



LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 2

ביאור מעט על פסוק ואכלתם אכול כו'

A Brief Explanation of
“And You Shall Eat, Eating”



Spiritual rank is relative: the loftiest souls of today, the “fish of the sea” born of Abba and Imma of Atzilus, are only the lower levels of a higher Atzilus, and beside the new souls that will come from the revealed essence of the Infinite Light they are like “animals” that those souls will elevate. This is the inner meaning of the feast of the Leviathan.

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

Spiritual rank is relative: the loftiest souls of today, the “fish of the sea” born of Abba and Imma of Atzilus, are only the lower levels of a higher Atzilus, and beside the new souls that will come from the revealed essence of the Infinite Light they are like “animals” that those souls will elevate. This is the inner meaning of the feast of the Leviathan.

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 short supplement to the discourse on “And you shall eat, eating” asks how today’s loftiest souls, the nunei yama (“fish of the sea”) born of the union of Abba and Imma of Atzilus, can be called “animals” beside the new souls of the Time to Come. Every world contains all four worlds: the nefesh, ruach and neshamah of Atzilus are only its Beriah, Yetzirah and Asiyah, while above them is “the Atzilus within Atzilus,” the level of “man in the way of the Atzilus above” that Adam had before the sin and Moshe attained, to which the Zohar applies “have dominion over the fish of the sea.” The maamar then explains Moshe’s Mah and the prayer of Shabbos, the Leviathan of holiness and its opposite in kelipah, and why Moshe feared Pharaoh yet was sent to him. Finally, since on the scale of all the worlds Adam Kadmon is only “Beriah” and true Atzilus is the Infinite Light itself, today’s souls will be elevated by the new souls from sovev kol almin, and Havayah itself will then serve as the “Elokim” for the revealed essence of the Infinite Light.

OUTLINE

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|----------|---|------|
| 1 | Why the “fish of the sea” can be “animals” | ¶1-2 |
| | <hr/> | |
| | Atzilus has its own Beriah, Yetzirah and Asiyah; the nunei yama are the neshamah of Atzilus, below the Atzilus within Atzilus of Adam before the sin, who was told to “have dominion over the fish of the sea.” | |
| 2 | Moshe’s Mah and the prayer of Shabbos | ¶3-5 |
| | <hr/> | |
| | Moshe reached the chayah, part of the Atzilus within Atzilus; his Mah belongs to Keser and to bittul; the “fish” may also be the angels of Atzilus; the souls’ root rises through prayer, chiefly on Shabbos. | |
| 3 | Moshe and the great dragon | ¶6-7 |
| | <hr/> | |
| | The additional soul of Shabbos; the Leviathan of holiness and of kelipah as true opposites; humble Moshe feared Pharaoh as his counterpart, but G-d sent him from his higher level of “man.” | |
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4 The feast of the Leviathan

¶8–10

In relation to the new souls from sovev kol almin, today's souls of Atzilus are the “fish” to be elevated; in the scheme of all the worlds Adam Kadmon is only “Beriah,” and true Atzilus is the Infinite Light.

5 Havayah as the Elokim of the future

¶11–12

Souls are rooted in Havayah and descend through Elokim; in the future Havayah will be the “Elokim” through which the essence of the Infinite Light and the new souls are revealed; the two namings of Israel may hint at the two orders of souls.

KEY CONCEPTS

nunei yama נוני ימא

Aramaic for “fish of the sea”: here, the lofty souls drawn from the union of Abba and Imma of Atzilus (the neshamah of Atzilus), or, on a second reading, the angels of Atzilus.

the Atzilus within Atzilus אצילות שבאצילות

The highest levels within the World of Atzilus, the chayah and yechidah, above its own Beriah, Yetzirah and Asiyah (its nefesh, ruach and neshamah). Adam before the sin and Moshe reached it.

man in the way of the Atzilus above אדם בארץ אצילות דלעילא

The Zohar's term for one who has received “Havayah in its fullness”: the level of the Name Mah (45, the value of adam), to which “have dominion over the fish of the sea” applies.

the new souls נשמות חדשות

Souls to be revealed in the Time to Come from sovev kol almin, far above all present souls, which they will elevate; the feast of the Leviathan alludes to this.

the light that encompasses all worlds (sovev kol almin) סובב כל עולמין

Divine light too great to enter the worlds; its open revelation in the Time to Come is the “supernal Atzilus” from which the new souls come.

Havayah and Elokim הוי' ואלקים

Elokim is the shield and sheath in and through which Havayah is drawn into the world; in the Time to Come Havayah itself will play that role for the revealed essence of the Infinite Light.

the Leviathan of holiness and of kelipah לויתן דקדושה ולויתן דקליפה

Counterparts that are true opposites: the first wholly nullified in its source, the second (Pharaoh, “the great dragon”) declaring “My river is my own.”

SECTION 1 • 11-2

Why the “fish of the sea” can be “animals”

1 ביאור מעט על פסוק ואכלתם אכול¹ כו'. להבין איך נוני ימא² שהם הנשמות שנמשכו מיחוד או"א דאצילות איך יחשבו לבחי' בהמות נגד נשמות החדשות דלעתיד.

A brief explanation of the verse “And you shall eat, eating...,” etc. To understand how the “fish of the sea” (nunei yama), which are the souls drawn from the union of Abba and Imma (Chochmah and Binah) of the World of Atzilus (Emanation), how they can be considered the level of “animals” in comparison with the new souls of the Time to Come.

This is a short supplement to the preceding discourse on Joel 2:26, “And you shall eat, eating, and be satisfied,” which read the doubled “eating” as a future elevation: even today’s lofty souls, which already raise up others, will themselves be “eaten” and raised by the new souls of the Time to Come, beside which they are called “animals.” The question here is how souls called nunei yama (Aramaic for “fish of the sea”), which come from the union of Abba and Imma, the intellect of the highest world, can be counted as mere animals.

והענין כמבואר במ"א בביאור ע"פ ואלה המשפטים^{3,4} בענין פי' וזרעתי את בית ישראל⁵ זרע אדם וזרע בהמה⁶. בהמה כגימטריא ב"ן⁷ נשמות דבריא. אדם מ"ה^{8,9} נשמות דאצילות.

The matter is as is explained elsewhere, in the explanation on the verse “And these are the laws,” concerning the meaning of “And I will sow the house of Israel [with] the seed of man and the seed of animal”: behemah (animal) has the numerical value of the Name Ban (52), the souls of the World of Beriah (Creation); adam (man) is the Name Mah (45), the souls of Atzilus.

The answer starts from an explanation in Torah Ohr on Jeremiah’s prophecy that G-d will sow Israel with “the seed of man and the seed of animal.” In gematria behemah (animal, 52) equals the Name Ban, the four-letter Name spelled out so that it totals 52, and adam (man, 45) equals the Name Mah, the Name spelled out to total 45; so “animal” stands for the souls of Beriah and “man” for the souls of Atzilus.

כי אצילות הוא בחי' אדם אדמה לעליון^{10,11} שאינו רק מהעלם אל הגילוי אצילות הוא מלשון ויאצל¹² כו' משא"כ בבריאה התחדשות יש מאין.

For Atzilus is the level of adam, [as in] “I will resemble (adameh) the Most High,” since it is nothing but [a movement] from concealment to revelation: Atzilus is from the same root as “and He drew off (vayaetzel),” etc.; whereas in Beriah [there is] a new coming into being of something from nothing.

Atzilus is called adam because of the words “I will resemble (adameh) the Most High” (Isaiah 14:14): Atzilus resembles its Source, since it is only the revealing of what was already hidden there. The very word Atzilus comes from vayaetzel, “and He drew off” some of the spirit that was on Moshe for the elders (Numbers 11:25), where what is drawn off stays one with its source; Beriah, by contrast, is the coming into being of something new, “something from nothing.”

(ועיין מ"ש בביאור ע"פ יביאו לבוש מלכות¹³ בד"ה להבין ההפרש¹⁴ היינו בבחי' הקו והחוט כו' והיא ראשית הגילוי בחכמה כו' ע"ש).

(And see what is written in the explanation on the verse "They shall bring royal apparel," in the discourse beginning "To understand the difference": that is, at the level of the kav (line of light) and the thread, etc., and it is the beginning of revelation, in Chochmah (wisdom), etc.; see there.)

A cross-reference to a discourse in Torah Ohr on Megillas Esther (on "They shall bring royal apparel," Esther 6:8), which distinguishes the encompassing divine will from the light drawn down "by way of the kav and the thread" to become the ten Sefiros. That line of light, whose beginning is Chochmah, is the first stage of revelation, and it shows what Atzilus means: hidden light becoming revealed.

והנה באצילות עצמו יש ג"כ ד' בחי' אבי"ע כמבואר לקמן בביאור ע"פ מי מנה¹⁵ כו' רובע ישראל¹⁶ והיינו בחי' נר"נ דאצילות הם בי"ע דאצילות.

Now, within Atzilus itself there are also four levels, Atzilus, Beriah, Yetzirah (Formation) and Asiyah (Action), as is explained below in the explanation on the verse "Who has counted...", etc., "...the fourth part of Israel"; that is, the levels of nefesh, ruach and neshamah of Atzilus are the Beriah, Yetzirah and Asiyah of Atzilus.

Each world contains all four worlds within it, so Atzilus too has its own Atzilus, Beriah, Yetzirah and Asiyah. The nefesh, ruach and neshamah of Atzilus are its lower three, "the Beriah, Yetzirah and Asiyah of Atzilus," as explained in the discourse on Bilam's words "Who has counted the dust of Jacob... the fourth part of Israel" (Numbers 23:10).

ועמ"ש בביאור ע"פ ועתה יגדל נא^{17,18} והם בינה ז"א ומלי' ויהי יחידה נק' אצילות שבאצילות ועיין בע"ח שמ"א פ"ז ובהרמ"ז ר"פ קרח בדף קע"ו ע"ב ד"ה חסר יו"ד

And see what is written in the explanation on the verse "And now, I pray, let [the power] be great"; and they are Binah (understanding), Z'eir Anpin (the emotive attributes) and Malchus (sovereignty), and chayah and yechidah are called the Atzilus within Atzilus. And see in Etz Chaim, Sha'ar 41, chapter 7, and in the Ramaz (Rabbi Moshe Zacuto), at the beginning of Parshas Korach, on folio 176b, in the passage beginning "Lacking a yud."

These lower three of Atzilus correspond to Binah, Z'eir Anpin and Malchus, while the two highest soul-levels, chayah and yechidah, are called "the Atzilus within Atzilus." For this the Alter Rebbe points to his discourse on Moshe's prayer "And now, I pray, let the power of my L-rd be great" (Numbers 14:17), to Etz Chaim, and to the Ramaz, Rabbi Moshe Zacuto, a leading commentator on the Zohar.

והנה איתא בגלגולים פייט שאדה"ר קודם החטא היה לו נשמה לנשמה מאצילות כו' וע"ש פרק א' והיינו בחי' אצילות שבאצילות

Now, it is stated in [Sefer Ha]Gilgulim, chapter 19, that Adam, the first man, before the sin, had a soul for [his] soul from Atzilus, etc.; and see there, chapter 1. And this is the level of the Atzilus within Atzilus.

The Kabbalistic work Sefer HaGilgulim, on the transmigration of souls, says that before the sin Adam had “a soul for his soul” from Atzilus. That is the Atzilus within Atzilus, above the nefesh, ruach and neshamah of Atzilus.

וזהו ענין אדם בארץ אצילות דלעילא הנזכר בזח"ב ר"פ משפטים דצ"ד סע"ב זכה יתיר יהבין ליה ¹⁹ הוי' בשלימו כו' דאיהו אדם בארץ אצילות דלעילא וכו' ועליה אתמר ורדו בדגת הים ²⁰ כו'

And this is the meaning of “man in the way of the Atzilus above,” mentioned in the Zohar, Part II, at the beginning of Parshas Mishpatim, folio 94, end of side b: “[If] he merits more, they give him Havayah in its fullness, etc., for he is man in the way of the Atzilus above, etc., and of him it is said, ‘And have dominion over the fish of the sea,’ etc.”

The Zohar (Mishpatim, 94b) describes a ladder of souls: as a person merits more, he receives nefesh, ruach and neshamah, then their counterparts in Atzilus, and finally “Havayah in its fullness,” becoming “man in the way of the Atzilus above,” called by the image of his Master. To such a person the Zohar applies the verse spoken to Adam, “And have dominion over the fish of the sea” (Genesis 1:28).

וכן איתא עוד ברע"מ בהשמטות שבזהר סוף חלק א' סי' נ' גבי משה מ"ה דידך צלותא דשבת דאתמר ביה ורדו בדגת הים ובעוף השמים כו'

And so it is stated further in the Raaya Mehemna, in the addenda (Hashmatos) of the Zohar at the end of Part I, section 50, concerning Moshe: “Your Mah [is] the prayer of Shabbos, of which it is said, ‘And have dominion over the fish of the sea and over the birds of the heavens,’ etc.”

The Raaya Mehemna, a section of the Zohar printed here among the addenda at the end of its first volume, says the same of Moshe: his “Mah,” the Name Mah, is the prayer of Shabbos, of which the verse of dominion is said. Moshe, like Adam, is thus linked to the level that rules over “the fish of the sea.”

והיינו כי מ"ה הוא בחי' אדם בארץ אצילות דלעילא וכמ"ש מלגאו איהו שם מ"ה²¹ דאיהו ארץ אצילות²² וג' המדרגות שבתחלה הם ב"ע דאצילות

That is, Mah is the level of "man in the way of the Atzilus above," as it is written: "Within is the Name Mah, which is the way of Atzilus." And the three levels at the beginning are the Beriah, Yetzirah and Asiyah of Atzilus,

Mah is "man in the way of the Atzilus above," as the Tikkunei Zohar says in Elijah's prayer: "Within is the Name Mah, which is the way of Atzilus," the channel through which emanation flows. The three levels of Atzilus that the Zohar lists first are only the Beriah, Yetzirah and Asiyah of Atzilus.

כי בת וכן הם נפש ורוח דאצילות מזו"נ דאצילות ונשמתא מסט' דא"א היינו נשמה דאצילות שנמשך מיחוד א"א וזהו ענין נוני ימא הנ"ל.²³

for "daughter" and "son" are the nefesh and ruach of Atzilus, from Z'eir Anpin and Nukva (the feminine / Malchus) of Atzilus, and "the neshamah from the side of Abba and Imma" is the neshamah of Atzilus that is drawn from the union of Abba and Imma. And this is [the meaning of] the nunei yama mentioned above.

In that Zohar passage the nefesh of Atzilus is called "daughter" (from Malchus, the Nukva) and its ruach "son" (from Z'eir Anpin), while its neshamah comes "from the side of Abba and Imma." That neshamah of Atzilus, born of the union of Abba and Imma, is what the maamar calls nunei yama: lofty, yet below Adam's level of "Havayah in its fullness."

2 וכן פי' באשל אברהם פי' חיי שרה וכן משמע בקרא הפי' בע"ה שער מ"נ ומ"ד דרוש ד' אע"פ שהרמ"ז והמק"מ פי' בע"א.

And so it is explained in Eshel Avraham, Parshas Chayei Sarah; and so it is implied on reading the explanation in Etz Chaim, Sha'ar Mayin Nukvin uMayin Duchrin (the feminine and masculine waters), Derush 4, although the Ramaz (Rabbi Moshe Zacuto) and the Mikdash Melech explain it differently.

The reading just given, that the nunei yama are the neshamah of Atzilus, is also how Eshel Avraham explains it on Parshas Chayei Sarah, and it follows from Etz Chaim's Gate of Mayin Nukvin and Mayin Duchrin. The Ramaz and the Mikdash Melech, two classic commentaries on the Zohar, explain the passage differently, as the paragraph goes on to show.

וזהו מ"ש פ' בראשית בד"ה הן האדם²⁴ היה כאחד ממנו²⁵ שאדה"ר היה הגבה למעלה גם מרשב"י בערך אחר ממש כו'.

And this is what is written in Parshas Bereishis, in the discourse beginning “Behold, the man has become like one of us”: that Adam, the first man, was high above even Rabbi Shimon bar Yochai, on a truly different order, etc.

This explains a statement in an earlier discourse on “Behold, the man has become like one of us” (Genesis 3:22): that Adam stood on an entirely different plane, higher even than Rabbi Shimon bar Yochai, the master of the Zohar.

כי הרי אפילו הנשמות הגבוהות מאד שמיחוד או"א דאצילות שזהו נשמה דאצילות הוא כערך הבריאה לגבי אצילות ממש נגד נשמת אדה"ר כנ"ל (ועיין בזהר תרומה דקס"ז ע"ב).

For indeed, even the very lofty souls that are from the union of Abba and Imma (Chochmah and Binah) of the World of Atzilus (Emanation), which is the neshamah of Atzilus, are, compared with the soul of Adam, the first man, like Beriah in relation to Atzilus itself, as mentioned above. (And see in the Zohar, Terumah, folio 167b.)

Even the loftiest souls of today, the neshamah of Atzilus born of the union of Abba and Imma, stand to Adam's soul as Beriah, a created world, stands to Atzilus. The Zohar on Terumah (167b), cited here, describes the first Adam as formed and engraved from above without a female, unlike every man after him.

וז"ש ברבות בראשית פכ"א²⁶ בפ"י הן האדם היה כאחד ממנו כיחידו של עולם²⁷ שנאמר שמע ישראל²⁸ ה' אלקינו ה' אחד.

And this is [the meaning of] what is written in Bereishis Rabbah, chapter 21, in explaining “Behold, the man has become like one of us”: “Like the Only One of the world, as it is said, ‘Hear, O Israel, G-d is our G-d, G-d is One.’”

The Midrash (Bereishis Rabbah 21:5) reads “like one of us” as “like the Only One of the world,” the One of the Shema. In Likkutei Torah (Sh'lach) the Alter Rebbe explains that Adam's life-force came directly from the Name Havayah, without any chain of intermediaries.

והנה במ"ש הזהר ועליה אתמר ורדו בדגת הים ובעוף השמים²⁹ ובכל חיה כו' פי' הרמ"ז לשטתו שהן נר"ן דבי"ע.

Now, regarding what the Zohar says, "and of him it is said, 'And have dominion over the fish of the sea and over the birds of the heavens and over every living thing,' etc.," the Ramaz explains, according to his approach, that these are the nefesh, ruach and neshamah of Beriah, Yetzirah and Asiyah.

The Zohar applies "And have dominion over the fish of the sea, the birds of the heavens and every living thing" to the man who has reached "Havayah in its fullness." The Ramaz, following his general approach, takes these creatures to be the nefesh, ruach and neshamah of the lower worlds, Beriah, Yetzirah and Asiyah.

אך לפי הנ"ל י"ל דהיינו נר"ן דאצילות כי דגת הים היינו נוני ימא שהן נשמה דאצילות ממש ועוף הוא מבחי' רוח דאצילות כו'

But according to what was said above, it can be said that these are the nefesh, ruach and neshamah of Atzilus: for "the fish of the sea" are the nunei yama, which are the neshamah of Atzilus itself, and "bird" is from the level of the ruach of Atzilus, etc.

The Alter Rebbe proposes instead that they are the nefesh, ruach and neshamah of Atzilus itself: the "fish of the sea" are the nunei yama, the neshamah of Atzilus, and the "bird" is the ruach of Atzilus. This fits the Zohar's own ladder, in which these levels of Atzilus come just before "Havayah in its fullness."

ואעפ"כ מאחר שהן בי"ע דאצילות לכן באדה"ר שהיה מאצילות שבאצילות נאמר ורדו בדגת הים כו'

And even so, since they are the Beriah, Yetzirah and Asiyah of Atzilus, therefore of Adam, the first man, who was from the Atzilus within Atzilus, it is said, "And have dominion (u-redu) over the fish of the sea," etc.,

Although these are levels of Atzilus, they are only its Beriah, Yetzirah and Asiyah. So Adam, rooted in the Atzilus within Atzilus, could be told to have dominion even over them.

דר"ל שיוריד וימשיך החיות בבי"ע דאצילות ובבי"ע ממש. כי הוא דייקא בחי' אדם ממש אדמה לעליון³⁰ לפי שהוא מבחי' אצילות כו'.³¹

meaning that he is to bring down and draw the life-force into the Beriah, Yetzirah and Asiyah of Atzilus, and into Beriah, Yetzirah and Asiyah themselves. For he, precisely, is the level of actual adam, [as in] "I will resemble (adameh) the Most High," because he is from the level of Atzilus, etc.

The Alter Rebbe reads u-redu, "have dominion," as if from yarad, "go down": Adam's task was to bring down and draw life-force into the lower levels of Atzilus and into the lower worlds themselves. He could do this because he was truly adam, the one who "resembles the Most High," rooted in Atzilus.

SECTION 2 • 113-5

Moshe's Mah and the prayer of Shabbos

3 וז"ש ג"כ גבי משה מ"ה דידך כו' כי משה זכה לחיה שלמעלה מבחי' נשמה דאצילות

And this is also [the meaning of] what is said concerning Moshe, "Your Mah," etc.: for Moshe attained the chayah, which is above the level of the neshamah of Atzilus,

The Raaya Mehemna's words to Moshe, "Your Mah [is] the prayer of Shabbos," are explained the same way as Adam's level. Moshe attained the chayah, the soul-level above the neshamah of Atzilus.

והוא ג"כ מבחי' אצילות שבאצילות לפמ"ש הרמ"ז פ' בא בדף מ' שזכה לחיה מפנימי' אריך כו' המושפע לאבא כו'.

and this too is from the level of the Atzilus within Atzilus, according to what the Ramaz (Rabbi Moshe Zacuto) wrote on Parshas Bo, on folio 40: that he attained the chayah from the inner dimension (pnimiyus) of Arich [Anpin], etc., which flows to Abba, etc.

The chayah, too, belongs to the Atzilus within Atzilus. The Ramaz writes that Moshe's chayah came from the inner dimension of Arich Anpin, a configuration of Keser above the intellect, as it flows into Abba, the configuration of Chochmah.

4 וזהו ענין מ"ה דמשה וכמש"ל בביאור ע"פ יונת³² דשם מ"ה דאיהו ארח אצילות³³ הוא מבחי' כתר כו'

And this is the matter of the Mah of Moshe. And as is written above in the explanation on the verse "My dove," the Name Mah, "which is the way of Atzilus," is from the level of Keser (the Crown), etc.;

This is what the Raaya Mehemna means by "the Mah of Moshe." As explained in the discourse on "My dove" in Likkutei Torah on Shir HaShirim, the Tikkunei Zohar's "Name Mah, which is the way of Atzilus" belongs to Keser, the Crown above intellect.

ולכן נאמר בו ורדו בדגת הים³⁴ כו' כנ"ל. או יש לומר דקאי על מלאכים דאצילות שנקראים גם כן נוני ימא

and therefore it is said of it, "And have dominion over the fish of the sea," etc., as mentioned above. Or it can be said that ["the fish of the sea"] refers to the angels of Atzilus, who are also called nunei yama;

That is why the verse of dominion over the fish of the sea is said of Moshe's Mah. Alternatively, the "fish of the sea" here may be the angels of Atzilus, which are also called nunei yama.

ובזה יש לפרש מ"ש בזח"א דע"א ע"פ וכלל דגי הים בידכם נתנו³⁵ ואפילו נוני ימא.³⁶ דקשה מהו ואפילו.

and with this one can explain what is said in the Zohar, Part I, folio 71, on the verse "And all the fish of the sea, into your hand they are given": "and even the nunei yama." For it is difficult: what is [the point of] "and even"?

This second reading solves a difficulty in the Zohar (1:71a) on the blessing to Noach and his sons, "and all the fish of the sea, into your hand they are given" (Genesis 9:2). The Zohar adds, "and even the nunei yama," but why "even"?

דהא דגי הים היינו נוני ימא. א"ו דר"ל דקאי אפילו נוני ימא העליונים היינו המלאכים כו

For dagei hayam ("the fish of the sea") is [the same as] nunei yama. Rather, it must be that it means that it refers even to the supernal nunei yama, that is, the angels, etc.

Dagei hayam (Hebrew) and nunei yama (Aramaic) both simply mean "fish of the sea," so the word "even" must add something higher. It means the supernal nunei yama, the angels, which are also given into man's hand.

אך שייכות בחי מ"ה דמשה לצלותא דשבת כי מ"ה בחי ביטול וזהו ענין צלותא דשבת בחי אצילות כו

But the connection of the level of the Mah of Moshe with the prayer of Shabbos [is] because Mah is the level of self-nullification (bittul), and this is the matter of the prayer of Shabbos, the level of Atzilus, etc.

Moshe's Mah is linked with the prayer of Shabbos because mah means "what," the word of self-effacement, as Moshe and Aharon said, "and what are we?" The prayer of Shabbos rises to the level of Atzilus, the world of bittul.

ועמ"ש ע"פ את שבתותי תשמרו³⁷ בענין שבת עילאה בחי כי בו שבת מכל מלאכתו³⁸ אשר ברא דהיינו למעלה מעלה מבחינת בריאה שבאצילות כו ע"ש.

And see what is written on the verse "You shall keep My Shabbosos," concerning the higher Shabbos, the level of "for on it He rested from all His work which He created," that is, far above the level of Beriah within Atzilus, etc.; see there.

The Alter Rebbe refers to his discourse on "You shall keep My Shabbosos," which speaks of a lower and a higher Shabbos. The higher Shabbos is that of "for on it He rested from all His work which He created" (Genesis 2:3), a rising even beyond "Beriah," which here means the Beriah within Atzilus, that is, Chochmah.

5 והנה מבואר ע"פ יונת³⁹ בענין ולכי לך שמקור ושרש נש"י הוא מבחינת מחשבה הקדומה כו' חכמה וכתר עליון כו'

Now, it is explained on the verse "My dove," concerning "and go to yourself," that the source and root of the souls of Israel is from the level of the primordial thought, etc., Chochmah (wisdom) and the Supreme Keser (Crown), etc.;

In the discourse on "My dove," on the words "and go to yourself" (Song of Songs 2:10), the Alter Rebbe explains that the source and root of the souls of Israel lies in the "primordial thought," in Chochmah and the Supreme Keser.

רק שזהו בבחי' מקיף ונקי מזלייהו. וע"י התפלה הוא בחי' קומי לך לשרשך ועיקר עלייה זו בשבת.

only that this is at the level of a makif (an encompassing [light]), and it is called "their mazal." And through prayer there is the level of "Arise to yourself," to your root; and the main [time of] this ascent is on Shabbos.

That root does not enter the body; it stays above as an encompassing light (makif), called the soul's mazal, a Talmudic term for a person's source above. Through prayer the soul fulfils "Arise to yourself," rising to its root, and this ascent happens chiefly on Shabbos.

SECTION 3 • ¶6-7

Moshe and the great dragon

6 וזהו ענין הנשמה יתירה⁴⁰ כו' ולכן מ"ה דידך צלוצת דשבת דאתמר ביה ורדו כו' וכמש"ש שע"י נקרא קדש ישראל⁴¹ כו' ראשית תבואתה שהם מקור ויסוד אפילו לבחי' התורה כו'.

And this is the matter of the additional soul (neshamah yeseirah), etc.; and therefore, "Your Mah [is] the prayer of Shabbos, of which it is said, 'And have dominion...,'" etc. And as is written there, by virtue of this [Israel] is called "Israel is holy," etc., "the first of His produce," for they are the source and foundation even of the level of the Torah, etc.

The Shabbos ascent of the soul to its root is the "additional soul" (neshamah yeseirah) that the Talmud (Beitzah 16a) says G-d gives a person on Shabbos eve, and this is why Moshe's Mah, the level of dominion, is "the prayer of Shabbos." As explained in the discourse on "My dove," from this root Israel is called "holy... the first of His produce" (Jeremiah 2:3), for the souls are the source and foundation even of the Torah.

ובזה יובן מ"ש בזהר פי בא דל"ד ע"א ע"פ בא אל פרעה⁴² כו' לגבי תנינא חדא כו' ומשה דחיל מיניה⁴³
כו' כי

And with this will be understood what is said in the Zohar, Parshas Bo, folio 34a, on the verse "Come to Pharaoh," etc.: "to a certain dragon," etc., "and Moshe was afraid of it," etc. For

This explains a passage in the Zohar (Bo, 34a) on "Come to Pharaoh" (Exodus 10:1): G-d brought Moshe, chamber after chamber, to "a certain mighty dragon," and Moshe was afraid of it. The reason for his fear is given next.

הנה את זה לעומת זה עשה האלקים שכמו שיש לויתן ונוני ימא בקדושה כן יש ג"כ בצד הטומאה וע"ז
נאמר לויתן נחש בריח⁴⁴ כו' וכן נוני ימא וכמ"ש בזהר שם ובפרדס שער כ"ה פ"ה.

behold, "G-d has made the one opposite the other": just as there are a Leviathan and nunei yama in holiness, so too there are on the side of impurity; and of this it is said, "Leviathan the fleeing serpent," etc., and likewise nunei yama, as is written in the Zohar there and in the Pardes, Sha'ar 25, chapter 5.

Holiness and its opposite are made as counterparts ("G-d has made the one opposite the other," Ecclesiastes 7:14): as there are a Leviathan and nunei yama in holiness, so there are on the side of impurity. Isaiah's "Leviathan the fleeing serpent" (Isaiah 27:1) refers to that unholy counterpart, as the Zohar there and Rabbi Moshe Cordovero's Pardes Rimmonim explain.

אלא דזה לעומת זה היינו הפך ממש כי לויתן ונוני ימא דקדושה הם בתכלית הביטול במקורם בא"ס
כ"ה ועמ"ש מזה בד"ה אז ישיר משה ובני ישראל⁴⁵ כפ' בשלח משא"כ בלויתן דקליפה כתיב התנים
הגדול⁴⁶ כו'

But "the one opposite the other" means the very opposite: for the Leviathan and nunei yama of holiness are in utter self-nullification (bittul) in their source, in the Infinite One (Ein Sof), blessed be He — and see what is written about this in the discourse beginning "Then Moshe and the children of Israel sang," in Parshas Beshalach — whereas of the Leviathan of kelipah (the husk) it is written, "the great dragon," etc.,

But the counterparts are true opposites. The Leviathan and nunei yama of holiness are wholly nullified (bittul) in their source, the Infinite One, whereas the Leviathan of kelipah is Pharaoh, whom Ezekiel calls "the great dragon" (Ezekiel 29:3).

אשר אמר לי יאורי כו' שאדרבה הוא יש ודבר נפרד. וע' בהרמ"ז פ' יתרו דס"ח ע"ב בענין כהן מדין.⁴⁷

“who has said, ‘My river is my own,’” etc.: for, on the contrary, it is a something (yesh) and a separate entity. And see in the Ramaz (Rabbi Moshe Zacuto) on Parshas Yisro, folio 68b, on the matter of “the priest of Midian.”

The dragon boasts, “My river is my own, and I have made it for myself”: far from being nullified, it feels itself a separate, independent existence (yesh). The Alter Rebbe also points to the Ramaz on Parshas Yisro, on “the priest of Midian.”

7 והנה במשה כתיב מן המים משיתיהו⁴⁸ כי משה הוא מבית לוי בחי' לויתן דקדושה⁴⁹ וכמ"ש בזהר פ' שמות די"א סע"ב וכמ"ש במ"א בד"ה וללכן שתי בנות⁵⁰ כו'.

Now, of Moshe it is written, “From the water I drew him,” for Moshe is “of the house of Levi,” the level of the Leviathan of holiness, as is written in the Zohar, Parshas Shemos, folio 11, end of side b, and as is written elsewhere, in the discourse beginning “And Lavan had two daughters,” etc.

Moshe was named for being drawn “from the water” (Exodus 2:10), and he was of the house of Levi, which the Zohar (Shemos, 11b) connects with the Leviathan (livyasan): he belonged to the Leviathan of holiness, a creature of the sea. The Alter Rebbe also refers to his discourse elsewhere on “And Lavan had two daughters” (Genesis 29:16).

אך נתעלה יותר להיות בבחי' ומדרגת אדם בארץ אצילות דלעילא שע"ז נאמר ורדו בדגת הים⁵¹ כו'.

But he was raised higher still, to be at the level and rank of “man in the way of the Atzilus above,” of which it is said, “And have dominion over the fish of the sea,” etc.

Yet Moshe was raised higher, to the rank of “man in the way of the Atzilus above,” the level to which the Zohar applies “And have dominion over the fish of the sea.”

אך משה היה עניו מכל האדם⁵² והחזיק א"ע רק בבחי' עצם מדרגתו דמן המים משיתיהו וע"כ הוה דחיל לבא לפרעה שנק' התנים הגדול.⁵³ מאחר דזה לעומת זה עשה⁵⁴ הוא מלחמה.

But Moshe was humble beyond all men, and regarded himself only at the level of his essential rank, “From the water I drew him”; and therefore he was afraid to come to Pharaoh, who is called “the great dragon.” Since “He has made the one opposite the other,” it is a war.

But Moshe, “humble beyond all men” (Numbers 12:3), saw himself only at his own essential rank, the one drawn “from the water,” the Leviathan of holiness. Since the dragon of kelipah stands exactly opposite that rank, meeting Pharaoh would be a war between counterparts, and so he was afraid.

אבל הקב"ה אמר לו בא אל פרעה⁵⁵ כי משה אתמר ביה ורדו בדגת הים כו' וע' בת"ז ריש תקון ע':

But the Holy One, blessed be He, said to him, "Come to Pharaoh," for of Moshe it is said, "And have dominion over the fish of the sea," etc. And see the Tikkunei Zohar, at the beginning of Tikkun 70.

G-d therefore told him, "Come to Pharaoh," for of Moshe it is said, "And have dominion over the fish of the sea": from his higher level he could master the dragon. The Alter Rebbe also refers to the beginning of Tikkun 70 in the Tikkunei Zohar.

SECTION 4 • ¶8-10

The feast of the Leviathan

8 והנה עפ"ז יובן ג"כ ענין סעודת לויתן ושור הבר⁵⁶ דלעתיד. כי הנה גם לפי הרמ"ז דורדו בדגת הים⁵⁷ כו'

Now, according to this, the matter of the feast of the Leviathan and the wild ox (shor habar) of the Time to Come will also be understood. For even according to the Ramaz's explanation that "And have dominion over the fish of the sea," etc.,

The same idea explains the feast of the Leviathan and the wild ox (shor habar) in the Time to Come, of which the Talmud (Bava Basra 75a) and the Midrash (Vayikra Rabbah 13:3) speak. The previous discourse taught that today's souls will descend into these creatures and be eaten, that is, elevated, by the righteous.

קאי על בי"ע או על המלאכים דאצי" מ"מ לגבי הנשמות החדשות שיתגלו לעתיד מבחי" סוכ"ע.

refers to Beriah, Yetzirah and Asiyah, or to the angels of Atzilus, nevertheless, in relation to the new souls that will be revealed in the Time to Come from the level of the light that encompasses all worlds (sovev kol almin),

Even on the Ramaz's reading, by which "dominion over the fish of the sea" concerns the lower worlds (or, on the alternative given above, the angels of Atzilus), there is a further level to consider. It is the new souls that will be revealed in the Time to Come from sovev kol almin, the light that encompasses all worlds.

י"ל פי ורדו בדגת הים כו' דקאי על נשמות עליונות דאצי הנק' נוני ימא שיצטרכו להתעלות ע"י הנשמות שיתגלו לעתיד וזהו ענין סעודת לויתן כנ"ל.

it can be said that the meaning of "And have dominion over the fish of the sea," etc., is that it refers to the supernal souls of Atzilus, which are called nunei yama, which will need to be elevated through the souls that will be revealed in the Time to Come. And this is the matter of the feast of the Leviathan, as mentioned above.

In relation to those new souls, "have dominion over the fish of the sea" can be read as referring to the lofty souls of Atzilus called nunei yama, which will need to be raised by the new souls. This is the inner meaning of the feast of the Leviathan: today's "fish of the sea" will be "eaten," that is, elevated, by the souls of the future.

9 ואע"ג דאיתא בשע"ק ח"ג דהנשמות דעכשיו שרשן גם כן מא"ק ע"ש בענין יחידה שהיא מא"ק כו'.

And although it is stated in Sha'arei Kedushah, Part III, that the souls of the present also have their root in Adam Kadmon — see there, concerning the yechidah, which is from Adam Kadmon, etc. —

An objection: Sha'arei Kedushah, by Rabbi Chaim Vital, says that even today's souls are rooted in Adam Kadmon, the primordial level above Atzilus, at least in their yechidah. If so, today's souls would seem to be rooted above Atzilus as well.

אך הנה מבואר בע"ח דא"ק נקרא אדם דבריהא^{58,59,60,61} ועקודים נקרא אדם דיצירה וכללות האצילות נקרא אדם דעשייה. שע"ז נאמר כולם בחכמה עשית.⁶²

yet it is explained in Etz Chaim that Adam Kadmon is called the Adam of Beriah, and Akudim is called the Adam of Yetzirah, and Atzilus as a whole is called the Adam of Asiyah; of which it is said, "You have made them all with wisdom."

The answer: Etz Chaim teaches that, in the scheme of all the worlds together, Adam Kadmon is called the "Adam of Beriah," the world of Akudim the "Adam of Yetzirah," and all of Atzilus the "Adam of Asiyah." This is hinted in "You have made (asisa) them all with wisdom" (Psalms 104:24): measured against what is above it, even Atzilus counts as "made."

10 ובחיי אצילות אינו אלא בחי אור א"ס כו'. ועמ"ש מזה בביאור ע"פ מוצאיהם למסעיהם^{63, 64} כפ' מסעי ולכן לע"ל שיהיה גילוי אור א"ס הסוכ"ע בחי אצילות העליון

And the level of Atzilus is nothing other than the level of the Infinite Light (Or Ein Sof), etc. And see what is written about this in the explanation on the verse “their goings forth according to their journeys,” in Parshas Masei. And therefore, in the Time to Come, when there will be a revelation of the Infinite Light that encompasses all worlds (sovev kol almin), the level of the supernal Atzilus,

If Adam Kadmon is only “Beriah,” the true “Atzilus” of the whole scheme can be nothing but the Infinite Light itself, revealed from concealment (see the explanation on “their goings forth according to their journeys,” Numbers 33:2). In the Time to Come the Infinite Light that encompasses all worlds will be revealed, and that is this “supernal Atzilus.”

לכן גם נשמות הגבוהות והעצומות דעתה בחי נוני ימא ששרשם מבריאה העליון וכמ"ש בת"ז בסופו⁶⁵ אדם דבריא דאיהו ים ואדם דיצירה שור⁶⁶ כו'. יתעלו ע"י נשמות החדשות שיתגלו לעתיד בב"א.

therefore also the lofty and mighty souls of the present, the level of nunei yama, whose root is from the supernal Beriah — as is written in the Tikkunei Zohar, at its end: “the Adam of Beriah, which is ‘sea,’ and the Adam of Yetzirah, ‘ox,’” etc. — will be elevated through the new souls that will be revealed in the Time to Come, speedily in our days, amen.

Today’s loftiest souls, the nunei yama, are rooted in the “supernal Beriah,” Adam Kadmon, which the Tikkunei Zohar calls “sea,” the sea in which these “fish” live. So they will be elevated by the new souls that come from the supernal Atzilus, and the paragraph ends with the prayer that this come speedily in our days.

SECTION 5 • ¶ 11-12

Havayah as the Elokim of the future

11 ועיין מענין נשמות החדשות בספר הגלגולים פ"ז. ועוד יובן ענין גילוי נשמות חדשות שמבחי סוכ"ע שיתגלו לע"ל ממ"ש כפ' ויצא סד"ה ושכתי בשלום אל בית אבי^{67, 68} והי' הוי' לי לאלקים כו' ע"ש.

And see on the subject of the new souls in Sefer HaGilgulim, chapter 7. And further, the matter of the revelation of new souls from the level of the light that encompasses all worlds (sovev kol almin), which will be revealed in the Time to Come, will be understood from what is written in Parshas Vayetzei, at the end of the discourse beginning “And I will return in peace to my father’s house, and Havayah will be my Elokim,” etc.; see there.

On the new souls the reader is referred to Sefer HaGilgulim, chapter 7. Their revelation from sovev kol almin will also be understood from the end of the discourse on Yaakov’s vow, “And I will return in peace to my father’s house, and Havayah will be my Elokim” (Genesis 28:21).

והענין כי שרש הנשמות נמשכים משם הוי' וכמ"ש בד"ה ראה אנכי⁶⁹ נותן⁷⁰ ובד"ה ולא אבה^{71,72} הוי' אלקיך לשמוע אל בלעם כו'

The explanation is that the root of the souls is drawn from the Name Havayah, as is written in the discourse beginning "See, I set..." and in the discourse beginning "But Havayah your G-d would not listen to Bilam," etc.;

The root of all souls is drawn from the Name Havayah, which speaks of G-d as transcending time and bringing all into being, as explained in the discourses on "See, I set before you" (Deuteronomy 11:26) and "But Havayah your G-d would not listen to Bilam" (Deuteronomy 23:6). The latter explains that in every Jewish soul there is a radiance of the Name Havayah itself.

רק שנמשכו אח"כ ע"י שם אלקים לירד ולהתלבש בגוף (ועיין זח"ג ר"פ במדבר ומ"ש ע"פ מה טובו).⁷³

only that afterwards they were drawn through the Name Elokim, to descend and be enclothed in a body. (And see the Zohar, Part III, at the beginning of Parshas Bamidbar, and what is written on the verse "How goodly.")

Only afterwards are the souls drawn down through the Name Elokim, G-d as concealed and limiting, to descend and be clothed in a body. The Alter Rebbe refers to the beginning of the Zohar on Bamidbar and to his discourse on "How goodly are your tents, O Yaakov" (Numbers 24:5).

אכן לעתיד שאמר יעקב ששם הוי' יהי רק בבחי' שם אלקים לגבי גילוי עצמות אור א"ס ב"ה שיתגלה אז. והיינו דכמו שם אלקים הוא מגן ונרתק⁷⁴ שבו ועל ידו נמשך שם הוי'.

However, [regarding] the Time to Come, Yaakov said that the Name Havayah will be only at the level of the Name Elokim in relation to the revelation of the very essence of the Infinite Light (Or Ein Sof), blessed be He, that will be revealed then. That is: just as the Name Elokim is a shield and a sheath, in which and through which the Name Havayah is drawn —

Yaakov's words "and Havayah will be my Elokim" are read as a prophecy: in the Time to Come the Name Havayah itself will be only a covering, like Elokim, in relation to the essence of the Infinite Light that will then be revealed. Elokim is likened to a shield and sheath ("For a sun and a shield is Havayah Elokim," Psalms 84:12): it covers the light of Havayah, yet it is through it that Havayah is drawn down.

12 וזהו כי הוי' הוא האלקים. כך לעתיד יהי הגילוי מעצמות אור א"ס ב"ה ע"י שם הוי' שיהיה בבחי' שם אלקים לגבי גילוי ההוא מעצמות אור א"ס כו'

and this is [the meaning of] “For Havayah is Elokim” — so in the Time to Come the revelation from the essence of the Infinite Light (Or Ein Sof), blessed be He, will be through the Name Havayah, which will be at the level of the Name Elokim in relation to that revelation from the essence of the Infinite Light, etc.

The words “For Havayah is Elokim” are read the same way: as Elokim now conceals and transmits Havayah, so in the Time to Come Havayah will be the “Elokim,” the covering and channel, for the revelation from the very essence of the Infinite Light.

וזהו ענין הנשמות החדשות שימשכו אז מאור א"ס הסוכ"ע רק שימשכו ע"י בחי' אלקים דלעתיד שהוא שם הוי' כו'

And this is the matter of the new souls that will then be drawn from the Infinite Light that encompasses all worlds (sovev kol almin), only that they will be drawn through the level of the Elokim of the Time to Come, which is the Name Havayah, etc.

This is the source of the new souls: they will be drawn from the Infinite Light that encompasses all worlds, through the “Elokim of the Time to Come,” which is the Name Havayah. Today’s souls are rooted in Havayah and come through Elokim; the new souls will come from the essence of the Infinite Light through Havayah.

ועמ"ש בד"ה אני ה' אלקיכם דפ' ציצית בענין מ"ש שני פעמים כ"א ישראל^{75,76} יהי שמך בפ' וישלח הא' ע"י המלאך (שם ל"ב כ"ט)

And see what is written in the discourse beginning “I am G-d your G-d” of the section of tzitzis, concerning what is written twice, “but Israel shall be your name,” in Parshas Vayishlach: the first through the angel (ibid. 32:29),

The Alter Rebbe refers to his discourse on “I am G-d your G-d” (Numbers 15:41), the close of the Shema’s passage on tzitzis, which discusses why Yaakov was told twice that his name would be Israel. The first time was through the angel who wrestled with him (Genesis 32:29).

והב' ע"י הקב"ה בכבודו ובעצמו (שם ל"ה יו"ד) ואפשר לומר שזה נגד ב' בחי' נשמות הנ"ל דעתה ודלעתיד כו' ועיין שם:^{77,78}

and the second through the Holy One, blessed be He, in His glory and His own Self (ibid. 35:10). And it is possible to say that this corresponds to the two levels of souls mentioned above, of the present and of the Time to Come, etc. And see there.

The second time it was G-d Himself, in His glory (Genesis 35:10). The Alter Rebbe suggests that these two namings correspond to the two kinds of souls discussed here, those of the present and those of the Time to Come.

IN ONE'S AVODAH

Through prayer the soul fulfils “Arise to yourself,” rising to its root in Chochmah and Keser, and this ascent comes chiefly on Shabbos, the time of the additional soul. The maamar ties this to Moshe’s Mah, the level of self-nullification (bittul) that is “the prayer of Shabbos.”

QUESTIONS FOR DISCUSSION

1. Why can the same souls be “man” in relation to what is below them and “animals” in relation to what is above them?
2. How does the Alter Rebbe’s reading of “And have dominion over the fish of the sea” differ from the Ramaz’s, and what does reading u-redu as “bring down” add?
3. Why was Moshe afraid to go to Pharaoh, and why did G-d nevertheless say “Come to Pharaoh”?
4. In what sense is Adam Kadmon only “Beriah,” and how does this answer the objection from Sha’arei Kedushah?
5. What does it mean that in the Time to Come Havayah itself will be “Elokim”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ואכלתם אכול

“And you shall eat, eating, and be satisfied, and praise the name of G-d your G-d, who has dealt wondrously with you.” The preceding discourse explains this verse, and this one opens as a brief further explanation of it.

Joel 2:26 ויבין

ואכלתם אכול ושבוע והללתם את־שם ה' אלקיכם אשר־עשה עִמָּכֶם להפליא ולא־יבשו עמי לעולם:

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

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2 נוני ימא

The note sends the reader to Biurei HaZohar on Parshas Beshalach as a further place where the “fish of the sea” (nunei yama) are discussed.

KEHOT'S NOTE

ראה ג"כ ביאורו"ז בשלח מא, סע"ג.

3 ע"פ ואלה המשפטים

The Torah Ohr discourse on “And these are the laws” (on Sefaria the column begins at 74d, the column after the note's 74c) explains “the seed of man and the seed of animal” as two ranks of souls: the “seed of man,” the souls of Atzilus, with a deep, felt knowledge of G-d, and the “seed of animal,” the souls of Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

תו"א עד, ג ואילך.

4 ואלה המשפטים

The opening words of Parshas Mishpatim, “And these are the laws.” They name the discourse cited here for the gematria of adam and behemah.

Exodus 21:1 שמות כ"א

ואלה המשפטים אשר תשים לפניך:

Now these are the ordinances which thou shalt set before them.

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5 וזרעתי את בית ישראל

“I will sow the house of Israel and the house of Judah with the seed of man and the seed of animal.” Through gematria the Alter Rebbe reads “man” as the souls of Atzilus (Mah, 45) and “animal” as the souls of Beriah (Ban, 52).

Jeremiah 31:27 ויבין

הנה ימים באים נאם־ה' וזרעתי את־בית ישראל ואת־בית יהודה וזרע אדם וזרע בהמה:

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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KEHOT'S NOTE

ירמ"י לא, כו.

6 Kehot's note points to Jeremiah 31:27 for these words.

Jeremiah 31:27 ויבין

הנה ימים באים נאם־ה' וזרעתי את־בית ישראל ואת־בית יהודה וזרע אדם וזרע בהמה:

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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7 בהמה בגימטריא כ"ן

Earlier in Likkutei Torah on Vayikra the same gematria appears: Malchus as it is clothed in Beriah is the Name Ban, equal to behemah, and from this level comes the offering and ascent of the animal soul.

Leviticus 3:2 ויקרא ג'

וסמך ידו על־ראש קרבנו ושחטו ופתח אהל מועד וזרקו בנִי אֶהָרֹן הכהנים את־הדם על־המזבֶּח סביב:

And he shall lay his hand upon the head of his offering, and kill it at the door of the tent of meeting; and Aaron's sons the priests shall dash the blood against the altar round about.

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KEHOT'S NOTE

נסמן לעיל ויקרא ג, ב.

8 אדם מ"ה

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכינויים בערכו. ע"ה שער התיקון פ"י. ובכ"מ.

9 אדם מ"ה

In Rabbi Moshe Cordovero's lexicon of Kabbalistic terms (cited by the Kehot note), the entry “adam” says that plain “adam” is Chochmah and is Mah, the four-letter Name spelled out with alefs, which totals 45. The Alter Rebbe uses this to call the souls of Atzilus “man.”

Pardes Rimmonim 23:1:43גמ"א

אדם סתם אדם הוא חכמה והוא מ"ה שם בן ד' במלוי יו"ד ה"א וא"ו ה"א עולה מ"ה והוא חכמה כ"ח מ"ה, כ"פ הרשב"י ע"ה בתקונים. עוד נקרא אדם המלכות והוא אדם התחתון. עוד נקרא כ"ע אדם קדמון. וכן פירש הרשב"י עליו השלום בתיקונים (תקונא ע' ד"קטז) לית ספירה דלא אתקרי אדם אבל אדם קדמאה עלאה דכלהו כתר עליון כו. וקראו שם אדם קדמון. ונקרא קדמון להורות כי הוא קדמון לכל האצילות.

ואין ספק שלא יקרא כן אלא בהיות בתכלית ההעלם כמו האור קדמון.
עוד נקרא הת"ת אדם בעלותו אל החכמה, ...

Pardes Rimmonim (Public Domain)

10 אצילות הוא בחי' אדם אדמה לעליון

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

שלי"ה ג, א. תושב"כ וישב סוף הדרוש צאן יוסף. ובכ"מ. ס' עשרה מאורות
מאמר אם כל חי ח"ב פל"ג. ועוד.

11 אדמה לעליון

"I will ascend above the heights of the clouds; I will resemble (adameh) the Most High." The Alter Rebbe reads the word adam from adameh: Atzilus is "man" because it resembles its Source above.

ישעיהו י"ד:14:14 Isaiah

אֶעֱלֶה עַל־בְּמִתִּי עַב אֲדַמָּה לְעִלְיוֹן:

I will ascend above the heights of the clouds; I will be like the Most High.'

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12 ויאצל

"And He drew off (vayaetzel) some of the spirit that was upon him and gave it to the seventy elders." The name Atzilus is taken from this word: what is drawn off remains one with its source, a revealing rather than a new creation.

במדבר י"א:25:11 Numbers

וַיֵּרֶד ה' בְּעָנָן וַיְדַבֵּר אֵלָיו וַיֹּאצֵּל מִדְּהִירוֹתָיִם אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעֵימָן
אִישׁ הֶזְקֵנִים וַיְהִי כְנֹחַ עֲלֵיהֶם הַיּוֹם וַיִּתְּנָבְאוּ וְלֹא יָסֻפוּ:

And the L-RD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

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KEHOT'S NOTE

במדבר יא, כה. וראה הנסמן במאמרי אדה"ו פרשיות לע' שיא.

13 "Let them bring royal apparel which the king has worn."

These words open the Torah Ohr discourse on Megillas Esther cited here about the kav and the beginning of revelation in Chochmah.

אסתר ו':ח:6 Esther

וַיָּבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבָשׁוּ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ
וְאֲשֶׁר נָתַן כְּתֹר מַלְכוּת בְּרֹאשׁוֹ:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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14 בד"ה להבין ההפרש

The Torah Ohr discourse explains that the supernal will, which encompasses all worlds (sovev kol almin), is not drawn down "by way of the kav and the thread" to become the ten Sefiros, "whose beginning is Chochmah." This is

the distinction the parenthesis here points to: the kav begins the revealing that Atzilus is.

KEHOT'S NOTE

תו"א צב, ג.

15 בביאור ע"פ מי מנה

For the explanation on "Who has counted the dust of Jacob," which the text calls "explained below," the note sends the reader to Or HaTorah on Parshas Balak.

KEHOT'S NOTE

ראה אוה"ת בלק ע' תתקסב ואילך.

16 מי מנה כו' רובע ישראל

Bilam's words, "Who has counted the dust of Jacob, or numbered the fourth part of Israel?" They name the discourse cited for the four levels within Atzilus itself.

במדבר כ"ג:10 Numbers

מִי מִנָּה עֶפְרַיִם יַעֲקֹב וּמִסְפֵּר אֶת־רֹבַע יִשְׂרָאֵל תָּמַת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה
אֶחָד־רֵיטִי כְמוֹהוּ:

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

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17 בביאור ע"פ ועתה יגדל נא

The explanation of "And now, I pray, let the power be great" speaks of "the Beriah, Yetzirah and Asiyah of Atzilus" (there: Abba and Imma as its Beriah, Chesed, Gevurah and Tiferes as its Yetzirah, Netzach, Hod and Yesod as its Asiyah), over which encompassing lights from a higher Malchus become an "Atik," just as the Malchus of Atzilus becomes the Atik of Beriah.

KEHOT'S NOTE

לקו"ת שלח לט, ד.

18 ועתה יגדל נא

Moshe's prayer after the sin of the spies, "And now, I pray, let the power of my L-rd be great." It names the discourse cited for Binah, Z'eir Anpin and Malchus as the lower levels within Atzilus.

במדבר י"ז:17 Numbers

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָיִי כְאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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19 וזה יתיר יהבין ליה הוי' בשלימו כו' דאיהו אדם בארה אצילות דלעילא

The Zohar on Mishpatim lists the souls a person receives as he merits more: nefesh, ruach and neshamah, then the "daughter," the "son" and the neshamah "from the side of Abba and Imma" in Atzilus, and finally Havayah in full, "man in the way of the Atzilus above," of whom "And have

dominion over the fish of the sea” is said. The Alter Rebbe builds the paragraph on this ladder.

Zohar, Mishpatim 2:4-13ג”ד-”משפטים ב”ד, מספר הזהר,

But if he should acquire still greater merit, the Holy Name TETRAGRAMMATON is granted to him in its fullness-the letters Yod, He, Vau, He, representing Man in the sphere of the supernal Aziluth, and he is said to be “in the likeness of his L-rd”, and in him the words, “Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing” (Gen. 1, 28), are properly fulfilled: for his dominion is indeed over all the firmaments and over all the Wheels ...

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

20

ורדו בדגת הים

G-d’s blessing to Adam: “And have dominion over the fish of the sea and over the birds of the heavens and over every living thing.” The Zohar applies it to the man who has reached “Havayah in its fullness.”

בראשית א:28ג”כ

ויברך אתם אלקים ויאמר להם אלקים פרו ורבו ומלאו את-הארץ וכבשׁו ורדו בדגת הים ובעוף השמים ובכל-חיה הרמשׁת על-הארץ:

And G-d blessed them; and G-d said unto them: ‘Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.’

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KEHOT’S NOTE

בראשית א, כח.

21

מלאגו איהו שם מ”ה

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

KEHOT’S NOTE

ת”ו בהקדמה.

22

מלאגו איהו שם מ”ה דאיהו ארח אצילות

In Elijah’s prayer in the second introduction to the Tikkunei Zohar: “Within is yud-ka-vav-ka (the Name Mah), which is the way of Atzilus.” The Alter Rebbe identifies this Mah with “man in the way of the Atzilus above.”

Tikkunei Zohar 17a:18-20כ”ח-כ”ז א”י-י”ח

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ”א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקי דאילנא בדוועי וענפוי (נ”א ואנפוי). כמא דאשקי לאילנא ואתרבי בההוא שקי. רבון העולמים אנת הוא עלת העלות סכת הסבות דאשקי לאילנא בההוא נביעו.

Constantinople, 1740 (CC-BY-NC)

23

אצ”י . . אדם

The note points to Or HaTorah on Parshas Balak for a parallel treatment of Atzilus as the level of “man” (adam).

KEHOT’S NOTE

ראה אוה”ת בלק א’ תתקפד.

PARAGRAPH 2

24

הן האדם ה” כאחד ממנו

After the sin G-d says, “Behold, the man has become like one of us, knowing good and evil.” The Alter Rebbe cites the discourse on this verse for Adam’s exalted level before the sin.

בראשית ג:22כ”ב

ויאמר ה’ אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:

And the L-RD G-d said: ‘Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.’

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KEHOT’S NOTE

בראשית ג, כד.

25

Kehot’s note points to Genesis 3:22 for these words.

בראשית ג:22כ”ב

ויאמר ה’ אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:

And the L-RD G-d said: ‘Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.’

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26

וז”ש ברבות בראשית פכ”א

Later in Likkutei Torah, in a discourse on reciting the Shema, the Alter Rebbe quotes this Midrash word for word.

KEHOT’S NOTE

ראה לקמן שלח מ, ג שמעתיק הלשון.

27

הן האדם היה כאחד ממנו כיחידו של עולם

Rabbi Yehudah bar Simon reads “like one of us” as “like the Only One of the world, as it is said, ‘Hear, O Israel... G-d is One.’” The Alter Rebbe brings it to show how high Adam’s soul was.

בראשית רבה כ”א:ה’5 Bereshit Rabbah

דרש רבי פפוס: הן האדם היה כאחד ממנו, כאחד ממלאכי השרת. אמר לו ר’ עקיבא: דיין פפוס! אמר לו: מה אתה מקיים הן האדם היה כאחד ממנו? אמר לו: שנתן לו המקום לפניו שני דרכים: דרך החיים, ודרך המות, ובירר לו דרך אחרת. רבי יהודה בר סימון אמר: כיחידו של עולם, שנאמר (דברים ו): שמע ישראל ה’ אלקינו ה’ אחד. רבנן אמרי: כגבריאל, שנאמר (דניאל י): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב): ויקם ...

Rabbi Papus expounded: “Behold, the man has become as one of us” – like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: “Behold, the man has become as one of us”? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected

for himself another path. is interpreted as “from him.” He chose “one” path, by himself. Rabbi Yehuda bar Simon ...

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

28 שמע ישראל ה' אלקינו ה' אחד

The first verse of the Shema, quoted by the Midrash as the source of the phrase “the Only One of the world.”

Deuteronomy 6:4 דברים ו':ד

שְׁמַע יִשְׂרָאֵל הָאֵלֹהִים הָאֶחָד:

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

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29 “And have dominion over the fish of the sea and over the birds of the heavens and over every living thing.” The Ramaz reads these as souls of the lower worlds; the Alter Rebbe reads them as the levels of Atzilus, and the “dominion” as drawing life-force down into them.

בראשית 1:28 כ"ח

וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּבְכֶשֶׁף וּרְדוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה הָרֹמֶשֶׁת עַל-הָאָרֶץ:

And G-d blessed them; and G-d said unto them: ‘Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.’

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30 אדמה לעליון

“I will resemble (adameh) the Most High.” Adam is truly adam, “one who resembles” the Most High, because his soul is from Atzilus.

Isaiah 14:14 י"ד:י"ד

אֶעֱלֶה עַל-בְּמֹתַי עַב אֲדַמָּה לְעִלְיוֹן:

I will ascend above the heights of the clouds; I will be like the Most High.’

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31 Kehot's note points to Zohar, Terumah 77:751-78:761 for these words.

ספר זוהר, תרומה ע"ז:תשנ"א-77:751-78:761 Zohar, Terumah ע"ח:תשס"א

PARAGRAPH 4

32 הביאור ע"פ יונת

The discourse on “My dove, in the clefts of the rock” sets the time of exile, when the soul cannot yet answer “Arise, my love,” against the time of redemption.

KEHOT'S NOTE

לקו"ת שה"ש כ, ב.

33 דשם מ"ה דאיהו ארה אצילות

Elijah's prayer in the Tikkunei Zohar: “Within is yud-ka-vav-ka (the Name Mah), which is the way of Atzilus.” The

Alter Rebbe places this Mah at the level of Keser.

Tikkunei Zohar 17a:18-20 כ"ח-כ"ח

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארה אצילות. איהו שקי דאילנא בדרועי וענפוי (נ"א ואנפוי). כמ"א דאשקי לאילנא ואתרבי בההוא שקי. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

Constantinople, 1740 (CC-BY-NC)

34 ורדו בדגת הים

“And have dominion over the fish of the sea.” Said of the Mah of Moshe; on the second reading the “fish” are the angels of Atzilus.

בראשית 1:28 כ"ח

וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּבְכֶשֶׁף וּרְדוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה הָרֹמֶשֶׁת עַל-הָאָרֶץ:

And G-d blessed them; and G-d said unto them: ‘Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.’

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35 ובכל דגי הים בידכם נתנו

G-d's words to Noah and his sons after the Flood: “The fear of you... shall be upon all the fish of the sea; into your hand they are given.”

בראשית 9:2 ב'י

וּמוֹרָאֲכֶם וְחִתְכֶם יִהְיֶה עַל כָּל-חַיַּת הָאָרֶץ וְעַל כָּל-עוֹף הַשָּׁמַיִם כָּכָל אֲשֶׁר תִּרְמֹשׁ הָאֲדָמָה וּבְכָל-דִּגְי הַיָּם בְּיָדְכֶם נָתַנּוּ:

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all wherewith the ground teemeth, and upon all the fishes of the sea: into your hand are they delivered.

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36 ובכל דגי הים בידכם נתנו ואפילו נוני ימא

The Zohar on Noah quotes the verse and adds, “and even the nunei yama.” Since the two phrases mean the same thing, the Alter Rebbe reads “even” as including the supernal nunei yama, the angels.

ספר זוהר, נח ל"ב:רמ"ט-ל"ג:רנ"ט Zohar, Noah 32:249-33:259

Hence, now that the world was reinstated in its former position, He bestowed on them His blessing and granted them dominion over all the creatures, as we read: AND UPON ALL THE FISHES OF THE SEA: INTO YOUR HAND ARE THEY DELIVERED; that is, all, even to the fishes of the sea.’ R. Hiya said: ‘It is written “into your hand were they delivered” (nithanu), i.e. originally, for when the Holy One, blessed be He, created the world, He delivered all in man’s hand, as it is written, “and have ...

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

37 ע"פ את שבתותי תשמרו

That discourse explains the two Shabbos levels in every Shabbos: the lower, a rising from "all His work that He had made," and the higher, "for on it He rested from all His work which He created," a rising even above Chochmah, which is called Beriah.

KEHOT'S NOTE

לקו"ת בהר מב, ג.

38 כי בו שבת מכל מלאכתו

"For on it He rested from all His work which G-d created." In the cited discourse this phrase marks the higher Shabbos, a rising above even the Beriah within Atzilus.

בראשית ב'ג:2 Genesis

וַיְבָרֶךְ אֱלֹקִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מְכַל־מְלָאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹקִים לַעֲשׂוֹת:

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

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KEHOT'S NOTE

בראשית ב, ג.

PARAGRAPH 5

39 ע"פ יונת

The discourse "My dove, in the clefts of the rock" explains that only a glimmer of the soul is clothed in the body, while the soul as a whole remains above as an encompassing light (makif), called mazal in the Sages' language; this is Israel that "arose in thought," the source even of the Torah.

KEHOT'S NOTE

לקו"ת שה"ש יז, א.

PARAGRAPH 6

40 הנשמה יתירה

Reish Lakish teaches that G-d gives a person an additional soul (neshamah yeseirah) on Shabbos eve and takes it back when Shabbos ends. The Alter Rebbe identifies it with the soul's Shabbos ascent to its root.

Beitzah 16a:11-12 ביצה ט"ז א:י"א-י"ב

אי הכי, לא לענשו גוים? שבת — אודועי אודעינהו, מתן שְׁכָרָה — לא אודעינהו. ואי בעית אימא: מתן שְׁכָרָה נמי אודעינהו, נשמה יתירה — לא אודעינהו. דאמר רבי שמעון בן לקיש: נשמה יתירה נותן הקדוש ברוך הוא באדם ערב שבת, ולמוצאי שבת נוטלין אותה הימנו, שנאמר: "שבת וינפש", כיון ששבת ווי אבדה נפש.

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

KEHOT'S NOTE

ביצה טז, א.

41 קדש ישראל

"Israel is holy to G-d, the first of His produce." As explained in the discourse on "My dove," Israel is "first" be-

cause the root of the souls is the source even of the Torah.

Jeremiah 2:3 ירמיהו ב'ג:3

קִדְשׁ יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלֶיךָ יֵאָשְׁמוּ רָעָה תְּבֹא אֲלֵיהֶם נְאֻם־יְיָ

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

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KEHOT'S NOTE

ירמ"י ב, ג.

42 בא אל פרעה

"And G-d said to Moshe, Come to Pharaoh," the opening of Parshas Bo. The Zohar asks why it says "come" and not "go."

Exodus 10:1 שמות י"א:1

וַיֹּאמֶר ה' אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה כִּי־אֲנִי הַכְּבַדְתִּי אֶת־לְבָבוֹ וְאֶת־לִבְּךָ עֲבַדְתִּי לְמַעַן שְׁתִּי אֶתִּי אֵלָה בְּקִרְבּוֹ:

And the L-RD said unto Moses: 'Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these My signs in the midst of them;

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43 בא אל פרעה כו לגבי תנינא חדא כו ומשה דחיל מיניה

The Zohar explains "Come to Pharaoh" to mean that G-d brought Moshe, chamber after chamber, to a mighty supernal dragon, "the great dragon," and that Moshe feared it and approached only its "rivers," its lower levels. The Alter Rebbe explains the reason for this fear.

Zohar, Bo 2:28-3:39 ספר הזהר, בא ב'כ"ח-ג'ל"ט

R. Simeon continued: 'It is now fitting to reveal mysteries connected with that which is above and that which is below. Why is it written here, "Come (bo) unto Pharaoh"? Ought it not rather to have said "go" (lekh)? It is to indicate that the Holy One, blessed be He, guided Moses through a labyrinth right into the abode of a certain supernal mighty dragon—that is to say, Egypt's celestial representative— from whom many lesser dragons emanate. Moses was afraid to approach him, because his roots are in supernal regions, ...

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

44 לוייתן נחש בריח

"On that day G-d will punish... Leviathan the fleeing serpent, Leviathan the twisting serpent." The Alter Rebbe reads this Leviathan as the counterpart in impurity of the Leviathan of holiness.

Isaiah 27:1 ישעיהו כ"ז:1

בַּיּוֹם הַהוּא יִפְקֹד ה' בְּחֶרְבוֹ הַקָּשָׁה וְהַגְדֹּלָה וְהַחֲזָקָה עַל לֵוִיתָן נָחֵשׁ בָּרִחַ וְעַל לֵוִיתָן נָחֵשׁ עֲקָלְתָן וְהָרַג אֶת־הַתַּנִּינִן אֲשֶׁר בַּיָּם:

In that day the L-RD with his sore and great and strong sword will punish leviathan the slant serpent, and leviathan the tortuous serpent; and He will slay the dragon that is in the sea.

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KEHOT'S NOTE

ישע"י כז, א.

45

אז ישיר משה ובני ישראל

The opening of the Song at the Sea. It names the discourse in Parshas Beshalach cited for the self-nullification of the Leviathan and nunei yama of holiness.

Exodus 15:1 ט"ו:א

אז ישיר משה ובני ישראל את השירה הזאת Havayah ויאמרו לאמר אשירה ליהוה כי גאה גאה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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46

התנים הגדול

Ezekiel's prophecy against Pharaoh, "the great dragon that lies in the midst of his rivers, who has said, 'My river is my own, and I have made it for myself.'" The Alter Rebbe sees in these words the self-assertion that marks the Leviathan of kelipah.

Ezekiel 29:3 ט"ט:ג

דבר ואמרתי כה אמר אדני ה' הנני עליך פרעה מלך מצרים התנים הגדול הרבץ בתוך יאריך אשר אמר לי יארי ואני עשיתני:

Speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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KEHOT'S NOTE

יחזקאל כט, ג.

47

את זלעז"ז עשה האלקים

"G-d has made the one opposite the other." Every level of holiness has a counterpart in impurity; here, the Leviathan and nunei yama of holiness and of kelipah.

Ecclesiastes 7:14 י"ד:ז

ביום טובה יהיה בטוב וביום רעה ראה גם את זה לעמת זה עשה האלקים על דברת שלא ימצא האדם אחריו מאומה:

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

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KEHOT'S NOTE

קהלת ז, יד.

PARAGRAPH 7

48

מן המים משיתיהו

Pharaoh's daughter names him Moshe, "for I drew him out of the water." The Alter Rebbe links this to Moshe's root in the Leviathan of holiness, a creature of the sea.

Exodus 2:10 י"י:ב

ויגדל הילד ותבאנהו לבת פרעה ויהייל לה לבן ותקרא שמו משה ותאמר כי מן המים משיתיהו:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

49

מבית לוי בחי' לויתן דקדושה

The Zohar on Shemos reads "a man of the house of Levi" as alluding to the Leviathan, citing "this Leviathan You formed to play with" (Psalms 104:26). The Alter Rebbe draws from it that Moshe is of the Leviathan of holiness.

Sf. Zohar, Shemot 17:181-18:192 קצ"ב י"ח:קפ"א-י"ח:קצ"ב

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

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

50

וללכך שתי בנות

"And Lavan had two daughters." The words name the discourse cited elsewhere on this theme.

Genesis 29:16 ט"ז:כ

וללכך שתי בנות שם הגדולה לאה ושם הקטנה רחל:

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

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51

ורדו בדגת הים

"And have dominion over the fish of the sea." Said of the level of "man in the way of the Atzilus above," to which Moshe had risen.

Genesis 1:28 ח"א:כ"ח

ויברך אתם אלקים ויאמר להם אלקים פרו ורבו ומלאו את הארץ וכבשהו ורדו בדגת הים ובעוף השמים ובכל חיה הרמשת עלי הארץ:

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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52 עניו מכל האדם

“And the man Moshe was very humble, more than any man on the face of the earth.” His humility is why he regarded himself only at his own essential rank.

Numbers 12:3:ג:יב:מדבר

והאיש משה עניו מאד מכל האדם אשר על־פני האדמה:

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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KEHOT'S NOTE

במדבר יב, ג.

53 התנים הגדול

Ezekiel calls Pharaoh “the great dragon.” He is the Leviathan of kelipah that stands opposite Moshe’s root.

Ezekiel 29:3:ג:יז:יח:יחזקאל

דבר ואמרת כה־אמר אֲדֹנָי ה' הִנְנִי עֹלֶיךָ פְּרַעַה מֶלֶךְ־מִצְרַיִם הַתֵּנִים הַגְּדוֹל הַרְבֵּץ בְּתוֹךְ יַאֲרֵיו אֲשֶׁר אָמַר לִי יַאֲרִי וְאֲנִי עֲשִׂיתִנִּי:

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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54 דוה לעומת זה עשה

“G-d has made the one opposite the other.” Because the two Leviathans are counterparts, Moshe saw the meeting as a war.

Ecclesiastes 7:14:ד:יז:קהלת

ביום טובָה הִיָּה כְּטוֹב וּבַיּוֹם רָעָה רָאָה גַם אֶת־זֶה לְעִמְתּוֹ עָשָׂה הָאֱלֹקִים עַל־דִּבְרֵת שְׁלֹא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוּמָּה:

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

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55 בא אל פרעה

“Come to Pharaoh.” G-d sends Moshe because he is above the dragon, at the level of “man.”

Exodus 10:1:א:יח:שמות

וַיֹּאמֶר ה' אֶל־מֹשֶׁה בֹּא אֶל־פְּרַעֲה כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לְבָבוֹ וְאֶת־לֵב עֲבָדָיו לְמַעַן שְׂתִי אֶת־נִי אֵלָּה בְּקִרְבּוֹ:

And the L-RD said unto Moses: ‘Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these My signs in the midst of them;

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PARAGRAPH 8

56 סעודת לויתן ושור הבר

Rabbi Yochanan teaches that in the future G-d will make a feast for the righteous from the flesh of the Leviathan. The

Alter Rebbe explains this feast as the elevation of today’s lofty souls, the nunei yama, by the new souls.

Bava Batra 75a:א:בבא בתרא

Vayikra Rabbah 13:3:ג:יג:ויקרא רבה

KEHOT'S NOTE

ב"ב ע"ה, א. ויק"ר יג, ג.

57 ורדו בדגת הים

“And have dominion over the fish of the sea.” Here read as the new souls’ elevation of today’s souls of Atzilus.

Genesis 1:28:א:כ"חבראשית

וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּבְכַשֶּׁה וּרְדוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּה הָרֶמֶשׂת עַל־הָאָרֶץ:

And G-d blessed them; and G-d said unto them: ‘Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.’

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PARAGRAPH 9

58 מבואר בע"ח דא"ק נקרא אדם דבריהא

A later explanation in Likkutei Torah on Masei opens with the same words: Adam Kadmon is called the Adam of Beriah, Akudim the Adam of Yetzirah, Atzilus as a whole the Adam of Asiyah, and Atzilus is only the Infinite Light.

KEHOT'S NOTE

ש"א (ענף ד') וש"ב (ענף ב') וראה ש"ג מת"ז (ת"ע) קלג, סע"א. [כ]. וראה בארוכה לקמן פ' מסעי צה, א ובמאמרי אדה"ז על ענינים בתחילתו (וש"ג). אוה"ת על מאדו"ל וענינים ע"ז עז ואילך (וש"ג).

59 א"ק נקרא אדם דבריהא

Etz Chaim (Sha'ar 1, Anaf 4, cited by the Kehot note) quotes the Tikkunei Zohar on “the Adam of Beriah, who is primordial to all the primordial” and explains that the ten Sefiros first emanated in the line of light are together called Adam Kadmon. The Alter Rebbe uses this to show that Adam Kadmon is only the “Beriah” of the whole scheme.

Sefer Etz Chaim 1:5-6:ו"ה:חיים עץ

... במלכות אחרונה עליה אתמר משארז"ל מה פשפשת ומה ידעת וכי. אבל הענין הוא כך ומובן במ"ש בענף ד' ענין א"ק ואיך כל העולמות הם ענפים ומסתעפים ממנו עד שנמצא כי עולם האצילות אינו רק לבוש אל נה"י דא"ק שהם בחי' רגליו לבד וכבר ידעת כי עולם העשיה הוא נגד המלכות [דא"ק] אשר מקומה היה אבי"א עם ז"א בתנה"י שלו לבד נמצא כי עולם האצילות אינו [אלא] (אפי') בערך עולם עשיה שהוא מלכות דא"ק נמצא כי כל עסקינו כס"ה בעולם האצילות אפי' בג"ר אינו [רק] (אפי') בחי' עולם עשיה דא"ק ...

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60 א"ק נקרא אדם דבריהא

Etz Chaim (Sha'ar 2, Anaf 2, cited by the Kehot note) again quotes the Tikkunei Zohar's “Adam of Beriah” and warns

that the Sefiros called Atzilus are not the highest of all that was emanated.

Sefer Etz Chaim 2:2 ב"ב: עץ חיים

... הלא אחד מהם הוא בספר התיקונים תי"ט דמ"ה וז"ל אי הכי אשתמודע דאית א"ק לכל הקדומים ובתיקון ע' דקל"ב אשכחנא במתניי בסתרא. דסתרינן טמירא דמירין דאדם דבריא דאיהו א"ק לכל הקדומים דאית אדם וכו' ובתיקון ע' דק"ט וז"ל אמון מופלא רקם וצייר ציורא בהיכלא דא"ק לכל הקדומים דאית אדם ואית אדם וכו' ואל יעלה בדעתך שיי"ס הנקי אצלינו י"ס דאצילות הם יותר גבוהים וראשונים במעלה מכל מה שנאצל כי כמה וכמה עולמות לאין קץ קדמו אליהם ולרוב העלם לא הוזכרו בס"ה אלא ברמז נפלא כאשר עיניך תחזנה משרים ...

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61 א"ק נקרא אדם דבריא

In Tikkun 70 the Tikkunei Zohar speaks of "the Adam of Beriah, who is primordial to all the primordial," which Etz Chaim identifies with Adam Kadmon.

Tikkunei Zohar 133a:7 א"א: תקוני זוהר קל"ג

וברי אשכחנא במתניין, ברא דשרטוטין וצירין וגו' וז"ל, בסתרא דרזין טמירא דמירין, דאדם דבריא דאיהו קדמון לכל קדומים רכיב בארנה, סטא לימינא, ועבד שרטוטין, דאינון אורחין ושכילין דימא דאורייתא, דעליהו אתמר (שם מג טז) הנותן בים דרך ובמים ענה נתיבה, אדם דיצירה רכיב בשור וסטא לשמאלא, ונטיל אשא בפמייה

Tikkunei Zohar - Vocalized (Public Domain)

62 כולם בחכמה עשית

"How many are Your works, O G-d; You have made them all with wisdom." The word "made" (asisa) hints that even Atzilus is "Asiyah" relative to the levels above it.

Psalms 104:24 ד"ה: תהילים קי"ד

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חיות:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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PARAGRAPH 10

63 בביאור ע"פ מוצאיהם למסעיהם

That discourse reads "their goings forth" as the source of the souls of Israel, higher even than the "thought" in which they arose, in the "Master of thought, Master of will"; from there a ray is drawn so that they can ascend from below, and "their journeys" are that ascent.

KEHOT'S NOTE

לקו"ת מסעי צב, א.

64 מוצאיהם למסעיהם

"And Moshe wrote their goings forth according to their journeys." It names the discourse in Parshas Masei on the source of the souls and their ascent.

Numbers 33:2 ב"ב: במדבר

ויכתב משה את־מוצאיהם למסעיהם על־פי ה' ואלה מסעיהם למוצאיהם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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65 כתי"ז בסופו

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

KEHOT'S NOTE

ת"ע (קלג, א). [כ].

66 אדם דבריא דאיהו ים ואדם דיצירה שור

Near the end of the Tikkunei Zohar (Tikkun 70) the Adam of Beriah is linked with the paths of the sea and the Adam of Yetzirah rides on an ox. The Alter Rebbe reads the "sea" as the root of today's lofty souls, the nunei yama, in the supernal Beriah.

Tikkunei Zohar 133a:7 א"א: תקוני זוהר קל"ג

וברי אשכחנא במתניין, ברא דשרטוטין וצירין וגו' וז"ל, בסתרא דרזין טמירא דמירין, דאדם דבריא דאיהו קדמון לכל קדומים רכיב בארנה, סטא לימינא, ועבד שרטוטין, דאינון אורחין ושכילין דימא דאורייתא, דעליהו אתמר (שם מג טז) הנותן בים דרך ובמים ענה נתיבה, אדם דיצירה רכיב בשור וסטא לשמאלא, ונטיל אשא בפמייה

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 11

67 סד"ה ושבותי בשלום אל בית אבי

The end of the Torah Ohr discourse explains "I will return to my father's house" as the revealing of the supernal delight, far above the chain of worlds, where darkness and light are alike before G-d's essence.

KEHOT'S NOTE

תו"א כא, ד. ראה ד"ה ואכלתם אכול — תשמ"ז. ד"ה תפלה לדוד — תשכ"ז. שלע"ל הרי בחי' הוי' דעכשוו כאלקים יחשב, ויהי צריך להיות הבירור בעלית יותר.

68 ושבותי בשלום אל בית אבי והי' לי לאלקים

Yaakov's vow at Beis El: "And I will return in peace to my father's house, and Havayah will be my G-d." The Alter Rebbe reads it as a promise that in the future Havayah will be as Elokim before the revealed essence of the Infinite Light.

Genesis 28:21 כ"ח: בראשית

ושבותי בשלום אלי־בית אבי והי' לי לאלקים:

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

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- 69 “See, I set before you today a blessing and a curse.” It names the discourse that explains how the Name Havayah is present in every Jewish soul.

דברים י"א:כ"ו Deuteronomy 11:26

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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- 70 בד"ה ראה אנכי נותן

The discourse on “See, I set before you” explains that at the giving of the Torah the Name Havayah was drawn into the inner dimension of every Jewish soul, so that Havayah becomes “your G-d,” and it goes on to explain how the Name Havayah is present in each and every Jew.

KEHOT'S NOTE

לקו"ת ראה יח, א.

- 71 ובד"ה לא אבה ה' אלקיך

The discourse on “But Havayah your G-d would not listen to Bilam” explains Bilam as the accuser who searches out Israel’s sins, and that the verse says “Havayah your G-d” because every Jewish soul holds a radiance of the Name Havayah itself (“for G-d’s portion is His people”).

KEHOT'S NOTE

לקו"ת תצא לה, ג.

- 72 ולא אבה הו"י אלקיך לשמוע אל בלעם

“But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you.” The discourse on this verse explains that “your G-d” is Havayah because a radiance of Havayah is in every Jewish soul.

דברים כ"ג:6 Deuteronomy 23:6

ולא־אָבָה ה' אֱלֹהֶיךָ לְשָׁמֹעַ אֶל־בִּלְעָם וַיַּחֲפֹה ה' אֱלֹהֶיךָ לָךְ אֶת־הַקְּלָלָה לְבִרְכָּהּ כִּי אָהַבְהָ ה' אֱלֹהֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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- 73 מה טובו

Bilam’s blessing, “How goodly are your tents, O Yaakov.” It names the discourse cited on the souls’ descent through the Name Elokim into a body.

במדבר כ"ד:5 Numbers 24:5

מִה־טֹבֹו אֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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- 74 מגן ונרתק

“For a sun and a shield is Havayah Elokim.” The Name Elokim is the “shield” and sheath that covers the “sun” of

Havayah and lets its light be drawn down, an image the Torah Ohr discourse cited here quotes explicitly.

תהילים פ"ד:י"ב Psalms 84:12

כִּי שָׁמֶשׁ וּמָגֵן ה' אֱלֹהִים חַן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לְהִלָּכִים בְּתַמִּים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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PARAGRAPH 12

- 75 כ"א ישראל יהי שמך

The angel tells Yaakov, “No longer shall your name be called Yaakov, but Israel.” This is the first of the two namings, through the angel.

בראשית ל"ב:כ"ט Genesis 32:29

וַיֹּאמֶר לֹא יַעֲקֹב יִאֲמָר עוֹד שְׁמֶךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹהִים וְעִם־אֲנָשִׁים וְתוֹכַל:

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

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- 76 כ"א ישראל יהי שמך

G-d Himself tells Yaakov, “Your name shall no longer be called Yaakov, but Israel shall be your name.” This is the second naming, which the Alter Rebbe suggests corresponds to the souls of the Time to Come.

בראשית ל"ה:10 Genesis 35:10

וַיֹּאמְרֵהוּ אֱלֹהִים שְׁמֶךָ יַעֲקֹב לֹא־יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל:

And G-d said unto him: ‘Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name’; and He called his name Israel.

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- 77 בד"ה אני ה' אלקיכם

The discourse on “I am G-d your G-d” explains that the souls preceded creation, arising in G-d’s thought above speech, and descended into body and animal soul for the sake of a higher ascent.

KEHOT'S NOTE

לקו"ת שלח מה, ב.

- 78 אני ה' אלקיכם

“I am G-d your G-d, who brought you out of the land of Egypt to be your G-d; I am G-d your G-d,” the last verse of the passage on tzitzis. It names the discourse cited on the two namings of Israel.

במדבר ט"ו:41 Numbers 15:41

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵמִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי ה' אֱלֹהֵיכֶם:

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

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THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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