning of "twelve oxen" is that their strength is great as a Chariot, to carry the Throne and the level of the Man of Atzilus that is upon the Throne.

This is why the Zohar calls the twelve tribes in Beriah "twelve oxen," like the twelve oxen on which Shlomo's Sea stood in the Temple; the Zohar on Vayeitzei cited above links the tribes to that verse. Oxen are strong: as a Chariot they carry the Throne and "the Man of Atzilus" upon it.

והיינו בכח הבירורים מעולם התהו כו' דוגמת שנת"ל [שנתבאר לעיל] בענין והחיות נושאות כו'

This is by the power of the refinements from the World of Tohu, etc., like what was explained above regarding "And the chayos carry," etc.

Their strength comes from the refinements of the World of Tohu, as was said above of the chayos that carry the Throne.

והנה מבואר במ"א ע"פ רנ"י ושמחי בת⁵⁶ שבחי בת שהיא בחי' מל' דאצי' היורדת בבריאה תעלה ביתר שאת ולהיות אשת חיל עטרת בעלה⁵⁷ כי יהיה גדול כח המתברר שהוא משם ס"ג [שם ס"ג]⁵⁸ כו'

Now, it is explained elsewhere on the verse "Sing and rejoice, O daughter" that the level of "daughter," which is the level of Malchus of Atzilus that descends into Beriah, will rise with surpassing eminence and become "a woman of valor, the crown of her husband," for great will be the power of what is refined, which is from the Name Sag (63), etc.

The Alter Rebbe now cites his explanation, in Torah Ohr (Mikeitz), of Zechariah's "Sing and rejoice, O daughter of Zion": the "daughter" is Malchus of Atzilus, which descends into Beriah, and in the Future it will rise with surpassing eminence and become "a woman of valor, the crown of her husband," higher than Z'eir Anpin, her "husband." The reason is the great power of what it refines, which comes from the Name Sag (63), one of the spelled-out forms of the Name Havayah. In Likkutei Torah, Bechukosai, he brings from Etz Chaim that now the Name Mah refines the Name Ban, and when Ban is refined in the Future "a woman of valor" will be "the crown of her husband," for the shattering was in the Name Sag.

והיינו שתעלה אפילו למעלה מבחי אימא וכמ"ש במ"א ע"פ הזהר פ' שלח דקע"א⁵⁹ ע"פ והיה ביום ההוא יצאו מים חיים מירושלים^{60, 61} שהיא בחי' מל' חצים אל הים הקדמוני שהיא בינה כו'

That is, she will rise even above the level of Imma, as is written elsewhere on the Zohar, Parshas Shelach, folio 171, on the verse "And it shall come to pass on that day that living waters shall go out from Jerusalem" — which is the level of Malchus — "half of them toward the eastern sea (hayam hakadmoni)," which is Binah, etc.

Malchus will rise even above Imma, which is Binah. This is explained elsewhere on the Zohar on Shelach, on Zechariah 14:8: "living waters shall go out from Jerusalem," which is Malchus, "half of them toward the eastern sea," hayam hakadmoni, a word that also means "the former sea," Binah, which comes before Malchus. The Zohar there asks how waters from Jerusalem can flow up to the source of all waters, and answers with a nursing child whose mouth fills and pours milk back into its mother's mouth.

והטעם מצד הבירורים דניצוצים דכח"ב [דכתר חכמה בינה] דתהו שהמל' מבררת בבי"ע כו'.^{62, 63}

The reason is the refinements of the sparks of Keser, Chochmah and Binah of Tohu, which Malchus refines in Beriah, Yetzirah and Asiyah, etc.

Malchus can reach so high because it refines, in the lower worlds, sparks of Keser, Chochmah and Binah of Tohu, the highest levels of that world.

SECTION 3 • ¶5-9

Rooted above the intellect

5 ועוד כי נעוץ סופן^{64, 65} כו' וסוף מעשה⁶⁶ כו' ולכן המל' היא בחי' כתר כו' בע"ס [בעשר ספירות] דא"ח [דאור חוזר] וכמבואר במ"א ע"פ הראיני את מראיך⁶⁷ כו'

Furthermore, for "their end is wedged," etc., and "last in deed," etc. Therefore Malchus is the level of Keser (the Crown), etc., in the Ten Sefiros of returning light (or chozer), as is explained elsewhere on the verse "Let me see your countenance," etc.

Another reason for Malchus's greatness: "their end is wedged in their beginning" (Sefer Yetzirah) and "last in deed, first in thought" (the Shabbos hymn Lecha Dodi). So Malchus, the last, is Keser in the order of "returning light," in which the Sefiros are counted from below upward, as is explained elsewhere on "Let me see your countenance." Iggeres HaKodesh 20, quoted above, says the same: Malchus of Atzilus is called "Keser" from below to above.

ולכן מה"ט [מהאי טעמא] יש יתרון ג"כ לנשמות הנולדים ממלי דאצילות היינו מזיווג ז"י [זעיר אנפין ונוקבא] על נשמות שמבחי אימא הנקי נוני ימא שהם הנשמות היוצאים מיחוד או"א [אבא ואימא]

Therefore, for this reason, the souls born from Malchus of Atzilus, that is, from the union of Z'eir Anpin and Nukva, also have an advantage over the souls from the level of Imma, which are called "the fish of the sea," the souls that come forth from the union of Abba and Imma.

For this reason, too, the souls born from Malchus of Atzilus, from the union of Z'eir Anpin and Nukva, have an advantage over the souls from Imma, "the fish of the sea," which come from the union of Abba and Imma.

ועוד זאת גם מצד ז"א דאצילות (ואפילו בנשמות דאצילות ממש שמבחינת ז"י [זעיר אנפין ונוקבא] שייך יתרון זה כמובן)

Moreover, [this is so] also on account of Z'eir Anpin of Atzilus (and even with souls of Atzilus proper, from the level of Z'eir Anpin and Nukva, this advantage applies, as is understood).

There is a further advantage that comes from Z'eir Anpin of Atzilus, and it applies even to souls of Atzilus proper that come from Z'eir Anpin and Nukva.

עפ"י [על פי מה שכתוב] באדר"ז [באדרא זוטא] דרצ"ב או"א [אבא ואימא] מהאי מוחא נפקי כ"ה ז"א בעתיקא קדישא תלייא ואחיד⁶⁸ שהז"א שהוא מדות דאצי"ה הוא בשרשו למעלה משרש או"א [אבא ואימא] אלא שנמשך למטה.

[This is] according to what is written in the Idra Zuta, folio 292: "Abba and Imma come forth from this brain," etc.; "Z'eir Anpin hangs on and is held fast in Atika Kadisha (the Holy Ancient One)." That is, Z'eir Anpin, which is the emotive attributes of Atzilus, is in its root higher than the root of Abba and Imma, except that it is drawn down below.

The Idra Zuta, a section of the Zohar, teaches that Abba and Imma come forth from "this brain," the hidden intellect above them, but Z'eir Anpin "hangs on and is held fast in Atika Kadisha," the Holy Ancient One, the innermost level of Keser, higher still. So Z'eir Anpin, the emotive attributes of Atzilus, is rooted higher than Abba and Imma, the intellect, even though it is drawn down below them.

וכמו עד"מ המדות באדם אף שנולדו ונתגלו מן השכל כ"ה מ"מ עיקר המדות בשרשן נלקחו מלמעלה מן השכל.⁶⁹

It is as, by way of analogy, with the emotive attributes (middos) in a person: although they were born and revealed from the intellect, etc., nevertheless the essence of the attributes, in their root, was taken from above the intellect.

The same is true in a person: emotions are born from the mind and follow what one understands, yet their essence is rooted higher than the intellect. In Torah Ohr, Yisro (73a), the Alter Rebbe gives the same analogy and notes that there are natural love and awe that do not come from understanding.

6 ולכן יש במדות התגברות יותר ממה שהי' [שהיה] בשכל המולידן. וכמשנ"ת [וכמו שנתבאר] בביאור ע"פ שימני כחותם^{70,71} בענין הרצועות שבתפילין כו'

Therefore there is a greater intensity in the emotive attributes than there was in the intellect that gives birth to them, as was explained in the explanation of "Set me as a seal," regarding the straps of the tefillin, etc.

Because the emotions are rooted higher than the intellect, they can carry a force and intensity greater than the understanding that gave birth to them. In Likkutei Torah, Shir HaShirim ("Set me as a seal"), the Alter Rebbe explains that the straps of the tefillin, which hang down over the heart, stand for the supernal emotions: emotions begin from the intellect, but once aroused they grow beyond it, like the joy of seeing a friend after many years, because their source is above the intellect.

ועמ"ש בביאור ע"פ אלה מסעי^{72,73} וע"פ התוספתא שבוהר בפ' בשלח ד"נ ע"א⁷⁴ גבי תלת רוחין דכליל בתלת⁷⁵ כו'.

And see what is written in the explanation of "These are the journeys," and on the Tosefta in the Zohar, Parshas Beshalach, folio 50, side a, regarding "three spirits that are included in three," etc.

He also refers to his explanation of "These are the journeys" in Likkutei Torah, Masei, which speaks of emotive attributes above Atzilus, "whose ways are far loftier" than those of Atzilus, and to the Tosefta in the Zohar on Beshalach, about "three spirits that are included in three."

7 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] האבות הן הן המרכבה^{76,77,78} והאבות הן חג"ת [חסד גבורה תפארת] דאצילות הם בחי' מרכבה להעלות את האדם הוא בחי' חכמה דאצי' ע"ד הנ"ל במרכבתא דכריאה לגבי אצילות כו'

This is why our Sages, of blessed memory, said, "The Patriarchs are themselves the Chariot." The Patriarchs, who are Chesed, Gevurah and Tiferes of Atzilus, are the level of a Chariot to raise up "the Man," which is the level of Chochmah of Atzilus, in the way mentioned above regarding the Chariot of Beriah in relation to Atzilus, etc.

This is why the Sages said, "The Patriarchs are themselves the Chariot." The Patriarchs are Chesed, Gevurah and Tiferes of Atzilus, emotive attributes, yet they act as a Chariot that raises "the Man," Chochmah of Atzilus, just as the chayos of Beriah carry the "Man" upon the Throne.

וכמבואר ענין זה באריכות בד"ה להבין ביאור ענין האבות הן הן המרכבה⁷⁹ בפי יתרו ועמ"ש במ"א ע"פ הזהר פי⁸⁰ חיי שרה דקכ"ג ע"א בענין מאה שנה⁸¹ כו' ג"כ ענין יתרון שיש לז"א על או"א [אבא ואימא] כו' ע"ש.

This matter is explained at length in the discourse beginning "To understand the explanation of 'The Patriarchs are themselves the Chariot,'" in Parshas Yisro. And see what is written elsewhere on the Zohar, Parshas Chayei Sarah, folio 123, side a, on the subject of "a hundred years," etc.: [it is] also the matter of the advantage that Z'eir Anpin has over Abba and Imma, etc. See there.

The full explanation is in the Torah Ohr discourse "To understand the explanation of 'The Patriarchs are themselves the Chariot'" in Parshas Yisro. There the Alter Rebbe explains that the emotions, rooted higher than the intellect, fall lower, as the highest stone of a falling wall lands lowest, and that once refined they raise Chochmah itself, for "the son's strength exceeds the father's." A discussion of the Zohar on Sarah's "hundred years" also shows the advantage of Z'eir Anpin over Abba and Imma.

8 ולכן גם מה"ט [מהא"י טעמא] הנשמות שמבחי' שור הבר מעלים את לוי'תן הנשמות דאו"א [דאבא ואימא] ע"ד שחג"ת [שחסד גבורה תפארת] דאצי' מעלים החכמה באור א"ס שלמעלה מהחכמה כו'

Therefore, for this reason too, the souls from the level of the wild ox raise up the Leviathan, the souls of Abba and Imma, just as Chesed, Gevurah and Tiferes of Atzilus raise Chochmah into the Infinite Light (Or Ein Sof) that is above Chochmah, etc.

For the same reason the souls of the wild ox raise up the Leviathan, the souls of Abba and Imma, just as Chesed, Gevurah and Tiferes of Atzilus raise Chochmah into the Infinite Light that is above Chochmah. This answers the maamar's question: here the lower raises the higher.

והמדות דאצי' לגבי החכמה נמשל עד"מ כמו הבהמה יש לה גבורה יותר מהאדם משום שכשרשה נלקחה ממקום עליון כו'. כי בהמה היינו בחי' מדות ואדם בחי' חכמה כו'.

The emotive attributes of Atzilus in relation to Chochmah are compared, by way of analogy, to the beast, which has more might than man because in its root it was taken from a higher place, etc. For "beast" is the level of the emotive attributes, and "man" is the level of Chochmah, etc.

The analogy: a beast has more physical strength than a man because its root was taken from a higher place. "Beast" stands for the emotive attributes and "man" for Chochmah.

9 ועיין במק"מ [במקדש מלך] בפ"י הזהר פ' שמיני⁸² דל"ה ע"ב ע"פ ושור ואיל^{83,84} כ"ה דפ"י שור ביסוד ז"א כמ"ש ביוסף בכור שורו הדר לו.⁸⁵

And see the Mikdash Melech, in its commentary on the Zohar, Parshas Shemini, folio 38, side b, on "And an ox and a ram," etc., which explains "ox" as Yesod of Z'eir Anpin, as is written of Yosef, "His firstborn ox, majesty is his."

The Mikdash Melech, on the Zohar about the offering of "an ox and a ram" in Shemini, explains "ox" as Yesod of Z'eir Anpin, as in Moshe's blessing of Yosef, "His firstborn ox, majesty is his." Yosef is the tzaddik, the Sefirah of Yesod.

וכ"ש [וכל שכן] דשייך כ"ז [כל זה] מצד שרש הנשמות שמהנוק' [שמהנוקבא] מל' שמבררת מבי"ע מעולם התהו כ"ה

All the more so does all this apply on account of the root of the souls that are from the Nukva, Malchus, which refines from Beriah, Yetzirah and Asiyah [what is] from the World of Tohu, etc.

All the more does this apply to the root of the wild-ox souls in the Nukva, Malchus, which refines in Beriah, Yetzirah and Asiyah the sparks fallen from the World of Tohu.

ועיין מ"ש בביאור ע"פ שחורה אני ונאווה.^{86,87} שבח"י זו של המל' שיורדת לבי"ע עי"ז דוקא נעשה העלייה הגבה מאד נעלה וכ"ז [וכל זה] שייך כאן לבח"י הנשמות שנק' שור הבר. וכמובן.

And see what is written in the explanation of "I am black, yet beautiful," that this level of Malchus, which descends into Beriah, Yetzirah and Asiyah: precisely through this, an exceedingly lofty ascent comes about. And all this applies here to the level of the souls that are called "the wild ox," as is understood.

The Alter Rebbe refers to his explanation of "I am black, yet beautiful": precisely through the descent of Malchus into the lower worlds an exceedingly lofty ascent comes about. There (Likkutei Torah, Shir HaShirim) Malchus, the source of the souls of Beriah, tells the souls of Atzilus, "I am black" because of its descent into limitation, "yet beautiful," for through it comes a greater revelation than the soul had in the palaces of Atzilus. All this applies here to the souls called the wild ox.

SECTION 4 • ¶10-13

The horns of Behemos

10 וזהו ענין שארז"ל [שאמרו רבותינו זכרונם לברכה] בהמות נותן ללויטן בקרניו⁸⁸ כי הנה איתא בגמ' [בגמרא] רגלי החיות כנגד כולן⁸⁹ כ"י עד הבחי' היותר גבוה הוא קרני החיות כנגד כולן.

This is the meaning of what our Sages, of blessed memory, said: "Behemos gores the Leviathan with its horns." For it is stated in the Gemara: "The feet of the chayos are equal to all of them," etc., up to the highest level, which is "the horns of the chayos are equal to all of them."

This explains the Sages' teaching in the Midrash that in the Time to Come "Behemos gores the Leviathan with its horns." The Talmud describes the heavens level above level: "the feet of the chayos are equal to all of them" beneath, and so on up to "the horns of the chayos are equal to all of them," the highest part of the chayos.

כי רגלי החיות הוא בחי' נה"י [נצח הוד יסוד] וקרני החיות הן בבחי' כתר שהן צומחי' [צומחים] מהגלגולת כ"י.

For the feet of the chayos are the level of Netzach, Hod and Yesod, and the horns of the chayos are at the level of Keser, for they grow out of the skull, etc.

The feet of the chayos are Netzach, Hod and Yesod, the lowest attributes, while their horns are at the level of Keser, the crown, because horns grow out of the skull. So the horns with which Behemos gores the Leviathan are a power from Keser, above the Leviathan's Chochmah and Binah.

11 וזהו ענין הנ"ל שהמלי' שנק' בהמה רבה היא בחי' כתר ממטה למעלה ועי"ז יגביהו את לויטן שמבחי' חו"ב [חכמה ובינה] באור הכתר שלמעלה מהחכמה כ"י.

This is the matter mentioned above: Malchus, which is called "the great beast," is the level of Keser from below to above, and through this they will lift up the Leviathan, which is from the level of Chochmah and Binah, into the light of Keser, which is above Chochmah, etc.

This is the point made above: Malchus, "the great beast," is the level of Keser counted from below to above. Through it the souls of the wild ox lift the Leviathan, rooted in Chochmah and Binah, into the light of Keser above Chochmah.

והיינו כענין מ"ש במ"א בפי רמה קרני⁹⁰ כ"י דוד שנמשח בקרן⁹¹ כ"י בדי"ה הנה להבין שרש ענין⁹² מתן תורה בפי יתרו ועיין מזה בספרא דצניעותא ספ"ה⁹³ בזהר ס"פ תרומה דקע"ט סע"א [סוף עמוד א].

This is like what is written elsewhere in the explanation of "My horn is exalted," etc., [and] David, who was anointed with a horn, etc., in the discourse beginning "Now, to understand the root of the matter of the Giving of the Torah," in Parshas Yisro. And see on this the Sifra DiTzniusa, end of chapter 5, in the Zohar, end of Parshas Terumah, folio 179, end of side a.

The Alter Rebbe compares this to his explanation of Chanah's words "My horn is exalted" and of David's anointing with a horn of oil, in the Torah Ohr discourse on the root of the Giving of the Torah (Yisro): David, anointed with a horn, is at the level of "exalted," Atika, where there is no change, and so his kingship endures. The Sifra DiTzniusa ("the Book of Concealment"), a brief and very hidden section of the Zohar, says that there is no anointing except with a horn, and calls the horn "the tenth of the King," Malchus, crowned through the "jubilee," Imma.

12 וזהו פזר נתן לאביונים^{94,95} כ"י קרנו תרום בכבוד שע"י קיום המצות מעשיות יהיה בחי' תרום קרנו

This is [the meaning of] "He has scattered, he has given to the needy," etc., "his horn shall be exalted with honor": through the fulfillment of the practical mitzvos there will come about the level of "his horn shall be exalted."

This is the meaning of Psalms 112:9, "He has scattered, he has given to the needy ... his horn shall be exalted with honor," said of the G-d-fearing man who gives freely. Charity is a practical mitzvah, and through the practical mitzvos the "horn," the level of Keser, is raised high.

וכמ"ש בזהר בפי בהעלותך דקנ"ג סע"ב [סוף עמוד ב] קנ"ד א' וע' בזהר בפי וירא דצ"ו א' ובפי צו ל"ד א' מענין בקרן בן שמן^{96,97,98} כ"י.

As is written in the Zohar, Parshas Beha'aloscha, folio 153, end of side b, [and folio] 154, side a. And see the Zohar, Parshas Vayeira, folio 96, side a, and Parshas Tzav, [folio] 34, side a, on the subject of "on a horn, son of oil," etc.

The Zohar on Beha'aloscha expounds this verse: whoever gives to the poor joins the levels above and draws down blessing, and so his "horn" is raised "with the honor" above. The Zohar (I, 96a) reads the "horn" of "on a horn, son of oil" (Isaiah 5:1), the fertile hill of the vineyard, as the horn of the jubilee, and says that royal anointing is only with a horn; the Zohar on Tzav also brings this verse.

13 וזהו בכור שורו כו' וקרני ראם קרניו⁹⁹ וכמ"ש ותרם כראם קרני¹⁰⁰ בלתי בשמן רענן וע' בזהר ס"פ במדבר דק"ך ע"א בענין ובא לו לקרן¹⁰¹ כו'.

This is [the meaning of] "His firstborn ox," etc., "and his horns are the horns of a re'em," as it is written, "But You have exalted my horn like a re'em's; I am anointed with fresh oil." And see the Zohar, end of Parshas Bamidbar, folio 120, side a, on the subject of "and he comes to the horn," etc.

The same "horn" is in Moshe's blessing of Yosef, "His firstborn ox ... his horns are the horns of a re'em," a wild ox, and in Psalms 92:11, "You have exalted my horn like a re'em's; I am anointed with fresh oil." The Zohar on Bamidbar speaks of the kohen who "comes to the horn" of the altar, and calls the secret of the horn the yoke of the holy kingdom.

ועוד יובן ענין העלאה זו דשור הבר יעלה ג"כ את הלוייתן אע"ג [אף על גב] שדרך כלל נוני ימא הם נשמות היותר עליונים מבחי' נשמות הנק' ע"ש ארץ בהמת הארץ דכה"ג [דכהאי גוונא] הוא ג"כ בענין ים ויבשה עצמן.

Furthermore, this ascent, in which the wild ox will also raise up the Leviathan, will be understood — even though, as a general rule, the fish of the sea are loftier souls than the level of the souls called, after the earth, "the beasts of the earth" — for the same is true of sea and dry land themselves.

Here begins a further explanation of how the wild ox can raise the Leviathan, though in general the fish of the sea are higher souls than those named after the earth. The same reversal is found in sea and dry land themselves.

דים הוא עלמא דאתכסיא שלמעלה מבחי' יבשה שהוא עלמא דאתגלייא אך כ"ז [כל זה] היא מצד סדר ההשתלשלות אבל ע"י גילוי הארה רבה ועצומה מלמעלה מסדר ההשתלשלות ע"י הפך ים ליבשה¹⁰² כי שם ים ויבשה שוין

The sea is the hidden world, which is above the level of dry land, the revealed world. But all this is from the standpoint of the order of the chain of descending worlds (hishtalshelus); through the revelation of a great and immense illumination from above the order of hishtalshelus, however, through this "He turned the sea into dry land," for there, sea and dry land are equal.

Ordinarily the sea, the hidden world, is above dry land, the revealed world, but that holds only within the order of hishtalshelus, the chain of descending worlds. When a great illumination from beyond that order is revealed, "He turned the sea into dry land," as at the splitting of the Sea of Reeds, for at that level sea and dry land are equal.

ואדרבה שם במחשבה הקדומה ארץ קדמה וכמ"ל [וכמה שכתוב לעיל] ¹⁰³ ס"ה ששת ימים תאכל מצות כ"י ועד"ז ג"כ בענין הנשמות הנמשכים מ"י הבח"י דים ויבשה

On the contrary, there, in the primordial thought, "the earth came first," as was written above at the end of the discourse beginning "Six days you shall eat matzos," etc. And it is likewise with the souls that are drawn from the two levels of sea and dry land.

Indeed, in G-d's primordial thought "the earth came first," for what is last in the order of descent is first in His intention. The Alter Rebbe refers to the end of the discourse "Six days you shall eat matzos" and applies this to the souls drawn from sea and from dry land.

ולכן מצד סדר ההשתלשלות שמלמעלה למטה יעלה הלויטן את שור הבר ומצד בח"י שמלמטה למעלה שבמחשבה ארץ קדמה כ"י יעלה שור הבר ללויטן כ"י

Therefore, from the standpoint of the order of hishtalshelus, which is from above to below, the Leviathan will raise up the wild ox; and from the standpoint of the level that is from below to above, in which, in [G-d's] thought, "the earth came first," etc., the wild ox will raise up the Leviathan, etc.

Within the order of hishtalshelus, from above to below, the Leviathan raises the wild ox. But from below to above, where in G-d's thought "the earth came first," the order is reversed and the wild ox raises the Leviathan.

ועמ"ש ג"כ בד"ה והיה מספר בני ¹⁰⁴ ישראל ¹⁰⁵ שלעתיד יהיה ארץ למעלה מבח"י מים

See also what is written in the discourse beginning "And the number of the children of Israel shall be," that in the Future "earth" will be above the level of "water."

The discourse on "And the number of the children of Israel shall be" (Hosea 2:1), in Likkutei Torah, Bamidbar, explains that in the Future "earth" will be above "water." There "like the sand of the sea" is read through teshuvah, which comes from beyond the order of hishtalshelus: as the sand is above the sea, so "earth" will be above "water."

וזוהו לרוקע הארץ על המים ¹⁰⁶ כ"י (ועמ"ש קרוב לזה בד"ה קול דודי ¹⁰⁷, ¹⁰⁸ בענין האבות ואמהות שנק' הרים וגבעות כ"י):

This is [the meaning of] "To Him who spread out the earth over the waters," etc. (And see what is written close to this in the discourse beginning "The voice of my beloved," on the subject of the Patriarchs and Matriarchs, who are called "mountains" and "hills," etc.)

This is the meaning of Psalms 136:6, "To Him who spread out the earth over the waters": the earth above the water. The discourse on "The voice of my beloved," where the Patriarchs and Matriarchs are called "mountains" and "hills," makes a related point.

SECTION 5 • ¶14-16

Daughter and mother

14 ועי"ל [ועוד יש לומר] בענין לויתן ושור הבר

One may further explain the matter of the Leviathan and the wild ox.

Here the Alter Rebbe begins another explanation of the Leviathan and the wild ox.

דהנה מבואר במ"א ע"פ ששים המה מלכות כ"י אחת היא יונת¹⁰⁹ כ"י דמזה משמע שהנשמות גבוהים מהתורה שהרי ששים מלכות ארז"ל [אמרו רבותינו זכרונם לברכה] אלו ששים מסכתות¹¹⁰ כ"י אחת היא יונת¹¹¹ זו כנס"י [כנסת ישראל].

For it is explained elsewhere on the verses "There are sixty queens," etc., "One is my dove," etc., that from this it is implied that the souls are higher than the Torah, since on "sixty queens" our Sages, of blessed memory, said, "These are the sixty tractates," etc.; [and] "One is my dove": "This is the Congregation of Israel (Knesses Yisrael)."

He starts from his explanation elsewhere of Song of Songs 6:8-9, "There are sixty queens ... One is my dove." The Sages read the "sixty queens" as the sixty tractates of the Oral Torah, and "One is my dove" as the Congregation of Israel; since the one dove is praised above the sixty queens, the souls of Israel would seem to be higher than the Torah.

ולפעמים משמע להפך כי הנשמות מתקשראן באורייתא ואורייתא בקב"ה [בקודשא בריך הוא]¹¹² (וכ"מ [וכן משמע] ברבות ר"פ ויקהל ע"פ מי ברא אלה^{113, 114} ע"ש).

Yet sometimes the opposite is implied: that the souls are bound to the Torah, and the Torah to the Holy One, blessed be He (and so it is implied in [Midrash] Rabbah, at the beginning of Parshas Vayakhel, on the verse "Who created these?" See there).

Elsewhere the opposite seems implied: the Zohar says that the souls are bound to the Torah and the Torah to the Holy One, blessed be He, so the Torah is the link above the souls. The Midrash at the beginning of Vayakhel says the same on "Who created these?": the world stands in the merit of Israel, and Israel stands in the merit of the Torah.

אך הענין שזהו משארז"ל [מה שאמרו רבותינו זכרונם לברכה] לא זו מחבבה עד שקראה¹¹⁵ בתי כו' לא זו מחבבה עד שקראה אמי.

But the explanation is that this is what our Sages, of blessed memory, said: "He did not cease to cherish her until he called her 'my daughter,'" etc.; "he did not cease to cherish her until he called her 'my mother.'"

The answer is a Midrash: a king who loved his only daughter called her "my daughter," did not cease to cherish her until he called her "my sister," and then until he called her "my mother." So G-d first called Israel "daughter" and in the end "mother."

כי בת היינו בחי' מקבל והיינו שהם בחי' מקבלים מהתורה אכן כשקראה אמי היינו אדרבה שהם בחי' משפיעים להתורה כו' (ועמ"ש מזה בת"א [בתורה אור] פ' מקץ בד"ה רני ושמחי בת).¹¹⁶

For "daughter" is the level of a recipient, meaning that they are at the level of recipients from the Torah. But when he called her "my mother," this means, on the contrary, that they are at the level of givers to the Torah, etc. (And see what is written on this in Torah Ohr, Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter.")

A daughter receives: as "daughter," the souls receive from the Torah; as "mother," they give to the Torah and are a source for it. In Torah Ohr, Mikeitz ("Sing and rejoice, O daughter"), the Alter Rebbe explains "daughter" as one who must still receive love from above, and "my mother" as one who, through self-sacrifice, "gives birth" to the revelation of G-dliness.

וזהו ענין ב' הבחינות דשור הבר ולויתן. כי השור שכחו חזק לעול והיינו עול מצות.

This is the matter of the two levels, the wild ox and the Leviathan. For the ox has great strength for the yoke, that is, the yoke of the mitzvos.

These two stages are the wild ox and the Leviathan. The ox has great strength for the yoke, and its yoke is the yoke of the mitzvos.

עול דוקא בבחי' עבד כמ"ש ולעבדו¹¹⁷ וכמ"ש מזה בד"ה ועתה יגדל נא¹¹⁸ כח אדני¹¹⁹ בענין פי' אדון עוזנו צור משגבנו כו' שע"י ביטול ועול זה נמשך בחי' מקיף ולבוש להנשמה להעלותה למעלה ולהיות בבחי' מהלכים.

A yoke specifically, in the manner of a servant, as it is written, “and to serve Him,” and as is written on this in the discourse beginning “And now, let the power of Ado-nai be great,” on the meaning of “Master, our strength, rock of our stronghold,” etc.: through this self-nullification (bittul) and yoke, an encompassing [light] and a garment are drawn down to the soul, to raise it on high and [enable it] to be at the level of “walkers.”

The ox bears the yoke as a servant, as in “to serve Him” (Deuteronomy 11:13). As the discourse “And now, let the power of Ado-nai be great” explains, this self-nullification and yoke draw down to the soul an encompassing light and a garment that lift it and make it one of the “walkers,” who keep rising from level to level.

15 וע' ברבות וארא פ"ח [פרק ח'] ומהו לבושו של הקב"ה עוז¹²⁰ כו' ה' עוז לעמו יתן¹²¹ כו' ע"ש ומשם שרש הלבושים הנמשכים ע"י המצות. להיות וכבוד ה' יאספך.

And see [Midrash] Rabbah, Va'eira, section 8: “And what is the garment of the Holy One, blessed be He? Strength,” etc.; “Havayah will give strength to His people,” etc. See there. From there is the root of the garments that are drawn through the mitzvos, so that there will be “and the glory of Havayah will gather you in.”

The Midrash on Va'eira says that G-d's garment is “strength,” as in “Havayah is clothed, He has girded Himself with strength,” and that He gave it to Israel: “Havayah will give strength to His people.” That is the root of the garments drawn down through the mitzvos, which bring about “the glory of Havayah will gather you in.”

ונמצא בבחי' זו הוא מקבל מהמצות דוקא שע"י דוקא יבא להיות בבחי' מהלכים בין העומדים¹²² כו' ע"י הלבושים הנ"ל

It follows that at this level he is a recipient from the mitzvos specifically, for precisely through this he will come to be at the level of “walkers among those who stand,” etc., through the garments mentioned above.

At this level the soul receives from the mitzvos, and precisely through their garments it becomes one of the “walkers among those who stand” (Zechariah 3:7): unlike the angels, who stand at fixed levels, it keeps rising.

והלבושים אלו הם הנקראים ג"כ ארבין ואניות שבהם ועל ידם יוכנו לילך בים שהוא עלמא דאתכסיא (וכמש"ל [וכמה שכתוב לעיל] סד"ה ולא תשבית מלח).¹²³

These garments are also what are called “boats and ships”: in them and through them they will be enabled to travel in the sea, which is the hidden world (as was written above at the end of the discourse beginning “And you shall not omit the salt”).

The garments of the mitzvos are the “boats and ships” in which, and through which, souls can travel in the sea, the hidden world, as explained in the discourse “And you shall not omit the salt.” The image recalls the Leviathan’s own verse, “There go the ships; this Leviathan You formed.”

אכן יש נשמות גבוהות מאד שיש בהם בחי' רעותא דלבא בחי' בכל מאדך¹²⁴ בלי גבול ע"ד חסידים הראשונים^{125, 126} (הנז' [הנוכר] רפ"ה דברכות דל"ב ע"ב)

However, there are very lofty souls in whom there is the level of the desire of the heart (re'usa deliba), the level of “with all your might,” without limit, in the manner of the early pious ones (mentioned at the beginning of chapter 5 of Berachos, folio 32, side b);

But there are very lofty souls with the “desire of the heart,” the level of “with all your might,” love without limit. Such were the early pious ones of the Talmud, who waited an hour before prayer, prayed for an hour, and waited an hour after it.

שבחי' זו זהו למעלה מהתורה כמרומו בגמרא שם ועל כיוצא בזה אמרו יש קונה עולמו בשעה אחת^{127, 128} כו'

this level is above the Torah, as is hinted in the Gemara there. And of something like this they said, “There is one who acquires his world in a single hour,” etc.

This level is above the Torah, as the Talmud there hints: it asks how their Torah was preserved when they spent nine hours a day in prayer, and answers that because they were pious, their Torah was preserved. Of such a level the Sages said, “There is one who acquires his world in a single hour.”

כי בחי' רעותא דלבא זו זהו מבחי' כתר שהוא רצון שלמעלה מהשכל כו' והוא מקור התורה דמחכמה נפקת^{129, 130} כו'.¹³¹

For this level of the desire of the heart is from the level of Keser (the Crown), which is will (ratzon) that is above intellect, etc., and it is the source of the Torah, for “from Chochmah it came forth,” etc.

The desire of the heart comes from Keser, the will above the intellect, which is the source of the Torah. For the Torah, the Zohar says, “came forth from Chochmah,” and Keser is above Chochmah.

16 וע"ז אמרו לא זו מחבבה עד שקראה אמי¹³² כ"י וזהו ענין אחת היא יונתי¹³³ כ"י כמ"ש על פסוק זה.

Of this they said, "He did not cease to cherish her until he called her 'my mother,'" etc. And this is the matter of "One is my dove," etc., as is written on this verse.

Of these loftiest souls the Sages said, "until he called her 'my mother'": they give to the Torah, not only receive from it. This is also the meaning of "One is my dove," praised above the "sixty queens," the tractates.

וזהו ענין לויטן ששט בים ומקיפו כרגע היינו שהוא למעלה ממדרגת הארבעין והאניות שהם הלבושים שממעשה המצות

This is the matter of the Leviathan, which swims in the sea and encircles it in a moment: that is, it is above the level of the boats and ships, which are the garments from the performance of the mitzvos,

This is the Leviathan, which swims in the sea and encircles it in a moment. It is above the "boats and ships," the garments formed by the performance of the mitzvos.

שבהם ועל ידם יתעלו הנשמות בבחי' סוכ"ע ים החכמה כ"א אדרבה הוא מקיף את הים ומשפיע וממשיך בים החכמה מלמעלה מהחכמה כ"י

in which and through which the souls will be elevated in the level of the light that encompasses all worlds (sovev kol almin), the sea of Chochmah; rather, on the contrary, it encompasses the sea, and bestows and draws down into the sea of Chochmah from above Chochmah, etc.

Through those garments souls are raised into the encompassing light, "the sea of Chochmah." The Leviathan, instead, encompasses the sea itself and draws into the sea of Chochmah from what is above Chochmah.

כי לויטן ל' [לשון] חיבור ע"ד דוד היה מחבר תורה שלמעלה בהקב"ה כמ"ש¹³⁴ [כמה שכתוב לעיל]

For "Leviathan" is an expression of joining, in the manner of David, who would join the Torah above to the Holy One, blessed be He, as was written above.

The name Leviathan comes from a word for "joining," as in Leah's "this time my husband will be joined (yilaveh) to me," and as David is said to have joined the Torah above to the Holy One, blessed be He; the first maamar explained this.

ועם היות כי באמת בחינה זו דלא זו מחבבה עד שקראה אמי שהוא בחי' לוי'תן גבוה מבחי' שור הבר שהוא בחי' לא זו מחבבה עד שקראה בתי.

And although in truth this level of “he did not cease to cherish her until he called her ‘my mother,’” which is the level of the Leviathan, is higher than the level of the wild ox, which is the level of “he did not cease to cherish her until he called her ‘my daughter,’”

The Alter Rebbe grants that this level of “my mother,” the Leviathan, is truly higher than the wild ox, the level of “my daughter.”

אעפ"כ [אף על פי כן] לע"ל [לעיתיד לבוא] כתיב רני ושמחי בת¹³⁵ כו' ושכנתי בתוכך דוקא.

nevertheless, of the Time to Come it is written, “Sing and rejoice, O daughter,” etc., “and I will dwell in your midst,” specifically.

Even so, of the Time to Come it is written, “Sing and rejoice, O daughter of Zion ... and I will dwell in your midst”: G-d will dwell specifically in the “daughter.”

כמ"ש במ"א שזהו ע"ד הנה ישכיל עבדי¹³⁶ ירום ונשא כו' בחי' עבד הנ"ל דלעבדו בבחי' כשור לעול¹³⁷ יש בו מעלה ומדרגה יתירה כו' ונעוץ סופן בתחלתן¹³⁸ כו'.

As is written elsewhere, this is along the lines of “Behold, My servant shall prosper; he shall be exalted and lifted up,” etc.: the level of a servant mentioned above, of “to serve Him,” in the manner of “like an ox to the yoke,” has in it a surpassing quality and level, etc.; and “their end is wedged in their beginning,” etc.

As explained elsewhere, this matches “Behold, My servant shall prosper; he shall be exalted and lifted up”: the servant, who serves “like an ox to the yoke,” has a surpassing quality, for “their end is wedged in their beginning,” and the lowest is bound to the highest.

IN ONE'S AVODAH

The maamar honors the servant who takes on the yoke of the mitzvos like an ox: through bittul and practical deeds a person draws down an encompassing light and garments that lift the soul ever higher, becoming one of the “walkers” who keep rising. Even the loftiest inward service does not replace this yoke, for in the Time to Come G-d will dwell specifically in the “daughter,” the servant.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe call the advantage of the fish of the sea over the wild ox “simple,” and what does the wild ox have that the fish lack?
2. How do the laws of slaughter, one siman for a bird and two for a beast, illustrate the difference between flight and strength?
3. Why are the emotions said to be rooted higher than the intellect that gives birth to them, and how does this explain “The Patriarchs are themselves the Chariot”?
4. What is the difference between the souls as “daughter” and as “mother” to the Torah, and which of them is the wild ox?
5. If the Leviathan is truly higher, why will G-d dwell specifically in the “daughter” in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לויטן זה

In Psalm 104, a hymn to G-d as Creator, the psalmist marvels at the sea: "There go the ships; this Leviathan You formed to sport with." The Gemara (Avodah Zarah 3b) reads it as G-d sporting with the Leviathan; the preceding maamar is built on this verse, and this explanation refers back to it. (context: Steinsaltz Tanakh)

Psalms 104:26 ו"כ"ד: תהילים

שם אֲנִיּוֹת יִהְיוּ לְלֵכוֹן לְוִיָּתָן וְהַיָּצֵרֶת לְשִׂחָקָבּוֹ:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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PARAGRAPH 2

2 והיתה נבלתך למאכל

The note sends the reader to a discourse of the Mittlerer Rebbe, printed in Or HaTorah, that explains the curses of the rebuke.

KEHOT'S NOTE

תבוא כח, כו. וראה ד"ה להבין . . שבתוכה — מאדמו"ר האמצעי — אוה"ת תבא ע' תתש.

3 עוף השמים

The Zohar on Shemini reads "every winged bird after its kind" as the holy angels, and speaks of the birds that multiply "on the earth." The text sends the reader here, with the commentaries of the Mikdash Melech and the Ramaz, for the level of the birds.

Zohar, Shmini 6:70-7:79 ע"ז-ע"ט: ספר הזהר, שמיני ו' ע"ז-ע"ט

4 והיתה נבלתך למאכל לכל עוף השמים ולבהמת הארץ

From the curses of the rebuke, Moshe's warning: "Your carcass shall be food for all the birds of the heavens and for the beasts of the earth, and none shall frighten them away." The maamar reads nivlascha, "your carcass," as novlos, fallen fruit: the holy sparks fallen into nogah, which birds and beasts, angels and souls, will gather up.

Deuteronomy 28:26 ו"כ"ח: דברים

וְהָיְתָה נְבִלְתְּךָ לְמֶאֱכָל לְכָל־עוֹף הַשָּׁמַיִם וּלְבִהֶמַת הָאָרֶץ וְאִין מִחֲרִיד:

And thy carcasses shall be food unto all fowls of the air, and unto the beasts of the earth, and there shall be none to frighten them away.

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5 ועוף יעופף

On the fifth day of creation G-d says, "Let the waters swarm with swarms of living creatures, and let birds fly

above the earth." The Zohar reads "bird" in this verse as the angel Michael.

Genesis 1:20 כ"כ: בראשית

וַיֹּאמֶר אֱלֹקִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יַעֲוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רִקְיעַ הַשָּׁמַיִם:

And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

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KEHOT'S NOTE

בראשית א, כ.

6 ועוף זה מיכאל

Rabbi Shimon explains "and let birds fly": "bird" is Michael, as it says, "Then one of the seraphim flew to me" (Isaiah 6:6), and "fly" is Gabriel. The Alter Rebbe uses it to show that "the birds of the heavens" are angels.

Zohar I, 46b זח"א מו,

KEHOT'S NOTE

זח"א מו, ב.

7 ובפי שמיני דל"ט סע"ב ובמק"מ ובהרמ"ז

According to the note, the Zohar passage on Shemini (39b) is copied there together with the Ramaz's commentary on it, so the reader can see the source of the teaching on birds in one place.

KEHOT'S NOTE

נעתק באוה"ת נ"ך-א ע' קסב ומעתיק גם פי' הרמ"ז.

8 פני אר"י פני שור

In Ezekiel's vision each of the chayos has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. These angels of the Chariot are "the beasts of the earth."

Ezekiel 1:10 יחזקאל

וְדָמוֹת פָּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הֵימִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְׂמֹאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

9 וכמ"ש בזח"ג בפי פנחס (דרי"ז ע"ב)

The note records that the same Zohar passage, on the souls of the tzaddikim nesting like birds, is also cited there.

KEHOT'S NOTE

מובא גם באוה"ת פי' כי תצא ע' תקלט.

10 אשר שם צפרים יקננו

"Where birds make their nests; the stork has her home in the cypresses." Said of the cedars of Lebanon, it becomes in the Zohar an image for the souls of the tzaddikim.

Psalms 104:17 תהילים ק"ד:י"ז

אשר שם צפרים יקננו חסידה ברושים ביתה:

Wherein the birds make their nests; As for the stork, the fir-trees are her house.

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11 צפרים יקננו

The Zohar on Vayeitzei also expounds "where birds make their nests": they nest in "Lebanon," two supernal birds that come forth from the lofty, hidden "Lebanon," from which many other birds branch out. The parallel the text points to.

Zohar, Vayetzei 34:328-37:337 של"ז:ל"ז:שכ"ח-ל"ז:שכ"ח ויצא ליד שכ"ח-ל"ז:שכ"ח

12 אשר שם צפרים יקננו בטוליהון מקננו נשמתיהון דצדיקייא

On "the cedars of Lebanon which He planted, where birds make their nests," the Zohar says that in their shade the souls of the tzaddikim nest. This is the proof that some souls are called "birds."

Zohar, Pinchas 12:80-13:90 ז"ג:צ"ג:פ"ב-פ"ב פנחס הוהר, פנחס י"ב:פ"ב-פ"ב

13 גור ארי' יהודה

Yaakov's blessing: "Yehudah is a lion's whelp." An example of souls likened to beasts of the earth.

Genesis 49:9 מ"ט:ט:בראשית

גור אריה יהודה מטף בני עליית כרע רבץ כאריה וכלביא מי יקימונו:

Judah is a lion's whelp; From the prey, my son, thou art gone up. He stooped down, he couched as a lion, And as a lioness; who shall rouse him up?

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KEHOT'S NOTE

בראשית מט, ט.

14 יששכר חמור גרם

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

KEHOT'S NOTE

שם יד.

15 יששכר חמור גרם

Yaakov's blessing: "Yissachar is a strong-boned donkey, crouching between the sheepfolds." Another tribe likened to a beast.

Genesis 49:14 מ"ט:ט"ד:בראשית

יששכר חמור גרם רבץ בין המשפּתים:

Issachar is a large-boned ass, Couching down between the sheep-folds.

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16 בכור שור

Moshe's blessing of Yosef: "His firstborn ox, majesty is his." Yosef is likened to an ox, the image the maamar de-

velops for the wild ox.

Deuteronomy 33:17 דברים ל"ג:י"ז

בכור שורו הדר לו וקרני ראם קרניו בהם צמים ינגח יחדו אפסי ארץ והם רבבות אפרים והם אלפי מנשה:

His firstling bullock, majesty is his; And his horns are the horns of the wild-ox; With them he shall gore the peoples all of them, even the ends of the earth; And they are the ten thousands of Ephraim, And they are the thousands of Manasseh.

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17 ולכן הוכשרו בסי אחד

The words here quote Chullin 27a:1-2; the passage is shown below.

Chullin 27a:1-2 חולין כ"ז א:א-ב:ב

מתני' השוחט אחד בעוף ושנים בבהמה שחיטתו כשרה ורובו של אחד כמוהו רבי יהודה אומר עד שישחוט את הוורדין חצי אחד בעוף ואחד וחצי בבהמה שחיטתו פסולה רוב אחד בעוף ורוב שנים בבהמה שחיטתו כשרה: גמי' השוחט דיעבד אין לכתחלה לא שנים בבהמה לכתחלה לא עד כמה לשחוט וליזיל איבעית אימא אחד בעוף ואיבעית אימא ארובו של אחד כמוהו

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KEHOT'S NOTE

חולין כז, א.

18 הכשרו בסימן א'

The Gemara: beasts, created from dry land, are made kosher by cutting two simanim; fish, created from the water, need no slaughter at all; birds, created from the marsh, are made kosher with one siman. The law itself is in the Mishnah (27a); the Alter Rebbe sees in it the smaller life-force of the bird. (Kehot: Chullin 27a)

Chullin 27b:7-8 ח"ב:ז:ח-ח"ב:ז:ט

תני בר קפרא זאת תורת הבהמה והעוף הטל הכתוב לעוף בין בהמה לדגים לחייבו בשני סימנים אי אפשר שכבר הוקש לדגים לפוטרו בלא כלום אי אפשר שכבר הוקש לבהמה הא כיצד הכשרו בסימן אחד דגים דלאו בני שחיטה נינהו מנלן אילימא משום דכתיב (במדבר יא, כב) הצאן ובקר ישחט להם אם את כל דגי הים יאסף להם באסיפה בעלמא סגי להו

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19 סד"ה אם את כל דגי הים

That discourse explains Moshe's words "If all the fish of the sea": whatever is on dry land is in the sea, the hidden world.

KEHOT'S NOTE

לקו"ת בהעלותך לג, ב.

20 והחיות נושאות את הכסא

There the Alter Rebbe explains that through the offerings of cattle the level of the beast rises to "the face of an ox" of the Chariot, and he cites "And the chayos carry the

Throne" in that context, the same saying this paragraph uses for the strength of the "beasts."

KEHOT'S NOTE

בחי' תרומה כה, י בשם פד"א, וראה פד"א ספ"ד. שמ"ר ספכ"ג. ועל"ק שלח (מא סוף ד) ושי"ג. [כ].

21

והחיות נושאות את הכסא

Rabbeinu Bachya brings from Pirkei DeRabbi Eliezer that "the chayos carry the Throne," and explains that they only seem to carry it while in truth they are carried. Here it shows the great strength of the "beasts" of the Chariot.

Rabbeinu Bahya, Shemot 25:18 ח"י שמות כ"ה:18
... הרי שרבינו הקדוש סובר ששלשת השגות שהשיג יחזקאל הם הנקראים מעשה מרכבה ואין ללמד מהם אלא ראשי פרקים, ודעת יש אומרים כי השגת חשמל אין מלמדין ממנו כל עיקר ואפילו במסורת ראשי פרקים אלא אם כן היה חכם ומבין מדעתו אין אי לא לא, וכבר נתבאר למעלה כי מציאות החשמל נמצא מזהרורי כסא הכבוד, ויש לך לדעת כי הוא מקיף את הכסא והוא מוליד דבור הכבוד לחיות הקדש ולמלאכים ולכל צבאות המרום, ומה שדרשו ר"ל חשמל חיות אש ממללות לא יובן מזה שיהיה חשמל חיות הקדש, אלא בארו לנו ...
"you are to construct two cherubs, etc." ועשית שנים כרובים According to the plain meaning of the text the reason that such figures of angels were placed both in the Tabernacle and in the permanent Temple is to keep alive the idea that there are such beings whom G'd designated from time to time to perform miracles on earth. Just as we have been commanded to have a firm belief in the existence of G'd Himself and the fact that He is the original Existence, and this is one of ...

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

22

והחיות נושאות את הכסא

At the end of this chapter the Midrash speaks of "the chayos that carry the Throne," who do not recognize the Divine image, while those who crossed the sea each pointed and said, "This is my G-d." One of the places the Kehot note gives for the saying.

שמות רבה כ"ג:ט"ו Shemot Rabbah 23:15

23

ועל הכסא כמראה אדם

"And upon the likeness of the throne was a likeness like the appearance of a man upon it, above." The chayos carry the Throne and the "man" seated on it.

יחזקאל א':כ"ו Ezekiel 1:26

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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ראה יחזקאל א', כו.

24

Moshe asks G-d, "If all the fish of the sea be gathered for them, will it suffice them?" It is the opening of the discourse in Beha'aloscha to which the text refers for the level of the birds.

במדבר י"א:כ"ב Numbers 11:22

הצאן ובקר ישחט להם ומצא להם אם את-כל-דג הים יאסף להם ומצא להם:

If flocks and herds be slain for them, will they suffice them? or if all the fish of the sea be gathered together for them, will they suffice them?"

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PARAGRAPH 3

25

שם מ"ב

The Zohar on Terumah: the Name of forty-two letters is crowned in the supernal world, and it rises without coming down, while the Name of seventy-two rises and comes down. This is why the Alter Rebbe calls it loftier than the Name Av.

Zohar, Terumah 10:106-116 קט"ו-קט"ז

26

ובשתים יעופף

Isaiah's vision of the seraphim standing above G-d's Throne: "each had six wings: with two he covered his face, with two he covered his feet, and with two he would fly." Flight is the image of ascent, here linked to the Name of forty-two.

ישעיהו ו':כ"ב Isaiah 6:2

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים יכסה רגליו ובשתים 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"י ו, ב.

27

ובכל מאדך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Love "with all your might," without limit, is the level of ascent compared to the Name of forty-two.

דברים ו':ה' Deuteronomy 6:5

ואהבת את ה' אלקיך בכל-לבבך ובכל-נפשך ובכל-מאדך:

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

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28

כמ"ש בפי תרומה דקליב ב'

There the Alter Rebbe brings the same Zohar on Terumah: the Name of forty-two is in the head of Z'eir Anpin and is the Patriarchs crowned until Ein Sof.

KEHOT'S NOTE

ראה לקמן פ' מסעי צב, ב.

29

עשב בשדך

The Tikkunei Zohar (Tikkun 21), on "and grass (esev) for the service of man" (Psalms 104:14), asks, "What is esev? Av, shin": seventy-two Names that are garments for the seventy-two higher Names, as the grass is the garment of the wheat. The Alter Rebbe applies the reading to the "grass" of Deuteronomy 11:15.

Tikkunei Zohar 62b:18-19 ט"ז ב"ש"י"ח-ט"ז ב"ש"י"ח

קרפנא תניינא לקבל שו"ר דאתמר ביה שור או כשב או עז וגו'. ולקבליה צלותא דמנחה דאמר דוד עלה מצמיח חציר לבהמה ועשב לעבודת האדם. מאי עשב ע"ב ש'. ואנון ע"ב שמהן דאינון לבושין לע"ב שמהן עלאין. כגוונא דעשב דאיהו לבושא דחטה. ובגין דא להוציא לחם מן הארץ. והיינו לחם אבירים אכל איש ודא נהמא דאורייתא.

Constantinople, 1740 (CC-BY-NC)

30

ונתתי עשב בשדך לבהמתך

From the second section of the Shema, G-d's promise to those who keep His commandments: "And I will give grass in your field for your beasts, and you will eat and be satisfied." Grass for the beasts stands for the drawing down through practical mitzvos.

Deuteronomy 11:15 ט"ז ב"ש"י"ח

ונתתי עשב בשדך לבהמתך ואכלת ושבעת:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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KEHOT'S NOTE

דברים י"א, טו.

31

כמ"ש בת"ז

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

KEHOT'S NOTE

והוא בתכ"א סב, ב. [כ].

32

נוני ימא

The Zohar on Beshalach describes all the levels, higher and lower, swimming in "the sea, great and wide" (Psalms 104:25), with its ships and its fish. The text sends the reader to an explanation of this passage for the fish that cannot leave the sea.

Zohar, Beshalach 10:95-105 ק"ה צ"ה-ק"ה ט"ז

33

A proverb of Shlomo: "Where there are no oxen the trough is clean, but much produce comes by the strength of the ox": the ox's labor brings in the harvest. The ox's strength is the advantage of the souls called "beasts of the earth." (context: Steinsaltz Tanakh)

Proverbs 14:4 ד' י"ד משלי

באינו אלפים אבוס בך ורכב-תבואות בכתך שור:

Where no oxen are, the crib is clean; But much increase is by the strength of the ox.

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34

בהמות בהררי אלף

In Psalm 50 G-d tells Israel that He needs none of their offerings: "For every beast of the forest is Mine, the cattle (behemos) on a thousand hills." The Targum reads behemos as one great beast, the wild ox that grazes on a thousand mountains every day. (context: Steinsaltz Tanakh)

Psalms 50:10 י"ג תהילים

כ"י ל"י כל-חית-יער בהמות בהררי-אלף:

For every beast of the forest is Mine, and the cattle upon a thousand hills.

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35

ותור בר דרעי בכל יומא בטורין אלפא

The Targum renders "behemos on a thousand mountains" as "the wild ox that grazes every day on a thousand mountains." This identifies the Behemos of the Midrash with the wild ox.

Aramaic Targum to Psalms 50:10 י"ג תרגום תהילים

ארום דילי כל חנות חורשא (ועתידת לצדיקא בגן עדן) בעיריא דכין (ותור בר דרעי בכל יומא) בטורין אלפא:

Mikraot Gedolot (Public Domain)

36

ובזח"ג בפ' פנחס דרי"א

The passage there explains "the thousand mountains that the great beast eats" from the same Zohar on Pinchas: it is Malchus, called behemah, numerically Ban, in which the refinements of nogah are included.

KEHOT'S NOTE

ראה לקמן פ' אמור לו, א.

37

ובפ' בראשית י"ח ב'

The note records that this Zohar passage on Bereishis is quoted in the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

מובא ביהל אור ע' תז. נתבאר בביתא"ז להצ"צ כרך-ב ע' תרו ואילך.

38

ואלף טורין

The Zohar on Pinchas: a thousand mountains rise for the beast every day, and it eats them. The Alter Rebbe identifies this beast with Malchus, "the great beast."

Zohar, Pinchas 12:70-80 פ"ב ע"פ-פ"ב ט"ז

1The translation is only of the first 15 lines of the Hebrew text. As R. Simeon was once studying this portion, his son, R. Eleazar, came and asked him: 'What is the connection of Nadab and Abihu with Phineas? If Phineas had not been bom when they died and had afterwards come into the world and taken their place, I could understand, but he was alive at the time, and his soul was already in its place?' He replied: 'My son, there is a deep mystery here. When they departed from ...

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

39

ואלף טורין

On "He causes grass to grow for the beast" (Psalms 104:14), the Zohar speaks of the beast that lies upon a

thousand mountains, for which grass grows every day. The second place the text gives for this teaching.

ספר זוהר, בראשית ז' ע"ח:פ"ג 7:70-8:83 Zohar, Bereshit

40 ואלף טורין היינו בעולם הבריאה

The note quotes it: the Name Kel Sha-dai, which brings the World of Beriah into being, totals a thousand in its full spelling.

KEHOT'S NOTE

"כי א-ל שדי שהוא שם המהווה עולם הבריאה הנה המילוי שלו עולה אלף" — אוה"ת ויקרא ג ע' תתע.

41 The maiden says to her beloved: "If only you were as a brother to me ... I would find you outside, I would kiss you, and none would scorn me." The text points to the discourse on this verse for its treatment of "outside," the sense of bar here. (context: Steinsaltz Tanakh)

שיר השירים ח' א:1 Song of Songs

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקה גם לא יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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

42 יודע צדיק נפש בהמתו

"A righteous man knows the soul of his beast," that is, he cares for his animal's needs. Read here as Yesod, the "righteous one," bound up with Malchus, the "beast." (context: Steinsaltz Tanakh)

משלי י"ב:10 Proverbs

יודע צדיק נפש בהמתו ורחמי רשעים אכזרי:

A righteous man regardeth the life of his beast; But the tender mercies of the wicked are cruel.

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KEHOT'S NOTE

משלי יב, י.

43 When Rabbi Akiva came home with thousands of students, neighbors told his wife to borrow fine clothes; she answered, "A righteous man knows the soul of his beast." The Alter Rebbe sees in her words the bond of the tzaddik with the "beast."

כתובות ס"ג א:1 Ketubot

קא מדברת אלמנות חיים! אמה לקה: אי לדידי ציית — יתיב תרי סרי שני אחריני [תא]. אמר: ברשות קא עבידנא. הדר אזיל וייתיב תרי סרי שני אחריני [תא] פבי רב. בי אתא אייתי פהדיה עשרין וארבעה אלפי תלמידי, שמעה דביתוהו, הות קא נפקא לאפיה. אמרו לה שיבכתא: שאילי מאני לבוש ואיכסאי. אמרה להו: "יודע צדיק נפש בהמתו." כי מטבי לגביה, נפלה על אפה, קא מנשקא לקה לכרעיה. הוו קא מדחפי לה שמעיה. אמר להו: שבקוה, ...

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

44 עמוד אחד וצדיק שמו

Rabbi Elazar ben Shamua: the world stands on one pillar, and Tzaddik is its name, as it says, "The righteous one is

the foundation of the world." The pillar is Yesod.

חגיגה י"ב ב:3 Chagigah

וחכמים אומרים: על שנים עשר עמודים עומדת, שנאמר: "יציב גבולות עמים למספר בני ישראל." ויש אומרים: שבעה עמודים, שנאמר: "תצבה עמודיה שבעה." רבי אלעזר בן שמוע אומר: על עמוד אחד, וצדיק שמו, שנאמר: "וצדיק יסוד עולם".

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

45 וז"ש בזהר שהוא אדם דרכיב

Kehot's note points to Zohar I, 217a for these words.

Zohar I, 217a זח"א ר"ז,

KEHOT'S NOTE

זח"א ר"ז, א.

46 בריאת הנשמות ממנה להיות יש ודבר נפרד בפ"ע בעולם הבריאה

The Alter Rebbe writes there that the creation of the souls from Malchus, to be a separate existence in the World of Beriah, is called "birth," and that the souls of Atzilus perhaps never became separate from G-dliness. This is the basis of the distinction made here.

תניא, אגרת הקדש כ"ט:15 Tanya, Iggeres HaKodesh

... גם המלכות דאצילות נקרא "בתר" ממשה למעלה. ומה גם, כי בריאת הנשמות - ממנה, להיות יש ודבר נפרד בפני עצמה בעולם הבריאה, ונקרא בשם "לידה", בקריעת ים סוף ד"בעתיקא תליא". וגם, כל גידול הנשמות כל ז' חדשים, מזווג של שמיני עצרת עד שביעי של פסח, הוא כמו גידול זעיר אנפין ונוקבא בבטן "אימא עילאה", שהוא על ידי אורות עליונים מ"אימא עילאה", ומלמעלה למעלה עד איך סוף, המתלבש בה כל ט' או ז' ירחי לידה. ...

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47 וע"פ מאמר הזהר פ' בשלח דמ"ח ע"ב

The note identifies the explanation of the Zohar on Beshalach that the text mentions as the one printed in the Mittlerer Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א.

48 נפש חי למינה

"Let the earth bring forth the living soul after its kind." The land creatures, separate beings brought forth from the earth, are the image of the souls of Beriah.

בראשית א' כ"ד:1 Genesis

ויאמר אלקים תוצא הארץ נפש חיה למינה בהמה ורמש וחיתו ארץ למינה ויהי כן:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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KEHOT'S NOTE

בראשית א, כד.

49 | Kehot's note points to Leviticus 21:1-24:23 for these words.

ויקרא כ"א-כ"ד:כ"ג:21-24:23

PARAGRAPH 4

50

נשמות הצדיקים

Etz Chaim explains that the higher union in Atzilus brings forth new souls of tzaddikim, and the union of Z'eir Anpin and Nukva of Beriah brings forth new souls of angels. The Alter Rebbe infers from it that souls born of Z'eir Anpin and Nukva of Atzilus come into being in Beriah.

עץ חיים מ"ה:5:47 Sefer Etz Chaim

... ו"ס שלו לבד מה שהיה לו מתחלתו אבל מסוד המוחין הבאים לו בתוספת אינו נותן להם ו"ס ו"ס מקננן ביצירה והענין כי ע"י זווגים יוצאין נשמות ורוחין קדישין ומלאכים ונמשכין אל היצירה לגדל שם בסוד הוי"ק לבד וכל זה ע"י הזווג דאצילות פכ"פ אבל ע"י זווג אב"א נמשך האור אל העשיה בבחי' ג' ג' והטעם כי הלא מלי מקננא באופן וכאשר הנוקבא עומדת אב"א אין לה מקום בז"א רק ג"ת לבד לכן כאשר היא מקננא באופן זה דאב"א אינו נותן שם רק בבחי' ג' ג' שהם נגד ...

Sefer Etz Chaim (Public Domain)

51

הנפש ההיא נפש דאצ"י ממש

The Zohar on Vayikra speaks of the tzaddikim who have a lofty portion in the Holy One, blessed be He, and are called His children, and of the "living nefesh" that comes from that higher portion. The Alter Rebbe reads it as souls of Atzilus itself.

ספר הזהר, ויקרא ס"ג:ת"י-ס"ד:תכ"ד 63:417-64:424 Zohar, Vayikra

52

הנפש ההיא נפש דאצ"י ממש

At the beginning of Mishpatim the Zohar says that a person is first given a nefesh from the side of the animal; if he merits more, he is given a nefesh in the manner of Atzilus and is called a king's daughter. This is the passage the text reads with Etz Chaim.

ספר הזהר, משפטים כ"ד:י"ג-י"ד:13-2:4 Zohar, Mishpatim

53

בנים אתם לה' אלקיכם

Moshe tells Israel: "You are children to Havayah your G-d." The verse the Zohar expounds for souls that are G-d's children in the full sense.

דברים י"ד:14:1 Deuteronomy

בנים אתם לה' אלקיכם לא תתגדדו ולא תשימו קרחה בין עיניכם למת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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54

בנים אתם לה' אלקיכם

The Zohar on Vayikra: G-d first called Israel servants, then children, as it says, "You are children to Havayah your

G-d," and then brothers, "for the sake of my brothers and friends." Another of the places the text lists.

ספר הזהר, ויקרא י"ג:צ"ז-ט"ז:ק"ד 13:97-16:104 Zohar, Vayikra

R. Abba further discoursed on the verse: "Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps. CXXXIII, 1). 'Happy are Israel', he said, 'in that G-d gave them in the charge of no chief or messenger, and they are attached to Him and He is attached to them. And from His love for them He called them servants, as it is written: "For unto me the children of Israel are servants" (Lev. 25, 55); and He further called them children, as it is ...

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

55

שחורה אני ונאווה

The maiden tells the daughters of Jerusalem: "I am black, yet beautiful." The verse of the Alter Rebbe's discourse to which he refers.

שיר השירים א'ה:5 Song of Songs

שְׁחֹרָה אֲנִי וְנָאוּה בָנוֹת יְרוּשָׁלַם כְּאֵהָלִי כְדָר כִּירְעוֹת 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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56

רני ושמחי בת

The prophet calls on Zion, pictured as a daughter: "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The "daughter" is Malchus, which will rise in the Future.

זכריה כ"ד:14 Zechariah

רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי־בָא וְשִׁכְנִיתִי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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57

אשת חיל עטרת בעלה

A proverb of Shlomo: "A woman of valor is the crown of her husband." Malchus will become a crown above Z'eir Anpin.

משלי י"ב:4:12 Proverbs

אִשְׁת־חַיִל עֲטֶרֶת בַּעֲלָהּ וְכִרְקַב בְּעֲצָמוֹתָיו מִבִּישָׁה:

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

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KEHOT'S NOTE

משלי יב, ד.

58

כח המתברר . . משם ס"ג

the passage shares nothing with the note

KEHOT'S NOTE

ועל"ק רד"ה אם בחקותי הב' [מו, ג] וש"נ [כ].

59

ע"פ הזהר פי שלח דקע"א

The note identifies the explanation "elsewhere" of the Zohar on Shelach as the one printed in the Mittlerer Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאורו לאדהאמ"צ צ, ב.

60

והיה ביום ההוא יצאו מים חיים מירושלים

Zechariah's prophecy of the end of days: "living waters shall go out from Jerusalem, half of them toward the eastern sea" (the Dead Sea) "and half toward the western sea" (the Mediterranean). Kadmoni, "eastern," also means "former," and the Zohar reads it as Binah: the waters going from Jerusalem, Malchus, up to Binah show Malchus rising above Imma. (context: Steinsaltz Tanakh)

Zechariah 14:8 ח"ח:יד

והיה ביום ההוא יצאו מים חיים מירושלים חציהם אל־הים הקדמוני וחציהם אל־הים האחרון בקיץ ובחורף יִהְיֶה:

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

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

61

יצאו מים חיים מירושלים

The Zohar on Shelach asks how waters from Jerusalem, Malchus, can flow up to "the former sea," the source from which all waters flow, and answers with a nursing child whose mouth fills and pours milk back into its mother's mouth. The text refers to its own explanation of this passage.

ספר זוהר, שלח לך ל"ד:רנ"ב-ר"ס 252-34:Zohar, Sh'lach

62

Kehot's note points to Zohar, Vayetzei 20:159-164 for these words.

ספר זוהר, ויצא כ"קט"ט-קס"ד 159-20:Zohar, Vayetzei

63

The Zohar on Yisro: "You are children to Havayah" means "truly children," those who cleave to G-d through the holy covenant and the mitzvos.

ספר זוהר, יתרו כ"ד:תל"א-כ"ו:תמ"א 431-24:Zohar, Yitro

R. Abba derived the same lesson from the words from this commandment: "Thou shalt not make... any graven image (pesel)", which he connected with the verse, "Hew (pesel) thee two tables of stone" (Ex. 34, 1), interpreting thus: "Thou shalt not 'hew' unto thee another Torah, which thou neither knowest [from books], nor hast learnt from thy master; for I the L-rd thy G-d am a jealous G-d and shall punish thee in the world to come when thy soul shall long to enter into the spheres of glory and ...

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

PARAGRAPH 5

64

נעוץ סופן

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

KEHOT'S NOTE

ספר יצירה פ"א מ"ז.

65

נעוץ סופן

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a

flame bound to a coal." The source for Malchus, the end, being bound to Keser, the beginning.

ספר יצירה א':ז"ח:Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

66

סוף מעשה

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

KEHOT'S NOTE

פיוט לכה דודי.

67

הראיני את מראיך

"Let me see your countenance, let me hear your voice." The verse of the discourse to which the Alter Rebbe refers for Malchus as Keser in the returning light.

שיר השירים ב':ידSong of Songs 2:14

יונתי בחגי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־קולך כִּי־קולך ערב ומראיך נאה:

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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68

ו"א בעתיקא קדישא תליא ואחיד

The Idra Zuta (the text gives folio 292): Abba and Imma come forth from the hidden brain, while Z'eir Anpin hangs on and is held fast in Atika Kadisha. The proof that the emotive attributes are rooted higher than the intellect.

ספר זוהר, האדרא זוטא כ"ג:ק"ה-24:113-23:105:Zohar, Idra Zuta

69

ו"א בע"ק תליא . . וכמו עדימ

The note sends the reader there for a longer treatment of Z'eir Anpin hanging on Atika Kadisha and of the analogy from human emotions rooted above the intellect.

KEHOT'S NOTE

ראה ג"כ בארוכה מאמרי אדה"ז — ענינים ע' תי"ח (ובהנסמן בהמ"מ שם).

PARAGRAPH 6

70

בביאור ע"פ שימני כחותם

There the straps of the tefillin, which hang down over the heart, stand for the supernal emotive attributes, drawn from the "whiteness" of the Gulgalta, the supernal "skull" in Keser.

KEHOT'S NOTE

לקו"ת שה"ש מו, ד.

71

שימני כחותם

"Set me as a seal upon your heart, as a seal upon your arm." The discourse on this verse explains the tefillin straps that hang on the heart.

Song of Songs 8:6: שיר השירים ח' ו'ר

שימני כחותם עלי־לִבְךָ כחותם על־זרועֶךָ כִּי־עֲזָה כְּמוֹת אֶהְיֶה קֶשֶׁת
כשאל קנאה רשפיה רשפי אש שלהבתיה:

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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72

בביאור ע"פ אלה מסעי

The passage there contrasts light that comes through the emotive attributes with the light of "the King's face," which comes with no change or emotion at all.

KEHOT'S NOTE

לקו"ת מסעי צג, ב.

73

אלה מסעי

"These are the journeys of the children of Israel." The verse of the discourse in Masei to which the Alter Rebbe refers.

במדבר ל"ג:א' Numbers 33:1

אלה מסעי בני־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאָתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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74

שבוהר בפ' בשלח ד"נ ע"א

The note points to an explanation of this Tosefta of the Zohar in Biurei HaZohar.

KEHOT'S NOTE

ראה ביאורי זוהר מד, ב.

75

תלת רוחין דכלילן בתלת

The Tosefta in the Zohar on Beshalach describes the hidden beginnings: "three spirits included in three" that were sunk, and hidden waters beneath. The text points to its own explanation of this passage.

ספר זוהר, בשלח י"א:קל"ד Zohar, Beshalach 11:134

PARAGRAPH 7

76

האבות הן הן המרכבה

The same saying of Reish Lakish on "And G-d went up from upon him," said of Yaakov. (Kehot: Bereshit Rabbah 82:7)

Bereshit Rabbah 82:6: ר"ב: פ"ב

ויעל מעליו אלקים - אמר ריש לקיש: האבות הן הן המרכבה, שנאמר (בראש"י יג): ויעל אלקים מעל אברהם. ויעל מעליו אלקים (שם כה)

והנה ה' נצב עליו, ויצב יעקב מצבה וגר':

"G-d ascended from upon him, in the place where He had spoken with him" (Genesis 35:13). "G-d ascended from upon him" - Reish Lakish said: The patriarchs are the Divine Chariot, as it is stated: "G-d ascended from upon Abraham" (Genesis 17:22); "G-d ascended from upon him"; "the L-rd stood over him" (Genesis 28:13). "Jacob established a monument in the place where He spoke with him, a monument of stone. He poured a libation upon it, and poured oil upon it" (Genesis 35:14). "Jacob established a monument.... He poured a ...

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KEHOT'S NOTE

ב"ר פפ"ב ז. ושם פמ"ז ו. ובזו"ג רכט, ב. רנו, ב [כ].

77

האבות הן הן המרכבה

Reish Lakish: "The Patriarchs are themselves the Chariot," as it says, "And G-d went up from upon Avraham." The source of the Sages' saying.

Bereshit Rabbah 47:6: ר"ז: מ"ז

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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78

האבות הן הן המרכבה

The Zohar on Pinchas speaks of Israel as including three of the chayos, "of whom it is said, the Patriarchs are themselves the Chariot."

ספר זוהר, פנחס נ"א:ש"י"ד-נ"ג:שכ"ה Zohar, Pinchas 51:314-53:325

79

בד"ה להבין . . הן הן המרכבה

There the Alter Rebbe explains that the Patriarchs are Chesed, Gevurah and Tiferes of Atzilus, quotes the Idra Zuta that Abba and Imma come forth from the hidden brain while Z'eir Anpin is held fast in Atika, and gives the same analogy: emotions are born of the intellect, yet their essence is taken from a higher place, as natural love and awe show.

KEHOT'S NOTE

תו"א עג, א.

80

ע"פ זוהר פ' ח"ש דקכ"ג ע"א

The note points to Or HaTorah for a discussion of this Zohar passage on Sarah's years, which the text cites for the advantage of Z'eir Anpin over Abba and Imma.

KEHOT'S NOTE

ראה אוה"ת חיי שרה קו, ב. ביאה"ז לצ"צ ע"ע.

81

מאה שנה

The Zohar on "the life of Sarah was a hundred years and twenty years and seven years": all her years were on high, and the "hundred years" include all. The text refers to its explanation of this passage.

ספר זוהר, חיי שרה ה':כ"ג-ה':כ"ח 5:23-6:28 Zohar, Chayei Sara
AND THE LIFE OF SARAH WAS A HUNDRED YEARS AND TWENTY YEARS AND SEVEN YEARS. Each of these periods was marked by its own peculiar degree of virtue. R. Simeon said: "There is an inner significance in the fact that with the other numbers the word for "years" (shanah) is in the singular, whereas with the number seven it is in the plural (shanim). The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each ...

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

PARAGRAPH 9

82

ועיין במק"מ בפ' הזהר פ' שמיני

According to the note, this comment of the Mikdash Melech on the Zohar is also quoted there.

KEHOT'S NOTE

מובא גם באוה"ת נ"ך-א ע"קלט.

83

ושור ואיל

On the eighth day of the Mishkan's inauguration the people are told to bring "an ox and a ram for peace-offerings." The verse whose Zohar the Mikdash Melech explains.

ויקרא ט':ד-ט' Leviticus 9:4

ושור ואיל לשלמים לזבח לפני ה' ומנחה בלולה בשמן כי היום ה' נראה אליכם:

and an ox and a ram for peace-offerings, to sacrifice before the L-RD; and a meal-offering mingled with oil; for to-day the L-RD appeareth unto you.'

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84

ושור ואיל

The Zohar on Shemini: an ox, not a bull, because the ox is whole; ox and ram come from the left side. The Mikdash Melech's comment on this passage explains "ox" as Yesod of Z'eir Anpin.

ספר זוהר, שמיני ד':מ"ט-ה':נ"ט 4:49-5:59 Zohar, Shmini

1The first 15 lines of the Hebrew text do not appear in our translation. AND MOSES SAID UNTO ELEAZAR AND ITHAMAR, LET NOT THE HAIR OF YOUR HEADS GO

LOOSE, ETC.... FOR THE ANOINTING OIL OF THE L-RD IS UPON YOU. R. Abba said: 'All joy above derives from the Holy Oil, from which issue gladness and blessings to all the Lamps, and with the stream of which the Supernal Priest is crowned. Therefore the priest on earth on whom the anointing oil has flowed must display a smiling and joyful ...

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

85

בכור שורו הדר לו

Moshe's blessing of Yosef: "His firstborn ox, majesty is his." Yosef, the tzaddik, is called an ox.

דברים ל"ג:17 Deuteronomy 33:17

בכור שורו הדר לו וקרני ראם קרניו בהם צמים ינגח יחדו אפסי ארץ והם רבבות אפרים והם אלפי מנשה:

His firstling bullock, majesty is his; And his horns are the horns of the wild-ox; With them he shall gore the peoples all of them, even the ends of the earth; And they are the ten thousands of Ephraim, And they are the thousands of Manasseh.

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KEHOT'S NOTE

דברים לג, יז.

86

בביאור ע"פ שחורה אני ונאווה

In the explanation of "I am black, yet beautiful" that begins there, Malchus, the source of the souls of Beriah, says to "the daughters of Jerusalem," the souls of Atzilus, "I am black" because of its descent into limitation, "yet beautiful," for through that descent comes a greater revelation than the soul had in the palaces of Atzilus.

KEHOT'S NOTE

לקו"ת שה"ש ז, ד.

87

שחורה אני ונאווה

"I am black, yet beautiful." The verse of the discourse that explains the ascent that comes through the descent of Malchus.

שיר השירים א':ה' Song of Songs 1:5

שחורה אני ונאווה בנות ירושלם כאהלי קדר פירעות שלמה:

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

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PARAGRAPH 10

88

שארז"ל בהמות נותן ללויטן בקרניו

Behemos and Leviathan are the hunt of the tzaddikim in the Time to Come: "Behemos gores the Leviathan with its horns and tears it, and the Leviathan strikes Behemos with its fins and slaughters it." The image this maamar explains.

ויקרא רבה י"ג:ג' Vayikra Rabbah 13:3

KEHOT'S NOTE

ויק"ר יג, ג "נותן": דחפו ודץ בו (מתנות כהונה).

89

רגלי החיות כנגד כולן

Above the heavens are the holy chayos: their feet are equal to all the distances below, and so on, up to "the horns of the chayos are equal to all of them," and above them the Throne of Glory. The horns are the highest level of the chayos.

חגיגה י"ג א:ד"ד:4 Chagigah 13a:

למעלה מהן — חיות הקדש. רגלי החיות כנגד כולם, קרסולי החיות כנגד כולם, שוקי החיות כנגד כולם, רכובי החיות כנגד כולם, ררכי החיות כנגד כולם, גופי החיות כנגד כולם, צוארי החיות כנגד כולם, ראשי החיות כנגד כולם, קרני החיות כנגד כולם. למעלה מהן — כסא כבוד. רגלי כסא הכבוד כנגד כולם, כסא הכבוד כנגד כולם, מלה אל חי וקדם גם ונשא שוכן עליהם, ואתה אמרת: "אעלה על כמתי עב אדמה לעליון" — ...

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

KEHOT'S NOTE

חגיגה יג, א.

PARAGRAPH 11

90

רמה קרני

Chanah's prayer after the birth of Shmuel: "My heart exults in Havayah; my horn is exalted in Havayah." Her "horn" is her strength and standing. The verse of the explanation to which the Alter Rebbe refers. (context: Steinsaltz Tanakh)

I Samuel 2:1 א ב:א' Samuel 2:1

ותתפלל חנה ותאמר עלץ לבי בה' רמה קרני בה' רחב פי על־אויבי שִׁמְחִתִּי בִישׁוּעָתָה:

And Hannah prayed, and said: My heart exulteth in the L-RD, My horn is exalted in the L-RD; My mouth is enlarged over mine enemies; Because I rejoice in Thy salvation.

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91

דוד שנמשח בקרן

The Sifra DiTzniusa: "And Shmuel took the horn of oil"; there is no anointing except with a horn, as in "There I will make a horn sprout for David"; the horn is "the tenth of the King," crowned through the jubilee, Imma. The text sends the reader here on the horn of David's anointing.

ספר זוהר, ספרא דצניעותא ו':ס"ב-62:6 Zohar, Sifra DiTzniuta 6:62-73

92

בד"ה הנה להבין שרש ענין מ"ת

There Chanah's words "My horn is exalted in Havayah" are explained: David, anointed with a horn, is at the level of "exalted," Atika, where there is no change, unlike Shaul, anointed from a flask, at the level of "man," where there are changes; therefore David, king of Israel, lives on forever.

KEHOT'S NOTE

תו"א עב, ג.

93

בספרא דצניעותא ספ"ה

According to the note, this passage of the Sifra DiTzniusa is copied there.

KEHOT'S NOTE

נעתק באוה"ת בראשית-ב דף ש, ב.

PARAGRAPH 12

94

פזר נתן לאביונים

Psalms 112 praises the man who fears G-d: "He has scattered, he has given to the needy; his righteousness endures forever; his horn shall be exalted with honor." His "horn," his strength and good name, is raised through the deed of charity. (context: Steinsaltz Tanakh)

Psalms 112:9 ט"ב:9 Psalms 112:9

פזר נתן לאביונים צדקתו עמדת לעד קרנו תרום בכבוד:

He hath scattered abroad, he hath given to the needy; His righteousness endureth for ever; His horn shall be exalted in honour.

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KEHOT'S NOTE

תהלים קיב, ט. בזהר פי' בהעלותך דקנ"ג סע"ב:

95

פזר נתן לאביונים

The Zohar on Beha'aloscha opens with this verse: one who gives to the poor arouses the Tree of Life and draws down blessings above and below, and so "his horn shall be exalted with honor," the honor above. The text cites it for the exalting of the "horn" through practical mitzvos.

ספר זוהר, בהעלותך י"ז:צ"ה-צ"ז:95-97 Zohar, Beha'aloscha 17:95-97

AND ON THE DAY THAT THE TABERNACLE WAS REARED UP. R. Hiya cited here the verse: "He hath scattered abroad, he hath given to the needy, his righteousness stands for ever" (Ps. 112, 9). 'The term "scattered" here', he said, 'is to be interpreted in the light of the saying: "There is that scattereth, and increaseth all the more" (Prov. 11, 24), that is, increaseth in riches, increases in life.

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

96

מענין בקרן בן שמן

According to the note, the subject of "on a horn, son of oil" is explained there at length.

KEHOT'S NOTE

נתבאר בארוכה באוה"ת נ"ך-א ע' קלז ואילך.

97

בקרן בן שמן

Isaiah's song of G-d's vineyard: "My beloved had a vineyard on a horn, son of oil," that is, on a fertile hill. The word keren, "horn," links the verse to the theme. (context: Steinsaltz Tanakh)

ישעיהו ה':א"א:5 Isaiah 5:1

אֲשִׁירָה נָא לִידֵי שִׁירַת דּוּדִי לְכַרְמּוֹ הִנֵּה יְדֵי בְּקָרְנוֹ פְּרוֹשָׁמוֹ:

Let me sing of my well-beloved, A song of my beloved touching his vineyard. My well-beloved had a vineyard In a very fruitful hill;

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98

בקרן בן שמן

The Zohar on Tzav brings “on a horn, son of oil” and “Your name is oil poured forth” to show that blessings flow from this oil.

ספר זוהר, צו כ"א:קנ"ד-כ"ד:קס"ו 21:154-24:166
Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: ‘Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

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

PARAGRAPH 13

99

וקרני ראם קרניו

Moshe's blessing of Yosef: “His firstborn ox, majesty is his, and his horns are the horns of a re'em,” a wild ox. The ox and its horns.

דברים ל"ג:17 Deuteronomy 33:17

בכור שורו הדר לו וקרניו ראם קרניו בהם עמים יגגה יחדו אפסי ארץ והם רבבות אפרים והם אלפי מנשה:

His firstling bullock, majesty is his; And his horns are the horns of the wild-ox; With them he shall gore the peoples all of them, even the ends of the earth; And they are the ten thousands of Ephraim, And they are the thousands of Manasseh.

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100

ותרם כראם קרני

The psalmist, the righteous one who serves G-d, says: “You have exalted my horn like a re'em's; I am anointed with fresh oil”: the raised horn is stature and strength. The exalted horn and the oil of anointing. (context: Steinsaltz Tanakh)

תהילים צ"ב:11 Psalms 92:11

ותרם כראם קרני בלתי בשמן רענן:

But my horn hast Thou exalted like the horn of the wild-ox; I am anointed with rich oil.

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KEHOT'S NOTE

תהלים צב, יא.

101

ובא לו לקרן

The Zohar at the end of Bamidbar uses the Mishnah's order of the altar's horns, “he comes to the horn” of the southeast corner, and says that the secret of the horn is the yoke of the holy kingdom.

ספר זוהר, במדבר ו':ס"ה-ס"ה:65 6:56-7:65
R. Eleazar then asked his father, R. Simeon, for a mnemonic suggestive of this method of effecting unification. In reply his father mentioned the manner in which the priest goes

round the altar, regarding which the Mishnah-Code says: “And [the priest] came to the south-eastern, then to the north-eastern, the north-western, and the south-western horn”.1Mishnah Zebahim 5, 3. R. Eleazar then asked: ‘How could one come to the south before taking upon oneself the yoke of the Kingdom of Heaven?’

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102

הפך ים ליבשה

“He turned the sea into dry land; they passed through the river on foot”: the Sea of Reeds and the Jordan. Read here as a revelation from beyond the order of the worlds, in which sea and dry land are equal. (context: Steinsaltz Tanakh)

תהילים ס"ו:6 Psalms 66:6

הפך ים ליבשה בנהר יעברו כרגל שם נשמחה בו:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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103

ששת ימים תאכל מצות

“Six days you shall eat matzos.” The verse of the discourse to which the Alter Rebbe refers.

דברים ט"ז:8 Deuteronomy 16:8

ששת ימים תאכל מצות וכיום השביעי עצרת לה' אלקיך לא תעשה מלאכה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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104

בד"ה והי' מספר בניי

That discourse explains “like the sand of the sea”: teshuvah comes not step by step but from beyond the order of hishtalshelus, and as the sand is above the sea, in the Future “earth” will be above “water,” as in “To Him who spread out the earth over the waters.” This is the teaching the maamar cites.

KEHOT'S NOTE

לקו"ת במדבר ה, ב.

105

והיה מספר בני ישראל

Hosea's promise of redemption: “And the number of the children of Israel shall be like the sand of the sea.” The verse of the discourse that explains “earth” above “water” in the Future.

הושע ב':1א Hosea 2:1

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אליהי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: ‘Ye are not My people’, it shall be said unto them: ‘Ye are the children of the living G-d.’

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106

לרקע הארץ על המים

"To Him who spread out the earth over the waters, for His kindness endures forever": the earth spread over the waters beneath it. Read here as the earth above the water. (context: Steinsaltz Tanakh)

Psalms 136:6 תהילים קל"ו:6

לרקע הארץ על המים כי לעולם חסדו:

To Him that spread forth the earth above the waters, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קל, ו.

107

בד"ה קול דודי

the passage shares nothing with the note

KEHOT'S NOTE

שה"ש יד, ג.

108

קול דודי

"The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The verse of the discourse on the Patriarchs and Matriarchs as mountains and hills.

Song of Songs 2:8 שיר השירים ב':8

קול דודי הנהיזה בא מדלג עליההרים מקפץ עליהגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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PARAGRAPH 14

109

אחת היא יונתי

"One is my dove, my perfect one": unique, above all the queens. The Sages read the dove as the Congregation of Israel, praised above the "queens." (context: Steinsaltz Tanakh)

Song of Songs 6:9 שיר השירים ו':9

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדתה ראוה בנות וראשוה מלכות ופילגשים ונהללוה:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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110

ששים המה מלכות . . אלו ששים מסכתות

In the song the king speaks of his court: "There are sixty queens and eighty concubines, and maidens without number." The first half of the passage the Alter Rebbe explains. (context: Steinsaltz Tanakh)

Song of Songs 6:8 שיר השירים ו':8

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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Bamidbar Rabbah 18:21 במדבר רבה י"ח:כ"א

KEHOT'S NOTE

שה"ש ו, ח. במד"ר יח, כא. שהש"ר עזה"פ. [ט, ב]. [כ].

111

אחת היא יונתי . . זו כנס"י

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

KEHOT'S NOTE

שה"ש שם ט. ובשהש"ר שם ט.

112

הנשמות מתקשראן באורייתא ואורייתא בקב"ה

The Zohar on Acharei Mos: three levels are bound to one another, the Holy One, blessed be He, the Torah and Israel, each hidden and revealed. The source for the souls being bound to the Torah, and the Torah to G-d.

Zohar III, 73a עג, זח"ג

KEHOT'S NOTE

זח"ג עג, א.

113

מי ברא אלה

The prophet calls: "Lift up your eyes on high and see who created these," the host of the stars. The verse on which, at the beginning of Vayakhel, the Midrash implies the same order. (context: Steinsaltz Tanakh)

Isaiah 40:26 ישעיהו מ':כ"ו

שאומרום עיניכם וראו מי-ברא אלה המוציא במספר צבאם לבלם בשם יקרא מרב אונים ואמין כח איש לא נעדר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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114

מי ברא אלה

On "Who created these (eileh)?" the Midrash answers that heaven and earth stand in the merit of "These are the names of the children of Israel," and Israel in the merit of "These are the testimonies, the statutes and the laws": Israel stands by the Torah. This is the Midrash the text cites for the Torah being above the souls.

Shemot Rabbah 48:2 שמות רבה מ"ח:ב'2

דבר אחר: ראו קרא ה' בשם, הה"ד (ישעיה מ): ואל מי תדמינו ואשוח. בשר ודם, אם מהלך באפילה ובא אדם והדליק לו את הנר, אינו צריך להחזיק לו טובה! אבל הבריות ישנים ואני מעלה להם את האור, ואינן צריכין להחזיק לי טובה? הוי, ואל מי תדמינו ואשוח. דבר אחר: ואל מי תדמינו ואשוח אם כן, יאמר קדוש, שאו מרום עיניכם וראו מי ברא אלה. בזכות מי נבראו אלה תולדות השמים והארץ, ובזכות מי הם עומדים? בזכות (שמות א): אלה שמות בני ישראל. ואלה בזכות מי הם עומדים? בזכות (דברים ד): ...

Another matter: "A good name is better than fragrant oil" - the name of Betzalel was better than fragrant oil. Why? Because the verse publicized him, as it is stated: "See, the L-rd has called by name Betzalel." Another matter: "See, the L-rd has called by name" - that is what is written: "To whom

would you liken Me that I would be equal?" (Isaiah 40:25). Flesh and blood, if he walks in the dark and a person comes and kindles a lamp for him, need he not be grateful ...

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115

לא זו מחבבה עד שקראה כו'

The parable of the king who called his only daughter "my daughter," did not cease to cherish her until he called her "my sister," and then "my mother": so G-d called Israel daughter, sister and mother. This parable resolves the question.

Shemot Rabbah 52:5:ה"ה

... משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זו מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב"ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אזנך ושכחי עמך ובית אביך, לא זו מחבבן עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זו מחבבן, עד שקראן אמי, שנאמר (ישעיה נא): הקשיבו אלי עמי ולאמי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמי ארגיע. עמד רשב"י ונשקו על ...

Another matter, "they brought the Tabernacle" - that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" - the children who are ...

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Zohar III, 262a:זח"ג רסב,

KEHOT'S NOTE

שמו"ר נב, ה. זח"ג רסב, א. עי' שה"ש ד"ה צאינה האי בראשו [כא, ב] ושי"נ. [כ].

116

רני ושמחי בת

"Sing and rejoice, O daughter of Zion." The verse of the Torah Ohr discourse on the level of "daughter."

Zechariah 2:14:זכריה ב'י"ד

רְנִי וְשִׂמְחִי בְּתִצִּיּוֹן כִּי הִנְנִי־בָא וְשִׁכְנִיתִי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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117

כמ"ש ולעבדו

From the second section of the Shema: "to love Havayah your G-d and to serve Him with all your heart." Service as a servant, the yoke of the ox.

Deuteronomy 11:13:דברים י"א:י"ג

וְהָיָה אִם־שָׁמַעְתָּ תִּשְׁמָעוּ אֱלֹהֵי־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר
אֲתִי־הֵן אֶלְקֵיכֶם וְלַעֲבֹדוֹ בְּכָל־לִבְכֶּם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love

the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

דברים יא, יג.

118

בד"ה ועתה יגדל נא

There "Ado-nai" is Malchus, the mitzvos done as the commands of a king, and "the power of Ado-nai" is the light of Ein Sof that encompasses all worlds, drawn down by accepting His kingship through the mitzvos, like the hidden power that lifts a thrown stone.

KEHOT'S NOTE

לקו"ת שלח לט, א.

119

ועתה יגדל נא כח אדני

Moshe's plea after the sin of the spies: "And now, let the power of Ado-nai be great." The verse of the discourse on the light drawn down through the yoke of the mitzvos.

Numbers 14:17:במדבר י"ד:י"ז

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:

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PARAGRAPH 15

120

ומהו לבושו של הקב"ה עוז

"What is the garment of the Holy One, blessed be He? Strength, as it says, 'Havayah is clothed, He has girded Himself with strength'; and He gave it to Israel, as it says, 'Havayah will give strength to His people.'" The root of the garments drawn through the mitzvos.

Shemot Rabbah ח:א:8

... ראשו כתם פז קווצותיו תלתלים שחורות כעורב. וכתוב (תהלים כא, ד): תשת לראשו עטרת פז. מלך בשר ודם אין לובשין לבושו, וישראל לובשין לבושו של הקדוש ברוך הוא. ומהו לבושו של הקדוש ברוך הוא? עוז שנאמר (שם צג, א): לבש ה' עוז התאזר, ונתנו לישראל, שנאמר (שם כט, יא): ה' עוז לעמו יתן ה' יברך את עמו בשלום. מלך בשר ודם אין נקראין בשמו קיסר אגוסטא, ואם נקראין בשמו היו ממיתין אותו, והקדוש ברוך הוא קרא למשה בשמו, שנאמר: ראה נתתיך אלקים לפרעה. אמר לו הקדוש ברוך הוא למשה: ...

"It was on the day when the L-rd spoke to Moses in the land of Egypt" (Exodus 6:28). "The L-rd said to Moses: See, I have set you as god to Pharaoh; and Aaron your brother will be your prophet" (Exodus 7:1). "It was on the day when the L-rd.... The L-rd said to Moses: See, I have set you as god to Pharaoh" - that is what is written: "Lift your heads, gates" (Psalms 24:7). Solomon recited this verse when he was taking the Ark into the Holy of ...

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121

ה' עז לעמו יתן

"Havayah will give strength to His people; Havayah will bless His people with peace." G-d's garment of strength given to Israel.

Psalms 29:11א"י:ט

ה' עז לעמו יתן ה' יברך את־עמו בשלום:

The L-RD will give strength unto His people; The L-RD will bless his people with peace.

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122

מהלכים בין העומדים

G-d's promise to Yehoshua the Kohen Gadol: "I will give you places to walk among these who stand," the angels. Souls that ascend, among angels that stand at fixed levels. (context: Steinsaltz Tanakh)

Zechariah 3:7ז'ז:ז

כה־אמר ה' צבאות אם־בדרך תלך ואם את־משמרת תשמר וגם־אתה תדין את־ביתי וגם תשמר את־הצרי ונתתי לך מהלכים בין העומדים האלה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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KEHOT'S NOTE

זכריה ג, ז.

123

ולא תשכית מלח

"And you shall not omit the salt of the covenant of your G-d from your meal-offering." The verse of the discourse to which the Alter Rebbe refers for the boats and ships.

Leviticus 2:13ו'יג:ב

וְכִלְי־קֶרֶב מִנְחַתְךָ בְּמֶלַח תִּמְלַח וְלֹא תִשְׁכִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחַתְךָ עַל כָּל־קֶרְבְּנְךָ תִּקְרִיב מֶלַח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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124

בכל מאדך

"With all your might": love without limit, the desire of the heart.

Deuteronomy 6:5ו'ה:ב

וְאַהֲבַתְּ אֶת ה' אֱלֹקֶיךָ בְּכָל־לֵבְךָ 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.

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125

"The early pious ones would wait an hour, pray for an hour, and wait another hour"; asked how their Torah was

preserved, the Talmud answers that because they were pious, their Torah was preserved and their work was blessed.

Berakhot 32b:24כ"ד:ב

תנו רבנן: חסידים הראשונים היו שוהין שעה אחת, ומתפללין שעה אחת, וחוזרין ושוהין שעה אחת. וכי מאחר ששוהין תשע שעות ביום בתפלה, תורתן היאך משתמרת, ומלאכתם היאך נעשית?

Our Rabbis have taught : The pious men of old used to wait an hour, pray for an hour, and again wait an hour. Since they spent nine hours in the day in connection with prayer, how was their Torah kept up, and how was their work done ?

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126

KEHOT's note points to Berakhot 32b:20 for these words.

Berakhot 32b:20כ"ו:ב

חסידים הראשונים היו שוהין שעה אחת:

The pious men of old used to wait an hour.

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127

יש קונה עולמו בשעה אחת

KEHOT's note points to Avodah Zarah 10a for these words.

Avodah Zarah 10aז' א

KEHOT'S NOTE

ע"ז י, א.

128

יש קונה עולמו בשעה אחת

Rebbi wept and said of Ketia bar Shalom, who gave his life and was assured the World to Come: "There is one who acquires his world in a single hour, and one who acquires it in many years." (KEHOT: Avodah Zarah 10a)

עבודה זרה ז' ב:ט"ו-ט"ז15-16

יִצְתָּה בַּת קוֹל וְאָמְרָה: קְטִיעָה בַּר שְׁלוֹם מְזוּמָן לְחַיֵּי הָעוֹלָם הַבָּא. בָּכָה רַבִּי וְאָמַר: יֵשׁ קוֹנֵה עוֹלָמוֹ בְּשָׁעָה אַחַת, וְיֵשׁ קוֹנֵה עוֹלָמוֹ בְּכַמָּה שָׁנִים. אֲנִסְוִינִיּוֹס שְׁמִשְׁיָה לְרַבִּי, אֲדַרְכֵּן שְׁמִשְׁיָה לְרַבִּי. כִּי שָׂכִיב אֲנִסְוִינִיּוֹס, אָמַר רַבִּי: נִתְפָּרְדָּה חֲבִילָה. כִּי שָׂכִיב אֲדַרְכֵּן, אָמַר רַבִּי:

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

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דמחכמה נפקת

KEHOT's note points to Zohar II, 85a for these words.

Zohar II, 85aז' פה, א

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

130

דמחכמה נפקת

The Zohar on Mishpatim: the Torah came forth from Chochmah, from the place called "holy." Keser, the source of the desire of the heart, is above it.

ספר זוהר, משפטים כ"ז:תק"ט-500-502

1The pages omitted belong to the Ray'a Mehemna. AND YE SHALL BE MEN OF HOLINESS UNTO ME; AND FLESH THAT IS TORN BY BEASTS IN THE FIELD YE SHALL NOT EAT; YE SHALL CAST IT TO THE DOG (XXII, 30). R. Judah quoted here the verse: "And wisdom, where shall it be found? And where is the place of understanding?" (Job 28, 12). Said he:

"Blessed are the Israelites for that the Holy One desires to honour them more than all the rest of mankind. At first He said unto them: ...

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

131

וכבוד ה' יאספך

The prophet's promise to those who fast as G-d wishes: "Your righteousness shall go before you; the glory of Havayah will gather you in." The garment that surrounds the soul. (context: Steinsaltz Tanakh)

Isaiah 58:8 ח"ח: שיעיהו

אז יבקע כשחר אורך וארכבתך מהרה תצמח ויהלך לפניך צדקך כבוד ה' יאספך:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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

KEHOT'S NOTE

ישעיהו נח, ח.

PARAGRAPH 16

132

לא זו מחבבה עד שקראה אמי

The king who did not cease to cherish his daughter until he called her "my mother": the souls that give to the Torah.

Shemot Rabbah 52:5 ח"ה: שמות רבה

... משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זו מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב"ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אזנך ושכחי עמך ובית אביך, לא זו מחבבן עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זו מחבבן, עד שקראן אמי, שנאמר (ישעיה נא): הקשיבו אלי עמי ולאמי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע. עמד רשב"י ונשקו על ...

Another matter, "they brought the Tabernacle" - that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" - the children who are ...

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133

אחת היא יונתי

"One is my dove, my perfect one." The Congregation of Israel at the level of "my mother."

Song of Songs 6:9 ו"ט: שיר השירים

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילידתה ראוה בנות ויאשרוה מלכות ופילגשים ויהללוה:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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134

כמש"ל

"As was written above" refers to the opening of the preceding maamar, "This Leviathan You formed to sport with," where the Alter Rebbe explains that the hidden tzad-dikim join the worlds to the Infinite One, as David joined the Torah above to the Holy One, blessed be He, and that "Leviathan" means joining, as in "this time my husband will be joined to me."

KEHOT'S NOTE

רד"ה לוייתן זה יעו"ש. [כ].

135

רני ושמחי בת גי ושכנתי בתוכך

The prophet calls on Zion, pictured as a daughter: "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The Divine Presence will dwell in the "daughter."

Zechariah 2:14 ד"ב: זכריה

רני ושמחי בתיצון כי הנני בא ושכנתי בתוכך נאם ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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KEHOT'S NOTE

זכריה ב, יד.

136

הנה ישכיל עבדי

G-d speaks of His servant, Israel or the Mashiach: "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high." The servant raised highest of all. (context: Steinsaltz Tanakh)

Isaiah 52:13 ג"ג: ישעיהו

הנה ישכיל עבדי ירום ונשא וגבה מאד:

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

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KEHOT'S NOTE

ישעיה נב, יג.

137

כשור לעול

The school of Eliyahu taught: a person should always place himself upon the words of Torah like an ox to the yoke and a donkey to its load. The image of the servant's service.

Avodah Zarah 5b:4-5 ה"ד: עבודה זרה

"משלחי רגל השור והחמור", תנא דבי אליהו: לעולם ישים אדם עצמו על דברי תורה כשור לעול וכחמור למשאו. שלשה ימים אסור לשאת ולתת עמיהם וכו'. ומי בעינן כולי האי?

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

KEHOT'S NOTE

ע"ז ה, ב.

138

ונעוץ סופן בתחלתן

“Their end is wedged in their beginning and their beginning in their end.” The lowest is bound to the highest.

ספר יצירה א':17 Sefer Yetzirah 1:17

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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