



LIKKUTEI TORAH • PARSHAS SHEMINI • MAAMAR 2

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The 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.

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

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. 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

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|----------|--|------|
| 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 | ¶5-9 |
| | 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 fish of the sea," whose greatest is the Leviathan, and revealed ones, "the wild ox," who serve through the practical mitzvos; in the Time to Come each will "slaughter," that is, raise up, the other.

2 הנה ענין שיש יתרון בנשמות שמבחי' נוני ימא על נשמות שמבחי' שור הבר פשוט הוא מאחר שהם מיחוד או"א 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 the ones called "brothers and friends."

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."

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

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 in the manner 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;

In Chassidus the curses of the rebuke are read as aimed at the evil of nogah, the realm where 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 which will remain there in the Future.

אלא ילקטוהו עוף השמים ובהמת הארץ עוף השמים היינו כמארז"ל ע"פ ועוף יעופף⁵ ועוף זה מיכאל⁶ כו'.

rather, the birds of the heavens and the beasts of the earth will gather it up. "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.

Those fallen sparks will be gathered up and raised by "the birds of the heavens" and "the beasts of the earth." 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 בפי' בראשית ד"א סע"ב ודי"ב ע"א ובע"ח שער מ"ן ומ"ד דרוש ד' מענין עופין כו'. וע' בזח"ג בפי' צו דכ"ו ע"ב ובפי' שמיני דל"ט סע"ב ובמק"מ ובהרמ"ז).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 commentaries of the Mikdash Melech 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 כ"ה וגם בנשמות בני אדם יש כ"ה מדריגות אלו שיש נשמות שנק' עוף וכמ"ש בזח"ג בפ' פינחס (דרי"ז ע"ב)⁹

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. 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):

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. Human souls come in the same two kinds, and the Zohar on Pinchas calls some souls "birds."

אשר שם צפרים יקננו^{10,11} בטוליהון מקננן נשמתיהון דצדיקייא¹² וכ"ה בזהר ח"א בפ' ויצא (דקס"ב סע"ב)

"Where birds make their nests": in their shade the souls of the tzaddikim nest. And so it is in the Zohar, Part I, Parshas Vayeitzei (folio 162, end of side b).

The Zohar 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 Vayeitzei also reads this verse of birds nesting in the lofty "Lebanon."

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

And there are souls that are called "the beasts of the earth," as it is written, "Judah is a lion's whelp," "Issachar is a strong-boned donkey," etc., "His firstborn ox."

Other souls are called "beasts of the earth": in the blessings of Jacob and of Moses the tribes are likened to animals, Judah to a lion's whelp, Issachar to a strong-boned donkey, and Joseph to a firstborn ox.

והענין שבבחי"א יש יתרון מעלה בעוף על הבהמה. שהעוף הוא פורח בכנפיו הגבה למעלה באויר משא"כ הבהמה. ובבחי"א יש יתרון בבהמה על העוף דהעוף זוטר חיותיה.

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. And in one respect the beast has an advantage over the bird, for the bird's life-force is small.

Each kind has an advantage of its own. The bird soars high in the air, as no beast can; but the bird's life-force is small, while the beast's is great.

ולכן הכשרו¹⁷ בסימן¹⁸ אי אבל הבהמה חיותה רב ועד"ז יובן למעלה דבחי' המלאכים שנק' עוף השמים

This is why it is made fit [through slaughter] by [cutting] one siman, whereas the beast's life-force is great. In the same way it will be understood above: the level of the angels that are called "the birds of the heavens,"

The bird's smaller life-force shows in the laws of slaughter: 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. The same contrast holds "above," in the spiritual worlds, beginning with the angels called "the birds of the heavens."

וכן הנשמות שמבחי' זו יש להם יתרון שיוכלו לעוף ולעלות בעילוי עד רום המעלות ע"י הגדפין אהוי"ר

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.

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 פ' שמיני ד' ט"ל סע"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 on Beha'aloscha, whose end discusses the level of the birds.

ויש ג"כ יתרון מעלה בבחי' המלאכים ונשמות הנק' בהמת הארץ שכחם רב וגדול וכמ"ש בחיות המרכבה והחיות נושאות את הכסא^{20, 21} כו' הרי שכחם עצום להיות נושאות את הכסא ועל הכסא כמראה אדם²² כו'.²³

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," and upon the Throne is "the appearance of a man," so their power is immense.

SECTION 2 • 113-4

Souls of Beriah, born of Malchus

3 והנה ממוצא דבר מבואר דעם היות שבח"י עוף יש בו יתרון בח"י העפ"ה לעלות בעילוי כו' עכ"ז יש ג"כ יתרון עצום לבח"י 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' דהכח הזה בחיות המרכבה להיות נושאות את הכסא היינו לפי שהן שנתברר משב"כ שהוא מעולם התהו כו' ששם הי' 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"ז י"ל דמה"ט אין כן בעופ"ן לפי שהן נמשכו מזיווג נשיקין וזיווג דנשיקין הוא אפילו כשא"צ לברר משב"כ כמ"ש בע"ח שם בהדיא, וצ"ע דלכאורה משמע שכל המלאכים יצאו מזיווג נשיקין כמ"ש בע"חשם.

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 יש יתרון לבחינת בהמה על בחי' עוף בענין הכח והגבורה כ"י הגם שיש יתרון לעוף בענין העפיפה כ"י

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"ב²⁴ הוא בחי' העלאות ובשתים יעופף²⁵ כ"י והוא בחינת וכלל מאדך²⁶ שבפ' שמע ובחי' זו הוא נעלה יותר משם ע"ב כמ"ש בפ' תרומה דקל"ב ב'.²⁷)

(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 shamoa: 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 Parshas Terumah, folio 132, side b.

In a parenthesis the Alter Rebbe compares this to two Divine Names that the Arizal's teachings connect with the two first 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 ונתתי עשב בשדך²⁸ לבהמתך²⁹ ע"ב שיי"ן (כמ"ש בתי"ז).³⁰

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," as Av (ayin, beis) and shin, and the verse speaks of grass for the "beasts," the image of those who serve through practical deeds.

וא"כ עדי"ז י"ל ג"כ בענין נשמות הנק' נוני ימא³¹ ונשמות הנק' בהמת הארץ שעם היות יתרון מעלת נוני ימא שהם שטים בעליות ולייחד יחודים כ"ה ה"ז כעין בחי' העפ"ה של העופין כ"ה

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.,

Applied to souls: the “fish of the sea” swim upward in ascents and bring about supernal unions (yichudim) through inner, spiritual service. That is their counterpart to the birds’ flight.

אך שנוני ימא הם בים עלמא דאתכסיא ומ"מ יש ג"כ יתרון בבחי' הנשמות הנק' בהמת הארץ ע"ש ורב תבואות בכח שור³²

except that the fish of the sea are in the sea, the hidden world (alma de'iskasya). 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.”

But the fish live in the sea, “the hidden world,” and their service stays hidden. 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"י נ') ע"פ בהמות בהררי אלף³³ תרגם יונתן ותור בר דרעי בכל יומא בטורין אלפא.³⁴

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 בפ' פנחס דרי"ז³⁵ א' ובח"א בפ' בראשית י"ח ב')³⁶ והיינו בחי' מלי' שנק' בהמה רבה שם ב"ן

(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),

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; the word behemah, “beast,” has the numerical value 52, the value of the Name called Ban.

שהיא מבררת הניצוצים שנפלו בשב"כ בכ"ע ואלף טורין^{37,38} היינו בעולם הבריאה³⁹ כ"ה. וגם י"ל לכן נק' תור בר.

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. It may also be said that this is why it is called tor bar ["wild ox"].

Malchus refines and raises the sparks that fell, in the shattering of the vessels, into the lower worlds of Beriah, Yetzirah and Asiyah, and the "thousand mountains" on which it grazes are in Beriah. This, the Alter Rebbe adds, may be why it is called tor bar.

כי בר היינו תרגום חוץ והוא שהמל' נק' עלמא דאתגלייא בחינת הדיבור כ"ה משא"כ בחי' ים עלמא דאתכסיא מחשבה כ"ה.

For bar is the Aramaic translation of "outside": 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.

Bar in Aramaic means "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.

(ועמ"ש בד"ה מי יתנך כאח⁴⁰ בענין אמצאך בחוץ). והנה כתיב יודע צדיק נפש בהמתו^{41,42} והוא יסוד ז"א וכדאיתא בפ' פנחס שם במק"מ.

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

The parenthesis points to the discourse on Song of Songs 8:1, which discusses "I would find you outside." "A righteous man knows the soul of his beast" refers, as the Mikdash Melech explains the Zohar, to Yesod of Z'eir Anpin, the Sefirah called "righteous" (tzaddik), which is joined to Malchus, the "beast."

וזהו ענין עמוד אחד וצדיק שמו⁴³ שעליו העולם עומד וז"ש בזהר ההוא אדם דרכיב⁴⁴ ושליט על בהמה דא כ"ה.

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' עקיבא על ר' עקיבא יודע צדיק נפש בהמתו (בכתובות דס"ג). והנשמות הנמשכים מיחוד זו"נ 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. In the same way, souls born from the union of Z'eir Anpin and Nukva 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 ד"ה איהו וחיהי בריאת הנשמות ממנה להיות יש ודבר נפרד בפ"ע בעולם הבריאה⁴⁵ כו' לידת הנוק' 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 דאצ"י ממש כ' 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 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).⁴⁶

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 discourse "And Israel saw" on Parshas Beshalach (in Torah Ohr) and to an explanation of the Zohar on Beshalach (48b), which speaks of the fish of the sea.

אבל הנשמות שנבראו ממלי דאצי' בבריאה להיות יש ודבר נפרד נק' בהמת הארץ וכמו ברואים שביכשה נפש חיה למינה⁴⁷ הגם

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": although

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."

שממנה הם חיים ואוכלים מצמח הארץ עכ"ז הם יש ודבר נפרד נק' כמ"ש בפ"ק ולא כמו נוני ימא שהם מכסה עליהם וא"א להם להפרד מהים כ"ה כנ"ל.⁴⁸

they live from it and eat of what grows from the earth, they are nevertheless a yesh and a thing unto itself, 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"ה שער סדר אבי"ע שמ"ז פ"ד שזיווג ז"נ דבריאה הוא להוליד למלאכים דיצירה הנשמות שלהן כ"ה ולא נשמות בנ"א דבריאה כ"ה

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 angels of Yetzirah, their souls, 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.

א"כ כמו כן מש"ש זיווג ז"נ דאצי" שמולידים נשמות הצדיקים⁴⁹ היינו ג"כ נשמות דבריהא כו'

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.

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.

ע"ש ובפרק ה' וכ"כ במ"ח מסכת זיווג או"א פ"ג נותנים כח בזו"נ דאצילות להזדווג ולהוליד נשמות הצדיקים אל עולם הבריאה כו'

See there, and in chapter 5. 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.;

The Alter Rebbe refers to the next chapter there and quotes Mishnas Chassidim, a Kabbalistic work arranged in tractates like the Mishnah, to the same effect: Z'eir Anpin and Nukva of Atzilus are given power to give birth to the souls of the tzaddikim "into the World of Beriah."

בזו"נ דבריהא להזדווג ולהוליד נשמות המלאכים אל עולם היצירה וכ"מ בהדיא בזהר ויצא דקנ"ה ע"א ועיין בפרדס שט"ו פ"ד.

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

Likewise, Z'eir Anpin and Nukva of Beriah give birth to the souls of the angels into Yetzirah. The Zohar on Vayeitzei, which teaches that whatever the lower world gives birth to is in the realm of separation, and Pardes Rimonim are cited as saying the same.

אמנם בזהר ויקרא דכ"ד סע"ב משמע בהדיא שיש נשמות נמשכו מזיווג זו"נ דאצילות ונק' הנפש ההיא נפש דאצי" ממש^{50, 51}

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 עוד בכמה מקומות בזהר בפ"י בנים אתם לה' אלקיכם^{52,53} ועיין בזהר יתרו דפ"ז ע"ב ופ' ויקרא ד"ז ע"ב ור"פ משפטים דצ"ד ע"ב לפי הע"ח

(and so it is further indicated in several places in the Zohar, in the explanation of "You are children of G-d 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,

Other Zohar passages say the same when they explain "You are children of G-d 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 interprets it.

של"ח דרוש ד' וכפשט ל' הזהר שם ובספר הגלגולים פ"א ופ"ך ועיין מ"ש בביאור ע"פ שחורה אני ונאווה⁵⁴ וע' בזהר משפטים דצ"ו ע"א ואין כאן מקומו).

Gate 38, Derush 4, and according to the plain sense of the Zohar's wording there; 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 Etz Chaim, gate 38, the plain sense of the Zohar, Sefer HaGilgulim (the Arizal's teachings on reincarnation), his own explanation of "I am black, yet beautiful," and another Zohar passage, and then breaks off: "this is not the place for it."

אך עכ"פ מובן שסתם נשמות שנמשכו מיחוד זו"נ דאצ"י בעולם הבריאה הם נעשו בחי' בריאה ע"י לידתן מהנוק' 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 בבחי' מרכבה להיות נושאות את הכסא ובחי' אדם דאצ"י 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 Solomon's Sea stood. 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 בענין והחיות נושאות כו' והנה מבואר במ"א
ע"פ רני ושמחי בת⁵⁵ שבחי בת

and 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. Now, it is explained elsewhere on the verse "Sing and rejoice, O daughter" that the level of "daughter,"

Their strength comes from the refinements of the World of Tohu, as was said above of the chayos that carry the Throne. The Alter Rebbe then cites his explanation of Zechariah's prophecy, "Sing and rejoice, O daughter of Zion," about the "daughter."

שהיא בחי' מלי' דאצי' היורדת בבריא תעלה ביתר שאת ולהיות אשת חיל עטרת בעלה⁵⁶ כי יהיה
גדול כח המתברר שהוא משם ס"ג⁵⁷ כו'

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 "daughter" is Malchus of Atzilus, which descends into Beriah; 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).

והיינו שתעלה אפילו למעלה מבחי' אימא וכמ"ש במ"א ע"פ הזהר פ' שלח דקע"א⁵⁸ ע"פ והיה ביום
ההוא יצאו מים חיים מירושלים^{59, 60}

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,"

Malchus will rise even above Imma, which is Binah. This is explained elsewhere on the Zohar's reading, in Shelach, of Zechariah 14:8, "living waters shall go out from Jerusalem," where Jerusalem is Malchus.

שהיא בחי' מלי' חצים אל הים הקדמוני שהיא בינה כו' והטעם מצד הבירורים דניצוצים דכח"ב דתהו
שהמלי' מבררת בבי"ע כו'.^{61, 62}

which is the level of Malchus, "half of them toward the eastern sea," which is Binah, etc. The reason is the refinements of the sparks of Keser, Chochmah and Binah of Tohu, which Malchus refines in Beriah, Yetzirah and Asiyah, etc.

Half of those waters go "toward the eastern sea," in Hebrew hayam hakadmoni, "the earlier sea," which is Binah. 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^{63,64} כו' וסוף מעשה⁶⁵ כו' ולכן המל' היא בחי' כתר כו' בע"ס דאו"ח וכמבואר במ"א ע"פ הראיני את מראיך⁶⁶ 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: Sefer Yetzirah says of the Sefiros that “their end is wedged in their beginning,” and the Shabbos hymn Lecha Dodi says, “last in deed, first in thought.” 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.”

ולכן מה"ט יש יתרון ג"כ לנשמות הנולדים ממל' דאצילות היינו מזיווג זו"נ על נשמות שמבחי' אימא הנק' נוני ימא שהם הנשמות היוצאים מיחוד או"א

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 זו"נ שייך יתרון זה כמובן) עפמ"ש באדר"ז דרצ"ב או"א מהאי מוחא נפקי כו'

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), according to what is written in the Idra Zuta, folio 292: “Abba and Imma come forth from this brain,” etc.;

There is a further advantage from Z'eir Anpin itself, and it applies even to souls of Atzilus proper that come from Z'eir Anpin and Nukva. The Idra Zuta teaches that Abba and Imma come forth from “this brain,” the hidden intellect above them.

ז"א בעתיקא קדישא תליא ואחיד⁶⁷ שהז"א שהוא מדות דאצי' הוא בשרשו למעלה משרש או"א אלא שנמשך למטה.

"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.

But Z'eir Anpin "hangs on and is held fast in Atika Kadisha," the Holy Ancient One, which is 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 כו' מ"מ עיקר המדות בשרשן נלקחו מלמעלה מן השכל.⁶⁸

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. As the parallel discourse in Torah Ohr notes, there are natural love and awe that do not come from understanding.

6 ולכן יש במדות התגברות יותר ממה שהי' בשכל המולידן. וכמשנ"ת בביאור ע"פ שימני כחותם^{69,70} 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. And 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. The Alter Rebbe refers to his explanation of "Set me as a seal upon your heart," about the straps of the tefillin.

ועמ"ש בביאור ע"פ אלה מסעי^{71,72} וע"פ התוספתא שבזהר בפ' בשלח ד"נ ע"א⁷³ גבי תלת רוחין דכלילן בתלת⁷⁴ 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" and to the Tosefta in the Zohar on Beshalach, about "three spirits that are included in three."

7 ולכן ארז"ל האבות הן הן המרכבה ^{75, 76, 77} והאבות הן חג"ת דאצילות הם בחי' מרכבה להעלות את האדם הוא בחי' חכמה דאצי' ע"ד הנ"ל במרכבתא דבריאה לגבי אצילות כו' וכמבואר ענין זה באריכות בד"ה

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 matter is explained at length in the discourse beginning

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.

להבין ביאור ענין האבות הן הן המרכבה ⁷⁸ כפי יתרו ועמ"ש במ"א ע"פ הזהר פי' ⁷⁹ חיי שרה דקכ"ג ע"א בענין מאה שנה ⁸⁰ כו' ג"כ ענין יתרון שיש לז"א על או"א כו' ע"ש.

"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. 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 הנשמות שמבחי' שור הבר מעלים את לוי'תן הנשמות דאו"א ע"ד שחג"ת 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 דאצ"י 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 בפ"י הזהר פ' שמיני⁸¹ דל"ח ע"ב ע"פ ושור ואיל^{82,83} כו' דפ"י שור ביסוד ז"א כמ"ש ביוסף בכור שורו הדר לו.⁸⁴

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 Joseph, "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 Moses' blessing of Joseph, "His firstborn ox, majesty is his." Joseph is the tzaddik, the Sefirah of Yesod.

וכ"ש דשייך כ"ז מצד שרש הנשמות שמהנוק' מל' שמכררת מבי"ע מעולם התהו כו' ועיין מ"ש בביאור ע"פ שחורה אני ונאווה.^{85,86}

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. And see what is written in the explanation of "I am black, yet beautiful,"

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. The Alter Rebbe refers to his explanation of "I am black, yet beautiful."

שבחי' זו של המל' שיורדת לבי"ע עי"ז דוקא נעשה העלייה הגבה מאד נעלה וכ"ז שייך כאן לבחי' הנשמות שנק' שור הבר. וכמובן.

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.

There he explains that precisely through the descent of Malchus into the lower worlds an exceedingly lofty ascent comes about. All this applies here to the souls called the wild ox.

SECTION 4 • ¶10-13

The horns of Behemos

10 וזהו ענין שארז"ל בהמות נותן ללוי'תן בקרניו⁸⁷ כי הנה איתא בגמ' רגלי החיות כנגד כולן⁸⁸ כו' 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 וקרני החיות הן בבחי' כתר שהן צומחי' מהגלגולת כו'.

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 לוי'תן שמבחי' חו"ב באור הכתר שלמעלה מהחכמה כו'.

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 כפי רמה קרני⁸⁹ כו' דוד שנמשח בקרן⁹⁰ כו' בד"ה הנה להבין שרש ענין⁹¹ מתן תורה כפי יתרו ועיין מזה בספרא דצניעותא ספ"ה⁹² בזהר ס"פ תרומה דקע"ט סע"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 Hannah's words "My horn is exalted" and of David's anointing with a horn of oil, in the discourse on the root of the Giving of the Torah in Torah Ohr, Yisro. The Sifra DiTzniusa in the Zohar says that royal anointing is only with a horn.

12 וזהו פזר נתן לאביונים^{93.94} כו' קרנו תרום בכבוד שע"י קיום המצות מעשיות יהיה בחי' תרום

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 "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." The verse speaks of giving charity, a practical mitzvah, and through the practical mitzvos the "horn," the level of Keser, is raised high.

קרנו וכמ"ש בזהר כפי בהעלותך דקנ"ג סע"ב קנ"ד א' וע' בזהר כפי וירא דצ"ו א' ובפי' צו ל"ד א' מענין בקרן בן שמן^{95.96.97} כו'.

"shall his horn be," 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. The Zohar on Vayeira and on Tzav discusses "on a horn, son of oil" (Isaiah 5:1), the fertile hill of the vineyard, called keren, the word for "horn."

13 וזהו בכור שורו כו' וקרני ראם קרניו⁹⁸ וכמ"ש ותרם כראם קרני⁹⁹ בלותי בשמן רענן וע' בזהר ס"פ במדבר דק"ך ע"א בענין ובא לו לקרן¹⁰⁰ 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 Moses' blessing of Joseph, "His firstborn ox ... his horns are the horns of a re'em," a powerful horned beast, 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 הלויטן אע"ג שדרך כלל נוני ימא הם נשמות היותר עליונים מבחי' נשמות הנקי' ע"ש ארץ בהמת הארץ דכה"ג 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 היא מצד סדר ההשתלשלות אבל ע"י גילוי הארה רבה ועצומה מלמעלה מסדר ההשתלשלות ע"י הפך ים ליבשה¹⁰¹

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,”

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.

כי שם ים ויבשה שוין ואדרבה שם במחשבה הקדומה ארץ קדמה וכמש"ל סד"ה ששת ימים תאכל מצות¹⁰² כ"י ועד"ז ג"כ בענין הנשמות הנמשכים מב' הבחי' דים ויבשה

for there, sea and dry land are equal; 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.

At that level sea and dry land are equal; 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 בחי' שמלמטה למעלה שבמחשבה ארץ קדמה 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.,

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.

יעלה שור הבר ללויטן כו' ועמ"ש ג"כ בד"ה והיה מספר בני ישראל¹⁰³ שלעתיד יהיה ארץ למעלה מבחי' מים

the wild ox will raise up the Leviathan, etc. 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.”

There the wild ox raises the Leviathan. The discourse on “And the number of the children of Israel shall be” (Hosea 2:1) explains that in the Future “earth” will be above “water.”

וזהו לרוקע הארץ על המים¹⁰⁵ כו' (ועמ"ש קרוב לזה בד"ה קול דודי^{106, 107} בענין האבות ואמהות שנק' הרים וגבעות כו'):

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 ועו"ל בענין לויטן ושור הבר דהנה מבואר במ"א ע"פ ששים המה מלכות כו' אחת היא יונתי¹⁰⁸ כו'

One may further explain the matter of the Leviathan and the wild ox: for it is explained elsewhere on the verses “There are sixty queens,” etc., “One is my dove,” etc.,

Another explanation of the Leviathan and the wild ox begins from the Alter Rebbe's explanation elsewhere of Song of Songs 6:8-9, “There are sixty queens ... One is my dove.”

דמזה משמע שהנשמות גבוהים מהתורה שהרי ששים מלכות ארז"ל אלו ששים מסכתות¹⁰⁹ כו' אחת היא יונתי זו כנסיי.¹¹⁰

that from this it is implied that the souls are higher than the Torah. For 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).”

The Sages read the “sixty queens” as the sixty tractates of the Talmud, 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"ה¹¹¹ (וכ"מ ברבות ר"פ ויקהל ע"פ מי ברא אלה¹¹² 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, on "Who created these?", implies the same.

אך הענין שזהו משארז"ל לא זו מחבבה עד שקראה¹¹³ 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 loved his only daughter so much that he did not cease to cherish her until he called her "my sister," and then "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 פ' מקץ בד"ה רני ושמחי בת).¹¹⁴

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. The Alter Rebbe refers to his discourse "Sing and rejoice, O daughter" in Torah Ohr, Mikeitz.

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 ולעבדו¹¹⁵ וכמ"ש מזה בד"ה ועתה יגדל נא¹¹⁶ כח אדני¹¹⁷ בענין פ"י 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 ומהו לבושו של הקב"ה עוז¹¹⁸ כו' ה' עוז לעמו יתן¹¹⁹ כו' ע"ש ומשם שרש הלבושים הנמשכים ע"י המצות. להיות וכבוד ה' יאספך.

And see [Midrash] Rabbah, Vaeira, section 8: “And what is the garment of the Holy One, blessed be He? Strength,” etc.; “G-d 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 G-d will gather you in.”

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

ונמצא בבחי' זו הוא מקבל מהמצות דוקא שע"י דוקא יבא להיות בבחי' מהלכים בין העומדים¹²⁰ כו'

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.,

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

ע"י הלבושים הנ"ל והלבושים אלו הם הנקראים ג"כ ארבין ואניות שבהם ועל ידם יוכנו לילך בים שהוא עלמא דאתכסיא (וכמש"ל סד"ה ולא תשבית מלח).¹²¹

through the garments mentioned above. 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 מאדך¹²² בלי גבול ע"ד חסידים הראשונים^{123, 124} (הנז' 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^{125, 126} 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^{127, 128} כו'.¹²⁹

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 אמי¹³⁰ כ"ו וזהו ענין אחת היא יונתי¹³¹ כ"ז 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 הארכין והאניות שהם הלבושים שממעשה המצות שבהם

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, in which

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.

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

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' חיבור ע"ד דוד היה מחבר תורה שלמעלה בהקב"ה כמ"ל¹³² ועם היות כי באמת בחינה זו דלא זו מחבבה עד שקראה אמי

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. And although in truth this level of "he did not cease to cherish her until he called her 'my mother,'"

The name Leviathan comes from a word for "joining," as David is said to have joined the Torah above to the Holy One, blessed be He, as the first maamar explained. The Alter Rebbe now grants that this level of "my mother" is truly the higher one.

שהוא בחי' לויטן גבוה מבחי' שור הבר שהוא בחי' לא זו מחבבה עד שקראה בתי.

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 Leviathan, the level of "my mother," is higher than the wild ox, the level of "my daughter."

אעפ"כ לע"ל כתיב רני ושמחי בת¹³³ כו' ושכנתי בתוכך דוקא. כמ"ש במ"א שזהו ע"ד הנה ישכיל עבדי¹³⁴ ירום ונשא כו'

nevertheless, of the Time to Come it is written, "Sing and rejoice, O daughter," etc., "and I will dwell in your midst," specifically. As is written elsewhere, this is along the lines of "Behold, My servant shall prosper; he shall be exalted and lifted up," etc.:

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." As explained elsewhere, this matches "Behold, My servant shall prosper; he shall be exalted and lifted up," the servant raised highest of all.

כח"י עבד הנ"ל דלעבדו בבחי' כשור לעול¹³⁵ יש בו מעלה ומדרגה יתירה כו' ונעוץ סופן בתחלתן¹³⁶ כו':

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.

The servant, who serves "like an ox to the yoke," has a surpassing quality, for "their end is wedged in their beginning": the lowest, the servant and the ox, 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 לוי'תן זה
 “There go the ships; this Leviathan You formed to sport with.” The verse on which the preceding maamar is built, and to which this explanation refers back.

Psalms 104:26: כי יצרת להם תהלים ק"ד: כ"ו

שם אני'ת יהלכו לוי'תן ויהי צר'ת לשחק בו:

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 כה, 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 ט"ז: ע"ז: שמיני ר: ע"ז: ספר הזהר,

4 והיתה נבלתך למאכל לכל עוף השמים ולבהמת הארץ
 From the curses of the rebuke: “Your carcass shall be food for all the birds of the heavens and for the beasts of the earth.” The Alter Rebbe reads it as the fate of the holy sparks fallen into nogah, which birds and beasts, angels and souls, will gather up.

דברים כ"ח: כ"ו: Deuteronomy 28:26

והיתה נבלתך למאכל לכל עוף השמים ולבהמת הארץ ואין מחריד:

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
 “Let the waters swarm with swarms of living creatures, and let birds fly above the earth.” The verse of the fifth day of creation on which the Zohar bases its teaching that the birds are angels.

בראשית א': כ"ו: Genesis 1:20

ויאמר אלקים ישרצו המים שרץ נפש חיה ועוף יעופף עלי הארץ על-פני רקיע השמים:

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 מו, זח"א

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.”

יחזקאל א': י"ז: Ezekiel 1:10

וידמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשואל לארבעתם ופני נשר לארבעתם:

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 יקנו
 “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

אֲשֶׁר־שָׁם צִפְּרִים יִקְנֶנּוּ חֲסִידָה בְּרוֹשִׁים בֵּיתָהּ:

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" as birds that nest in the lofty "Lebanon," the parallel the text points to.

Zohar, Vayeitzei 34:328-37:337: ספר זוהר, ויצא ל"ד:שכ"ח-ל"ז:ג'צ"ז

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: ספר זוהר, פנחס י"ב:פ"י-י"ג:צ"ז

13 גור אריי יהודה

Jacob's blessing: "Judah is a lion's whelp." An example of souls likened to beasts of the earth.

Genesis 49:9: בראשית מ"ט:ט'

גֹּר אַרְיֵה יְהוּדָה מִטֶּרֶף בְּנֵי עֲלִיָּת כָּרַע רֶבֶץ כְּאַרְיֵה וּכְלָבִיא מִי יִקְמָנוּ:

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

Jacob's blessing: "Issachar is a strong-boned donkey, crouching between the sheepfolds." Another tribe likened to a beast.

Genesis 49:14: בראשית מ"ט:יד'

יִשְׁשַׁכָּר חֲמֹר גֶּרֶם רֶבֶץ בֵּין הַמִּשְׁפָּתִים:

Issachar is a large-boned ass, Couching down between the sheep-folds.

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16 בכור שורו

Moses' blessing of Joseph: "His firstborn ox, majesty is his." Joseph is likened to an ox, the image the maamar develops for the wild ox.

Deuteronomy 33:17: דברים ל"ג:י"ז

בְּכוֹר שׁוֹרוֹ הָדָר לוֹ וְקַרְנֵי רָאִם קִרְנָיו בָּהֶם עֲמִים יִנָּח וְיִהְיֶה אֶפְסִי־אֶרֶץ

וְהֵם רִבְבוֹת אֶפְרַיִם וְהֵם אֶלְפֵי 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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17 ולכן הוכשרו כסי אחד

The words here quote Chullin 27a:1-2; the passage is shown below.

Chullin 27a:1-2: חולין כ"ז א'-ב'2

מתני' השוחט אחד בעוף ושנים בבהמה שחיתו כשרה ורובו של אחד כמוהו רבי יהודה אומר עד שישחוט את הורידין חצי אחד בעוף ואחד וחצי בבהמה שחיתו פסולה רוב אחד בעוף ורוב שנים בבהמה שחיתו כשרה: גמ' השוחט דיעבד אין לכתחלה לא שנים בבהמה לכתחלה לא עד כמה לשחוט ולזיל איבעית אימא אחד בעוף ואיבעית אימא ארובו של אחד כמוהו

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KEHOT'S NOTE

חולין כז, א.

18 הכשרו כסימין א'

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 Alter Rebbe sees in this the smaller life-force of the bird.

Chullin 27b:7-8: חולין כ"ז ב'-ח'8

תני בר קפרא זאת תורת הבהמה והעוף הטיל הכתוב לעוף בין בהמה לדגים לחייבו בשני סימנין אי אפשר שכבר הוקש לדגים לפוטרו בלא כלום אי אפשר שכבר הוקש לבהמה הא כיצד הכשרו כסימין 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 סדי"ה אם את כל דגי הים

That discourse explains Moses' words "If all the fish of the sea": Moses stood so high that receiving life from meat, which only a Torah scholar can elevate, would count as a descent for him, and since "whatever is on dry land is in the sea," he went on to speak of the fish.

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 verse-teaching this paragraph uses for the strength of the "beasts."

KEHOT'S NOTE

בהיי תרומה כה, י בשם פד"א. וראה פד"א ספ"ד. שמ"ר ספכ"ג. ועל"ק שלח (מא סוף ד) וש"נ. [כ].

Constantinople, 1740 (CC-BY-NC)

29 ונתתי עשב בשדה לבהמתך

From the second section of the Shema: “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"ו:יא:א: דברים

וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶה לְבִהֶמְתֶּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:

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 יא, טו.

30 כמ"ש בת"י

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

KEHOT'S NOTE

והוא בתכ"א סב, ב. [כ].

31 נוני ימא

The Zohar on Beshalach describes the great sea and the fish of the sea gathering each to its place. 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-ט"ה:צ"ה:בשלח, ספר הזוהר

32 “Where there are no oxen the trough is clean, but much produce comes by the strength of the ox.” The ox’s strength is the advantage of the souls called “beasts of the earth.”

Proverbs 14:4 ד'י"ד:משלי

בְּאֵין אֱלֹפִים אָבוֹס בֵּר וְרֵב־תְּבוּאוֹת בְּכֶן שׁוֹר:

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

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33 בהמות בהררי אלף

“For every beast of the forest is Mine, the beasts (behe-mos) on a thousand mountains.” The verse that the Targum reads as the wild ox.

Psalms 50:10 י"י:ל"ה:תהלים

כִּי־לִי כָל־חַיַּת־הַיָּעַר בְּהֵמוֹת בְּהַרְרֵי־אֱלֹף:

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

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34 ותור בר דרעי בכל יומא בטורין אלפא

The Targum renders “behe-mos 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"י:ל"ה:תרגום תהלים

אַרוֹם דִּילִי כָל חַיַּת הַיָּעָר וְעֵתִידָת לְצִדִּיקָא בְּכָל יוֹמָא בְּטוֹרִין אֱלֹפָא (ותור בר דרעי בכל יומא) בטורין אלפא:

Mikraot Gedolot (Public Domain)

ביאור על לויטן זה כ"ה הנ"ל

35 ובזה"ג בפ' פנחס דרי"ז 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.

36 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 ביחל אור ע' תו. נתבאר בביאור זה להצ"צ כרך-ב ע' תרו ואילך.

37 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 י"ב:ע"פ-פנחס, ספר הזוהר

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)

38 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.

Zohar, Bereshit 7:70-8:83 י"ח:ע"פ-פ"ג:ז'ה:בראשית, ספר הזוהר

39 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.

40 “If only you were as a brother to me ... I would find you outside, I would kiss you.” The text points to the discourse on this verse for its treatment of “outside,” the sense of bar here.

Song of Songs 8:1 ח'ה:שיר השירים

מִי יִתְּנֶךָ כְּאֵחַ לִי יִזְנֶךָ שְׂדֵי אִמִּי אֶמְצָאָה בְּחוּץ אֶשְׁקֶךָ גַּם לֹא־יִבְזֹו לִי:

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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41 יודע צדיק נפש בהמתו
 "A righteous man knows the soul of his beast." Read here as Yesod, the "righteous one," bound up with Malchus, the "beast."

משלי י"ב:10 Proverbs 12:10

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.

42 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 63a:1

קא מ'דברת אלמנות חיים! אמה לקה: אי לדידי צניית — ותיב תרי סרי שני אחריני [תא]. אמר: ברשות קא עבדנא. הדר אזיל ותיב תרי סרי שני אחריני [תא] בבי רב. כי אתא אייתי בהדיה עשרין וארבעה אלפי תלמידי, שמעה דביתהו, הוה קא נפקא לאפיה. אמרו לה שיכבתא: שאילי מאני לבוש ואיכסאי. אמה לקה: "יודע צדיק נפש בהמתו". כי מטא לגביה, נפלה על אפה, קא מנשקא לקה לכרעיה. הוה קא מדחפי לה שמעיה. אמר לקה: שבוה, ...

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

43 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 12b:3

וחכמים אומרים: על שנים עשר עמודים עומדת, שנאמר: "עב גבולות עמים למספר בני ישראל". ויש אומרים: שבעה עמודים, שנאמר: "חצבה עמודיה שבעה". רבי אלעזר בן שמוע אמר: על עמוד אחד, וצדיק שמו, שנאמר: "וצדיק יסוד עולם".

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

44 וז"ש בזהר ההוא אדם דרכיב
 Kehot's note points to Zohar I, 217a for these words.

Zohar I, 217a, זח"א ריו,

KEHOT'S NOTE

זח"א ריו, א.

45 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.

Tanya, Iggeres HaKodesh 20:15, תניא, אגרת הקדש כ"ט ט"ו

... גם המלכות דאצילות נקרא "בתר" ממשה למעלה. ומה גם, כי בריאת הנשמות - ממנה, להיות יש ודבר נפרד בפני עצמה בעולם

הבריאה, ונקרא בשם "לידה", כקריעת ים־סוף ד"כעתיקא תל"א". וגם, כל גידול הנשמות כל ז' חדשים, מיווג 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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46 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.

47 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:24 Genesis 1:24

ויאמר אלקים תוצא הארץ נפש חיה למינה בהמה ורמש וחיית־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.

48 Kehot's note points to Leviticus 21:1-24:23 for these words.

ויקרא כ"א א-כ"ד:23 Leviticus 21:1-24:23

PARAGRAPH 4

49 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.

Sefer Etz Chaim 47:5, עץ חיים מ"ז ה:5

... ו"ס שלו לבד מה שהיה לו מתחלתו אבל מסוד המוחין הבאים לו בתוספת אינו נותן להם ו"ס ו"ס מקנן 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' ו"הטעם 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 בחי' ג' ג' ו"הטעם ...

Sefer Etz Chaim (Public Domain)

50 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 63:417-64:424 תכ"ד ס"ד:תכ"ד

51 הנפש ההיא נפש דאצי' 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 ב'ד-י"ג:2-4 Mishpatim Zohar,

52 בנים אתם לה' אלקיכם

“You are children of G-d your G-d.” The verse the Zohar expounds for souls that are G-d's children in the full sense.

דברים י"ד:14 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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53 בנים אתם לה' אלקיכם

The Zohar on Vayikra: G-d first called Israel servants, then children, as it says “You are children of G-d your G-d,” and then brothers. Another of the places the text lists.

ספר הזהר, ויקרא י"ג:ט"ז-י"ז:104-13:97 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)

54 שחורה אני ונאור

“I am black, yet beautiful, O daughters of Jerusalem.” The verse of the Alter Rebbe's discourse to which he refers.

שיר השירים א'ה:5 Song of Songs

שחורה אני ונאור בנות ירושלם כאהלי קדר פיריעות שלמה:

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

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

55 רני ושמחי בת

“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 ב'י"ד:14 Zechariah

רני ושמחי בת ציון כי הנני בא ושבתי 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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56 אשת חיל עטרת בעלה

“A woman of valor is the crown of her husband.” Malchus will become a crown above Z'eir Anpin.

משלי י"ב:ד:12 Proverbs

אשת חיל עטרת בעלה וכרקב בעצמותיו מבישה:

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.

57 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].

58 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 ל"אדהאמ"צ, ב.

59 והיה ביום ההוא יצאו מים חיים מירושלים

“And it shall come to pass on that day that living waters shall go out from Jerusalem, half of them toward the eastern sea and half toward the western sea.” The waters going from Jerusalem, Malchus, to the “eastern sea,” Binah, show Malchus rising above Imma.

זכריה י"ד:8 Zechariah

והיה ביום ההוא יצאו מים חיים מירושלם חצים אלהים הקדמוני וחצים אלהים האחרון בקוץ ובחרף יהיה:

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

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60 יצאו מים חיים מירושלים

The Zohar on Shelach brings this verse in its description of the levels on high and their fountain of water. The text refers to its own explanation of this passage.

ספר הזהר, שלח ל"ד:252-260 Sh'lach Zohar,

61 Kehot's note points to Zohar, Vayetzei 20:159-164 for these words.

ספר הזהר, ויצא כ'קנ"ט-קס"ד Vayetzei Zohar,

62 The Zohar on Yisro: “You are children of G-d” 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 24:431-26:441 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

63

נעוץ סופן

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

KEHOT'S NOTE

ספר יצירה פ"א מ"ז.

64

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:1 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 Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

65

סוף מעשה

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

KEHOT'S NOTE

פיוט לכה דודי.

66

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':14 Song of Songs

יונתי בחגי הסלע בסתר המדרגה הראיני את־מראיך השמיעני את־קולי כִּי־קולך ערב ומראיך נאות:

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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67

ז"א בעתיקא קדישא תלייא 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-23:105-24:113 Zohar, Idra Zuta
כ"ד:ק"ג

68

ז"א בע"ק תלייא . . וכמו עד"מ

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 עי תיז-ח (ובהנסמן בהמ"מ שם).

PARAGRAPH 6

69

בביאור ע"פ שימני כחותם

There the black straps of the tefillin, which hang on the heart, are traced to the "whiteness" of the Gulgalta, Chesed of Atik, higher than "the hair of His head," from which the positive commandments are drawn; only in order to be drawn down are they black.

KEHOT'S NOTE

לקו"ת שה"ש מו, ד.

70

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.

שיר השירים ח:6 Song of Songs

שימני כחותם עלי־לבך כחותם עלי־זרועך כִּי־עֵזָה כְּמוֹת אֶהְיֶה קֶשֶׁת כִּשְׂאוֹל קִנְאָה רִשְׁפִּיהָ רִשְׁפֵּי אֵשׁ שְׁלֵה־כִתְיָהּ:

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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71

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, and notes that the attributes of Atzilus are beyond comparison with those of the lower worlds, and all the more so the attributes above Atzilus.

KEHOT'S NOTE

לקו"ת מסעי צג, ב.

72

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:1 Numbers

אלה מסעי בני־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאוֹתָם 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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73 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.

74 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 11:134 Zohar, Beshalach

PARAGRAPH 7

75 האבות הן הן המרכבה

The same saying of Reish Lakish on "And G-d went up from upon him" said of Jacob.

בראשית רבה פ"ב:ו' 82:6 Bereshit Rabbah

ויעל מעליו אלקים - אמר ריש לקיש: האבות הן הן המרכבה, שנאמר (בראשית יג): ויעל אלקים מעל אברהם. ויעל מעליו אלקים (שם כח) והנה ה' נצב עליו, ויצב יעקב מצבה וגו'.

"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 פפ"ז ו. ובזו"ג רכט, ב. רנו, ב [כ].

76 האבות הן הן המרכבה

Reish Lakish: "The Patriarchs are themselves the Chariot," as it says, "And G-d went up from upon Abraham." The source of the Sages' saying.

בראשית רבה מ"ז:ו' 47:6 Bereshit Rabbah

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 כח) 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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77 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 51:314-53:325 Zohar, Pinchas

78 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.

79 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. ביאורו לצי"צ ע.ע.

80 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-י':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

81 ועיין במק"מ בפ"י 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"י קלט.

82 ושור ואיל
On the eighth day of the inauguration: "And an ox and a ram for peace-offerings." The verse whose Zohar the Mikdash Melech explains.

ויקרא ט:ד ט"ד

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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83 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 הזהר, 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)

84 בכור שורו הדר לו
Moses' blessing of Joseph: "His firstborn ox, majesty is his." Joseph, the tzaddik, is called an ox.

דברים ל"ג: י"ז Deuteronomy 33:17

בכור שורו הדר לו וקרניו ראם קרניו בהם צמים יגגח יחדו אפסי-אָרץ 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.

85 בביאור ע"פ שחורה אני ונאווה
The passage there reads "I am black, yet beautiful" with two kinds of blackness, and then begins the explanation of

the verse: between the Emanator and the emanated there must be an intermediary.

KEHOT'S NOTE

לקו"ת שה"ש ז, ד.

86 שחורה אני ונאווה
"I am black, yet beautiful." The verse of the discourse that explains the ascent that comes through the descent of Malchus.

Song of Songs 1:5 ה"ה שירים

שחורה אני ונאווה בנות ירושלם כְּאֶהְיֶה קֶדָר כִּירְעוּת שְׁלָמָה:

'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

87 שארז"ל בהמות נותץ 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' 13:3 Vayikra Rabbah

KEHOT'S NOTE

ויק"ר יג, ג "נותץ": דחפו ודץ בו (מתנות כהונה).

88 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' 13a:4 Chagigah

למעלה מהן — חיות הקדש. רגלי החיות כנגד כולם, קרסולי החיות כנגד כולן, שוקי החיות כנגד כולן, רכובי החיות כנגד כולן, ירכי החיות כנגד כולן, גופי החיות כנגד כולן, צווארי החיות כנגד כולן, ראשי החיות כנגד כולן, קרני החיות כנגד כולן. למעלה מהן — פסא כבוד. רגלי פסא הכבוד כנגד כולן, פסא הכבוד כנגד כולן, מלך אל חי וקדם רם ונשא שוכן עליהם, ואתה אומרת: "אעלה על כמתי עב אדמה לעליו" — ...

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

KEHOT'S NOTE

חגיגה יג, א.

PARAGRAPH 11

89 רמה קרני
Hannah's prayer: "My heart exults in G-d; my horn is exalted in G-d." The verse of the explanation to which the Alter Rebbe refers.

שמואל א ב' א:1 I Samuel 2:1

ותתפלל חנה ותאמר עלץ לבי בה' רמה קרני בה' רחב פי על-אויבי כי שמחתי בישועתך:

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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90

דוד שנמשח בקרן

The Sifra DiTzniusa: "And Samuel took the horn of oil"; there is no anointing except with a horn, as in "I will make a horn sprout for David." The text sends the reader here on the horn of David's anointing.

ספר זוהר, ספרא דצניעותא ו'ס"ב-62:63-73
ע"ג

91

בד"ה הנה להבין שרש ענין מ"ת

There Hannah's words "My horn is exalted in G-d" are explained: David, anointed with a horn, is at the level of "exalted," Atika, where there is no change, unlike Saul, 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.

92

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

93

פזר נתן לאביונים

"He has scattered, he has given to the needy; his righteousness endures forever; his horn shall be exalted with honor." The giver's "horn" is raised through the deed of charity.

תהילים קי"ב:ט"ז-9:112 Psalms

פזר נתן לאביונים צדקתו 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 פ' בהעלותך דקנ"ג סע"ב:

94

פזר נתן לאביונים

The Zohar on Beha'aloscha opens with this verse and expounds it. The text cites it for the exalting of the "horn" through practical mitzvos.

ספר זוהר, בהעלותך י"ז:צ"ה-97:95-99
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 scat-

tereth, and increaseth all the more" (Prov. 11, 24), that is, increaseth in riches, increases in life.

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

95

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"ד-א ע' קלו ואילך.

96

בקרן בן שמן

"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.

ישעיהו ה':1-5 Isaiah

אֲשִׁירָה נָא לִידֵידי שִׁירַת דּוּדִי לְכֶרְמִי כֶּרֶם הָיָה לִידֵידי בְּקֶרֶן בֶּן־שָׁמֶן:

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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97

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-24:154-21 Zohar, Tzav

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

98

וקרני ראם קרניו

Moses' blessing of Joseph: "His firstborn ox, majesty is his, and his horns are the horns of a re'em." The ox and its horns.

דברים ל"ג:17-33 Deuteronomy

בְּכוֹר שׁוֹרֵי הָדָר לוֹ וְקֶרְנֵי רָאֵם קֶרְנָיו כְּהֵם עֲמִים יִנְגַּח יַחְדָּו אֶפְסִי־אֶרֶץ וְהֵם רִבְבוֹת 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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99

ותרם כראם קרני

"You have exalted my horn like a re'em's; I am anointed

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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109 ששים המה מלכות . . אלו ששים מסכתות

"There are sixty queens and eighty concubines, and maidens without number." The first half of the passage the Alter Rebbe explains.

Song of Songs 6:8 שיר השירים ו' ח"ו

ששים המה מלכות ושמנים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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Bamidbar Rabbah 18:21 כ"א רבה י"ח

KEHOT'S NOTE

שה"ש ו, ח. במד"ר יח, כא. שהש"ר עזה"פ. [ט, ב]. [כ].

110 אחת היא יונת . . זו כנס"י

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

KEHOT'S NOTE

שה"ש שם ט. ובהש"ר שם ט.

111 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 זח"ג עג, א

KEHOT'S NOTE

זח"ג עג, א.

112 מי ברא אלה

"Lift up your eyes on high and see who created these." The verse on which, at the beginning of Vayakhel, the Midrash implies the same order.

Isaiah 40:26 ישעיהו מ"ב ו'

שאורמרום עיניכם וראו מי־ברא אלה המוציא במספר צבאם לכלם בשם יקרא מרב אונים ואמ"ץ 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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113 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 שמות רבה נ"ב ח"ו

... 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 אביר, לא זו מחבבך עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונת תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זו מחבבך, 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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Zohar III, 262a זח"ג רסב, א

KEHOT'S NOTE

שמו"ר נב, ה. זח"ג רסב, א. ע"ש הש"ש ד"ה צאינה האי בראשו [כא, ב] וש"נ. [כ].

114 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

רני ושמחי בת־ציון 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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115 כמ"ש ולעבדו

"To love G-d 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

והיה אם־שמעו תשמעו אל־מצותי אשר אנכי מצוה אתכם היום לאהבה את־ה' אלקיכם ולעבדו בכל־לבבכם ובכל־נפשכם:

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.

116 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.

117

ועתה יגדל נא כח אדני

Moses' plea after 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 mitzvot.

Numbers 14:17:י"ז:י"ד

ועתה יגדל נא כח אדני כאשר דברת לאמר:

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

118

ומהו לבושו של הקב"ה עוז

"What is the garment of the Holy One, blessed be He? Strength, as it says, 'G-d is clothed, He has girded Himself with strength'; and He gave it to Israel, as it says, 'G-d will give strength to His people.'" The root of the garments drawn through the mitzvot.

Shemot Rabbah 8:1א:ח

... ראשו כחם פז קווצותיו תלתלים שחורות כעורב. וכתב (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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119

ה' עוז לעמו יתן

"G-d will give strength to His people; G-d will bless His people with peace." G-d's garment of strength given to Israel.

Psalms 29:11א:ט

Havayah עז לעמו יתן Havayah 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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120

מהלכים בין העומדים

"I will give you places to walk among these who stand." Souls that ascend, among angels that stand at fixed levels.

Zechariah 3:7ז:ג

כה-אמר ה' צבאות אם-בךכי תלך ואם את-משמרת תשמר וגם-אתה תדין את-ביתי וגם תשמר את-חצרי 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

זכרי' ג, ז.

121

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 2:13ג:ב

וְכָל־קֶרֶבֶן מִנְחָתְךָ בַּמֶּלַח תִּמְלַח וְלֹא תִשָּׁכֵחַ מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קֶרֶבֶן 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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122

בכל מאדך

"With all your might": love without limit, the desire of the heart.

Deuteronomy 6:5ה:ו

וְאָהַבְתָּ 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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123

"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.

Berachot 32b:24ד"ב

תנו רבנן: חסידים הראשונים היו שוהין שעה אחת, ומתפללין שעה אחת, וחוזרין ושוהין שעה אחת. וכי מאחר ששוהין תשע שעות פיוס 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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124 | Kehot's note points to Berakhot 32b:20 for these words.

ברכות ל"ב ב:כ"י:20 Berakhot 32b:20

הסידים הראשונים היו שוהין שעה אחת:

The pious men of old used to wait an hour.

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125 | יש קונה עולמו בשעה אחת

Kehot's note points to Avodah Zarah 10a for these words.

עבודה זרה י"א א"א Avodah Zarah 10a

KEHOT'S NOTE

ע"י י, א.

126 | 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."

עבודה זרה י"ב ט"ו-ט"ז Avodah Zarah 10b:15-16

יצתה בת קול ואמרה: קטיעה בר שלום מזמן לחיי העולם הבא. בכה רבי ואמר: יש קונה עולמו בשעה אחת, ויש קונה עולמו בכמה שנים. אנטונינוס שמשיה לרבי, אדרכן שמשיה לרבי. כי שכיב אנטונינוס, אמר רבי: נתפרדה חבילה. כי שכיב אדרכן, אמר רבי:

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

127 | דמחכמה נפקת

Kehot's note points to Zohar II, 85a for these words.

זח"ב פה, א"א Zohar II, 85a

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

128 | 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 הזהר, משפטים כ"ט:תק"ב-20:500 Zohar, Mishpatim 20:500-502

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)

129 | וכבוד ה' יאספך

"Your righteousness shall go before you, and the glory of G-d will gather you in." The garment that surrounds the soul.

ישעיהו נ"ח:ח"א Isaiah 58:8

אז יבקע כשחר אורה וארכתך מהרה תצמח והלה לפניה צדקה 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.

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KEHOT'S NOTE

ישע"י נח, ח.

PARAGRAPH 16

130 | 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

... 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 מחבבך עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זו מחבבך, 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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131 | 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

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדה ראוה בנות ויאושרוה 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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132 | כמשי"ל

"As was written above" refers to the opening of the preceding maamar, "This Leviathan You formed to sport with," on which this whole explanation builds.

KEHOT'S NOTE

רד"ה לוי'תן זה יעו"ש. [כ].

133

רני ושמחי בת גוי ושכנתי בתוכך

"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 זכריה ב' י"ד

רני ושמחי בת ציון כי הגניבא 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.

134

הנה ישכיל עבדי

"Behold, My servant shall prosper; he shall be exalted and lifted up and be very high." The servant raised highest of all.

Isaiah 52:13 ישעיהו נ"ב י"ג

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.

135

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 עבודה זרה ה' ב' ד' ה' 5-4

"משלחי רגל השור והחמור", תנא דבי אליהו: לעולם ישים אדם עצמו על דברי תורה כשור לעול וכחמור למשאו. שלשה ימים אסור לשאת ולתת עמהם וכי. ומי בעינן כולי האי?

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

KEHOT'S NOTE

ע"ז ה, ב.

136

ונעוץ סופן בתחלתן

"Their end is wedged in their beginning and their beginning in their end." The lowest is bound to the highest.

Sefer Yetzirah 1:7 ספר יצירה א' ז'

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)



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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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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