



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 5

ביאור הדברים ע"פ וידעת היום כו'

An Explanation of “And
You Shall Know This Day”



There are two levels of knowing G-d: a lower Daas, born of understanding, that grasps G-d as He fills the worlds, and a higher Daas, rooted in Keser, that reaches the light beyond them.

“And you shall know this day” calls on us to draw that higher knowledge into faith, here in this world, through Torah and mitzvos, preparing for the time when “the earth shall be full of knowledge.”

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

There are two levels of knowing G-d: a lower Daas, born of understanding, that grasps G-d as He fills the worlds, and a higher Daas, rooted in Keser, that reaches the light beyond them. “And you shall know this day” calls on us to draw that higher knowledge into faith, here in this world, through Torah and mitzvos, preparing for the time when “the earth shall be full of knowledge.”

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

Deuteronomy says “You have been shown, to know,” and then again, “And you shall know this day”: why twice? The Alter Rebbe begins with a principle: every holy attribute has a counterpart in kelipah, which can oppose it and only it. Alien love opposes holy love, so the Philistines’ frivolity could stop up Avraham’s wells, but not once Yitzchak, whose quality is awe, dug them again; and love and awe combined are beyond the other side’s reach. Yaakov’s attribute, Tiferes, goes further: as the middle line drawn from Keser it unites Chesed and Gevurah, and so it is “truth,” free of interruption. That radiance of Keser is Daas, which gives the emotions their life and endurance; Moshe is this Daas within Yaakov. Malchus, faith, receives from Daas, yet as the end in which the beginning is wedged it is a crown that holds Keser itself, the light beyond the worlds. In the future Malchus will be filled with Daas; now, through Torah and mitzvos, we draw the higher Daas into faith, revealing that Havayah and Elokim are one.

OUTLINE

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|----------|--|------|
| 1 | The question, and each force against its counterpart | ¶1-3 |
| | Why a second “And you shall know”? Each attribute of kelipah can oppose only its own holy counterpart: alien love can overcome love that stands alone, but not love joined with awe. | |
| <hr/> | | |
| 2 | Wells, flocks and the middle bar | ¶4-5 |
| | The Philistines stopped Avraham’s wells but not the ones Yitzchak dug again; love and awe together roll away the stone; Yaakov, the middle line drawn from Keser, is truth without interruption. | |
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| 3 | Yaakov as the vav of the Name | ¶6-7 |
| | Yaakov draws the light of Chochmah and Binah down to Malchus, where evil cannot feed; hence his attribute is called truth, and “the Holy One, blessed be He” refers to Tiferes. | |

4 Daas, Moshe, and truth versus faith

¶8-13

The radiance of Keser in Tiferes is Daas, the life of the emotions; Daas is truth, seeing the thing itself, while Malchus is faith, which believes and acknowledges; Moshe is the Daas within Yaakov.

5 Malchus as a crown

¶14-20

Like sunlight rebounding from the earth, Malchus is Keser from below upward; faith reaches the light beyond the worlds that Daas cannot; Yaakov's love for Rachel, and Rachel's barrenness until Daas arouses compassion.

6 The Time to Come and the rises and falls of history

¶21-23

In the future Malchus will be filled with Daas; now every revelation rises and falls, and kelipah takes the form opposite each era's revelation: false belief in the First Temple, baseless hatred in the Second.

7 Two levels of Daas: the answer

¶24-27

Through Torah and mitzvos drawn into faith, "this day," in this world, the higher Daas of the light beyond the worlds is brought into faith: Havayah is Elokim.

KEY CONCEPTS

Counterpart (zeh le'umas zeh) זה לעומת זה

Every holy attribute has a corresponding force in kelipah, which can oppose it, and only it.

Alien love אהבה זרה

Love directed at anything other than G-d; the mirror image of holy love, it can sometimes overcome love alone, but not love joined with awe.

Truth אמת

Yaakov's attribute, Tiferes: the middle line that unites both sides and draws from Keser, so it has no counterpart and no interruption.

Daas (knowledge) דעת

The inner core of Tiferes and the radiance of Keser; it gives the emotions their life and endurance and grasps G-dliness as if seeing it.

Faith אמונה

Malchus: believing and acknowledging what one does not see; as a crown it reaches the light beyond the worlds.

Returning light (or chozer) אור חוזר

Light that rebounds upward from the end point of a descent; it makes Malchus a crown from below upward.

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

G-d's light as it transcends the worlds; it cannot be grasped by Daas, only reached through faith, and it will be revealed in the Time to Come.

Two levels of Daas דעת תחתון ודעת עליון

The lower Daas, drawn from Binah, grasps the light that fills the worlds; the higher Daas, drawn from Keser, knows the light that encompasses them.

SECTION 1 • 11-3

The question, and each force against its counterpart

1 ביאור הדברים ע"פ וידעת היום כו'

An explanation of the matters on the verse "And you shall know this day," etc.

This heading marks the discourse as a biur, an explanation that expands on the verse "And you shall know this day and take it to your heart that Havayah is G-d" (Deuteronomy 4:39). The whole discourse revolves around what this second call to "know" adds.

2 ולעיל מיניה כתיב אתה הראת לדעת^{2,3} וא"כ מהו עוד וידעת כו'. הנה ע"ס [עשר ספירות] דקדושה וכנגד זה עשר כתרי מסאבותא והם זה לעומת זה⁴ אברהם חסד דקדושה וישמעאל חסד דלעומת זה.

Just before it, it is written, "You have been shown, to know." If so, what is [the meaning of] the further "And you shall know," etc.? Now, there are the Ten Sefiros of holiness, and corresponding to them, the ten crowns of impurity; and they are "one opposite the other." Avraham is the Chesed (kindness) of holiness, and Yishmael is the Chesed of the opposing side.

Deuteronomy 4:35 already says "You have been shown, to know that Havayah is G-d," so the Alter Rebbe asks what the further "And you shall know" of 4:39 adds; his answer, at the end of the discourse, is that there are two levels of Daas (knowledge). He begins with a principle: the ten holy Sefiros have a mirror image, the "ten crowns of impurity," for G-d made "one opposite the other." Avraham embodies holy Chesed, love, and Yishmael the Chesed of the other side.

ופי' אברהם שיצא ממנו ישמעאל^{5,6} שיצא ונפרד ממנו כפירוד הסיגים מן הכסף כו' יצחק גבורה דקדושה וכנגדו גבורה דקליפה.

And the meaning of "Avraham, from whom Yishmael came out," is that he came out and was separated from him, as dross is separated from silver, etc. Yitzchak is the Gevurah (restraint) of holiness, and corresponding to him is the Gevurah of kelipah.

The Talmud and Midrash speak of "Avraham, from whom Yishmael came out." The Alter Rebbe reads "came out" as a separating-out: Yishmael was removed from Avraham the way dross is refined out of silver. In the same way Yitzchak embodies holy Gevurah, awe and restraint, and he too has a counterpart in kelipah, the forces that conceal G-dliness.

אבל אין ישמעאל כנגד יצחק. כי אין ביכולת כל מדה שבלעומת זה להיות מנגד רק למדה שכנגדו בקדושה.

But Yishmael is not opposite Yitzchak. For no attribute of the opposing side has the ability to oppose anything except the attribute that corresponds to it in holiness.

This is the key rule of the discourse: each force of the other side can oppose only its own holy counterpart. Yishmael, the corruption of love, stands against Avraham's love, but he has no hold on Yitzchak's awe.

3 והאהבה זרה היא מנגד לאהבה דקדושה. וזהו זה לעומת זה. כי שתיהן הן מדות שוות רק חסד דקדושה הוא אהבה לאלקות והמנגד לזה הוא אהבה זרה חסד דקליפה.

Alien love opposes holy love; and this is "one opposite the other." For the two of them are attributes that are alike, except that the Chesed (kindness) of holiness is love for G-dliness, while what opposes it is alien love, the Chesed of kelipah.

Alien love is desire directed at anything other than G-d. It is the exact mirror of holy love: both are the same emotion, love, and differ only in their object, which is why they can contend with each other.

אבל אינה מנגדת לבחי' גבורה דקדושה שהוא מדת היראה והפחד, ור"ל [ורוצה לומר] שלגבי בחי' אהבה דקדושה תוכל האהבה זרה להתגבר לפעמים ע"ד ולאום מלאום יאמץ משא"כ ע"י שיצטרף ג"כ מדת היראה דקדושה

But it does not oppose the level of the Gevurah (restraint) of holiness, which is the attribute of awe and dread. That is to say: in relation to the level of holy love, alien love can sometimes prevail, in the manner of "and one nation shall be stronger than the other nation"; which is not so when the attribute of holy awe is also joined [to it].

Alien love has no such relationship with holy awe. When love for G-d stands alone, alien love can sometimes win, as G-d told Rivkah of the twins in her womb, "one nation shall be stronger than the other": two counterparts rise and fall against each other. But once holy awe is joined to the love, the picture changes.

הנה לגבי בחינה זו אין כח כלל באהבה זרה לעמוד כלל והיינו לפי שאינה כלל הלעומת זה של היראה עד שיהי' [שיהיה] שייך ע"ז אפילו לעתים ענין ולאום מלאום יאמץ.⁷

Then, in relation to this level, alien love has no power at all to stand at all. This is because it is not at all the counterpart of awe, such that the matter of "and one nation shall be stronger than the other nation" could apply to it, even at times.

Love joined with awe cannot be overcome by alien love at all, because alien love has nothing in it that matches awe. Where there is no counterpart there is no contest, so even the occasional upper hand that the verse describes does not apply.

SECTION 2 • ¶4-5

Wells, flocks and the middle bar

4 וזהו ענין שבארות שחפר אברהם סתמום פלשתים אחרי מות אברהם⁸ כי פלשתים לצנים⁹ היו בחי' הוללות ושמחה דקליפה

This is the meaning of the wells that Avraham dug, which the Philistines stopped up after Avraham's death. For the Philistines were scoffers, [which is] the level of the frivolity and joy of kelipah.

Genesis 26:18 tells that after Avraham's death the Philistines stopped up the wells he had dug. The Talmud calls the Philistines scoffers; in the Alter Rebbe's terms they stand for the frivolity and empty joy of kelipah, the counterpart of Avraham's joyful, outflowing love.

ולכן אחרי מות אברהם היינו בהסתלקות האהבה דקדושה יש יניקה לחיצונים מהבארות שהוא בחי' אהבה הנמשכת כמים שמבחי' אברהם והיינו להיותן לעומת זה של בחי' זו דקדושה

Therefore, after Avraham's death—that is, when holy love has departed—the external forces draw nurture from the wells, which are the level of love that flows like water, from the level of Avraham. This is because they are the counterpart of this level of holiness.

A well is love that flows like water, the quality of Avraham. When that holy love departed with Avraham, the external forces, the Philistines, could feed on it and block it, because frivolous joy is the direct counterpart of joyful love.

אבל ע"י חפירה דיצחק שחפר עוד הבארות הללו דאברהם לא נפסקה עוד נביעתם שאין להוללות ושמחה דקליפה יכולת כלל לעמוד נגד מדת היראה והפחד דקדושה שהרי אינן כלל לעומת זה של היראה כו'.

But through the digging of Yitzchak, who dug these wells of Avraham again, their flow was no longer cut off. For the frivolity and joy of kelipah have no ability at all to stand against the holy attribute of awe and dread, since they are not at all the counterpart of awe, etc.

Yitzchak dug the same wells again, and after that they kept flowing. The reason is that Yitzchak's quality is awe and dread, and frivolity has no power to stand against awe, since it is not awe's counterpart.

ועמ"ש ע"פ אלה תולדות יצחק¹⁰ וסד"ה ויהי בשלה פרעה כו' ולא נחם אלקים דרך ארץ פלשתים¹¹ ע"ש.

And see what is written on the verse "These are the generations of Yitzchak," and at the end of the discourse beginning "And it was, when Pharaoh sent away," etc., "G-d did not lead them by way of the land of the Philistines"; see there.

The Alter Rebbe refers the reader to two related discourses in Torah Ohr: the one on "These are the generations of Yitzchak" (Genesis 25:19), and the end of the one on "And it was, when Pharaoh sent away the people," which deals with G-d's not leading Israel "by way of the land of the Philistines" (Exodus 13:17).

ועמ"ש בפ' חקת ע"פ באר חפרוה שרים¹² וע' בזהר פ' צו (דל"ב ע"א) ובפ"י הרמ"ז [הרב משה זכות] שם.

And see what is written in Parshas Chukas on the verse "The well that princes dug"; and see the Zohar, Parshas Tzav (folio 32, side a), and the commentary of the Ramaz there.

Further references: the discourse in Parshas Chukas on the song of the well, "The well that princes dug" (Numbers 21:18), and the Zohar in Parshas Tzav with the commentary of Rabbi Moshe Zacuto (the Ramaz). That Zohar passage reads "And Yitzchak dug again the wells of water" (Genesis 26:18) as Hoshana Rabbah, the day the judgment begun on Rosh HaShanah is sealed: Yitzchak, Gevurah, draws the powers of Gevurah down to the Community of Israel to arouse the waters, for rain comes down to the world through Gevurah.

והנה גם בחינת יצחק שהוא מדת היראה ופחד דקדושה כשהיא רק לבדה יש לה ג"כ מנגד מבחי' הגבורה דקליפה

Now, the level of Yitzchak too, which is the holy attribute of awe and dread, when it is alone, also has an opponent, from the level of the Gevurah of kelipah,

Now a qualification: Yitzchak's awe, when it stands alone, also has a counterpart, the Gevurah of kelipah.

וכמו יראה רעה או כעס וכו' כי אף שע"פ רוב יש כח ועוז בכל מדה דקדושה לבטל המדה דקליפה המנגדת לה

such as evil fear, or anger, etc. For although, for the most part, every attribute of holiness has the power and strength to nullify the attribute of kelipah that opposes it,

That counterpart shows itself as evil fear, a fear directed at something other than G-d, or as anger, both distortions of Gevurah. Ordinarily any holy attribute is strong enough to nullify its own negative counterpart.

כי יש יתרון לצד הקדושה על הקליפה כיתרון האור¹³ מהחושך. עכ"ז [עם כל זה] לפעמים נאמר ולאום מלאום יאמץ כנ"ל.¹⁴

since the side of holiness has an advantage over kelipah "as light has an advantage over darkness," nevertheless at times it is said, "and one nation shall be stronger than the other nation," as mentioned above.

Holiness outweighs kelipah as light outweighs darkness (Ecclesiastes 2:13), for a little light dispels much darkness. Even so, as with the two nations in Rivkah's womb, there are times when the counterpart prevails.

5 והיינו דוקא נגד מדה א' דקדושה אבל ע"י הצטרפות והתכללות גם המדה השנית דקדושה להיות התכללות אהוי"ר [אהבה ויראה] אז לא יוכלו המנגדים שבלעומת זה לנגוע בהן.

This is so specifically against one attribute of holiness. But through the joining and inclusion of the second attribute of holiness as well, so that there is an inter-inclusion of love and awe, then the opponents of the opposing side cannot touch them.

The vulnerability described so far applies only when one holy attribute stands alone. When love and awe are combined, each included in the other, the forces of the other side cannot touch them at all, since the combination has no counterpart.

וע"ז נאמר ונאספו שמה¹⁵ כל העדרים וגללו את האבן מע"פ הכאר כו' כל העדרים דייקא היינו התכללות המדות ואזי וגללו את לב האבן¹⁶ המטמטם הלב כו'.

Of this it is said, "And all the flocks would be gathered there, and they would roll the stone from the mouth of the well," etc. "All the flocks," specifically: that is, the inter-inclusion of the attributes; and then "they would roll" away "the heart of stone" that dulls the heart, etc.

The Alter Rebbe reads Genesis 29:3 this way: the shepherds could roll the heavy stone off the well only when "all the flocks" had gathered, that is, when all the attributes are combined. The stone is "the heart of stone" (Ezekiel 11:19), the dullness that blocks the heart's feeling for G-d, and it is rolled away when love and awe are joined.

אמנם כ"ז [כל זה] במדות חו"ג [חסד וגבורה] אבל בחי' יעקב הוא בריח התיכון ומדתו אמת¹⁷ שהוא הארה מכתר.

However, all this applies to the attributes of Chesed (kindness) and Gevurah (restraint). But the level of Yaakov is "the middle bar," and his attribute is truth, which is a radiance from Keser (the Crown).

Even love and awe combined are two attributes joined together. Yaakov's quality is different: he is "the middle bar" of the Tabernacle, which ran through all the boards (Exodus 26:28), and his attribute is truth, a radiance from Keser, the level above both intellect and emotion.

והיינו להיות כי התפארת הוא המחבר חו"ג [חסד וגבורה]¹⁸ וזהו ענין יושב אהלים^{19, 20, 21, 22, 23, 24} כמ"ש בזהר ס"פ תרומה (דקע"ה ע"ב).²⁵ ויקרא (י"ב ב').²⁶ וישלח (קס"ז ב').²⁷

This is because Tiferes (beauty) is what joins Chesed and Gevurah. And this is the meaning of "dwelling in tents," as is written in the Zohar, at the end of Parshas Terumah (folio 175, side b); Vayikra (12b); Vayishlach (167b).

Tiferes, Yaakov's Sefirah, is by its nature the meeting point of Chesed and Gevurah. That is why Yaakov is called "dwelling in tents," in the plural (Genesis 25:27): the Zohar explains that he holds on to both sides at once.

ועיין ברבות תולדות פ' ס"ג יושב אהלים שני אוהלים²⁸ אהלו של שם ואהלו של עבר, רומז ג"כ לשני משכנין עילאין²⁹ תשב"כ [תורה שבכתב] ותשב"ע [תורה שבעל פה].

And see Midrash Rabbah, Toldos, section 63: "dwelling in tents"—two tents, the tent of Shem and the tent of Ever. This also alludes to the two supernal dwellings, the Written Torah and the Oral Torah.

The Midrash says the two tents were the study halls of Shem and of Ever. The Alter Rebbe adds that the two tents also allude to the Zohar's "two supernal dwellings," which correspond to the Written Torah and the Oral Torah.

ואפשר תשב"כ [תורה שבכתב] נק' אהלו של שם³⁰ שכל התורה היא שמותיו³¹ של הקב"ה (וע' זח"א [זהר חלק א] בראשית ד"נ ע"ב).³²

Possibly the Written Torah is called "the tent of Shem" because the whole Torah is the Names of the Holy One, blessed be He. (And see the Zohar, Part I, Bereishis, folio 50, side b.)

He suggests why the Written Torah would be "the tent of Shem": shem means "name," and the whole Torah is made of the Names of G-d. He then opens a parenthetical list of further sources, beginning with a Zohar passage that explains how Yaakov joins the Written Torah and the Oral Torah.

וע' עוד מענין יושב אוהלים ברבות וישלח פע"ט³³ בחקתי ס"פ ל"ו. במדבר³⁴ פרשה ג' דרי"ד א'. נשא פייג³⁵ גבי ביום השני הקריב נתנאל³⁶. וכפ' דברים).³⁷

And see further on the subject of "dwelling in tents" in Midrash Rabbah: Vayishlach, section 79; Bechukosai, end of section 36; Bamidbar, section 3 (folio 214, side a); Naso, section 13, on "On the second day, Nesanel offered"; and in Parshas Devarim.)

The list continues with Midrashim on "dwelling in tents": because he dwelt in tents, Yaakov came home "whole" (Bereshis Rabbah 79); he drew himself near to G-d by dwelling in tents (Bamidbar Rabbah 3); the tents are tied to the tribe of Yissachar, whose prince Nesanel brought his offering on the second day (Bamidbar Rabbah 13); and in Devarim Rabbah, Esav complains that the "tent-dweller" took both his birthright and his blessing.

וכיון שכן שהוא כלול חו"ג [חסד וגבורה] ע"כ לא יוכלו החיצונים לינק ממנו וכמ"ש כי לא יכול לו³⁸
וכתיב כי שרית³⁹ כו'

And since this is so—that he comprises Chesed and Gevurah—therefore the external forces cannot draw nurture from him, as it is written, “that he could not prevail against him,” and it is written, “for you have striven,” etc.

Because Yaakov includes both Chesed and Gevurah, the external forces have no single attribute to latch on to. So the angel who wrestled with him “could not prevail against him” (Genesis 32:26), and he was told, “for you have striven with G-d and with men, and have prevailed” (Genesis 32:29).

ולכן הוא בלבדו גלל האבן⁴⁰ מע"פ הבאר⁴¹ כו' ולכך נק' מדה זו אמת כמ"ש שפת אמת תכון לעד⁴²
שאין למדה זו הפסק מחמת העומת זה כו'.

Therefore he alone rolled the stone from the mouth of the well, etc. And for this reason this attribute is called truth, as it is written, “The lip of truth shall be established forever”: this attribute has no interruption on account of the opposing side, etc.

That is why Yaakov alone rolled the stone off the well (Genesis 29:10), a task that otherwise needed all the shepherds together. His attribute is called truth because, as Proverbs 12:19 says, “the lip of truth shall be established forever”: it is never interrupted by an opposing force.

משא"כ במדות חו"ג [חסד וגבורה] שהן כל א' רק קו אחד כו', ולכן יוכל להיות שם שינויים והפסק ואין זה
אמת גמור משא"כ בבחי' יעקב

This is not so with the attributes of Chesed and Gevurah, each of which is only one line, etc.; therefore there can be changes and interruption there, and this is not complete truth—unlike the level of Yaakov.

Chesed and Gevurah each represent a single line, the right or the left, so each can be interrupted and changed by its counterpart, and what can change is not complete truth. Yaakov's middle line is not subject to this.

וזהו תתן אמת ליעקב, ^{43,44} ועיין באגה"ק [באגרת הקודש] ⁴⁵ סד"ה זורע צדקה שכר אמת, ^{46,47} ובעבודת ה' ענין תפארת היינו כשמתבונן בתפארת יקר גדולתו ית' שאין לה קץ ותכלית

And this is [the meaning of] "You will grant truth to Yaakov." And see Iggeres HaKodesh, at the end of the discourse beginning "One who sows charity, a reward of truth." And in the service of G-d, the matter of Tiferes is when one contemplates the beauty of the glory of His greatness, may He be blessed, which has no end or limit

This explains the verse "You will grant truth to Yaakov" (Micah 7:20). In Iggeres HaKodesh, epistle 6, the Alter Rebbe explains that Yaakov's attribute is compassion, and that the love and awe that come afterward from above, as a gift, are the ones called truth. In a person's own service, Tiferes means contemplating the infinite greatness of G-d.

(ועמ"ש מזה ע"פ ובשנה הרביעית ⁴⁸ יהיה כל פרי קדש) ⁴⁹ וכל השתלשלות העולמות הכל רק כטפה אחת כו'

(and see what is written about this on the verse "And in the fourth year all its fruit shall be holy"), and [that] the entire chain of descending worlds (hishtalshelus) is all only like a single drop, etc.

The parenthesis points to the discourse in Kedoshim on the fruit of the fourth year, where the fourth year corresponds to Tiferes. The contemplation continues: the entire chain of worlds is like a single drop before G-d's infinite greatness.

מזה יעורר רחמים רבים על נפשו שירדה בסתר המדרגות ⁵⁰ ועמ"ש סד"ה במדבר סיני ⁵¹ מענין בחי' רחמים ובד"ה כנשר יעיר. ^{52,53}

From this he will arouse great compassion for his soul, which has descended into the concealment of the levels. And see what is written at the end of the discourse beginning "In the desert of Sinai," on the subject of the level of compassion, and in the discourse beginning "As an eagle stirs up."

Seeing how great G-d is, and how far the soul has descended into a dark and hidden place, a person is moved to great compassion for his own soul. This compassion is Yaakov's quality, as the discourses cited from Bamidbar and Ha'azinu explain.

וכ"ה ג"כ בענין הנהגת המדות עליונות ותפארת שהוא קו האמצעי הוא מחבר חו"ג [חסד וגבורה] וגם מברית מן הקצה העליונה עד הקצה החתונה. ^{54,55,56,57,58,59,60,61,62,63,64,65,66}

So it is also with the conduct of the supernal attributes: Tiferes, which is the middle line, joins Chesed and Gevurah, and also passes through from the uppermost end to the lowermost end.

The same is true of the supernal attributes: Tiferes, the middle line, unites Chesed and Gevurah and also runs from the highest level to the lowest, like the middle bar of the Tabernacle that passed from one end to the other.

SECTION 3 • ¶6-7

Yaakov as the vav of the Name

6 ועי' במק"מ [במקדש מלך] פ' וישלח קס"ז פ"י שהוא הוי"ו דשם הוי" שמש"ך מבחי' י"ה לבחי' ה' אחרונה.

And see the Mikdash Melech on Parshas Vayishlach, [folio] 167, which explains that he is the vav of the Name Havayah, which draws down from the level of yud-hei to the level of the final hei.

The Mikdash Melech, a classic commentary on the Zohar, explains the Zohar's statement that Yaakov dwells between two dwellings: Yaakov is the vav, the third letter of the Name Havayah. The vav, a straight vertical line, draws down from the first two letters, yud and hei (Chochmah and Binah), to the final hei (Malchus).

ומבואר במ"א בענין הללו י"ה כי ע"י המשכה מבחי' י"ה שהוא בחי' אור א"ס המלוכש בחו"ב [בחכמה

ובינה] ע"י דוקא נמשך שלא יהי' [יהיה] יניקה למדות הרעות כמ"ש ימותו ולא⁶⁷ בחכמה כו'

And it is explained elsewhere, regarding "Hallelu Yah," that through the drawing down from the level of yud-hei—which is the level of the Infinite Light (Or Ein Sof) clothed in Chochmah (wisdom) and Binah (understanding)—through this specifically it comes about that the evil attributes have no nurture, as it is written, "They die, and not with wisdom," etc.

Elsewhere, on "Hallelu Yah" ("praise Yah"), the Alter Rebbe explains that yud-hei is the Infinite Light as it is clothed in Chochmah and Binah, and that drawing from this level leaves the evil attributes nothing to feed on. Job 4:21 says of the wicked that "they die, and not with wisdom": where Chochmah is present, evil has no life.

ולכן נקי' מדת יעקב אמת ועיין בזח"ג [בזהר חלק ג] ר"פ ויקרא^{68,69} ע"פ ונתתם לי אות אמת^{70,71} ובפרדס

בעה"כ [בערכי הכינויים] ערך אמת⁷²

This is why the attribute of Yaakov is called truth. And see the Zohar, Part III, at the beginning of Parshas Vayikra, on the verse "And give me a sign of truth," and Pardes, Erchei HaKinuyim, the entry "Emes."

Because Yaakov draws from yud-hei, where evil has no hold, his attribute is called truth. The Zohar reads Rachav's request for "a sign of truth" (Joshua 2:12) as the letter vav, and the Pardes, in its lexicon of Kabbalistic terms, records that "truth" refers to Tiferes.

ולכן שם הקב"ה שכינו חז"ל [חכמינו זכרונם לברכה] לו ית' הוא בהתלבשותו ית' במדת תפארת דאצילות וכמ"ש מזה במ"א ע"פ הזהר פ' חיי שרה (דקכ"ג ע"א) ⁷³ גבי קב"ה [קודשא בריך הוא] דאתכליל מאתר עילאה ⁷⁴ כו':

And therefore the name "the Holy One, blessed be He," which our Sages, of blessed memory, gave to Him, may He be blessed, refers to His being clothed, may He be blessed, in the attribute of Tiferes (beauty) of Atzilus, as is written about this elsewhere on the Zohar, Parshas Chayei Sarah (folio 123, side a), regarding "the Holy One, blessed be He, who is included from a supernal place," etc.

The Sages' familiar name for G-d, "the Holy One, blessed be He," refers specifically to G-d as clothed in Tiferes of Atzilus, the attribute of Yaakov. The Zohar in Chayei Sarah speaks of "the Holy One, blessed be He, who is included from a supernal place," and the Alter Rebbe explains that passage elsewhere.

7 קיצור. ענין שמדת יעקב תפארת נקרא אמת אך משום שבח"י יעקב יש לה קיום יותר בעבודה ומשום שהוא קו האמצעי בריח התיכון:

Summary: The matter of the attribute of Yaakov, Tiferes (beauty), being called truth: namely, because the level of Yaakov has more permanence in [divine] service, and because it is the middle line, "the middle bar."

The summary gives two reasons why Yaakov's attribute is called truth: in a person's service it lasts, without the interruptions that affect love or awe alone; and it is the middle line, the middle bar that joins the sides and runs from top to bottom.

SECTION 4 • 18-13

Daas, Moshe, and truth versus faith

8 ב והנה הארה זו שמאיר בתפארת היינו בח"י דעת כן הוא בפרדס שער שלישי פ"ח [פרק ח'] וגם ע"פ קבלת האריז"ל [הארי"י זכרוננו לברכה] הוא כן

2. Now, this radiance that shines in Tiferes (beauty) is the level of Daas (knowledge). So it is in Pardes, the third Sha'ar, chapter 8; and according to the Kabbalah of the Arizal, of blessed memory, it is so as well,

Section 2 asks what the radiance in Tiferes is, the radiance from Keser that makes it truth. The answer is that it is Daas, and the Alter Rebbe cites the Pardes of Rabbi Moshe Cordovero and the Kabbalah of the Arizal as agreeing.

שהרי כשאין הכתר נמנה בחשבון הי"ס [היי ספירות] אנו מונין הדעת במקומו⁷⁵ ועי' מזה בע"ח [בעץ חיים]
שער כ"ב פ"א⁷⁶ אות ב' ואות ד'

for when Keser (the Crown) is not counted in the reckoning of the ten Sefiros, we count Daas in its place. And see about this in Etz Chaim, Sha'ar 22, chapter 1, item 2 and item 4.

In the Arizal's system the ten Sefiros are counted either with Keser or with Daas in its place, never both, which shows that Daas is the inner expression of Keser. The Kehot note explains that the Sha'ar number follows the Shklov printing of 1800; in current editions of Etz Chaim the passage is Sha'ar 23, and the chapter should read 5, not 1.

והנה הדעת הוא קיום המדות וחיותם וכמ"ש בע"ח [בעץ חיים]⁷⁷ שם שהוא נשמה דז"א⁷⁸ כמו שעתיק יומין הוא נשמה לכל האצילות.

Now, Daas is the endurance and the life-force of the emotive attributes (middos), as is written in Etz Chaim there: that it is the soul of Z'eir Anpin, just as Atik Yomin is the soul of all of Atzilus.

Daas is what keeps the emotive attributes alive and lasting. Etz Chaim explains that Daas is not counted among the Sefiros because it is a soul without a vessel: it is the soul of Z'eir Anpin, the emotive attributes, just as Atik Yomin, the inner level of Keser, is the soul of all Atzilus.

9 והענין כי עד"מ שאנו רואין למטה שהמדות הן לפי הדעת כי התינוק מדותיו הם בקטנות מאד שמתאוה לדברים קטנים מאד

The explanation is as follows. By way of analogy, we see below that the emotive attributes (middos) accord with the Daas (knowledge). A young child's attributes are very small, for he desires very small things,

To show that Daas is the life of the emotive attributes, the Alter Rebbe takes an example from human life: a person's emotions are only as large as his understanding. A small child's desires are for very small things.

כמו לשחוק באגוזים וכיוצא וכשיגדל ויתחזק שכלו ודעתו יוקטן בעיניו שחוק ההוא ויתאוה למנעלים פים או בגדים נאים וכיוצא ואח"כ כשיגדל יותר יתבזה אצלו זה הדבר ג"כ ויתאוה לממון כו'

such as playing with nuts and the like. When he grows up and his intellect and his Daas grow stronger, that game becomes small in his eyes, and he desires fine shoes or handsome clothes and the like. Afterward, when he grows older still, this thing too becomes contemptible to him, and he desires money, etc.,

The child loves playing with nuts; as he matures, that game looks trivial and he wants fine shoes and clothes; later these seem worthless to him, and he wants money.

ואח"כ לכבוד וכל זה מחמת גידול דעתו שלפי ערך הדעת כך הם המדות עד כשיתחזק הדעת יומשך שיהי' [שיהיה] המדות לאלקות ועי' מזה בפ"י המשניות להרמב"ם [להרבי משה בן מימון] (בסנהדרין פרק חלק).

and afterward honor. All this is because of the growth of his Daas: according to the measure of the Daas, so are the attributes—until, when the Daas grows strong, it follows that the attributes will be [directed] toward G-dliness. And see about this in the Rambam's Commentary on the Mishnah (Sanhedrin, chapter Chelek).

Later still he wants honor. Each step up in his Daas raises the object of his desire, until, when his Daas is strong enough, his emotions are directed to G-d Himself. The Rambam, introducing the chapter Chelek of Sanhedrin, describes the same ladder: a child is drawn to study with nuts and sweets, later with clothes, money and honor, until he comes to serve G-d for its own sake.

והנה קטן אין לו דעת כמ"ש בגמרא (בגיטין דכ"ב סע"ב [סוף עמוד ב]) וביבמות (דק"ד ע"ב) דלאו בני⁷⁹ דעה נינהו⁸⁰ נמצא שמחמת קטנות הדעת נמשך שהמדות הם בקטנות מאד.

Now, a minor has no Daas, as is said in the Gemara (Gittin, folio 22, end of side b) and in Yevamos (folio 104, side b), "for they are not persons of knowledge." It follows that because of the smallness of the Daas, the attributes are very small.

Jewish law treats a minor as lacking daas, legal awareness, as the Talmud says of children, "they are not persons of knowledge." Because his Daas is small, his emotions are small too.

לפי שהדעת הוא קיום המדות וחיותן⁸¹ ועי' מזה באגה"ק [באגרת הקודש] בד"ה להבין משל ומליצה^{82, 83} כו' בענין הספירות.

For Daas is the endurance and the life-force of the attributes. And see about this in Iggeres HaKodesh, in the discourse beginning "To understand a parable and a figure," etc., on the subject of the Sefiros,

The rule behind this: Daas gives the emotions their endurance and their life. The Alter Rebbe refers to Iggeres HaKodesh, epistle 15, which explains the Sefiros by analogy with the powers of the human soul.

ובס"ב [ובספר של בינונים] ח"א [חלק א'] ספ"ג [סוף פרק ג'] ולכן נקרא הדעת אמת שהוא עצמות ומהות הדבר ממש משא"כ מלכות נקראת אמונה כמו שמאמין באמיתת הדבר

and in Sefer Shel Beinonim, Part I, end of chapter 3. This is why Daas is called truth: it is the very essence and being of the thing itself. Whereas Malchus (sovereignty) is called faith, as when one believes in the truth of a thing;

He also refers to Tanya, chapter 3, which ends with the words "Daas is the endurance and life-force of the attributes." That is why Daas is called truth: it holds the thing itself. Malchus, by contrast, is called faith, which believes that something is true without seeing it.

אבל דעת הוא אמתת הדבר עצמו וכמ"ל [וכמה שכתוב לעיל] שדעת הוא לשון הכרה והרגשה כאלו רואה כו'.

but Daas is the truth of the thing itself—as was explained above, that Daas denotes recognition and feeling, as if one sees, etc.

Daas is the truth itself, grasped from within. As explained earlier, Daas means recognition and feeling, as though one actually sees what one knows.

10 וכמ"ש ע"פ ואלה המשפטים^{84,85} בענין אין דומה שמיעה לראי' [לראיה] והדעת הוא הממשיך להיות כאלו רואה כו'

As is written on the verse “And these are the laws,” on the subject of “hearing cannot compare with seeing”: it is Daas (knowledge) that brings about [a state of] being as if one sees, etc.

The Torah Ohr discourse on “And these are the laws” (Exodus 21:1) uses the saying that hearing cannot compare with seeing: what is seen is certain in a way that what is heard is not. Daas is the power that makes a grasp of G-dliness as vivid as sight.

וכמ"ש בפרדס שם שהדעת ממשיך מכתר וחכמה כו' ונודע דחכמה היא בחי' ראייה וזהו שנק' אמת ר"ל [רוצה לומר] כאלו רואה אמתת הדבר עצמו.⁸⁶

And as is written in Pardes there, that Daas draws from Keser (the Crown) and Chochmah (wisdom), etc. And it is known that Chochmah is the level of sight. This is why it is called truth: that is, as if one sees the truth of the thing itself.

The Pardes says that Daas draws from Keser and Chochmah, and Chochmah is the faculty of sight, as in “Who is wise? One who sees what is coming into being” (cited from the end of tractate Tamid). So Daas is called truth because it sees the truth itself.

11 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] משה אמת ותורתו אמת^{87,88} כי משה מלגאו ויעקב מלבר⁸⁹ פי' יעקב הוא תפארת ומשה הוא הדעת וכמ"ש מזה ע"פ את הכבש האחד תעשה בבקר⁹⁰ כו'

This is what our Sages, of blessed memory, said: “Moshe is truth and his Torah is truth.” For “Moshe is within and Yaakov is without”: that is, Yaakov is Tiferes (beauty) and Moshe is Daas (knowledge), as is written about this on the verse “The one lamb you shall make in the morning,” etc.;

When Korach's company was swallowed by the earth, they were heard crying out, “Moshe is truth and his Torah is truth” (Midrash Tanchuma, Korach 11; Bava Basra 74a). The Tikkunei Zohar says “Moshe is within and Yaakov is without”: Yaakov is Tiferes, and Moshe is its inner core, Daas. So the truth ascribed to Moshe is Yaakov's truth at its deeper level.

ע"ש, וע"כ נק' משה אמת וגם כי דעת עליון דז"א שרשו מתיקון ואמת שבי"ג מדה"ר [מדות הרחמים] דא"א כמ"ש במ"א.

see there. Therefore Moshe is called truth. And also, because the higher Daas of Z'eir Anpin has its root in the tikkun "and truth" among the Thirteen Attributes of Mercy of Arich Anpin, as is written elsewhere.

So there are two reasons Moshe is called truth: he is the Daas within Yaakov's Tiferes, and the higher Daas of Z'eir Anpin is rooted in the tikkun called "and truth," one of the Thirteen Attributes of Mercy, which in the Kabbalah are the thirteen tikkunim of Arich Anpin, the outer level of Keser.

12 וגם כי אמת הוא בחינת לא שנית. ⁹¹ וכן בעבודת ה' באדם ע"י הדעת נמשך קיום המדות אהו"ר [אהבה

[יראה]

Also, truth is the level of "I have not changed." And so too in a person's service of G-d: through Daas (knowledge) comes the endurance of the attributes of love and awe,

A further reason why truth belongs to Daas: truth is what does not change, as G-d says, "I, Havayah, have not changed" (Malachi 3:6). In a person's service, Daas is what gives love and awe their staying power.

שלא ישתנו המדות מחמת גשמיות העולם וכמוצא מים אשר לא יכזבו מימיו ⁹² כו' וכמ"ש במ"א בדג"ה [בד"ה] ואלה המשפטים ⁹³ וע"פ מים רבים ⁹⁴ וגבי ענין הלולב ומיניו. ⁹⁵

so that the attributes do not change because of the physicality of the world, "like a spring of water whose waters do not prove false," etc.—as is written elsewhere, in the discourse beginning "And these are the laws," and on the verse "Many waters," and regarding the lulav and its species.

Feelings that come from a passing inspiration fade under the pressure of physical life; feelings rooted in Daas remain, "like a spring whose waters do not prove false" (Isaiah 58:11), a spring that never runs dry. The Alter Rebbe refers to discourses that develop this: "And these are the laws," "Many waters," and the discourse on the lulav.

והיינו בחי' אמת הפך הכזב אך בחי' אמונה היינו אע"פ [אף על פי] שאינו משיג להיות כאלו רואה כו' ועכ"ז [ועם כל זה] מאמין ומקבל האמת.

This is the level of truth, the opposite of falsehood. But the level of faith means that although he does not attain [a grasp] to the point of being as if he sees, etc., he nevertheless believes and accepts the truth.

This is truth as the opposite of the "falsehood" of a spring that fails. Faith is different: a person who has not reached the point of "seeing" still believes and accepts the truth.

ועדי"ז נקי המלי דאצי אמונה וכמ"ש בזהר פ' בלק (דקצ"ח ע"ב) אמונה בשעתא דאתחבר בה אמת⁹⁶ כו' כדין אקרי אמונה.

In the same way, the Malchus (sovereignty) of Atzilus is called faith, as is written in the Zohar, Parshas Balak (folio 198, side b): "Faith—at the time when truth is joined to it, etc., then it is called faith."

Among the Sefiros, Malchus of Atzilus is called faith (emunah). The Zohar says that Malchus is called faith when truth is joined to it: it receives the truth of Z'eir Anpin.

והיינו כי דעת הוא בחי' יחודא [יחודא עילאה] דכולא קמיה כלא חשיב⁹⁷ שכל מה שלמטה הוא בחי' אין ממש.

This is because Daas is the level of the higher unity (yichuda ila'ah), in which "all before Him is considered as nothing," so that everything below is the level of actual nothingness.

Daas belongs to the "higher unity," the view from G-d's side, in which "all before Him is considered as nothing" and everything below is truly nothing.

ומלי היא יחודא [יחודא תתאה] מקור דבי"ע שיהי' [שיהיה] יש מאין שלמטה היש כו' כי אין מלך⁹⁸ לבא עם.⁹⁹

And Malchus is the lower unity (yichuda tata'ah), the source of Beriah, Yetzirah and Asiyah, so that there should be something from nothing—that below there is the "something," etc.—for "there is no king without a people."

Malchus is the "lower unity," the source of the three lower worlds, where created things are made "something from nothing" and feel themselves to be something. G-d's kingship needs such separate subjects, for "there is no king without a people."

אך עכ"ז [עם כל זה] הרי נמשך מיחודא [מיחודא עילאה] ביחודא [ביחודא תתאה] וזהו ענין המשכת אמת באמונה להיות ג"כ גילוי הדע דיחודא [דיחודא עילאה] גם ביחות והיינו בבחי' אמונה כמו שמאמין באמתת הדבר כו'

Nevertheless, there is a drawing down from the higher unity into the lower unity. This is the matter of drawing truth into faith: so that there is also a revelation of the Daas of the higher unity within the lower unity too—that is, in the manner of faith, as one believes in the truth of a thing, etc.

Even so, the higher unity is drawn into the lower one. This is truth drawn into faith: the Daas of the higher unity is revealed within the lower unity, not as direct sight but as faith, believing in the truth.

וזהו ג"כ איהי בהוד וכמ"ש ג"כ במ"א בדרוש בהמ"ז [ברכת המזון]¹⁰⁰ בענין לחם מן השמים ולחם מן הארץ
כו' וז"ש [וזהו שכתוב] גבי יהושע ונתתה מהודך עליו¹⁰¹

This is also [the meaning of] "She is in Hod (splendor)," as is also written elsewhere, in the discourse on Grace after Meals, on the subject of bread from heaven and bread from the earth, etc. And this is what is written regarding Yehoshua, "And you shall put some of your splendor upon him."

The phrase "she is in Hod" describes this: Malchus receives through Hod, acknowledgment. The discourse on Grace after Meals in the Siddur discusses it in terms of bread from heaven and bread from the earth. So too Moshe was told to put "some of your splendor (hod)" upon Yehoshua (Numbers 27:20).

כי משה הוא הדעת ונק' שמש יחו"ע [יחודא עילאה] ויהושע הוא פני לבנה¹⁰² בחי יחו"ת [יחודא תתאה] אלא
שמקבל מיחו"ע [מיחודא עילאה] מבחי הוד דוקא וכנודע ההפרש בין ברכה להודאה

For Moshe is Daas and is called the sun, the higher unity; and Yehoshua is "the face of the moon," the level of the lower unity, except that he receives from the higher unity, specifically from the level of Hod, as is known, the difference between blessing and acknowledgment.

Moshe is Daas, the sun, the higher unity; Yehoshua had "the face of the moon," as the elders said (Bava Basra 75a), the lower unity, which receives from the higher only through Hod. This matches the known difference between blessing (berachah), which draws down into revelation, and acknowledgment (hoda'ah).

כי הודאה הוא הגם שמודים שהאמת הוא כמו שהוא קמיה מ"מ אינו בגילוי ממש. וזהו דאיהי אמונה
היא בהוד כו':

For acknowledgment means that although one acknowledges that the truth is as it is before Him, nevertheless it is not actually revealed. And this is [the meaning of the statement] that she, faith, is in Hod, etc.

Acknowledgment means admitting that something is true before G-d even though it is not revealed to oneself. That is why faith, Malchus, is "in Hod": it holds the truth by acknowledging it rather than by seeing it.

13 קיצור. ענין משה מלגאו ויעקב מלכר כי משה הוא הדעת שהוא פנימית בחי יעקב. וענין אמ ואמונה:

Summary: The meaning of "Moshe is within and Yaakov is without": for Moshe is Daas (knowledge), which is the inner dimension (pnimiyus) of the level of Yaakov. And the matter of truth and faith.

The summary recalls the two points of this section: Moshe, Daas, is the inner dimension of Yaakov, Tiferes; and Daas is truth, while Malchus is faith.

SECTION 5 • ¶14-20

Malchus as a crown

14 ג והנה מלי נקראת עטרה שהיא בחי' כתר בבחי' א' כמ"ש מזה בביאור ע"פ מנורת זהב¹⁰³ כולה¹⁰⁴ ובביאור ע"פ הראיני את מראיך.¹⁰⁵

3. Now, Malchus (sovereignty) is called a crown (atarah), for in one respect it is the level of Keser (the Crown), as is written about this in the explanation on the verse "A menorah all of gold," and in the explanation on the verse "Let me see your countenance."

Section 3 turns to Malchus. It is called atarah, a crown, because in one respect it is Keser itself: the last level reflects the first. The Alter Rebbe refers to his discourses on "A menorah all of gold" (Zechariah 4:2) and "Let me see your countenance" (Song of Songs 2:14).

והוא כמשל השמש שכאשר זורח למטה יש שלשה אוירים ואויר התחתון הוא חם כמו העליון משא"כ האמצעי קר לפי שכאשר זורח על הארץ מכה בכח ונעשה אור חוזר.

This is like the analogy of the sun: when it shines downward there are three [layers of] air, and the lowest air is as hot as the highest, while the middle one is cold. For when it shines upon the earth, it strikes with force and becomes returning light.

An analogy from nature: the air near the earth is warm like the air high above, while the middle layer is cold, because the sun's rays strike the ground with force and bounce back as returning light. The lowest point thus receives a strength that the middle lacks.

15 ועד"ז יובן למעלה שלפי שבחי' המלי' היא סופא דכל דרגין ונקי' ארץ ובה סיום הארת הקו מאור א"ס המלוכש בא"א

In the same way it can be understood above: since the level of Malchus (sovereignty) is "the end of all levels" and is called "earth," and in it is the conclusion of the radiance of the kav (line of light) from the Infinite Light (Or Ein Sof) that is clothed in Arich Anpin,

Now the analogy is applied above. Malchus is "the end of all levels" and is called "earth"; the line of Infinite Light, the kav, which runs down through all the partzufim of Atzilus (Arich Anpin, Abba and Imma, Z'eir Anpin and Nukva), comes to its end in Malchus.

ואו"א [ואבא ואימא] וזו"נ [זועיר אנפין ונוקבא] דאצילות וה"ז [והרי זה] כמשל השמש שבסוף וסיום זריחתו על הארץ מכה בכה יותר ונעשה אור חוזר¹⁰⁶ עד שאויר התחתון חם כמו אויר העליון כו'

Abba and Imma, and Z'eir Anpin and Nukva of Atzilus—this is like the analogy of the sun, which at the end and conclusion of its shining, upon the earth, strikes with greater force and becomes returning light, to the point that the lowest air is as hot as the highest air, etc.—

As with sunlight striking the earth, the end of a descent has the strongest impact: there the light turns back upward as returning light, and the lowest point gains the warmth of the highest.

כך הארת הקו מאיר באור חוזר ממל' דאצילות ומל' דאצילות הוא בחי' כתר מלמטה למעלה.

so the radiance of the kav shines as returning light from the Malchus of Atzilus, and the Malchus of Atzilus is the level of Keser (the Crown) from below upward.

So the kav, reaching its end in Malchus of Atzilus, shines back upward as returning light, and from the point of view of this upward movement Malchus is itself Keser, the crown, the first level counting from below.

16 וזהו ענין נעוץ תחלתן בסופן^{107, 108} בסופן דייקא וכדפי' באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי. וזהו ענין כתר מלכו¹⁰⁹

This is the meaning of “their beginning is wedged in their end”—“in their end” specifically—as is explained in Iggeres HaKodesh, the discourse beginning “He and His life-forces.” And this is the meaning of “the Keser of Malchus,”

Sefer Yetzirah says of the Sefiros that “their beginning is wedged in their end”: the highest is rooted in the lowest. Iggeres HaKodesh, epistle 20, explains that Keser is called “the Keser of Malchus” because it holds the last level, the Malchus, of the Infinite; and so Malchus of Atzilus, in turn, is called a crown from below upward.

וגם שהיא למעלה מן הדעת. עטרת תפארת¹¹⁰ לעמוסי בטן¹¹¹ בשרשה שהיא משם ס"ג [שם ס"ג] שלמעלה ממ"ה [משם מ"ה] כו'.

and also that it is above Daas (knowledge). [It is] “a crown of beauty (tiferes) for those borne from the womb” in its root, for it is from the Name Sag, which is above [the Name] Mah, etc.

Malchus is also above Daas. In its root it is the “crown of beauty for those borne from the womb” of the blessing over the new moon (Sanhedrin 42a), for it comes from the Name Sag, a higher source than the Name Mah.

והיינו כי היא עטרה לבחינת תפארת כמ"ש בזהר ר"פ תזריע¹¹² (דמ"ב ע"ב) שזהו פי' עטרת תפארת.

That is, it is a crown to the level of Tiferes, as is written in the Zohar at the beginning of Parshas Tazria (folio 42, side b), that this is the meaning of "a crown of beauty."

The Zohar at the beginning of Tazria reads "a crown of beauty (tiferes)" as Malchus being the crown of Tiferes, like "a woman of valor, the crown of her husband," where Tiferes is the husband.

ומבואר לעיל כי פנימית התפארת הוא הדעת וע' בזהר ס"פ משפטים (דקכ"ג ע"א) אלא דעת^{113, 114} כו'.

And it was explained above that the inner dimension (pnimiyus) of Tiferes is Daas. And see the Zohar at the end of Parshas Mishpatim (folio 123, side a): "Rather, Daas," etc.

Earlier it was shown that Daas is the inner core of Tiferes. The Zohar at the end of Mishpatim says the same: the "mouth" of the King is Daas, hidden in the mouth of the King, who is called Tiferes.

וא"כ המלי' שהיא עטרה לתפארת היינו ג"כ להדעת והיינו מאחר שהיא בחי' כתר מלמטה למעלה אשר הכתר הוא למעלה מהדעת.

If so, Malchus, which is a crown to Tiferes, is also [a crown] to Daas. This is because it is the level of Keser (the Crown) from below upward, and Keser is above Daas.

If Malchus crowns Tiferes, it crowns the Daas within Tiferes as well. This is possible because, from below upward, Malchus is Keser, and Keser is above Daas.

ועמוסי בטן הם ז"ת [ז' תחתונות] דאימא מדות שבשכל כו' וע' בזהר בראשית (ד"י"ג סע"א [סוף עמוד א]) כפ"י העמוסים מני בטן^{115, 116, 117, 118} משא"כ הדעת המתפשט במדות עיקר קבלתו מהבינה

"Those borne from the womb" are the seven lower [Sefiros] of Imma, the emotive attributes within the intellect, etc. And see the Zohar, Bereishis (folio 13, end of side a), on the meaning of "those borne from the womb." Whereas the Daas that spreads into the emotive attributes receives chiefly from Binah (understanding),

"Those borne from the womb" (Isaiah 46:3) are the seven lower Sefiros of Imma, Binah: the emotions as they exist within the intellect. The Zohar says that the souls of Israel come from within the body of the supernal tree and are therefore called "those borne from the womb." By contrast, the Daas that extends into the emotions receives mainly from Binah.

כי אם אין בינה אין דעת^{119, 120} אלא שבבינה מלכוש הארת הכתר כמ"ש במ"א ע"פ לך לך¹²¹

for "if there is no Binah, there is no Daas," except that in Binah the radiance of Keser is clothed, as is written elsewhere on the verse "Go for yourself."

"If there is no Binah, there is no Daas" (Avos 3:17): Daas depends on Binah, except that Binah itself carries a radiance of Keser, as the Torah Ohr discourse on "Go for yourself" explains. So Daas has only an indirect light of Keser.

ויוכן זה ג"כ למטה על פי מ"ש לעיל בפנים כי באדם הדעת והרגשה הוא בבחי' ממלא כל עלמין

This can also be understood below, according to what was written above in the main text: that in a person, Daas and feeling are at the level of the light that fills all worlds (memalei kol almin),

The same can be seen in a person. Daas and felt understanding apply only to G-dliness as it fills the worlds, where it can be grasped within them.

אבל בבחי' סוכ"ע לא שייך דעת והרגשה כו' אלא זהו היא בחינת אמונה להאמין בה' שהוא יתברך אינו בגדר עלמין כו' וע' מ"ש בפ' בשלח ע"פ וירא ישראל^{123, 122} כו' בפ' ויאמינו בהוי' ע"ש.

but with regard to the level of the light that encompasses all worlds (sovev kol almin), Daas and feeling do not apply, etc. Rather, this is the level of faith: to believe in G-d, that He, may He be blessed, is not within the bounds of worlds, etc. And see what is written in Parshas Beshalach on the verse "And Israel saw," etc., on the explanation of "and they believed in Havayah"; see there.

G-dliness as it encompasses the worlds, beyond all their bounds, cannot be known or felt; it can only be believed. Faith is believing that G-d is beyond the category of worlds altogether, as the Torah Ohr discourse on "And Israel saw ... and they believed in Havayah" (Exodus 14:31) explains.

נמצא מובן מזה שבחי' סוכ"ע מאיר ומתגלה בבחי' אמונה דייקא יותר מבדעת שבדעת אין הגילוי רק מבחי' ממכ"ע [ממלא כל עלמין].^{124, 125}

It is thus understood from this that the level of the light that encompasses all worlds shines and is revealed in the level of faith specifically, more than in Daas; for in Daas the revelation is only from the level of the light that fills all worlds.

So the light that transcends the worlds is revealed more in faith than in Daas, because Daas reaches only the light that fills the worlds. This is the human parallel to Malchus, faith, being a crown above Daas.

17 ומעין זה יובן הנמשל למעלה איך שבמלי' מאיר בחי' כתר יותר מבדעת ותפארת כו'. וכמ"ש ג"כ בפרדס בעה"כ [בערכי הכינויים] ערך עטרה ובשער המציאות פ"ד בענין ארץ שהיא המלי' קדמה לשמים שהוא ת"ת [תפארת] בשרשה

Along these lines, the analogue above can be understood: how in Malchus (sovereignty) the level of Keser (the Crown) shines more than in Daas (knowledge) and Tiferes (beauty), etc. As is also written in Pardes, Erchei HaKinuyim, the entry "Atarah," and in Sha'ar HaMetziyus, chapter 4, on the subject of "earth," which is Malchus, preceding "heavens," which is Tiferes, in its root.

By the same token, Keser shines in Malchus more than in Daas and Tiferes. The Pardes says the same in its lexicon, under "Atarah" (crown), and in Sha'ar HaMetziyus, where it says that "earth," Malchus, precedes "heavens," Tiferes, in its root.

וזהו בחכמה יסד ארץ¹²⁶ והיינו אמונה הנק' ארץ שרשה מחכמה עילאה שלמעלה מהתבונה והדעת וכונן שמים שהוא פארת בתבונה אם אין בינה אין דעת¹²⁷ כו'

This is [the meaning of] "With wisdom He founded the earth": that is, faith, which is called "earth," has its root in the higher Chochmah, which is above understanding and Daas. "And He established the heavens," which is Tiferes, "with understanding": "if there is no Binah, there is no Daas," etc.

Proverbs 3:19 says, "With wisdom He founded the earth; He established the heavens with understanding." The earth, Malchus or faith, is rooted in the higher Chochmah, above understanding and Daas; the heavens, Tiferes, are established through understanding and depend on it, as "if there is no Binah there is no Daas."

ואע"ג [ואף על גב] דלעיל נתבאר שהדעת ות"ת [ותפארת] נק' אמת והמלכות נק' אמונה שהיא בחי' מקבל מן האמת.

And although it was explained above that Daas and Tiferes are called truth, and Malchus is called faith, which is the level of a recipient from truth,

The Alter Rebbe anticipates an objection: earlier he said that Daas and Tiferes are truth, and that Malchus, faith, merely receives from the truth.

מ"מ כן הוא ודאי שהיא בחי' מקבל מז"א אבל עכ"ז [עם כל זה] מאיר בה ג"כ מבחי' כתר שהוא מקור ושרש האמת דז"א כנודע

nevertheless, it is indeed certainly so that it is the level of a recipient from Z'eir Anpin, but even so, [light] from the level of Keser also shines in it, which is the source and root of the truth of Z'eir Anpin, as is known.

Both are so. Malchus does receive from Z'eir Anpin, but it also receives from Keser, which is the source and root of Z'eir Anpin's truth itself.

וגם בחי' אמת שרשו מהאר ת פנים דעתיקא כמ"ש בזו"ג [בזהר חלק ג] (נשא קל"ג ב') אשר הארה זו מאיר ג"כ במלי יותר ועל זה נאמר בשה"ש [בשיר השירים] הנך יפה רעיתי¹²⁸.¹²⁹

Also, the level of truth has its root in the radiance of the countenance of Atika, as is written in the Zohar, Part III (Naso, 133b); and this radiance also shines more in Malchus. Of this it is said in the Song of Songs, "Behold, you are beautiful, my beloved."

Truth is rooted in "the radiance of the countenance of Atika," the innermost level of Keser, as the Zohar in Naso says, and this radiance shines more in Malchus. That is why the Song of Songs praises the beloved, Malchus or the Community of Israel: "Behold, you are beautiful."

וזהו ענין שנשכחו האמהות ביפת תואר ויפת מראה¹³⁰ דלכאורה תמוה מהו שיכתב זה בתורה אלא דהפי' שהיה בהם הארת הכתר שמאיר במלי' דאצילות בבחי' נעוץ תחלתן בסופן כו'.¹³¹

This is why the Matriarchs were praised as “beautiful of form and beautiful of appearance.” At first glance this is puzzling: why should this be written in the Torah? But the explanation is that there was in them the radiance of Keser, which shines in the Malchus of Atzilus in the manner of “their beginning is wedged in their end,” etc.

This answers a puzzle: why would the Torah praise the Matriarchs for their beauty (Sarah in Genesis 12:11, Rachel in Genesis 29:17)? Their beauty was the radiance of Keser shining in Malchus, the beginning wedged in the end.

18 ועמ"ש גבי פסח סד"ה קול דודי¹³² בענין מקפץ על הגבעות¹³³ כו'. וזהו ענין ויאהב יעקב את רחל¹³⁴

היינו בחי' מלי' בחי' אמונה ויעקב הוא בחי' תפארת המקבל מהדעת

And see what is written regarding Pesach, at the end of the discourse beginning “The voice of my beloved,” on the subject of “leaping over the hills,” etc. And this is the meaning of “And Yaakov loved Rachel”: that is, the level of Malchus (sovereignty), the level of faith; and Yaakov is the level of Tiferes (beauty), which receives from Daas (knowledge),

The Alter Rebbe refers to the Pesach discourse “The voice of my beloved” (Song of Songs 2:8), which reads “leaping over the hills” as a revelation through the Matriarchs. He then explains “And Yaakov loved Rachel” (Genesis 29:18): Rachel is Malchus, faith, and Yaakov is Tiferes, which receives from Daas.

שהוא הארת הכתר ע"י ויאהב יעקב את רחל היא בחי' אמונה שמאיר בה בחי' הכתר ממש סוכ"ע כי נעוץ תחלתן בסופן כנ"ל.

which is the radiance of Keser (the Crown). Through [this], “And Yaakov loved Rachel”: she is the level of faith, in which the level of Keser itself, the light that encompasses all worlds (sovev kol almin), shines, for “their beginning is wedged in their end,” as mentioned above.

Daas is only a radiance of Keser, while Rachel, faith, holds Keser itself, the light that encompasses all worlds, since the beginning is wedged in the end. Yaakov's love for Rachel thus expresses the bond between Tiferes, which receives Keser's light only through Daas, and faith, in which Keser itself shines.

19 וזהו ג"כ ענין מאמר רחל ליעקב הבה לי בנים¹³⁵ כי הבנים היינו אהבה ויראה ועיקר הולדה שלהם הוא מהדעת מה שאין כן מהאמונה בעצמה בלי המשכת הדעת היא עטרה ובחי מקיף לבד

This is also the meaning of Rachel's saying to Yaakov, "Give me children." For the children are love and awe, and their birth comes chiefly from Daas (knowledge). Whereas from faith itself, without the drawing down of Daas, it is a crown and a surrounding level alone,

Rachel's plea, "Give me children" (Genesis 30:1), is read in the same way. The "children" are love and awe, which are born mainly from Daas. Faith alone, without Daas drawn into it, remains a crown, a surrounding light that does not enter within.

ולא נמשך מזה הולדת המדות אהוי"ר [אהבה ויראה] והיינו מחמת טרדות העוה"ז והסתר הגוף ונה"ב [ונפש הבהמית] שעל ידי זה היא בחי כרחל לפני גוזזה¹³⁶ נאלמה ולכן ורחל עקרה¹³⁷ כו'.

and the birth of the emotive attributes of love and awe does not come from it. This is because of the preoccupations of this world and the concealment of the body and the animal soul, through which it is at the level of "like a ewe (rachel) before her shearers, she is mute." Therefore, "and Rachel was barren," etc.

Faith by itself does not give birth to love and awe, because the distractions of this world and the concealment of the body and the animal soul silence it: it is "like a ewe (rachel) before her shearers, mute" (Isaiah 53:7). That is why "Rachel was barren" (Genesis 29:31).

אך ע"י התעוררות רחמים רבים ע"י הדעת המתבונן בגדולת ה' אזי נמשך ההולדה מבחי רחל שהיא בחי אמונה

But through the arousal of great compassion, through Daas that contemplates the greatness of G-d, then birth comes forth from the level of Rachel, which is the level of faith;

When Daas contemplates the greatness of G-d and arouses great compassion for the soul, then Rachel, faith, gives birth.

ואזי הם אהוי"ר [אהבה ויראה] הנמשכים מבחי סוכ"ע שהם בחי אהוי"ר [אהבה ויראה] היותר עליונים. וזהו ענין יוסף שהוא בחי צדיק עליון אהבה בתענוגים¹³⁸ כו'.

and then they are love and awe drawn from the level of the light that encompasses all worlds (sovev kol almin), which are the most exalted love and awe. And this is the meaning of Yosef, who is the level of the supernal tzaddik, "love with delights," etc.

The love and awe born then come from the light that encompasses all worlds, and so they are the highest love and awe. This is Yosef, Rachel's son, the level of the supernal tzaddik, "love with delights" (Song of Songs 7:7).

20 קיצור. ענין שהאמונה נקראת עטרה. עטרת תפארת נעוץ תחלתן בסופן:

Summary: Why faith is called a crown. "A crown of beauty"; "their beginning is wedged in their end."

The summary of section 3: faith is called a crown; Malchus is "a crown of beauty," crowning Tiferes; and all this follows from "their beginning is wedged in their end."

SECTION 6 • ¶ 21-23

The Time to Come and the rises and falls of history

21 ד אך הנה כעת מקבלת מז"א אבל לעתיד לבוא כי מלאה הארץ דעה^{139, 140, 141, 142} שיהיו שוים

בקומתם¹⁴³ ויהיה בה השפעת הדעת¹⁴⁴ ותגדל עד בחי' הכתר שיהיו שניהם בכתר אחד

4. However, at present [Malchus] receives from Z'eir Anpin. But in the Time to Come, "for the earth shall be full of knowledge," they will be equal in their stature: there will be in it the flow of Daas (knowledge), and it will grow up to the level of Keser (the Crown), so that the two of them will share one crown.

Section 4 looks to the future. Now Malchus, faith, receives from Z'eir Anpin; in the Time to Come, when "the earth shall be full of knowledge" (Isaiah 11:9), Malchus will be equal to Z'eir Anpin. The Talmud tells that the sun and moon were created equal until the moon asked, "Can two kings share one crown?" (Chullin 60b); in the future that equality will return, with Daas flowing into Malchus and raising it to Keser.

(בזהר דרשו פסוק כי מלאה הארץ דעה בהשמטות דחלק¹⁴⁵ א' סס"י [סוף סימן] כ"ה על נסוך¹⁴⁶ במים בחג

כמ"ש בסיפיה דקרא כמים לים מכסים¹⁴⁷ והיינו לפי שעייז משיכים ח"ע [חכמה עילאה] במלי' כו'

(In the Zohar, in the Hashmatos [Addenda] to Part I, at the end of section 25, they expounded the verse "For the earth shall be full of knowledge" as referring to the water libation on the festival, as is written at the end of the verse, "as the waters cover the sea." This is because through it the higher Chochmah (wisdom) is drawn down into Malchus (sovereignty), etc.

A long parenthesis gathers Zohar sources. The Hashmatos, the addenda to the Zohar, apply "the earth shall be full of knowledge" to the water libation of the festival of Sukkos, since the verse ends "as the waters cover the sea": pouring the water draws the higher Chochmah into Malchus.

וגם כי כמים לים מכסים היינו עלמא דאתכסיא שהוא סוכ"ע שם הוי' דלעילא שלעתיד יומשך גילוי זה בארץ שהיא עלמא דאתגליא והיינו שמה שעכשיו הוא בחי' סוכ"ע יומשך בגילוי להיות ממכ"ע [ממלא כל

עלמין] ובז"ג [ובזהר גדול] ¹⁴⁸ ח"א [חלק א']

And also because “as the waters cover the sea” refers to the hidden world (alma de'iskasya), which is the light that encompasses all worlds (sovev kol almin), the higher Name Havayah; in the Time to Come this revelation will be drawn down into the earth, which is the revealed world (alma de'isgalya). That is, what is now at the level of the light that encompasses all worlds will be drawn down in revelation, to become the light that fills all worlds (memalei kol almin). And in the main Zohar, Part I)

Water covering the sea also stands for the “hidden world,” the transcendent light, the higher level of Havayah. In the future it will be revealed in the “earth,” the revealed world: what now transcends the worlds will openly fill them.

[דל"ח ע"א] פ"י שזהו ענין וידע אדם עוד את אשתו ¹⁴⁹ שנאמר אלע"ל [על לעתיד לבוא]. עוד נז' [נוכח] במ"ה

[במדרש הנעלם] פ' חיי שרה [דק"ה א']

(folio 38, side a), it explains that this is the meaning of “And Adam knew his wife again,” which was said of the Time to Come. It is mentioned further in the Midrash HaNe'elam, Parshas Chayei Sarah (folio 125, side a);

The Alter Rebbe brings the Zohar's reading of “And Adam knew his wife again” (Genesis 4:25) as said of the Time to Come; “knew” echoes Daas, and the wife, Malchus. The idea is mentioned again in the Midrash HaNe'elam on Chayei Sarah.

ועיין בפ"י הרמ"ז [הרב משה זכות] שם דשרש המשכה זהו הוא גילוי דעת דעתיק (וע"ש במ"ה דק"ל סע"א

[סוף עמוד א] ודק"מ סע"א [סוף עמוד א] ¹⁵⁰ ובזהר פ' ויקרא דכ"ג ע"א ¹⁵¹ יתרו דס"ח ע"א ^{152, 153}

and see the commentary of the Ramaz there, that the root of this drawing down is the revelation of the Daas of Atik. (And see there, in the Midrash HaNe'elam, folio 130, end of side a, and folio 140, end of side a; and in the Zohar, Parshas Vayikra, folio 23, side a; Yisro, folio 68, side a.)

The Ramaz, Rabbi Moshe Zacuto, comments that the root of this flow is the revelation of the Daas of Atik, the innermost level of Keser. The further Zohar passages say that in the days of Mashiach the deep secrets of the Torah will be revealed, and that knowledge will then fill the world “as the waters cover the sea.”

ועמ"ש במ"א בענין שבעת ימי המילואים כו' למלאות פגימת הלבנה כו' שהוא המשכה וגילוי סוכ"כ
[סובב כל עלמין] בממכ"ע [בממלא כל עלמין] וכענין וכבוד ה' מלא ע"ש.

And see what is written elsewhere on the subject of the seven days of the milu'im (inauguration), etc., to fill the defect of the moon, etc., which is the drawing down and revelation of the light that encompasses all worlds into the light that fills all worlds, as in "and the glory of Havayah filled"; see there.

Elsewhere the Alter Rebbe explains the seven days of the milu'im, the inauguration of the Tabernacle, as filling the moon's defect: drawing the transcendent light into the immanent light, as when "the glory of Havayah filled" the Tabernacle. "The earth shall be full of knowledge" is to be understood in the same way.

ועד"ז ג"כ יש לפרש ענין כי מלאה הארץ דעה כו'. וכמו במנחת שבת עליית המלי' וכן בנעילת יוהכ"פ
[יום הכפורים]

Along these lines, too, one can explain the matter of "for the earth shall be full of knowledge," etc. And it is like the ascent of Malchus at Minchah of Shabbos, and likewise at Ne'ilah of Yom Kippur,

There are moments even now when Malchus rises, as at Minchah of Shabbos and at Ne'ilah of Yom Kippur, the climactic hours of the week and of the year.

אלא שאח"כ יש ירידה לפי שכהיום בבחי' ממכ"ע [ממלא כל עלמין] יש עליות וירידות שבזמן מתן תורה
היו פכ"פ [פנים בפנים] כו'

except that afterward there is a descent. For at present, at the level of the light that fills all worlds, there are ascents and descents: at the time of the Giving of the Torah they were "face to face," etc.,

But today every ascent is followed by a descent, because what we receive comes from the immanent light, which is subject to change. At Sinai the people stood "face to face" with G-d.

ואח"כ בחטא העגל כו' ואח"כ בזמן בית ראשון הכל שינוי זמנים מתחלפים בכל דור (וע' בס' חסד
לאברהם בתחלתו מונה והולך שינויי הזמנים)

and afterward, at the sin of the Calf, etc., and afterward, in the time of the First Temple—all of it changes of times, alternating in every generation (and see the book Chesed LeAvraham, at its beginning, where it goes on to enumerate the changes of the times).

Then came the fall at the sin of the Calf, then the period of the First Temple, and so on: every generation has its rises and falls. The Kabbalistic work Chesed LeAvraham lists these changing periods at its beginning.

והיינו לפי שההמשכה מבחי' ממכ"ע [ממלא כל עלמין] וכמו עד"מ פרצוף אדם למטה ראש ורגל ויש בטן ומעיים שיש בהם צואה ואעפ"כ [ואף על פי כן] יש חיות מעט מזעיר כו'

This is because the drawing down is from the level of the light that fills all worlds—like, by way of analogy, the figure of a human being below: [there is] head and foot, and there are a belly and intestines, which hold excrement, and nevertheless there is a very small amount of life-force [in them], etc.

The reason is that the immanent light enters the world like life in a body: it is present in the head and in the foot, and even in the belly and intestines with their waste, where only a tiny measure of life is found. Where the light is so diminished, there is room for change and decline.

ועפ"ז [ועל פי זה] יובן ג"כ מה שבזמן חורבן בית ראשון היו נביאי השקר ובזמן חורבן בית שני שנאת חנם לפי שהתגברות

According to this, it can also be understood why at the time of the destruction of the First Temple there were the prophets of falsehood, and at the time of the destruction of the Second Temple, baseless hatred. For the strengthening of

This explains why the First Temple fell in a time of false prophets, and the Second because of baseless hatred.

הקליפה הוא זה לעומת זה ובזמן בית ראשון שהיתה שכינה בין שני בדי ארון¹⁵⁴ והיה גילוי אלקות כו' היה התגברות הקליפה כנגד אלקות באמונות כוזבות.

kelipah is “one opposite the other.” In the time of the First Temple, when the Shechinah (Divine Presence) was between the two poles of the Ark and there was a revelation of G-dliness, etc., the strengthening of kelipah against G-dliness was in false beliefs.

Kelipah always grows as the counterpart of the holiness of its time. In the First Temple, when the Shechinah rested between the poles of the Ark and G-dliness was openly revealed, the opposing force took the form of false beliefs, idolatry set directly against G-dliness.

ולכן היו הנשים שהיו מבכות את התמוז¹⁵⁵ (ביחזקאל סי' ח' ובירמיה סי' מ"ד) שאמרו ומן אז חדלנו לקטר למלכת השמים¹⁵⁶ כו'

Therefore there were the women who were weeping for the Tammuz (Ezekiel, chapter 8, and Jeremiah, chapter 44), who said, “And since we stopped burning incense to the queen of heaven,” etc.,

So the prophets describe women weeping for the Tammuz, an idol (Ezekiel 8:14), and the people in Egypt who told Yirmeyahu that since they had stopped burning incense to “the queen of heaven,” a heathen goddess, they had lacked everything (Jeremiah 44:18).

חסרנו כל שהיו אמונתם מהיפך להיפך (וחסרו כל מפני שלא עבדו את ה' מרב כל¹⁵⁷ והם האמינו להפך כי עזב ה' את הארץ תחת יד המזלות כו')

“we have lacked everything”; for their belief was turned to its very opposite. (They lacked everything because they did not serve G-d “out of an abundance of everything,” and they believed the opposite: that “Havayah has forsaken the land,” [leaving it] under the hand of the constellations, etc.)

Their belief was the exact inverse of the truth: they lacked everything because they had not served G-d “out of an abundance of everything” (Deuteronomy 28:47), yet they concluded, as people said in Yechezkel’s day, that “Havayah has forsaken the land” to the rule of the stars, and turned to idols.

וכן נביאי השקר לא היו בעלי מופתים כלל וכמ"ש ביחזקאל (סי' י"ג) בשעלי שעורים ובפתותי לחם¹⁵⁸ להמית נפשות אשר לא תמותנה¹⁵⁹ כו' בזבכם ע"ש בפרש"י [בפירוש רש"י].

So too, the prophets of falsehood were not workers of wonders at all, as is written in Ezekiel (chapter 13), “for handfuls of barley and for crumbs of bread, to put to death souls that should not die,” etc., “by your lying”; see there in Rashi’s commentary.

The false prophets performed no wonders at all. Yechezkel rebukes those who prophesied falsely “for handfuls of barley and crumbs of bread,” declaring by their lies who would die and who would live; Rashi explains the crumbs of bread as the fee they took.

ונביאי האמת ודאי היו בעלי מופתים כמו ירמיה ויחזקאל הגם שלא היו כ"כ [כל כך] כמו אליהו כו' ואעפ"כ [ואף על פי כן] האמינו בשקר דוקא.¹⁶⁰

And the prophets of truth certainly were workers of wonders, such as Yirmeyahu and Yechezkel, even if they were not so to the extent of Eliyahu, etc.; and nevertheless they believed specifically in falsehood.

The true prophets did perform wonders, Yirmeyahu and Yechezkel among them, though not on Eliyahu’s scale; and still the people chose to believe the falsehood. The pull toward false belief was the counterpart of that era’s open revelation.

22 ובבית שני שפסקו מהם וחסרו ה' דברים לפי שלא היה גילוי בחי' ה' ראשונה דשם הוי' למטה ועמ"ש

מזה בד"ה יו"ט [יום טוב] של ר"ה [ראש השנה]

In the Second Temple, when five things ceased from them and were lacking, because there was no revelation below of the level of the first hei of the Name Havayah—and see what is written about this in the discourse beginning “The festival day of Rosh HaShanah”—

In the Second Temple five things that had been present in the First Temple were missing, among them the Ark, the Shechinah and the holy spirit of prophecy. The Alter Rebbe explains this as the absence of a revelation below of the first hei of the Name Havayah, the level of Binah, as he discusses in the discourse “The festival day of Rosh HaShanah.”

ולכן לא היתה ג"כ לעומת זה התגבירות הקליפה כ"כ [כל כך] באמונות כוזבות שנגד אמונת ה' אלא באמונת אנשי רכיל¹⁶¹ במילי דעלמא שזהו ענין שנאת חנם שהוא כנגד הטבע שישנא איש את רעהו אם לא גמלו רעה¹⁶²

therefore, correspondingly, the strengthening of kelipah was also not so much in false beliefs opposed to faith in G-d, but rather in believing talebearers about worldly matters. This is baseless hatred, which is against nature: that a man should hate his fellow if he has not done him harm.

With less revelation of G-dliness, the opposing force was less directed against faith in G-d and took a different form: believing talebearers about ordinary matters. That is baseless hatred, which goes against nature, since a person does not naturally hate someone who has done him no harm.

אך ע"י אנשי רכיל ששקר ענו בחבירו שדורש רעתו נעשה שונאו והוא שנאת חנם ע"פ האמת שחבירו לא פשע כלום.

But through talebearers, who testified falsely against his fellow that he seeks his harm, he becomes his enemy; and this is baseless hatred, since in truth his fellow did no wrong at all.

The hatred arises only when talebearers falsely tell a person that his fellow is plotting against him. Because it rests on lies about someone who in truth did nothing wrong, it is “baseless.”

23 והנה כל עליות וירידות הם בבחי' ממכ"ע [ממלא כל עלמין] שעדיין יש מקום לרע לשלוט כמו שיש בטן

וחואה ואעפ"כ [ואף על פי כן] עוברת חיות מועט

Now, all ascents and descents are at the level of the light that fills all worlds (memalei kol almin), where there is still room for evil to rule—just as there are a belly and excrement, and nevertheless a little life-force passes [through them],

All these ups and downs belong to the immanent light, which reaches even the lowest places and so leaves room for evil to rule, just as the belly and its waste receive only a little life.

וכן שערות נמשך בהם חיות מצומצם משא"כ סוכ"ע כתיב ואת רוח הטומאה אעביר¹⁶³ שאז יהיה גילוי סוכ"ע.

and likewise hair, into which a contracted life-force is drawn. Whereas of the light that encompasses all worlds (sovev kol almin) it is written, "And I will remove the spirit of impurity," for then there will be the revelation of the light that encompasses all worlds.

Hair, too, receives only a very contracted life. But of the transcendent light it is said, "And I will remove the spirit of impurity from the land" (Zechariah 13:2): when it is revealed in the future, evil will have no place at all.

SECTION 7 • ¶24-27

Two levels of Daas: the answer

24 וגילוי זה לעתיד הוא ע"י היום לעשותם¹⁶⁴ ע"י תורה ומצות וזאת המצוה כו' לעשות בארץ¹⁶⁵ שצ"ל

This revelation in the Time to Come comes about through "today, to do them"—through Torah and mitzvos. "And this is the commandment," etc., "to do in the land": there must be

That future revelation is brought about now, through Torah and mitzvos: "today, to do them" (Deuteronomy 7:11). And "this is the commandment ... to do in the land" (Deuteronomy 6:1): the mitzvos are to be done "in the land," that is, drawn into the level of faith, which is called earth.

המשכת התורה ומצות בבחי' אמונה להיות ורעה אמונה¹⁶⁶ כו' והוא המשכת סוכ"ע. וזהו וידעת היום והשבות¹⁶⁷ להמשיך בהאמונה בחי' דעת בבחי' סוכ"ע.

a drawing down of the Torah and mitzvos into the level of faith, so that there will be "and nurture faith," etc.; and this is the drawing down of the light that encompasses all worlds (sovev kol almin). And this is [the meaning of] "And you shall know this day and take [it to your heart]": to draw into faith the level of Daas (knowledge), at the level of the light that encompasses all worlds.

The Torah and mitzvos must be drawn into faith, the "earth," as in "dwell in the land and nurture faith" (Psalms 37:3), and this draws down the transcendent light. That is the meaning of "And you shall know this day": to bring Daas into faith, a Daas of the transcendent light.

25 ועמ"ש בביאור ע"פ מים רבים בענין שיש שני בחי' דעת. דעת תחתון ודעת עליון. דעת תחתון הוא הנמשך מהבינה

And see what is written in the explanation on the verse "Many waters," on the subject that there are two levels of Daas (knowledge): the lower Daas and the higher Daas. The lower Daas is the one drawn from Binah (understanding),

The Alter Rebbe refers to his explanation on "Many waters" (Song of Songs 8:7), which distinguishes two levels of Daas. The lower Daas is drawn from Binah, understanding.

כמאמר אם אין בינה אין דעת¹⁶⁸ והוא הדעת בבחי' ממכ"ע [ממלא כל עלמין] אך דעת העליון הוא הנמשך מבחי' כתר ממש שהוא בחי' סוכ"ע כו' ע"ש.

as the saying goes, "If there is no Binah, there is no Daas"; and it is Daas at the level of the light that fills all worlds (memalei kol almin). But the higher Daas is the one drawn from the level of Keser (the Crown) itself, which is the level of the light that encompasses all worlds (sovev kol almin), etc.; see there.

The lower Daas depends on understanding, as "if there is no Binah, there is no Daas," and it grasps G-dliness as it fills the worlds. The higher Daas comes directly from Keser and is a knowledge of the light that encompasses all worlds.

26 וזהו ענין ב' בחי' דעת שבפסוק אתה הראת לדעת¹⁶⁹ ובפסוק וידעת היום כנ"ל. וזהו וידעת היום היום דוקא בעוה"ז

This is the matter of the two levels of Daas (knowledge), in the verse "You have been shown, to know" and in the verse "And you shall know this day," as mentioned above. And this is [the meaning of] "And you shall know this day": "this day" specifically, in this world.

Now the opening question is answered. "You have been shown, to know" (Deuteronomy 4:35) is the lower Daas; "And you shall know this day" (Deuteronomy 4:39) is the higher Daas. "This day" stresses this world, the present life.

כי עולם הבא ר"ל [רוצה לומר] ג"ע [גן עדן] הוא עולם הדין מבחי' ממכ"ע [ממלא כל עלמין] שרחוק מאד מבחי' סוכ"ע משא"כ בעוה"ז הגם שהוא בהעלם מ"מ עכ"פ [על כל פנים] נמשך הוא ע"י התורה ומצות כו'

For the World to Come—that is, Gan Eden—is a world of judgment, from the level of the light that fills all worlds (memalei kol almin), which is very far from the level of the light that encompasses all worlds (sovev kol almin). Whereas in this world, although it is hidden, nevertheless, at any rate, it is drawn down through the Torah and mitzvos, etc.

Gan Eden, the World to Come of the souls, is a world of judgment and reward that receives from the immanent light, and it is far from the transcendent light. In this world, though the transcendent light is hidden, it is nonetheless drawn down through Torah and mitzvos.

ועמ"ש מזה בפ' פינחס ע"פ צו את בני ישראל ואמרת אליהם את קרבני¹⁷⁰ כו' ולכן היום בעוה"ז דוקא תוכל להמשיך בחי' סוכ"ע להיות ורעה אמונה¹⁷¹

And see what is written about this in Parshas Pinchas on the verse “Command the children of Israel and say to them, ‘My offering,’” etc. Therefore “this day,” in this world specifically, you can draw down the level of the light that encompasses all worlds, so that there will be “and nurture faith.”

The discourse in Pinchas on “Command the children of Israel ... My offering” (Numbers 28:2) develops this. So it is specifically “this day,” in this world, that a person can draw down the transcendent light and “nurture faith.”

וזהו כי הוי' הוא האלקים¹⁷² וכדפי' בזהר ח"ג [חלק ג'] (דקמ"ג ע"א) הוי' עתיק יומין הוא סוכ"ע הוא האלקים וכולא הוא חד¹⁷³ כו':

And this is [the meaning of] “that Havayah is Elokim,” as is explained in the Zohar, Part III (folio 143, side a): “Havayah”—Atik Yomin, which is the light that encompasses all worlds—“is Elokim, and all is one,” etc.

This is the end of the verse, “that Havayah is Elokim.” The Zohar reads it: Havayah, Atik Yomin, the transcendent light, is one with Elokim, the power that conceals itself within the worlds; “all is one.” The higher Daas makes known, within this world, that the transcendent and the immanent are one.

27 קיצור. ענין ומלאה הארץ דעה. והיינו על ידי וידעת היום והשבות ורעה אמונה:

Summary: The meaning of “and the earth shall be full of knowledge.” That is, through “And you shall know this day and take [it to your heart]” and “nurture faith.”

The summary of section 4: in the future “the earth shall be full of knowledge,” and this is prepared now through “And you shall know this day,” bringing the higher Daas into faith, and through “nurture faith.”

IN ONE'S AVODAH

Love for G-d is secure only when it is joined with awe. Yaakov's truth is reached by contemplating G-d's infinite greatness, before which all the worlds are like a single drop, until one feels great compassion for one's own soul, which has descended so far. And "this day," in this world, a person is to draw Daas into faith through Torah and mitzvos, so that faith does not remain a distant crown but gives birth to the highest love and awe.

QUESTIONS FOR DISCUSSION

1. Why can alien love sometimes overcome holy love, yet have no power at all against love joined with awe?
2. What makes Yaakov's attribute "truth," and why are Chesed and Gevurah on their own not complete truth?
3. How can Malchus, faith, be lower than Daas as a recipient and yet higher than it as a crown?
4. According to the maamar, why did the forces opposing holiness take the form of false belief in the First Temple and of baseless hatred in the Second?
5. What does "this day" add to "And you shall know," and why can the higher Daas be drawn down specifically in this world?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וידעת היום

Moshe tells Israel, "And you shall know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is no other." The discourse explains what kind of knowing this verse asks for.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אלי-לככה כי ה' הוא האֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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PARAGRAPH 2

2 "You have been shown, to know that Havayah is G-d; there is none besides Him." The Alter Rebbe asks why, after this verse, Deuteronomy 4:39 must again say "And you shall know."

דברים ד':ל"ה Deuteronomy 4:35

אַתָּה הָרָאָה לְדַעַת כִּי ה' הוּא הָאֱלֹהִים אֵין עוֹד מִלְכָּדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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3 וידעת

The second call to knowledge, "And you shall know this day and take it to your heart," which the discourse sets out to explain.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אלי-לככה כי ה' הוא האֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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4 זה לעומת זה

"G-d has made one opposite the other." Chassidus reads this as the principle that every force of holiness has a corresponding force of kelipah.

קהלת ז':י"ד Ecclesiastes 7:14

בְּיוֹם טוֹבָה הִיָּה בָטוֹב וּבְיוֹם רָעָה רָאָה גַם אֶת-זֶה לְעִמְתּוֹ עֲשֵׂה הָאֱלֹהִים עַל-דִּבְרֵת שְׁלֵא 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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5

אברהם שיצא ממנו ישמעאל

When Yaakov feared that one of his sons was unworthy, he compared himself to "Avraham, from whom Yishmael came out, and my father Yitzchak, from whom Esav came out." The Alter Rebbe reads "came out" as Yishmael's being separated from Avraham.

פסחים נ"ו א:7 Pesachim 56a

הָאָמֵר רַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בְּנָיו וַיֹּאמֶר הֶאֱסַפּוּ וְאֶגִּידָה לָכֶם." בִּיקוּשׁ יַעֲקֹב לְגִלּוֹת לְבָנָיו קֶזַּז הַיָּמִין, וְנִסְתַּלְקָה מִמֶּנּוּ שְׂכִינָה. אָמַר: שְׁמָא חֵס וְשְׁלוֹם יֵשׁ בְּמִשְׁתֵּי פִסּוּל, כְּאַבְרָהָם שֶׁיֵּצֵא מִמֶּנּוּ שְׁמַעְאֵל, וְאֶבִי יִצְחָק שֶׁיֵּצֵא מִמֶּנּוּ עֶשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹהֵינוּ ה' אֶחָד." אָמְרוּ: כִּשֶׁם שֶׁאֵין בְּלִבָּהּ אֶלָּא אֶחָד, כֵּךְ אֵין בְּלִבָּנוּ אֶלָּא אֶחָד. כְּאוֹתָהּ שֶׁעָה פֶתַח יַעֲקֹב אֶבְרָהָם וְאָמַר: "בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד."

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

6

אברהם שיצא ממנו ישמעאל

The Midrash says that from Avraham came out Yishmael and the sons of Keturah, and from Yitzchak came out Esav, but Yaakov's offspring were all whole. The discourse uses the phrase for the separating of the negative counterpart from the holy attribute.

ויקרא רבה ל"ו ה:36 Vayikra Rabbah 36:5

PARAGRAPH 3

7 G-d tells Rivkah that two nations are in her womb and that "one nation shall be stronger than the other." The Alter Rebbe applies it to forces that are counterparts: as one rises the other falls, so each can at times prevail.

בראשית כ"ה:23 Genesis 25:23

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנָהּ וּשְׁנֵי לְאֻמִּים מִמֶּעַיֶה יִפְרְדּוּ וְלֹאִם מְלֹאִם יֵאָמֵץ וְרֵב יַעֲבֹד צָעִיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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PARAGRAPH 4

8 שבארות שחפר אברהם סתמום פלשתים אחרי מות אברהם

Yitzchak dug again the wells of water that had been dug in the days of Avraham his father, which the Philistines had stopped up after Avraham's death. The discourse reads Avraham's wells as flowing love, and Yitzchak's digging as awe that keeps them open.

בראשית כ"ו:18 Genesis 26:18

וַיֵּשֶׁב יִצְחָק וַיַּחְפֹּר אֶת-בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ בִימֵי אַבְרָהָם אֲבִיו וַיִּסְתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן שְׁמוֹת כְּשִׁמְתֵּי אֲשֶׁר-

קרא לָהֶן אֲבִיו:

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

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9

פלשתים לצנים היו

Expounding "nor sat in the seat of scoffers" (Psalms 1:1), the Talmud says it means he did not sit in the company of the Philistines, "because they were scoffers," as they said, "Call Shimshon, that he may make sport for us." The Alter Rebbe identifies this scoffing with the frivolity of kelipah.

עבודה זרה י"ט א:ב' ג'2-3:19a Avodah Zarah

ויבמושב לצים לא יושב — שלא יושב במושב אנשי פלשתים, מפני שלצנים היו, שנאמר: "ויהי כטוב לכם ויאמרו קראו לשמשון וישחק לנו". "אשרי איש ירא את ה'", אשרי איש ולא אשרי אשה? אמר רב עמרם אמר רב: אשרי מי שעושה תשובה כשהוא "איש". רבי יהושע בן לוי אמר: אשרי מי שמתגבר על יצרו "כאיש".

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

10

אלה תולדות יצחק

"And these are the generations of Yitzchak, son of Avraham." The opening words of the Torah Ohr discourse to which the Alter Rebbe refers.

בראשית כ"ה:19 Genesis 25:19

ואלה תולדות יצחק בן־אברהם אברהם הוליד את־יצחק:

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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11

ויהי בשלח פרעה כו' ולא נחם אלקים דרך ארץ פלשתים

When Pharaoh sent the people away, G-d did not lead them by way of the land of the Philistines, though it was near. The Torah Ohr discourse on this verse is cited for the Philistines as the kelipah of frivolity.

שמות י"ג:17 Exodus 13:17

ויהי בשלח פרעה את־העם ולא־נחם אלקים דרך ארץ פלשתים כי קרוב הוא כי אמר אלקים פן־ינחם העם בראתם מלחמה ושבו מצרימה:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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12

The song of the well in the desert: "The well that princes dug, that the nobles of the people delved." The discourse in Likkutei Torah, Chukas, on this verse is cited as a parallel treatment of wells.

במדבר כ"א:18 Numbers 21:18

באר תפרויה שרים כרוה נדיבי העם במחחק במשענתם וממדבר מתנה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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13

Kohlees saw that wisdom excels folly "as light excels darkness." The Alter Rebbe uses it for the natural superiority of holiness over kelipah.

Ecclesiastes 2:13 קהלת ב' י"ג

וראיתי אני שיש יתרון לחכמה מן־הסכלות כיתרון האור מן־החשך:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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14

"One nation shall be stronger than the other": the verse is recalled to show that a counterpart can sometimes prevail even against a holy attribute.

בראשית כ"ה:23 Genesis 25:23

ויאמר ה' לה שני גוים בבטןך ושני לאמים ממעיך יפרדו ולאם מלאם יאמץ ורב יעבד צעיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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PARAGRAPH 5

15

ונאספו שמה

At the well in Charan, "all the flocks would be gathered there, and they would roll the stone from the mouth of the well." The Alter Rebbe reads the gathering of all the flocks as the combining of the attributes.

בראשית כ"ט:3 Genesis 29:3

ונאספו־שמה כל־העדרים וגללו את־האבן מעל פי הבאר והשקו את־הצאן והשיבו את־האבן על־פי הבאר למקמה:

And thither were all the flocks gathered; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone back upon the well's mouth in its place.—

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KEHOT'S NOTE

בראשית כט, ג.

16

לב האבן

G-d promises to remove "the heart of stone" from the people's flesh and give them a heart of flesh. The discourse identifies the stone on the well with this hardness of heart.

יחזקאל י"א:19 Ezekiel 11:19

ונתתי להם לב אחד ורוח חדשה אתן בקרבכם והסרתי לב האבן מבשרם ונתתי להם לב בשר:

And I will give them one heart, and I will put a new spirit within you; and I will remove the stony heart out of their flesh, and will give them a heart of flesh;

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KEHOT'S NOTE

יחזקאל יא, יט.

17

יעקב הוא בריח התיכון ומדתו אמת

At the end of chapter 13 the Alter Rebbe writes that truth is the attribute of Yaakov, called "the middle bar that passes from end to end," from the highest levels to the end of all levels, and that in every level it passes through the middle point, which is the truth of that level.

Zohar I, 139a, א"ח קלט, זח

Tanya, Likkutei Amarim 13:13-14 מרשים; ליקוטי אמרים: חלק ראשון; תניא, זח"א קלט, י"ג-י"ד

כי הנה, מדת אמת היא מדתו של יעקב, הנקרא: "ברייח התיכון המכריח מן הקצה אל הקצה" - מרום המעלות ומדרגות עד סוף כל דרגין, ובכל מעלה ומדרגה מכריח תוך נקודה האמצעית, שהיא נקודה ובהינתן מדת אמת שלה. ומדת אמת היא "נחלה בלי מצרים", ואין לה שיעור למעלה עד רום המעלות, וכל מעלות ומדרגות שלמטה, הם כאין לגבי מעלות ומדרגות שלמעלה מהן לפיכך לידוע לידועי חו, שבחינת ראש ומוחין של מדרגות תחתונות הן למטה ...

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KEHOT'S NOTE

ראה זח"א קלט, א ועוד. תניא ספ"ג.

18

התפארת הוא המהבחר חו"ג

The note points to this volume of the Alter Rebbe's discourses, and the sources it lists, for Tiferes as the attribute that joins Chesed and Gevurah (it also cites the Zohar 3:28a).

KEHOT'S NOTE

ראה זח"ג כח, סע"א. סי מאמרי אדה"ז — ענינים ע' נח ובהנסמן שם.

19

יושב אהלים

"And Yaakov was a whole man, dwelling in tents." The plural "tents" is read as Yaakov's holding both sides, Chesed and Gevurah.

בראשית 25:27 כ"ה: כ"ז

ויגדלו הנערים ויהי עשו איש ידע ציד איש שדה ויעקב איש תם ישב אהלים:

And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a quiet man, dwelling in tents.

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KEHOT'S NOTE

בראשית כה, כז.

20

יושב אהלים

On the middle bar, the Zohar says this is Yaakov, of whom it is written "dwelling in tents": not "a tent" but "tents," two, for he holds on to this side and to that side. This is the Zohar the Alter Rebbe cites from the end of Terumah.

ספר הזהר, תרומה צ"ד:תתק"ח-94:908-96:918 זח"א:תתק"ח

Said R. Simeon: 'Blessed art thou, O Land (earth), that thy king is free (ben horin), and nourishes thee in plenty without fear of interference from the "other one" (Severity), all being nourished by that Supernal King. "And thy princes eat in due time", this "time" being that of which it is written: "In time it shall be said of Jacob and of Israel, What hath G-d

wrought!" (Num. 23, 23). "Woe to thee, O land (earth), when thy king is a child", as the prophet threatened Israel with the ...

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

21

יושב אהלים

Because it is written that Yaakov was "a whole man, dwelling in tents," therefore "Yaakov came whole" to the city of Shechem.

Bereshit Rabbah 79:3 ע"ט:ג

ר' חייא בר אבא פתח: (איוב ח) אם זך וישר אתה וגוי ושלם נות צדקך אם זך וישר אתה הייתי, אין כתיב כאן, אלא אתה, הא לשעבר לא היה צדיק. כי עתה יעיר עליך, עתיד הקב"ה להתעורר עליך ולשלם לך כל צדקות שעשית. ולפי שכתוב (בראשית כח): ויעקב איש תם יושב אהלים. לפיכך, ויבא יעקב שלם. רבי ברכיה פתח: (איוב כב) ותגור אומר ויקם לך ועל דרכיך נגה אור ותגור אומר ויקם לך, זה יעקב. ועל דרכיך נגה אור, על שני דרכיך נגה אור, לפי שכתוב (בראשית כח):

אם יהיה ...

"If you are pure and upright...He will restore the abode of your righteousness" (Job 8:6). "If you are pure and upright" - "if you were" is not written here, but rather, "you are." But in the past, he was not a righteous man. "He will rouse Himself for you" (Job 8:6) - the Holy One blessed be He is destined to be roused in your regard, and reward you for all the acts of righteousness that you performed. Because it is written: "But Jacob was a simple man, abiding in ...

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22

יושב אהלים

G-d chose Yaakov, but did not draw him near; Yaakov drew himself near, as it says, "And Yaakov was a whole man, dwelling in tents."

במדבר רבה ג'כ"ב:2

Bamidbar Rabbah 3:2

23

יושב אהלים

In the praise of Yissachar, whose prince offered on the second day, the Midrash cites "dwelling in tents" together with "and Yissachar in your tents," linking the tents with Torah study.

במדבר רבה י"ג:ט"ו-13:15

Bamidbar Rabbah 13:15

24

יושב אהלים

Esav cries out against "this whole man, of whom it is written, 'dwelling in tents': not only did he take my birthright, now he has taken my blessing.

דברים רבה א'ט"ו-1:15

Devarim Rabbah 1:15

25

כמ"ש בזהר ס"פ תרומה (דקע"ה ע"ב)

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

KEHOT'S NOTE

יושב אהל לא כתיב אלא ישב אהלים תרי דאחיד להאי ואחיד להאי . . . דתנינן מאי איש תם כתרומו שלים, שלים מכלא שלים לתרין סטרין לעתיקא קדישא ולועיר אפין שלים לחסד עלאה ולגבורה עלאה כו (ברי

דמרזו דזה ב' הענינים דמדתו אמת שהוא הארה מכתר. והיינו להיות כו' הת"ת הוא המחבר חו"ג) — ביאור מחסיד בכת"י.

26 ויקרא (י"ב ב')

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

KEHOT'S NOTE

עושה שלום במרומיו דא יעקב דכתיב תתן אמת ליעקב. וכתיב והאמת והשלום אהבו דאמת ושלום קשור דא בדא . יעקב איהו עבד שלום כמה דאמרן בגין דאחיד להאי ולהאי. ואח"כ מביא מזהר וישלח לאחר הזהר תרומה ויקרא — ביאור מחסיד בכת"י.

27 וישלח (קס"ז ב')

As quoted in the note: Yaakov is "dwelling in tents" because he dwells in the two supernal dwellings, and the Mikdash Melech explains that Z'eir Anpin, which is Yaakov, stands between the two hei's of the Name, receiving from the first hei and giving to the last.

KEHOT'S NOTE

"פ"י יושב אוהלים בגין דאיהו יתיב בתרין משכנן עילאין ופ"י במק"מ שו"א שהוא יעקב הוא בין שני ההי"ן מקבל מן ה' הראשונה ונותן להי האחרונה — יהל אור ע' מג. איש תם יושב אוהלים גבר שלים בגין דאיהו יתיב בתרין משכנן [בניצוצי אורות — בינה ומלך] עלאין ואשלים להאי גיסא ולהאי גיסא. (דמתחיל בענין אוהלי תרין משכנן) וע"ז מביא גם הרבות. — ביאור מחסיד בכת"י.

28 יושב אוהלים שני אוהלים

The Midrash explains "dwelling in tents" as two tents: the study hall of Shem and the study hall of Ever.

Bereshit Rabbah 63:10:י"ג:בראשית רבה ס"ג:י"ג

... אף אני בו, כלשון אני פורע הימנו, הה"ד (ירמיה מח): והיה לב גבורי מואב ביום ההוא, כלב אשה מצרה. ויעקב איש תם יושב אוהלים, שני אוהלים בית מדרשו של שם ובית מדרשו של עבר. ויאבה יצחק את עשו כי ציד בפיו, קופרא טבא לפומיה, וכסא טבא לפומיה. ורבקה אוהבת את יעקב, כל שהיתה שומעת קולו, היתה מוספת לו אהבה על אהבתו:

"The lads grew; Esau was a man who knows hunting, a man of the field; Jacob was a simple man, a dweller in tents" (Genesis 25:27). "The lads grew" - Rabbi Levi said: This is analogous to a myrtle and a thorn bush that grew adjacent to one another. When they grew and blossomed, this one produced its fragrance and that one produced its thorns. So, all thirteen years, both of them would go to school and both of them would come from school. After thirteen years, this one would ...

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29 שני משכנן עילאין

On "a whole man, dwelling in tents," the Zohar says Yaakov was whole because he dwelt in the two supernal dwellings and completed this side and that side. The Alter

Rebbe identifies the two dwellings with the Written and the Oral Torah.

Zohar, Vayishlach 2:38-3:46ו"מ:ג'ח-ל"ח:ג'ז

30 תושב"כ נק' אהלו של שם

The note gives this passage as a further discussion of the Written Torah as "the tent of Shem."

KEHOT'S NOTE

ראה אוה"ת תולדות קמה, א.

31 שכל התורה היא שמותיו

In Pinchas the Alter Rebbe writes that the Written Torah is called Mikra, "calling," like one who calls his friend by name, for the whole Torah is the Names of the Holy One, blessed be He, and the combinations of its letters are holy Names; the Oral Torah is then contrasted with it.

KEHOT'S NOTE

לעיל [פינחס] (עו, רע"ב). ושי"ן. [כ].

32 זח"א בראשית ד"נ ע"ב

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

KEHOT'S NOTE

דמבאר איך שיעקב מחבר תושב"כ ותושבע"פ ודו"ק היטב — ביאור מחסיד בכת"י.

33 ברכות וישלח פ"ט

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

KEHOT'S NOTE

לפי שכתוב יעקב איש תם יושב אוהלים לפיכך ויבא יעקב שלם (הרי מקשר ענין יושב אוהלים לויבא יעקב שלם. וזכות הוא לו מה שהי' (?) — ביאור מחסיד בכת"י.

34 בחקתי ס"פ לו במדבר פ"ג

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

KEHOT'S NOTE

יעקב בחרו הקב"ה שנא' כי יעקב בחר לו כו' אבל לא קירבו אלא הוא קירב א"ע שנאמר ויעקב איש תם יושב אוהלים (הרי יושב אוהלים באהלי שם דוהו שקירב א"ע). וגם במד"ר בחקתי מזכיר זה לזכות דאמר שם עד מתי זכות אבות קיימת . . . שנאמר ויעקב איש תם — ביאור מחסיד בכת"י.

35 נשא פ"ג

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

KEHOT'S NOTE

ויעקב איש תם יושב אוהלים ואמ' יוכר באהלים, ג"כ רא"י דאהלים הוא אהלי תורה ודו"ק — ביאור מחסיד בכת"י.

36 "On the second day, Nesanel son of Tzuar, the prince of Yissachar, brought his offering." The Midrash on this offering is one of those the Alter Rebbe lists for "dwelling in tents."

במדבר ז':י"חNumbers 7:18

ביום השני הקריב נתנאל בן-צוּר נשיא יִשָּׁשכָר:

On the second day Nethanel the son of Zuar, prince of Issachar, did offer:

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שפת אמת תכון לעד

"The lip of truth shall be established forever, but a lying tongue is only for a moment." Truth is that which endures without interruption.

משלי י"ב:19 Proverbs 12:19

שפת אמת תכון לעד ועד ארבעה לשון שקר:

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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KEHOT'S NOTE

משלי יב, יט.

תתן אמת ליעקב

"You will grant truth to Yaakov, kindness to Avraham." The verse assigns truth to Yaakov as his attribute.

Micah 7:20 מ"ז:20

תתן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מ"ז, כ.

תתן אמת ליעקב

The Zohar reads "He makes peace in His heights" as Yaakov, of whom it is written "You will grant truth to Yaakov," for truth and peace are bound together; Yaakov makes peace because he holds both sides.

ספר הזוהר, ויקרא כ"ה:קצ"א-כ"ז:ר"ר:200-27:191 Zohar, Vayikra 25:191-27:200

The first 49 lines of the Hebrew text on this Page do not appear in the translation as explained in the previous footnotes. When R. Hizkiah was studying with R. Isaac, they once rose at midnight to study the Torah. R. Isaac discoursed on the verse: "Behold, bless ye the L-rd, all ye servants of the L-rd, which by night stand in the house of the L-rd" (Ps. CXXXIV, l). "This verse", he said, "is a tribute to all true believers. And who are the true believers? Those who study ..."

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

באגה"ק סד"ה זורע צדקות שכר אמת

The epistle explains that Yaakov's attribute is compassion, aroused by contemplating G-d's greatness and the soul's distance from Him; the love and awe that come from above as a gift are called truth, "for the seal of the Holy One, blessed be He, is truth"; and one merits this by arousing great compassion on the spark in one's soul, the attribute of Yaakov that passes "from end to end," drawing G-d's truth down into this dark world.

KEHOT'S NOTE

יש בי מיני דו"ר הראשונות הן הנולדות מהתבונה כו' והאחרונות הן הבאות אח"כ למעלה בבחי' מתנה כו' ודאי אין ערוך כלל בין הראשונות שהן תולדות השכל הנברא לגבי האחרונות שהן מהבורא ית"ש ולכן הן הנקראות בשם אמת כי חותמו של הקב"ה אמת שהוא אמת האמיתית, וכל האמת שבנבראים כלא חשיבי קמיה, אך איזה הדרך שיזכה האדם לאמת ה',

ובפי' דברים

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

KEHOT'S NOTE

התחיל עשו צוח כו' בא וראה מה עשה לו . . ויעקב איש תם יושב אוהלים לא די שצחק לי על שמכרתי בכורתי עתה לקח ברכתי ע"ש — ביאור מחסיד בכת"י.

כי לא יכול לו

The angel who wrestled with Yaakov "saw that he could not prevail against him." The discourse explains this by Yaakov's including both sides, which leaves the other side nothing to seize.

בראשית ל"ב:26 Genesis 32:26

וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיִּגַע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרְךָ יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ:

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

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KEHOT'S NOTE

בראשית לב, כו.

כי שרית

Yaakov is renamed Yisrael, "for you have striven with G-d and with men, and have prevailed."

בראשית ל"ב:29 Genesis 32:29

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

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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KEHOT'S NOTE

בראשית לב, כט.

וכיון שכן שהוא כולל חו"ג . . ולכן הוא בלבדו גלל האבן

The note points to these talks on why Yaakov, who includes Chesed and Gevurah, alone could roll the stone from the well.

KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 126 הערה 21. שם ע' 408 הערה 175.

גלל האבן מע"פ הבאר

When Yaakov saw Rachel, he went near and rolled the stone from the mouth of the well by himself. The Alter Rebbe contrasts this with the shepherds, who needed all the flocks gathered.

בראשית כ"ט:10 Genesis 29:10

וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת־רְחֵל בַּת־לֵבָן אָחִי אִמּוֹ וַאֲתֵּצֵאן לָבָן אָחִי אִמּוֹ וַיִּגַּשׁ יַעֲקֹב וַיִּגֹּל אֶת־הָאֶבֶן מֵעַל פִּי הַבָּאֵר וַיִּשְׁק אֶת־צֵאן לָבָן אָחִי אִמּוֹ:

And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

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הנה הוא ע"י שיעור ר"ר לפני ה' על הניצוץ שבנפשו שהיא מדתו של יעקב מבריה מהקצה אל הקצה כו' דהיינו מרום המעלות עד למטה מטה להמשיך אמת ה' לעולם השפל הזה החשוך כו' (א"כ זהו מה שע"י מדתו של יעקב ממשיכים האמת מלמעלה, ולכן הוא דאינו נפסק כו') — ביאור מחסיד בכת"י.

46 באגה"ק סד"ה זורע צדקה שכר אמת

As quoted in the note, the Tzemach Tzedek summarizes the Iggeres HaKodesh on "You will grant truth to Yaakov": there are two kinds of love and awe, the first born of understanding and Daas, the latter coming afterward from above as a gift, and it is the latter that are called truth.

KEHOT'S NOTE

בפי' תתן אמת ליעקב דיש ב' מיני דו"ר הראשונות הן הנולדות מהתבונה והדעת כו' והאחרונות הן הבאות אח"כ מלמעלה בבחי' מתנה כו' ולכן הן הנקראים בשם אמת כו' ע"ש — אוה"ת דרושים לסוכות ע' אתשצו.

47 זורע צדקה שכר אמת

"One who sows charity has a reward of truth." Iggeres HaKodesh, epistle 6, which the Alter Rebbe cites, opens with this verse.

משלי י"א:י"ח Proverbs 11:18

רָשָׁע עֲשָׂה פְעֻלַּת־שָׂקָר וְזֹרֵעַ צִדְקָה שָׂכָר אָמֵת:

The wicked earneth deceitful wages; But he that soweth righteousness hath a sure reward.

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48 ע"פ ובשנה הרביעית

There the fourth year is Tiferes: through it great added light shines into speech, the union of voice and speech, "the voice is the voice of Yaakov," who is the middle bar.

KEHOT'S NOTE

לעיל פי' קדושים כט, ד.

49 ובשנה הרביעית יהיה כל פרי קדש

The fruit of the fourth year is holy, for praise to G-d. The Likkutei Torah discourse on this verse links the fourth year with Tiferes.

ויקרא י"ט:כ"ד Leviticus 19:24

וּבְשָׁנָה הָרְבִיעִית יִהְיֶה כָּל־פְּרִי קֹדֶשׁ הִלּוּלִים לַה'

And in the fourth year all the fruit thereof shall be holy, for giving praise unto the L-RD.

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50 בסתר המדרגות

"My dove, in the clefts of the rock, in the hiding place of the steps." The phrase describes the soul's descent into a hidden, lowly place.

Song of Songs 2:14 שיר השירים ב':יד

יוֹנְתִי בְּחִגְי הַסֵּלַע בְּסֹתֵר הַמְּדֻרָּגָה הָרְאִינִי אֶת־מְרֹאֶיךָ הַשְּׁמִיעֵנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עֲרֹב וּמְרֹאֶיךָ נְאוּה:

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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ועמ"ש סד"ה במדבר סיני

As the note summarizes, that discourse explains Yaakov's compassion as arousing great compassion even over the higher worlds, since all is as nothing before G-d; and in every person, compassion on the divine spark that descended from a high place to a low one, and was even clothed in a physical body.

במדבר ג':א' Numbers 3:1

וְאַלֶּה תּוֹלְדֹת אֶהֱרָן וּמֹשֶׁה בְּיוֹם דִּבֶּר ה' אֶת־מֹשֶׁה בְּהַר סִינַי:

Now these are the generations of Aaron and Moses in the day that the L-RD spoke with Moses in mount Sinai.

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KEHOT'S NOTE

לעיל במדבר ג, א שהרחמים של יעקב לעורר רחמים רבים אפי' על עולמות עליונים כו' וכולא קמ"י כלא חשיב . . הרחמנות על השבטים, עלמין דאתגליין המקבלים חיותם מבחי' עלמא דאתגלייא הם הנק' מים תחתונים . ובכל אדם הוא לעורר ר"ר על ניצוץ אלקי שירד ממקום כבודו ממקום גבוה למקום נמוך, ולא בשביל הירידה לבדה שירדה אלא אף גם זאת שנתלבשה בלבוש הגוף החומרי. — ביאור מחסיד בכת"י.

52 ובד"ה כנשר יעיר

On "As an eagle stirs up its nest": the compassion is not on one's body and animal soul but on the divine spark that fell "from a high roof" into the physical body; through this compassion one rises like the eagle in the heavens, level after level.

KEHOT'S NOTE

לקמן האזינו עח, א. הרחמים על ניצוץ אלקות והרחמנות אינו על גופו ונה"ב, אלא כמ"ש וישוב אל ה' וירחמהו דהיינו על ניצוץ אלקות שנפל מאיגרא רמה כו' בהתלבשותה בגוף הגשמי בעוה"ז שמחמת זה נמשך אחר חומרות הגוף — ביאור מחסיד בכת"י.

53 כנשר יעיר

"As an eagle stirs up its nest, hovers over its young." The opening words of the Likkutei Torah discourse in Ha'azinu that the Alter Rebbe cites on compassion.

דברים ל"ב:י"א Deuteronomy 32:11

כְּנֶשֶׁר יַעִיר קֶנֶן עַל־גּוֹזְלָיו יִרְחַף יִפְרֹשׁ כְּנָפָיו יִקְחֶהוּ יִשְׁאֲהוּ עַל־אֲבָרָתוֹ:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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54 אברהם חסד דקדושה

Kehot's note points to Zohar I, 41a for these words.

Zohar I, 41a זח"א מא, א

KEHOT'S NOTE

ראה זח"א מא, א. הנסמן במאמרי אדה"ז — פרשיות לע' תקפ.

55 ישמעאל חסד דלעו"ז

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

KEHOT'S NOTE

ראה עמה"מ שיי"ד פי' קכה (קיד, א).

56

אברהם שיצא ממנו

Kehot's note points to Vayikra Rabbah 36:5 for these words.

Vayikra Rabbah 36:5 ה"ו: ויקרא רבה

Pesachim 56a:7 א"ו: פסחים

דאמר רבי שמעון בן לקיש: "ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם". ביקש יעקב לגלות לבניו קץ הימים, ונסתלקה ממנו שכינה. אמר: שמא חס ושלום יש במשתי פסול, כאברהם שיצא ממנו ושמעאל, ואבי יצחק שיצא ממנו עשו? אמרו לו בניו: "שמע ישראל, ה' אלקינו ה' אחד". אמרו: כשם שאין בלבך אלא אחד, כך אין בלבנו אלא אחד. באותה שעה פתח יעקב אבינו ואמר: "ברוך שם כבוד מלכותו לעולם ועד".

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

KEHOT'S NOTE

ויק"ר פל"ו, ה. פסחים נו, א. ספרי דברים ו, ד. לב, ט. לג, ב. וראה ספר הליקוטים (הצ"צ) ערך ישמעאל.

57

שיצא ונפרד

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

וכן לקמן שה"ש ט, ד. וראה בלקו"ש ח"כ ע' 101. חכ"ה ע' 255 הערה 35.

58

יצחק גבורה דקדושה

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

KEHOT'S NOTE

מא"א אות יו"ד, סמ"ד.

59

אין ביכולת כל מדה שבלעומת זה להיות מנגד רק למדה שכנגדו בקדושה

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

"ובתו"ח שם [— תולדות קמד, ב] [פ"ו] שמצד היראה והפחד דיצחק [לא רק שא"א להיות ממנה יניקה לקליפת פלשתים, אלא יתירה מזה] "לא יוכל לישיב במושב לצים וישנא מאוד ההוללות" — לקו"ש חט"ו ע' 120 הערה 17.

60

שבארות שחפר אברהם סתמום פלשתים

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

Genesis 26:18 ח"ו: בראשית

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

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

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KEHOT'S NOTE

בראשית כו, יח.

61

פלשתים לצנים היו

The words here quote Avodah Zarah 19a:2-3; the passage is shown below.

Avodah Zarah 19a:2-3 ג"ב-ג"א: עבודה זרה

"ובמושב לצים לא ישב" — שלא ישב במושב אנשי פלשתים, מפני שלצנים היו, שנאמר: "ויהי כטוב לבם ויאמרו קראו לשמשון וישחק לנו". "אשרי איש ירא את ה'", "אשרי איש ולא אשרי אשה? אמר רב עמרם אמר רב: אשרי מי שעושה תשובה כשהוא "איש". רבי יהושע בן לוי אמר: אשרי מי שמתגבר על יצרו "כאיש".

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

KEHOT'S NOTE

ע"ז יט, א. תו"א סא, ג. ראה לקו"ש חט"ו ע' קיט.

62

שאין להוללות ושמחה דקליפה יכולת כלל לעמוד נגד מדת היראה והפחד דקדושה

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

"הוא לפי ש"אין כלל לעומת זה של היראה [ושם [— בלקו"ת], שגם היראה כשהיא רק לבדה יש לה ג"כ מנגד מבחי הגבורה דקליפה ורק ע"י הצטרפות והתכללות ב' המדות דקדושה (אהבה ויראה) "או (דוקא) לא יוכלו המנגדים שבלעומת זה לנגוע בהן"]". — לקו"ש חט"ו ע' 120 הערה 20 ע"ש באריכות ההפך שבין הלקו"ת לביאה"ז מאדה"א פא, א.

63

ע"פ אלה תולדות יצחק

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

KEHOT'S NOTE

תו"א יז, ג. וראה גם בתו"ח ר"פ תולדות קמד, ג ואילך.

64

וסד"ה ויהי בשלח פרעה

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

תו"א סא, ג ואילך. וראה אוה"ת בשלח ע' שסז.

65

כיתרון האור מהחושך

The words here quote Ecclesiastes 2:13; the passage is shown below.

Ecclesiastes 2:13 ג"ב: קהלת

וראיתי אני שיש יתרון לחכמה מן־הסקלות כיתרון האור מן־החשך:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

66

"And the middle bar in the midst of the boards shall pass through from end to end." Chassidus applies the middle bar to Yaakov, the attribute of Tiferes, which joins the sides and reaches from the highest level to the lowest.

Exodus 26:28 כ"ו: שמות

והברית התיכון בתוך הקרשים מברח מן־הקצה אלה־הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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PARAGRAPH 6

67 ימותו ולא בחכ' **ימותו ולא בחכ'**

Eliphaz says of mortals, "Is not their excellence removed with them? They die, and not with wisdom." The Alter Rebbe reads it as a principle: evil dies where there is Chochmah, for it can draw no life from there.

איוב ד': כ"א Job 4:21

הלא־נִסֶּע יָתֶרֶם בָּם יָמוּתוּ וְלֹא בְחָכְמָה:

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

איוב ד, כא.

68 בוח"ג ר"פ ויקרא **בוח"ג ר"פ ויקרא**

The Mitteler Rebbe's explanation of the Zohar passage on "a sign of truth" at the beginning of Vayikra, which the note gives as a parallel.

KEHOT'S NOTE

ראה ביאה"ז לאדה"א ר"פ ויקרא. וביאה"ז להצ"צ כך א ע' שיג ואילך.

69 ועיין בוח"ג ר"פ ויקרא **ועיין בוח"ג ר"פ ויקרא**

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

KEHOT'S NOTE

ב, א ונתתם לי אות אמת דא אות ו' כו' ואי תימא שאר אתון לאו אינון אמת, אין, אלא אות דא אקרי אמת ובניצוצי אורות שהוא הת"ת — ביאור מחסיד בכת"י.

70 ונתתם לי אות אמת **ונתתם לי אות אמת**

Rachav asks the spies to swear and "give me a sign of truth." The Zohar reads "sign" (os) as "letter," the letter vav, which is Tiferes, the attribute of Yaakov.

יהושע ב': י"ב Joshua 2:12

וְעַתָּה הִשָּׁבְעוּ־נָא לִי בְּה' כִּי־עֲשִׂיתִי עִמָּכֶם חֶסֶד וְעֲשִׂיתֶם גַּם־אִתָּם עִם־בֵּית אָבִי חֶסֶד וְנָתַתֶּם לִי אוֹת אֱמֶת:

Now therefore, I pray you, swear unto me by the L-RD, since I have dealt kindly with you, that ye also will deal kindly with my father's house—and give me a true token—

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71 ונתתם לי אות אמת **ונתתם לי אות אמת**

At the beginning of Vayikra the Zohar says of Rachav's words, "And give me a sign of truth: this is the letter vav, which is called the sign of truth." This is the passage the Alter Rebbe cites for Yaakov's attribute as truth.

ספר זוהר, ויקרא א': ז'-י"א Zohar, Vayikra 1:1-7

R. Eleazar began here with the verse, "Ask thee a sign¹The Hebrew word is oth, which in Talmudic Hebrew commonly means "letter". of the L-rd thy G-d, ask it either in the depth or in the height above" (Isa. 7, 11). He said: 'We have compared the former with the latter generations, and found that

the former were conversant with a higher wisdom by which they knew how to combine the letters that were given to Moses on Mount Sinai, and even the sinners of Israel knew a deep wisdom ...

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

72 ובפרדס בעה"כ ערך אמת **ובפרדס בעה"כ ערך אמת**

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

KEHOT'S NOTE

כל המפרשים הסכימו היות התיבה זו רומז על ת"ת . . . זולתי הרמב"ן — ביאור מחסיד בכת"י.

73 ע"פ זוהר פ' חיי שרה (דקכ"ג ע"א) **ע"פ זוהר פ' חיי שרה (דקכ"ג ע"א)**

As the manuscript note quotes it, the Mitteler Rebbe asks why the Zohar names "the Holy One, blessed be He, who is included" rather than Chochmah and Binah, and answers that the name refers to the kav, the line of the Infinite Light, which shines in Z'eir Anpin more than in all the other partzufim.

KEHOT'S NOTE

ביאה"ז לאדה"א יב, ד יש להבין למה דוקא הזכיר קוב"ה דאתכליל כו' ולא חו"ב כו' קוב"ה הכוונה על קו וחוט אור א"ס נאצל מן המאציל והוא מאיר בז"א יותר מבכל הפרצופים. והטעם ידוע לפי שאו"ס בכל ספי' וספי' וכמ"ש אנת מלגא כל ספי' ומלבר כו', אמנם מאחר שכל ספי' מיוחדת לעצמה ואין בחכמה אלא חכמה ולא בינה כו' — ביאור מחסיד בכת"י.

74 דאתכליל מאתר עילאה **דאתכליל מאתר עילאה**

Discussing the years of Sarah's life, the Zohar speaks of "the Holy One, blessed be He, who is included from a supernal place, hidden of all hidden things." The Alter Rebbe cites it for the name "the Holy One, blessed be He" as referring to Tiferes.

ספר זוהר, חיי שרה ה': כ"ג-ו': כ"ח Zohar, Chayei Sara 5:23-6:28

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 day. Similarly the number twenty symbolises the unity of the Thought with the Jubilee. Hence the singular shanah (year).

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

PARAGRAPH 8

75 אנו מונין הדעת במקומו **אנו מונין הדעת במקומו**

Etz Chaim explains why we never count Keser in the reckoning of the ten Sefiros but count Daas in its place. This is the passage the Alter Rebbe cites as Sha'ar 22, chapter 1, items 2 and 4.

עץ חיים כ"ג: ה"ה Sefer Etz Chaim 23:5

... מהטבור ולמטה. מ"ק ב הטעם למה אין אנו מונין לעולם הכתר בתשבון הי"ס רק אנו מונין הדעת במקומו דע כי הלא ת"ת דבינה ממנו נעשה כתר לז"א ומצד חיות פנימית שבה נמשך חיות לכתר דז"א. והנה הכתר לא נעשה ע"י זווג או"א רק מהבינה לבדה וכיון שכן נמצא כי כפי בחי' זו יהיה יותר גדול הכתר מן המוחין כי המוחין הם נבראים ומתחדשין מאו"א ע"י זווגם אך הכתר הוא מחיות הבינה עצמה כנוכח

ובערך זה יהיה יותר גדולה הכתר מהמוחין אך יש בחי אחרת והוא כי הלא מבשרי אחזה ...

Sefer Etz Chaim (Public Domain)

76 בע"ח שער כ"ב פ"א

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. [לפננו שער כ"ג] צ"ל פ"ה ולא פ"א. [כ].

77 וכמ"ש בע"ח

As the note quotes, the Alter Rebbe writes there that Daas is not counted among the ten Sefiros because we count only what has a vessel, and Daas is a soul without a vessel.

KEHOT'S NOTE

"בענין הדעת שאינו במנין ע"ס כי אין אנו מונין אלא מה שיש בו כלי, אבל הדעת בחי נשמה בלי כלי" — לעיל בלק עא, ב. וראה ביאורו להצ"צ כרך א ע"ס. אה"ת משפטים ע"א קו. וראה גם בביאורו להצ"צ כרך א ע"ס ערה ואילך בענין הנ"ל.

78 וכמ"ש בע"ח שם שהוא נשמה דו"א

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

KEHOT'S NOTE

אולי הכוונה לשער כג דכתב שם אבל הדעת הוא בחי נשמה דו"א ואין אנו מונין אלא מה שיש בו כלי אבל הדעת (הוא) נשמה בלי כלי וכן בכל כללות האצ"י עתיק יומין הוא בחי נשמה לכל האצ"י ואין בחי כלי כלל — ביאור מחסיד בכת"י.

PARAGRAPH 9

79 The Mishnah allows even a deaf-mute, an insane person or a minor to write a bill of divorce, and the Gemara asks, "But they are not persons of knowledge!" The Alter Rebbe cites it for the principle that a minor lacks Daas.

Gittin 22b:7 ט"ז כ"ב ב"ד

גמ' והא לאו בני דיעה נינהו! אמר רב הונא:

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

80 Chalitzah performed with a minor is invalid, and the Gemara explains that this is because such persons are not of sufficient knowledge. Again, a minor is defined by his lack of Daas.

Yevamot 104b:4 ד"ב ק"ד

תנן: חרש שנחלץ, והחלצת מן הקטן — חלוצתה פסולה. מאי טעמא — לאו משום דלא בני קרייה נינהו! לא, משום דלאו בני דעה נינהו.

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81 הדעת הוא קיום המדות וחיותן

Chapter 3 of Tanya ends: "Therefore Daas is the endurance and life-force of the attributes, and it includes

Chesed and Gevurah," love and awe. The Alter Rebbe cites it here by the name Sefer Shel Beinonim.

Tanya, Likkutei Amarim 3:14-15 אמרי"ם גי' ט"ד-ט"ו

כי אף מי שהוא חכם ונבון בגדולת אינסוף ברוך הוא, הנה אם לא יקשר דעתו ויתקע מחשבתו בחוץ ובהתמדה — לא יוליד בנפשו יראה ואהבה אמיתית, כי אם דמיונות שוא. ועל כן, הדעת הוא קיום המדות וחיותן, והוא כולל חסד וגבורה, פירוש, אהבה וענפיה ויראה וענפיה:

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82 "To understand a parable and a figure, the words of the wise and their riddles." Iggeres HaKodesh, epistle 15, opens with this verse.

Proverbs 1:6 משלי א':6

להבין משל ומליצה דברי חכמים וחידותם:

To understand a proverb, and a figure; The words of the wise, and their dark sayings.

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83 להבין משל ומליצה

The epistle that begins "To understand a parable and a figure ... on the subject of the Sefiros" explains the supernal Sefiros through the powers of the soul. The Alter Rebbe refers to it for Daas as the life of the attributes.

Tanya, Iggeres HaKodesh 15:1-2 אגרת הקדש ט"ו א-ב'2-1

להבין משל ומליצה דברי חכמים וחידותם בענין הספירות, מודעת זאת בארץ מפי קדושי עליון נשמתם עזו. לקרב קצת אל השכל, מאי דכתבי "ומבשרי אהנה אלוה", שהכוונה היא להבין קצת אלהותו ותפארת מנפש המלוכשת בכשר האדם, ועל פי מאמר רבוחיגורוֹזֶרֶם־לְבָרְכָה על פסוק: "כרתי נפשי וגו'" "מה הקדוש ברוך הוא כו", אף הנשמה כו", ועל פי מאמר הזהר על פסוק: "ויפח באפיו נשמת חיים"; מאן דנפח, מתוכיה נפח, ואפילו נפש ...

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PARAGRAPH 10

84 ע"פ ואלה המשפטים

There the Alter Rebbe explains that when one grasps G-dliness so closely that it is "as if he actually sees," this is Daas, as in "Who is wise? One who sees what is coming into being." Without it, even great understanding and faith are only a surrounding "crown," and one still needs Daas, as in "Know the G-d of your father."

KEHOT'S NOTE

תו"א פ' משפטים עה, א. וראה אה"ת פ' משפטים ע"א אק"ב.

85 ואלה המשפטים

"And these are the laws that you shall set before them." The opening words of the Torah Ohr discourse that the Alter Rebbe cites on seeing and hearing.

Exodus 21:1 שמות כ"א:1

ואלה המשפטים אשר תשים לפניך:

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

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86 וְנוֹדַע שְׁחֻכְמָה הִיא בַחֲיִי רַאֲיִי

Kehot's note points to Zohar II, 116b for these words.

Zohar II, 116b, כְּטוּ, זח"ב קטו,

KEHOT'S NOTE

ראה סוף תמיד. זח"ב קטו, ב.

PARAGRAPH 11

87 מֹשֶׁה אֱמֶת וְתוֹרָתוֹ אֱמֶת

The Talmud tells the same story: from the place where Korach's company was swallowed came the words, "Moshe and his Torah are truth, and they are liars."

Bava Batra 74a:5'ה:א' ע"ד

אמר לי: תא אחי לך בלועי דקרח. תואי תרי בינאי, והוה קא מפקי קוטר. שקל גבבא דעמרא ואמשינה במאי, ודעציתה בראשה דרומחא ועייליה הקם, וכי אפיק, הנה איחרה איחרוכי. אמר לי: אצית מאי שמעת, ושמעית דהו אמרין: "משה ותורתו אמת, והו בדאין". אמר לי: כל תלתין יומי מהדר להו גיהנם כבשר בתוך קלחת, ואמרי הכי: "משה ותורתו אמת, והו בדאין".

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KEHOT'S NOTE

תנחומא קרח יא. וראה ב"ב עד, א.

88 מֹשֶׁה אֱמֶת וְתוֹרָתוֹ אֱמֶת

An Arab merchant showed Rabbah bar bar Chanah the place where Korach's company was swallowed, and he heard them saying, "Moshe is truth and his Torah is truth, and we are liars."

Midrash Tanchuma, Korach 11:1'א:א' קרח

... הא שקיל גבבא דעמרה ואמשינה במאי ואותביה תיה בריש רומחא עילוייה, ואיחרה ונפל. ואמר לי, אצית מאי שמעת. שמעי דהו קאמרי, משה אמת ותורתו אמת והו בדאין. אמר לי, כל תלתין יומין הו מהדר להו גיהנם כבשר בתוך קלחת ואמרי הכי, משה אמת ותורתו אמת והו בדאין. ולעתידי לבא, הקדוש ברוך הוא עתיד להוציאן. ועליהן אמרה חנה, ה' ממית ומחיה, מוריד שאול ועל (שיא ב, ו).

Rabba expounded that which is written (in Hab. 3:11), "Sun and moon remain on high (zevul)": 110a. [This] teaches that the sun and moon ascended to Zebul and said to Him, "Master of the world, if you act justly toward the son of Amram, we shall go forth; but if not, we shall not go forth." [So they refused to shine,] until He hurled darts at them, as stated (in Hab. 3:11, cont.), "they go for the light of your darts." He said to them, "For My honor you did ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

89 כִּי מֹשֶׁה מִלְגָּאוּ וַיַּעֲקֹב מִלְכָּר

The note sends the reader to Likkutei Torah, Behar, for

another discussion of "Moshe within and Yaakov without."

תקו"ז תיקון יג 8-7:29a • Tikkunei Zohar, Tikkun 13

כד אשתלימי סוכה בירך דילה אתמר ביעקב ויבא יעקב שלם ויעקב ודאי איהו דיוקנא דעמודא דאמצעיטא מסטרא דלבר. והא משה תמן הוה אלא מסטרא דלגאוו הוה. דא מגופא ודא מנשמתא. ובגין דא תרין ירכין דעמודא דאמצעיטא שלים אינון נצח והוד. ומתי יהיה עמודא דאמצעיטא שלים כד אתחבר בשכינתא. הה"ד ויעקב נסע סכתה ויבן לו בית הה"ד ויבן יי אלקים את הצלע.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז ת"י יג. וע"ל פ' בהר (מד, רע"א) [כ]. ביאורו להצ"צ כרך א ע' ערה.

90 ע"פ את הכבש האחד תעשה בבקר

On "The one lamb you shall make in the morning": the lamb is the quality of compassion, and "you shall make," in the singular, refers to Moshe himself, who draws Daas into the souls of Israel so that they make and arouse compassion in themselves and come to love G-d with all their heart.

KEHOT'S NOTE

לעיל פ' פינחס עה, ד: וזהו משה מלגאו ויעקב מלבר. . . התעוררו רחמני זו הוא מצד הדעת שהיא השגה בגדולת אוא"ס ב"ה כו' דשם היתה נשמתה כלולה כו' וירדה כו' מטה מטה יעורר ר"ר בלבו מאד מאד כו' והנה המשכת הדעת בנשיי הוא ע"י משה רע"מ כו' ועיי' נמשך להיות בחי' יעקב בחי' הרחמנות ע"ש.

PARAGRAPH 12

91 לֹא שֵׁנִיתִי

"For I, Havayah, have not changed." The Alter Rebbe uses it to define truth as that which does not change.

Malachi 3:6'ג:ר' מלאכי

כי אני ה' לא שניתי ואתם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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92 וְכִמְנוּצָא מִיָּם אֲשֶׁר לֹא יִכְזָבוּ מִיָּמִיו

The prophet promises that one who follows G-d's ways will be "like a spring of water whose waters do not prove false," that never runs dry. The Alter Rebbe applies it to love and awe that endure because they rest on Daas.

ישעיהו נ"ח:יא' Isaiah 58:11

וְנָתַתִּי ה' תָּמִיד וְהִשְׁבִּיעַ בְּצִחְצֻחוֹת נִפְשָׁךְ וְעֲצָמֶיךָ יִחְלִיץ וְהָיִיתָ כְּגֹרֶה וְכִמְנוּצָא מִיָּם אֲשֶׁר לֹא יִכְזָבוּ מִיָּמִיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ישע"י נח, יא.

93 בד"ה ואלה המשפטים

The same Torah Ohr discourse cited above for "hearing cannot compare with seeing," here cited for love and awe that do not change because they rest on Daas.

KEHOT'S NOTE

תו"א פ' משפטים.

94 וע"פ מים רבים

The note locates the discourse "Many waters" in Torah Ohr, Toldos; the Alter Rebbe cites it here for the endurance that Daas gives to love and awe.

KEHOT'S NOTE

תו"א פ' תולדות.

95 וגבי ענין הלולב ומיניו

The discourse on the lulav and its species to which the Alter Rebbe refers, found in the Siddur.

KEHOT'S NOTE

סידור בד"ה להבין ענין הלולב. וראה לקמן דרושים לר"ה נז, ד. ראה בביאורו להצ"צ כרך א ע' רעו שמבאר באריכות.

96 אמונה בשעתא דאתחבר בה אמת

The Zohar says that faith, "when truth is joined to it," with joy and every face shining, "then it is called faith." Malchus is faith because it receives truth.

Zohar, Balak 19:252-262 רס"ב-רס"ג; בלק י"ט:רנ"ב-רס"ג

Then there is pardon for all, and the souls even of sinners, since they are given in trust, are restored in mercy.

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

97 דכולא קמי כלא חשיב

The Zohar defines true awe as fearing G-d because He is great and rules over all, "and all before Him is considered as nothing." The Alter Rebbe uses the phrase for the high-er unity.

Zohar I, 11b, כ"א, י"א

KEHOT'S NOTE

זח"א י"א, ב.

98 אין מלך בלא עם

The note points to the sources collected there for the saying "there is no king without a people."

KEHOT'S NOTE

עמה"מ שי' שעשועי המלך רפ"א. סי' החיים פ' הגאולה פ"ב. בחיי וישב לה, ל. פדר"א (פ"ג). [כ]. הנסמן במאמרי אדה"ז — פרשיות לעי' תרלא.

99 אין מלך לבא עם

Rabbeinu Bachya explains that on Rosh HaShanah, the beginning of G-d's works, we say "the holy King," "because there is no king without a people." The Alter Rebbe cites the saying for Malchus as the source of created beings.

Rabbeinu Bahya, Bereshit 38:30 ל"ח:ל"ח; בראשית ל"ח:ל"ח

100 בדרוש בהמ"ז

The note locates the discourse on Grace after Meals, with its theme of bread from heaven and bread from the earth,

in the Siddur.

KEHOT'S NOTE

בסידור עם דא"ח.

101 ונתת מהודך עליו

G-d tells Moshe to lay his hand on Yehoshua: "And you shall put some of your splendor upon him, so that the whole congregation of Israel may obey." The Alter Rebbe links this hod with the sefirah of Hod.

Numbers 27:20 כ"ז:כ"ז

וְנָתַתָּה מִהוֹדְךָ עָלָיו לְמַעַן יִשְׁמְעוּ כָּל-עַדְתְּ בְּנֵי יִשְׂרָאֵל:

And thou shalt put of thy honour upon him, that all the congregation of the children of Israel may hearken.

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KEHOT'S NOTE

במדבר כז, כ.

102 ויהושע הוא פני לבנה

On "some of your splendor," and not all of it, the elders of that generation said: "The face of Moshe was like the face of the sun; the face of Yehoshua like the face of the moon."

Bava Batra 75a:16 ט"ז:א:ט"ז

כיוצא בדבר אתה אומר: "וְנָתַתָּה מִהוֹדְךָ עָלָיו" - וְלֹא כָּל הוֹדְךָ; וְקָנִים שֶׁבְּאֹתוֹ הַדּוֹר אָמְרוּ: פְּנֵי מֹשֶׁה כְּפְנֵי חֶמֶד, פְּנֵי יְהוֹשֻׁעַ כְּפְנֵי לְבָנָה; אוֹי לָהּ לְאוֹתָהּ בּוֹשָׁה, אוֹי לָהּ לְאוֹתָהּ קְלִימָה.

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

PARAGRAPH 14

103 בביאור ע"פ מנורת זהב

There the service is to draw a revelation of G-dliness from the hidden level above the chain of worlds, as will be in the Time to Come; for the chain of the kav descends from only the last, very contracted level, as a great sage contracts himself into the last level of his wisdom, the wisdom that is in speech or in action.

KEHOT'S NOTE

לעיל פ' בהעלותך לו, א.

104 מנורת זהב כולה

Zechariah sees "a menorah all of gold, with a bowl on its top." The opening of the Likkutei Torah discourse in Beha'aloscha that the Alter Rebbe cites.

Zechariah 4:2 ב'י:ד

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֹרוֹת אֲשֶׁר עָלֶיהָ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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105

הראיני את מראיך

"Let me see your countenance, let me hear your voice."
The opening words of another explanation the Alter Rebbe cites on Malchus as a crown.

Song of Songs 2:14 שיר השירים ב': יי"ד

יוֹנְתִי בְּחִגְי הַסֵּלַע בְּסֶתֶר הַמְּדֻרָּה הָרְאִינִי אֶת־מְרָאֶיךָ הַשְּׁמִיעֵנִי אֶת־
קוֹלְךָ כִּי־קוֹלְךָ עָרֵב וּמְרָאֶיךָ נָאוֹה:

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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PARAGRAPH 15

106

ונעשה אור חורר

The epistle states that all drawing down of life and flow from higher to lower follows "their beginning is wedged in their end and their end in their beginning," and that the Arizal's writings call this "direct light" and "returning light," the movement of "running and returning."

KEHOT'S NOTE

ראה באגה"ק ס"י לא בשם כתבי האריז"ל.

PARAGRAPH 16

107

נעוץ תחלתו בסופן

Sefer Yetzirah says of the ten Sefiros, "their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe stresses "in their end": the highest level is found in the lowest.

Sefer Yetzirah 1:7 ספר יצירה א': ז'

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו 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)

108

נעוץ תחלתו בסופן

The epistle beginning "He and His life-forces are one" explains "their beginning is wedged in their end," and why Keser is called "the Keser of Malchus" and Malchus of Atzilus a crown from below upward.

Tanya, Iggeres HaKodesh 20:14 תניא, אגרת הקדש כ': י"ד

ולזאת נקראת 'עלמא דאתגליא', כי בה נגלה כח אור-אין סוף לברוא
יש מאין שלא עלי-ידי עילה ועלול, אבל ט' ספירות הראשונות נאצלו
בהשתלשלות עילה ועלול, ואור האין-סוף הוא מלובש בהכמה לבדה.
וזהו שקטוב: "נעוץ תחלתו בסופן", כי כתר הוא ממוצע בין המאציל
לנאצלים, ויש בו בחינה האחרונה של האין סוף.

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109

כתר מלכו

In the passage "Eliyahu opened," the Tikkunei Zohar says, "The supreme Keser is the Keser of Malchus, and of it is said, 'He tells the end from the beginning.'"

Tikkunei Zohar 17a:18-20 תיקוני זוהר י"ז א': י"ח-כ"י

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 בדרועי וענפוי
(נ"א ואנפוי). כמא דאשקי לאילנא ואתרבי בההוא שקי. רבון
העולמים אתה הוא עלת העלות סבת הסכות דאשקי לאילנא בההוא
נביעו.

Constantinople, 1740 (CC-BY-NC)

110

עטרת תפארת

At the beginning of Tazria the Zohar explains "a woman of valor is the crown of her husband" as the Community of Israel, "the crown of her husband, as it is said, a crown of beauty (tiferes)."

Zohar, Tazria 1:2-3:11א"ב-ג': י"א-י"ב

She "seeks him but finds him not", for it is not his way to unite with her save in his temple. She "calls him and he answers not", for She dwells among other peoples, and only his sons hear his voice. R. Isaac interpreted thus: "I make plaint to him of my bed, that he may unite with me to glad- den and bless me", for, as we have learnt, from the union of the King with the Community of Israel many righteous ones obtain a holy inheritance and many ...

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

111

עטרת תפארת לעמוסי בטן

In the blessing over the new moon, G-d told the moon to renew itself as "a crown of beauty for those borne from the womb," who will one day be renewed like it. The Alter Rebbe reads the moon, Malchus, as the crown.

Sanhedrin 42a:5 סנהדרין מ"ב א': ה'

אֵלָא כְּדָרַב יְהוּדָה, דְּאָמַר רַב יְהוּדָה: "כְּרוּךְ [וכו'] אֲשֶׁר בְּמֶאֱמָרוֹ בְּרָא
שְׁמַיִם, וּבְרוּחַ פִּי כָל צָבָאָם. חַק וּזְמַן נָתַן לָהֶם שְׁלֹא יִשְׁנוּ אֶת תַּפְקִידָם,
שְׁשִׁים וּשְׁמֹנִים לְעֶשְׂוֹת רְצוֹן קוֹנֵם. פּוֹעֲלֵי אֱמֶת שִׁפְעוּלָתָן אֱמֶת. וְלִלְכָנָה
אָמַר שְׁתַּחַדֵּשׁ עֲטֶרֶת תַּפְאֶרֶת לְעֻמוֹסֵי בֶטֶן, שֶׁהֵן עֲתִידִין לְהִתְחַדֵּשׁ
כְּמוֹתָהּ וּלְפָאֵר לְיוֹצְרָם עַל שֶׁם כְּבוֹד מַלְכוּתוֹ. בְּרוּךְ אַתָּה ה' מְחַדֵּשׁ
הַדָּשִׁים."

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

KEHOT'S NOTE

סנהדרין מב, א (ברכת קידוש לבנה). ראה פ"י עמוסי בטן באוה"ת פ' ואתחנן
ע' קעה.

112

כמ"ש זוהר ר"פ תזריע

As quoted in the note, the Tzemach Tzedek explains this Zohar by "a woman of valor is the crown of her husband," for it is known in the Kabbalah that her husband is Daas, while a crown is above.

KEHOT'S NOTE

"כמו ע"טב כי נודע בשערים בעלה דעת כו' אבל עטרה כו'" — אוה"ת פ'
ואתחנן ע' קעד.

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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124 **כתר מלכות**

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי').

125 Kehot's note points to Genesis 12:1-17:27 for these words.

Genesis 12:1-17:27 כ"ז:י"ז-כ"ז:י"ז

PARAGRAPH 17

126 **בחכמה יסד ארץ**

"Havayah founded the earth with wisdom; He established the heavens with understanding." The Alter Rebbe reads earth as Malchus, rooted in Chochmah, and heavens as Tiferes, built through Binah.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחִכְמָה יִסַּד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבְיוֹנָה:

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

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KEHOT'S NOTE

משלי ג, יט.

127 **אם אין בינה אין דעת**

"If there is no understanding there is no knowledge": Daas, and with it Tiferes, depends on Binah.

Pirkei Avot 3:17 משנה אבות ג:י"ז

... אם אין דָּרָה אֶרֶץ, אין תּוֹרָה. אם אין חִכְמָה, אין יִרְאָה. אם אין יִרְאָה, אין חִכְמָה. אם אין בִּינָה, אין דַּעַת. אם אין דַּעַת, אין בִּינָה. אם אין קִמָּח, אין תּוֹרָה. אם אין תּוֹרָה, אין קִמָּח. הוא הֵיחָא אומר, כָּל שֶׁחִכְמָתוֹ מְרַבָּה מִמַּעֲשָׂיו, לָמָּה הוּא דוֹמָה, לְאִילָן שֶׁנֶּאֱמָר מְרַבִּין וְשֶׁרָשָׁיו מֵעֵטוֹ, וְהָרוּחַ בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמָר (ירמיה יז) וְהִנֵּה כַּעֲרָר בְּעֶרְבָה וְלֹא יִרְאָה כִּי יָבֹא טוֹב וְשָׁכֵן חֲרָרִים בְּמִדְבָּר אֶרֶץ מִלְחָה וְלֹא תִשָּׁב. אֲכַל כָּל שֶׁמַּעֲשָׂיו מְרַבִּין מִחִכְמָתוֹ, לָמָּה הוּא ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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

128 "Behold, you are beautiful, my beloved; behold, you are beautiful." The Alter Rebbe applies the praise to the radi-

ance of Keser in Malchus.

Song of Songs 1:15 שיר השירים א:ט"ו

הִנֵּה יָפָה רַעֲיָתִי הִנֵּה יָפָה עֵינֶיהָ יוֹנִיִּים:

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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129 **בשה"ש הנך יפה רעיתי**

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

KEHOT'S NOTE

א, טו.

130 **יפת תואר ויפת מראה**

"And Rachel was beautiful of form and beautiful of appearance." The Alter Rebbe asks why the Torah records such praise, and explains it as the radiance of Keser in Malchus.

Genesis 29:17 בראשית כ"ט:י"ז

וְעֵינֵי לֵאָה רַכּוֹת וְרַחֵל הָיְתָה יִפְתַּת־תֹּאֵר וִיפְתַּת מְרָאָה:

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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131 **שנשתבחו האמהות ביפ"ת ויפ"מ**

Avraham says to Sarah, "I know that you are a woman beautiful of appearance."

Genesis 12:11 בראשית י"ב:יא

KEHOT'S NOTE

בראשית יב, יא. כד, טז. כט, כט. יז.

PARAGRAPH 18

132 **סדי"ה קול דודי**

There "skipping over the mountains," the Patriarchs, is a revelation in the way of love alone, while "leaping over the hills," the Matriarchs, is with both feet, in awe as well, which is harder to reach.

KEHOT'S NOTE

לקמן שה"ש טו, ג. ברבקה נאמר טובת מראה מאד בל"ג ותרד העינה ותמלא כו', שהיתה ג"כ בחי' משפיע כו' שבחי' חכמה כ"ד ספרים הי' ירידה לגבה כו' שלשה הטעימן כו' מעין עוה"ב כו' והנה לעתיד כתי' נקבה תסובב גבר יתעלה בחי' המקבל ויהי' למעי' מבחי' דכר המשפיע אי"ח טע"ב. ומפני כו' הטעימן כו' הי' אצלם ג"כ בחי' זו ע"ש דאף שודאי האמהות היו בחי' נוק' כו' רק שיש ב' בחי' מלמעלמ"ט היו האבות משפיעים והאמהות מקבלים. אבל מלמטלמ"ע בבחי' או"ת היו האמהות למעי' במדרי' סוף מעשה כו' שיש בסוף מבחי' תחלה ע"ש — ביאור מחסיד בכת"י.

133 **מקפץ על הגבעות**

"The voice of my beloved! Behold, he comes, skipping over the mountains, leaping over the hills." The Likkutei Torah discourse reads the mountains as the Patriarchs and the hills as the Matriarchs.

Song of Songs 2:8 שיר השירים ב:ח

קול דוֹדִי הִנֵּה־הֵוא בָּא מְדַלֵּג עַל־הַהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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134 ויאהב יעקב את רחל

"And Yaakov loved Rachel, and he said, I will serve you seven years for Rachel." The Alter Rebbe reads it as Tiferes loving Malchus, faith.

בראשית 29:18 כ"ט: י"ח

וַיֵּאָהֱבָה יַעֲקֹב אֶת־רַחֵל וַיֹּאמֶר אֶעֱבֹדְךָ שִׁבְעַת שָׁנִים בְּרַחֵל בְּתוּרָהּ הַקְטָנָה:

And Jacob loved Rachel; and he said: 'I will serve thee seven years for Rachel thy younger daughter.'

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KEHOT'S NOTE

בראשית כט, יח.

PARAGRAPH 19

135 הבה לי בנים

Rachel, seeing that she had borne no children, said to Yaakov, "Give me children, or else I die." The Alter Rebbe reads the children as love and awe.

בראשית 30:1א: י"א

וַתֵּרָא רַחֵל כִּי לֹא יֵלְדָה לְיַעֲקֹב וַתִּקְנֶה רַחֵל בָּאֶחָתָהּ וַתֹּאמֶר אֶל־יַעֲקֹב הִבֵּה־לִּי בָנִים וְאִם־אֵין מִתָּה אָנֹכִי:

And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and she said unto Jacob: 'Give me children, or else I die.'

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KEHOT'S NOTE

בראשית ל, א.

136 כרחל לפני גוזי

"Like a lamb led to the slaughter, like a ewe that is mute before her shearers." The word for ewe is rachel; the Alter Rebbe applies it to faith silenced by worldly concerns.

ישעיהו 53:7ג: ג"ז

נִגְשׁ וְהוּא נִנְעָה וְלֹא יִפְתַּח־פִּיו כִּשְׂה לְטֹבֵחַ יוֹכֵל וּבְרַחֵל לִפְנֵי גֹזִיָּה נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישעיי נג, ז.

137 ורחל עקרה

"Havayah saw that Leah was hated, and He opened her womb; but Rachel was barren." Faith without Daas gives birth to no love and awe.

בראשית 29:31א: ל"א

וַיֵּרָא ה' כִּי־שָׂנְאוּהָ לְאֵה וַיִּפְתַּח אֶת־רִחְמָהּ וַרְחֵל עֲקָרָה:

And the L-RD saw that Leah was hated, and he opened her womb; but Rachel was barren.

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KEHOT'S NOTE

בראשית כט, לא.

138 אהבה בתענוגים

"How beautiful and how pleasant you are, love with delights." The phrase names the highest love, which the Alter Rebbe links with Yosef.

שיר השירים ז:7ז: ז'

מִה־יִפְתִּית וּמִה־נִּנְעַמְתָּ אֲהָבָה בְּתַעֲנוּגִים:

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

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PARAGRAPH 21

139 כי מלאה הארץ דעה

"They shall not harm nor destroy in all My holy mountain, for the earth shall be full of knowledge of Havayah, as the waters cover the sea." The verse describes the Time to Come, when Daas will fill Malchus, the "earth."

ישעיהו י"א:ט"ז: י"א

לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָר קֹדֶשִׁי כִּי־מִלְאָה הָאָרֶץ דְּעָה אֶת־חַיָּהּ חַיָּה כַּמַּיִם לַיָּם מְכַסִּים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישעיי יא, ט.

140 כי מלאה הארץ דעה

In the Midrash HaNe'elam, Yitzchak's dwelling by the well of the Living One is read as coming to know the Life of the worlds, to grasp what was not grasped in this world, as it says, "For the earth shall be full of knowledge."

ספר זוהר, חיי שרה י"ט:קצ"ו-ר"י 196-200

141 כי מלאה הארץ דעה

Rabbi Yehudah says that the Holy One, blessed be He, will reveal the deep secrets of the Torah in the time of the King Mashiach, because "the earth shall be full of knowledge."

ספר זוהר, ויקרא נ"ח:שפ"ו-ס'שצ"ו 58:386-60:396

Said R. Judah: 'G-d will one day reveal the hidden mysteries of the Torah, namely, at the time of the Messiah, because "the earth shall be full of the knowledge of the L-rd like as the waters cover the sea" (Isa. 11, 9), and as it is written, "They shall teach no more every man his neighbour and every man his brother, saying, Know the L-rd, for they shall all know me, from the least of them to the greatest of them" (Jer. 31, 34).'

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

142 כי מלאה הארץ דעה

Rabbi Abba weeps that the light of the Torah will rise to heaven when Rabbi Shimon departs, but says his words will shine in the world until the King Mashiach comes,

"and then it is written, And the earth shall be full of knowledge of Havayah."

ספר הזהר, יתרו א':י"ח-כ"ח Zohar, Yitro 1:18-28

Then R. Abba put his hands on his head, wept again, and said: 'The light of the Torah now reaches the highest throne in heaven. But who will light the lamp of the Torah when the Master shall have passed away? Woe to the world which will be orphaned without thee. However, the words of the Master will shine in the world until King Messiah appears, when "the earth shall be full of the knowledge of the L-rd as the waters cover the sea" (Isa. 11, 9).'

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

143 **שיהיו שוים בקומתם**

The moon said before G-d, "Master of the world, can two kings use one crown?" and was told to diminish itself. The Alter Rebbe teaches that in the future Malchus and Z'eir Anpin will again share one crown.

חולין ס' Chullin 60b

KEHOT'S NOTE

חולין ס, ב.

144 **שיהיו שוים . . ויהיה בה השפעת הדעת**

The note points to the Tzemach Tzedek's discussion there of Malchus becoming equal to Z'eir Anpin in the future, when the flow of Daas will be in it.

KEHOT'S NOTE

ראה באוה"ת פ' ואתחנן ע' קעה.

145 **בהשמות דחלק א' ס"י כ"ה**

The note says the wording of this passage of the Zohar's Hashmatos is copied there by the Tzemach Tzedek.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך כרך א ע' קפח ואילך.

146 **על ניסוך המים**

There the Tzemach Tzedek notes on the water libation: "And see on the subject of the water libation in Likkutei Torah, in the discourse 'And you shall draw water with joy,' the second discourse."

KEHOT'S NOTE

באוה"ת נ"ך ע' קפט מציין ע"ז: "ועיין מענין ניסוך המים בלקו"ת בד"ה ושאתם מים בששון דרוש השני".

147 **כמים לים מכסים**

The Midrash HaNe'elam describes the periods the righteous will pass through in the future; in the first, wisdom will grow in the world and they will grasp what they did not grasp in this world, "as the waters cover the sea."

ספר הזהר, תולדות ח':ס"ט-ע"ב Zohar, Toldot 8:69-72

148 **ובז"ג**

The note explains the abbreviation as "and in the main Zohar" and says the passage is copied there with the Tzemach Tzedek's glosses.

KEHOT'S NOTE

— ובזהר גדול — נעתק באוה"ת נ"ך כרך א ע' קפט עם הגהות.

149 **וידע אדם עוד את אשתו**

"And Adam knew his wife again, and she bore a son and called his name Shes." The Zohar cited here reads it as said of the Time to Come.

בראשית ד':כ"ה Genesis 4:25

וידע אדם עוד את־אשתו ותלד בן ותקרא את־שמו שת כי שת־לי אֱלֹקִים וַרַע אַחֵר תַּחַת הַכֶּל כִּי הָרְגוּ קַיִן:

And Adam knew his wife again; and she bore a son, and called his name Seth: 'for G-d hath appointed me another seed instead of Abel; for Cain slew him.'

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150 **ודק"מ סע"א**

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

KEHOT'S NOTE

דתנינן ארבע תקופות כו' יעברו הצדיקי לע"ל. הא' אותו זמן ישגא החכמה בעולם וישיגו השגה מה שלא השיגו בזה העולם כו' השגת הצדיקי לע"ל יותר ממלאכי השרת דכתי' כמים לים מכסים ע"ש — ביאור מחסיד בכת"י.

151 **ובזהר פ' ויקרא דכ"ג ע"א**

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

KEHOT'S NOTE

אמר ר' יהודה זמין קוב"ה לגלגלה רזין עמיקין דאורייתא בזמנא דמלכא משיחא בגין דמלאה הארץ כו' — ביאור מחסיד בכת"י.

152 **עוד נז' במ"ה . . דק"ל . . דס"ח ע"א**

The note says these Midrash HaNe'elam passages are copied there by the Tzemach Tzedek.

KEHOT'S NOTE

— במדרש הנעלם. נעתקו באוה"ת נ"ך כרך א ע' קפט ואילך. "מסיים כי מלאה הארץ דעה את ה' שאותם המים תמיד מגדילים הידיעה בעולם" — ביאור מחסיד בכת"י.

153 **יתרו דס"ח ע"א**

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

KEHOT'S NOTE

ארים ידוי על רישי ר' אבא ובכה א' נהירו דאורייתא סלקא השתא עד רום רקיע דכרסייא עילאה לבתר דיסתלק מר מעלמא מאן ינהיר נהירו דאורייתא ווי לעלמא דישתאר יתום מינך אבל מילין דמר יתנהירו בעלמא עד דייתי מלכא משיחא וכדין כתי' ומלאה הארץ דעה את ה'. ע"ש — ביאור מחסיד בכת"י.

154 **ובזמן בית ראשון שהיתה שכינה בין שני בדי ארון**

A Samaritan asked Rabbi Meir how He of whom it is written "Do I not fill the heavens and the earth?" could speak with Moshe from between the two poles of the Ark. The Alter Rebbe cites the image for the revelation of the Shechinah in the First Temple.

בראשית רבה ד':ד' Bereshit Rabbah 4:4

... (כג): "הלא את השמים ואת הארץ אני מלא" היה מדבר עם משה מבין שני בדי הארון א"ל הבא לי מראות גדולות א"ל ראה בבואה שלך בהן ראה אותה גדולה א"ל הבא לי מראות קטנות הביא לו מראות קטנות א"ל ראה בבואה שלך בהן ראה אותה קטנה א"ל מה אם אתה שאתה בשר ודם ודם אתה משנה עצמך בכל מה שתמצא מי שאמר והיה

העולם ברוך הוא עאכ"ו הוי כשהוא רוצה הלא את השמים ואת הארץ
אני מלא וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון א"ר
חנינא ...

A certain Samaritan asked Rabbi Meir, saying to him: 'Is it possible that the upper waters are suspended by the word of G-d?' He said to him: 'Yes.' He said to him: 'Bring me a tube with water.' He brought him a tube with water. He placed a gold plate on top of it, and the water did not stay in place; [he placed] a silver plate, and the water did not stay in place. When he put his finger on top of it, the water stayed in place. He ...

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KEHOT'S NOTE

ב"ר ד, ג, ה, ו.

155 הנשים שהיו מבכות את התמוז

In his vision of the Temple, Yechezkel is shown "the women sitting, weeping for the Tammuz," one of the abominations practiced in Jerusalem before the destruction.

Ezekiel 8:14ד"ח: יחזקאל

ויבא אתי אליפתח שער בית־Havayah אשר אלי־הצפונה והנה־שם
הנשים יושבות מבכות את־התמוז:

Then He brought me to the door of the gate of the L-RD'S house which was toward the north; and, behold, there sat the women weeping for Tammuz.

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156 ומן אז חדלנו לקטר למלכת השמים

The people in Egypt tell Yirmeyahu, "Since we stopped burning incense to the queen of heaven and pouring libations to her, we have lacked everything." The Alter Rebbe calls this belief the inversion of the truth.

Jeremiah 44:18מ"ד: ירמיהו

ומן־אז חדלנו לקטר למלכת השמים והסר־לה נסכים חסרנו כל ובהרע
ובהרעב תמנו:

But since we let off to offer to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

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157 מרב כל

The curses come "because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything." This, says the Alter Rebbe, was the true reason they lacked everything.

Deuteronomy 28:47מ"ז: דברים

תחת אשר לא־עבדת את־י' אלקיך בשמחה ובטוב ללב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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158

בשעלי שעורים ובפתותי לחם

Rashi explains the handfuls as a measure, and the crumbs of bread as what the false prophetesses took as their wages; and he explains "to put to death" as declaring of people who would not die that they would die, "for your divinations are false."

Rashi on Ezekiel 13:19ט"ט: רש"י על יחזקאל

בשעלי שעורים. כמו "מי מדד בשעלו מים" (ישעיהו מ:יב),
אונג'אלוגיא"ש בלע"ז, לשון אחר: לשון מדה: ובפתותי לחם.
איאנפיצ"ש בלע"ז, שאנת נוסלות בשכרן: להמית נפשות אשר לא
תמותנה. כלומר, לאמר על נפשות אשר לא תמותנה: אלו ימותו,
ולאמר על אשר לא תחיינה: יחיו: כי קסמיכם שקר, ועמי מקבלים את
קסמי כזב ששלקם:

for fistfuls of barley Heb. בשעלי, like (Isa. 40:12): "Who mea-
sured water with his fist (בשעלו)?" Jaloynes in Old French,
double-handfuls. Another explanation: an expression of a
measure. and for morsels of bread E an piyezies in Old
French, and with morsels, that you take as your fee. to slay
souls that will not die i.e., to say about souls that will not die,
"These will die," and to say about souls that will not live,
"These will live," for your divinations are false, and My peo-
ple accept your false ...

Vocalized Edition (CC0) • The Judaica Press complete Tanach with Rashi,
translated by A. J. Rosenberg (CC-BY)

159 בשעלי שעורים ובפתותי לחם להמית נפשות אשר לא תמותנה

Yechezkel rebukes the false prophetesses who profane G-d "for handfuls of barley and for crumbs of bread, to put to death souls that should not die and to keep alive souls that should not live, by your lying to My people."

Ezekiel 13:19ט"ט: יחזקאל

ותחללנה אתי אל־עמי בשעלי שעורים ובפתותי לחם להמית נפשות
אשר לא־תמותנה ולחיות נפשות אשר לא־תחיינה בכזבכם לעמי שמעי
כזב:

And ye have profaned Me among My people for handfuls of
barley and for crumbs of bread, to slay the souls that should
not die, and to save the souls alive that should not live, by
your lying to My people that hearken unto lies.

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160 במדרש הנעלם דק"ל סע"א

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

KEHOT'S NOTE

וישב יצחק עם באר לחי ראי עם ידיעת החי שהוא חי העולמים לדעת
ולחשיג מה שלא השיג בעוה"ז הה"ד כי מלאה הארץ דעה ע"ש — ביאור
מחסיד בכת"י.

PARAGRAPH 22

161 אנשי רכיל

Among the sins of Jerusalem the prophet lists, "Talebearers were in you, in order to shed blood."

Ezekiel 22:9 ט"ז: עזקאל

אנשי רכיל היו כה למען שפך דם ואליהם אכלו כה זמה עשו בתוכם:

In thee have been talebearers to shed blood; and in thee they have eaten upon the mountains; in the midst of thee they have committed lewdness.

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162 אם לא גמלו רעה

"Do not quarrel with a man for no reason (chinam), if he has done you no harm." The Alter Rebbe uses the phrase for hatred that has no cause, which is against nature.

Proverbs 3:30 ג'ל: משלי

אל-תריב (תרויב) עם-אדם חנם אם-לא גמלך רעה:

Strive not with a man without cause, If he have done thee no harm.

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PARAGRAPH 23

163 ואת רוח הטומאה אעביר

"And also the prophets and the spirit of impurity I will remove from the land." The Alter Rebbe links this future removal of impurity to the revelation of the light that encompasses all worlds.

Zechariah 13:2 ב"ז: זכריה

והיה ביום ההוא נאם ה' צבאות אכרית את-שמות העצבים מן-הארץ ולא יזכרו עוד וגם את-הנביאים ואת-רוח הטמאה אעביר מן-הארץ:

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

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PARAGRAPH 24

164 היום לעשותם

"And you shall keep the commandment and the statutes and the laws that I command you today, to do them." The Alter Rebbe stresses "today": the future revelation is earned by deeds done now.

Deuteronomy 7:11 א"ז: דברים

ושמרת את-המצוה ואת-החקקים ואת-המשפטים אשר אנכי מצוך היום לעשותם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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165

וזאת המצוה כו' לעשות בארץ

"And this is the commandment, the statutes and the laws ... to do in the land." The Alter Rebbe reads "in the land" as drawing the mitzvos into faith, which is called earth.

Deuteronomy 6:1 א'ו: דברים

וזאת המצוה החקים והמשפטים אשר צוה ה' אלקיכם ללמד אתכם לעשות בארץ אשר אתם עברים שמה לרשתה:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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166

ורעה אמונה

"Trust in Havayah and do good; dwell in the land and nurture faith." Chassidus reads it as cultivating and strengthening faith.

Psalms 37:3 ג'ל: תהילים

בטח בה' ועשה טוב שכן-ארץ ורעה אמונה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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167

וידעת היום והשבות

"And you shall know this day and take it to your heart." The Alter Rebbe now explains it as drawing Daas into faith.

Deuteronomy 4:39 ט"ז: דברים

וידעת היום והשבת אל-לכך כי ה' הוא האלקים בשמים ממעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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PARAGRAPH 25

168

אם אין בינה אין דעת

"If there is no understanding there is no knowledge." The Alter Rebbe applies it to the lower Daas, which comes from Binah.

Pirkei Avot 3:17 י"ז: משנה אבות

... אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראת. אם אין יראת, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילו שענפיו מרבין ושרשי מועטין. והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראת. יראת פי יבוא טוב ושכן תררים במדבר ארץ מלחה ולא תשב. אבל כל שמעשיו מרבין מחכמתו, למה הוא ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom.

Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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

PARAGRAPH 26

169

אתה הראת לדעת

"You have been shown, to know that Havayah is G-d." The Alter Rebbe identifies it with the lower Daas.

דברים ד':ל"ה 4:35 Deuteronomy

אתה הראת לדעת כי ה' הוא האֱלֹהִים אֵין עוֹד מִלְּפָנָיו:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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170

צו את בני ישראל ואמרת אליהם את קרבני

"Command the children of Israel and say to them: My offering, My bread for My fire-offerings." The opening of the Likkutei Torah discourse in Pinchas on drawing down the transcendent light in this world.

במדבר כ"ח:ב' 28:2 Numbers

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבָּנִי לְחֹמֵי לֶאֱשִׁי יְיָ נִחְהִי תִשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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ורעה אמונה

"Dwell in the land and nurture faith": drawing the transcendent light into faith, in this world.

תהילים ל"ג:3 37:3 Psalms

בְּטַח בַּה' וַעֲשֵׂה־טוֹב שְׁכֹן־אֶרֶץ וְרַעַה אֱמוּנָה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulfulness.

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כי הוי' הוא האלקים

"And you shall know this day and take it to your heart that Havayah is G-d (Elokim)." The Alter Rebbe identifies it with the higher Daas, which knows the transcendent and the immanent as one.

דברים ד':ל"ט 4:39 Deuteronomy

וַיֵּדַעַת הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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עתיק יומין הוא סוכ"ע הוא האלקים וכולא הוא חד

In the Idra Rabba the Zohar quotes "And you shall know this day ... that Havayah is Elokim" and explains, "Havayah: Atik Yomin is Elokim, and all is one."

ספר זוהר, האדרא רבא 46:325-50:335 Zohar, Idra Rabba
מ"ו:שכ"ה-נ"ג:של"ה



LikuteiTorah.com
THE CHASSIDISHE PARSHA

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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/](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