



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת משפטים

Parshas Mishpatim



The 7 maamarim of Torah Ohr on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE CHASSIDISHE PARSHA

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ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

“And these are the ordinances that you shall set before them”



Moshe, whose root is the Higher Daas of the light that encompasses all worlds, draws Daas, a knowledge of G-d that is felt as vividly as seeing, into every Jew, even the souls called “animal”; he does it through the halachos of the Torah, which reach into the inner being of each soul.

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

Why does the Torah say “If you buy a Hebrew servant” in the singular, when the ordinances are set “before them,” in the plural? The Alter Rebbe answers that “you” is Moshe, who gives “grass” to Israel’s “animals.” The verse “I will sow the house of Israel with the seed of man and the seed of animal” points to two levels of souls. Souls of Atzilus have Daas, a felt knowledge of G-dliness as vivid as seeing, rooted in Chochmah. Souls of the lower worlds, almost all souls today, understand G-dliness only as “hearing,” rooted in Binah, which does not hold the heart. Moshe, the faithful shepherd and the first and last redeemer, draws Daas even into them; “grass” (esev) is Daas. The angels too are “animals,” knowing only Malchus, and they receive Daas through the Kedushah, which they and Israel say together, each depending on the other. Mishpatim are halachos, “going”: by studying them deeply a person gains Daas and rises level by level. Moshe sets them “before them,” into their inner being, and only he can reach the “animal,” because his Higher Daas belongs to the encompassing light, before which man and animal are equal.

OUTLINE

1 The question

¶1

Why is the law of the Hebrew servant in the singular when the ordinances are set “before them”? Because “you” is Moshe, who gives “grass” to the “animals.”

2	Two levels of souls	¶2
	“The seed of man” are souls of Atzilus, whose Daas is felt like seeing and comes from Chochmah; “the seed of animal” are souls of the lower worlds, whose understanding is “hearing,” from Binah. Daas joins Chochmah to Binah, and Higher Daas is distinguished from Lower Daas.	
3	Moshe gives Daas	¶3
	Moshe, the faithful shepherd and the first and last redeemer, draws Daas into all souls. “Grass” is Daas, given also to the angels, who are “animals” because they grasp only Malchus, through their saying “Holy.”	
4	“Holy”: angels and Israel together	¶4–6
	Israel, rooted in thought, must say “Holy” before the angels, rooted in speech; yet in their bodies Israel are below the angels and receive from them, so all sanctify G-d together, drawing Keser and Daas down. All of this comes through Moshe.	
5	Ordinances as “going”	¶7
	Mishpat is halachah, a word of “going”: the ascent of the worlds level by level through Daas.	
6	Moshe sets them before them	¶8
	Kelipah lacks Daas; Daas comes through deep study of the halachos. Moshe sets it into Israel’s inner being, and his Higher Daas, of the encompassing light, reaches even the “animal,” for before that light man and animal are equal.	

KEY CONCEPTS

Daas (knowledge) דעת

Knowledge that is bound to the soul and felt, as vivid as seeing; the faculty that joins Chochmah and Binah and brings understanding into the heart.

The seed of man and the seed of animal זרע אדם וזרע בהמה

Two levels of Jewish souls: souls of Atzilus, who have Daas, and souls of Beriah, Yetzirah and Asiyah, almost all souls today, whose understanding of G-dliness lacks felt Daas.

Seeing and hearing ראייה ושמיעה

Seeing is Chochmah: direct, gripping awareness that the mind cannot set aside. Hearing is Binah: understanding at second hand, which fades when attention turns away.

Higher Daas and Lower Daas דעת עליון ודעת תחתון

Higher Daas joins Chochmah and Binah and is Moshe’s level, of the light that encompasses all worlds; Lower Daas binds the intellect to the emotions and is their inner dimension.

Ra’aya Mehemna (the faithful shepherd) ראיא מהימנא

A name of Moshe, read here as the shepherd who sustains Israel’s faith by giving them Daas.

Kedushah (“Holy”) קדוש

The declaration “Holy,” said by the angels and Israel together, through which Daas is drawn into the three lower worlds.

Halachah as “going” הלכה / הליכה

The laws of the Torah are a “going”: through studying them in depth a person gains Daas and rises from level to level.

SECTION 1 • 11

The question

1 ואלה המשפטים^{1,2} אשר תשים לפניהם כי תקנה עבד עברי³ וגו'.⁴ וצ"ל דלפניהם משמע לשון רבים וכי תקנה הוא לשון יחיד והל"ל [והוה ליה למימר] כי יקנו.^{5,6}

“And these are the ordinances that you shall set before them: If you buy a Hebrew servant,” etc. We need to understand this: “before them” implies the plural, while “if you buy” is in the singular; it should have said, “if they buy.”

The maamar opens with the first verse of Parshas Mishpatim and the law of the Hebrew servant that follows it. The Alter Rebbe points out a grammatical tension: “before them” speaks of many people, yet “if you buy” (ki sikneh) addresses one person, where we would expect the plural, “if they buy.” In his maamar on this verse of 5744, cited in the Kehot note, the Rebbe explains why the plural is expected: the law of the Hebrew servant is itself one of the ordinances set “before them.”

אך הענין הוא דכי תקנה קאי על מרע"ה [משה רבינו עליו השלום]⁷ וקאי אדלעיל מיניה⁸ היינו על מ"ש ואלה המשפטים אשר תשים.

But the explanation is that “if you buy” refers to Moshe Rabbeinu, peace be upon him, and refers back to what precedes it, that is, to what is written, “And these are the ordinances that you shall set.”

His answer is that the “you” of “if you buy” is Moshe himself, the same “you” addressed in the verse before it, “that you shall set before them.” In the same maamar the Rebbe ties this to Rashi’s comment that “And these” adds to what came before: as Moshe received the Torah at Sinai, so he received these ordinances, and of them he was told, “that you shall set before them.”

משה רבינו ע"ה [עליו השלום] דוקא ישים המשפטים לפניהם והיינו על ידי כי תקנה ע"ע [עבד עברי] כו'. דהנה כתיב ונתתי עשב בשדך^{9,10} לבהמתך שזה קאי על משה רבינו ע"ה [עליו השלום] שמשפיע בחי' עשב לבהמתך.

It is Moshe Rabbeinu, peace be upon him, specifically, who will set the ordinances before them, and this is through “If you buy a Hebrew servant,” etc. For it is written, “And I will give grass in your field for your animals,” which refers to Moshe Rabbeinu, peace be upon him, who imparts the level of “grass” “for your animals.”

Only Moshe can set the ordinances before Israel, and the text says he does so through what “if you buy a Hebrew servant” describes. To explain this, the Alter Rebbe cites “And I will give grass in your field for your animals” and applies it to Moshe, who gives spiritual “grass” to those called “animals”; the following paragraphs explain who the “animals” are and what the “grass” is.

SECTION 2 • 12

Two levels of souls

2 והענין דכתיב וזרעתי את בית ישראל¹¹ זרע אדם וזרע בהמה^{12, 13} שיש ב' מדרגות בנשי"י [בנשמות

ישראל].¹⁴ האי הם הנשמות הגבוהות מאד במעלה ומדרגה והם הנק' זרע אדם

The explanation: it is written, "And I will sow the house of Israel with the seed of man and the seed of animal," [meaning] that there are two levels among the souls of Israel. The first are the souls that are very lofty in stature and level, and they are the ones called "the seed of man,"

Jeremiah's prophecy speaks of Israel being sown with "the seed of man and the seed of animal." The Alter Rebbe reads the two "seeds" as two levels of Jewish souls, and begins with the higher one, called "the seed of man."

שהם הנשמות שנמשכו מבחינת אדם העליון שעל הכסא כנ"ל דכתיב נעשה אדם בצלמנו כדמותנו¹⁵ (והיינו נשמות דאצילות והם הנק' בנים משא"כ נשמות דבריאה יצירה עשיה נק' עבדים.¹⁶ וזהו אם כבנים אם כעבדים)¹⁷

for they are the souls drawn from the level of the supernal Man upon the Throne, as mentioned above, as it is written, "Let us make man in our image, after our likeness." (That is, souls of the World of Atzilus (Emanation), and they are the ones called "children," whereas souls of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) are called "servants." And this is [the meaning of] "whether as children or as servants.")

These souls derive from the "supernal Man" upon the Throne, the likeness of a man seen above the Throne in the prophetic vision of the chariot, in whose image man was made. The parenthesis identifies them as souls of Atzilus, called "children," while souls of the three lower worlds are called "servants," as in the Rosh Hashanah prayer, "whether as children or as servants."

והיינו כמו שמעלת האדם שיש לו דעת כך אלו הנשמות יש להם דעת גדול באלקות ופי' דעת אין ר"ל [רוצה לומר] הידיעה לבד¹⁸ אלא בחי' הרגשה ממש וכמשי"ת [וכמו שיתבאר].

That is: just as the superiority of man is that he has Daas (knowledge), so these souls have a great Daas of G-dliness. And Daas does not mean knowing alone, but the level of actual feeling, as will be explained.

Man stands above the animal because he has daas, knowledge; so too these souls have a great Daas of G-dliness. The Alter Rebbe adds at once that Daas here means not just knowing something but actually feeling it, a point he develops below.

והב' הוא בחי' זרע בהמה (והיינו נשמות דבי"ע שהם כמעט כל הנשמות שבדורותינו¹⁹ כי נשמות דאצילות הן בני עלייה²⁰ שהם מועטים כו'²¹ אפי' [אפילו] בדורות הראשונים) שהם הנשמות שאין להם דעת כ"כ [כל כך] באלקות.

And the second is the level of “the seed of animal” (that is, souls of Beriah, Yetzirah and Asiyah, which are almost all the souls in our generations; for souls of Atzilus are bnei aliyah, “people of ascent,” who are few, etc., even in the early generations): these are the souls that do not have so much Daas of G-dliness.

The second level, “the seed of animal,” is the souls of the worlds of Beriah, Yetzirah and Asiyah, and the parenthesis notes that these are almost all the souls of our generations. Souls of Atzilus are bnei aliyah, “people of ascent,” a phrase of the Sages, who said that such people are few; they were few even in earlier generations. The Rebbe, quoted in the Kehot note, writes that this rests on the Zohar at the beginning of Parshas Mishpatim (2:94b), where a soul of the lower worlds is called a “servant” and a soul of Atzilus a “son.”

ואין ר"ל [רוצה לומר] שאין להם שכל והשגה באלקות אלא אף גם שיש להם שכל והשגה שמשיגים ומשכילים גדולת הבורא ית' מפי ספרים ומפי סופרים השגה והבנה גדולה איך שהקב"ה מחיה ומהווה הכל ושלגדולתו אין חקר²² כו'. אך שאין זה בבחי' דעת והרגשה בנפשו²³

This does not mean that they have no intellect and comprehension of G-dliness. Rather, although they do have intellect and comprehension, so that they comprehend and grasp the greatness of the Creator, blessed be He, from books and from scholars, with great comprehension and understanding of how the Holy One, blessed be He, gives life to all and brings all into being, and that “His greatness is unsearchable,” etc., yet this is not in the manner of Daas and feeling in his soul.

Being called “animal” does not mean lacking intellect. Such souls can learn from books and teachers, and understand well, how G-d gives life to everything and brings it into being, and that His greatness has no limit; what they lack is Daas, the inner feeling of what they understand.

לכן נק' בהמה שהבהמה יש לה ראייה ושמיעה כו' רק שאין לה דעת²⁴

Therefore they are called “animal”: for an animal has sight and hearing, etc., only it does not have Daas.

The comparison to an animal fits: an animal sees and hears, but it has no daas.

כך הוא בחינת נשמות אלו שאין בהם בחינת הדעת באלקות שהדעת היא בחי' הרגשה כשהשכלה נקשרת ונקבעה בנפשו כאלו מרגיש

So it is with these souls: they lack the level of Daas of G-dliness. For Daas is the level of feeling, when the concept is bound and fixed in one's soul, as though one feels [it].

These souls likewise lack Daas of G-dliness. Daas is defined here as the stage at which an idea becomes bound and fixed in the soul, so that a person feels it.

כי דעת מלשון והאדם ידע²⁵ כו' שהוא בחי' התקשרות והתחברות²⁶ ועד"ז נאמר ומבשרי אחזה²⁷ אלוה אחזה ממש כאילו רואה כו'

For Daas is from the expression "And Adam knew," etc., which is the quality of bonding and joining. And along these lines it is said, "And from my flesh I will behold G-d": "I will behold," literally, as if seeing, etc.

Daas comes from the same root as "And Adam knew (yada) Chavah," which describes intimate union, so Daas means bonding with what one knows; Tanya, chapter 3, cited in the Kehot note, defines it the same way. Iyov's "from my flesh I will behold G-d" describes this kind of knowing as a kind of seeing.

ואע"פ [ואף על פי] שא"א לראות האלקים בעין הגשמי מ"מ הוא ע"ד שהאדם יודע ומרגיש בנפשו אשר בקרבו שגם כן א"א לראות מהות הנפש איך ומה היא מ"מ הוא נרגש ממנה ע"י שרואה חיות הגוף שהוא מהנפש

And although it is impossible to see G-d with the physical eye, nevertheless it is like the way a person knows and feels his soul within him. For there too, it is impossible to see the essence of the soul, how and what it is; nevertheless he senses it by seeing the life-force of the body, which comes from the soul.

G-d cannot be seen with physical eyes, so the Alter Rebbe explains this "seeing" through the soul. No one can see the soul itself, yet everyone senses it through the life it gives the body.

וכאשר ישן מסתלק החיות וכשניעור משנתו תשוב אליו גילוי אור וחיות הנפש כך עד"ז ממש הוא בחינת הדעת באלקות שיש לנשמות דאצי' כמאמר איוב ומבשרי אחזה כו'

When he sleeps, the life-force withdraws, and when he wakes from his sleep, the revelation of the soul's light and life-force returns to him. In exactly this way is the level of Daas of G-dliness that souls of Atzilus have, as Iyov said, "And from my flesh I will behold," etc.

When a person sleeps, the soul's life-force recedes, and when he wakes it returns, so the soul is perceived through its effects. In just this way souls of Atzilus perceive G-dliness through Daas, which is what Iyov meant by "from my flesh I will behold."

והגם דלית מחשבה תפיסא ביה כלל²⁸ היינו שמהותו אינו מושג אבל מציאותו נודע ונרגש מה שאנו רואים שהעולמות שהם כמו גוף גדול הם חיים וקיימים

And although “no thought can grasp Him at all,” meaning that His essence is not comprehended, yet His existence is known and felt from what we see: that the worlds, which are like a great body, live and endure.

The Alter Rebbe grants the principle that “no thought can grasp Him at all,” and explains it as meaning that G-d’s essence cannot be comprehended. His existence, however, can be known and felt from what we see: the worlds are like one great body, alive and enduring.

והרי חיות זה בהן הוא מא”ס ב”ה השופע בהן בכל רגע והשכלה זו מושגת לכל.

And this life-force in them is from the Infinite One (Ein Sof), blessed be He, who flows into them at every moment. This concept is grasped by all.

Their life comes from the Infinite One, who pours it into them at every moment, just as the body’s life comes from the soul. Anyone can grasp this idea with the intellect.

אך כשהיא מתקשרת בנפש שיהיה נקשר ונרגש ממנה ממש כאילו רואה זה נקי²⁹ בחי דעת

But when it is bound to the soul, so that one is bound [to it] and actually feels it, as if seeing, this is called the level of Daas.

When this idea is bound to the soul, so that a person feels it as vividly as if he saw it, that is Daas. The difference between the two levels of souls is therefore not what they know but how deeply it is felt.

ועל זה אמרו איזהו חכם הרואה את הנולד³⁰ כאלו רואה בעין ממש הולדת והתהוות היש מאין כו'

And of this they said, “Who is wise? One who sees what is born”: as if seeing with the very eye the birth and coming into being of something from nothing, etc.

The Sages’ saying “Who is wise? One who sees what is born (ha-nolad)” usually means one who foresees what will come of things. The Alter Rebbe reads ha-nolad literally, “what is being born”: the wise person “sees” creation coming into being from nothing at every moment, as Tanya, chapter 43, cited in the Kehot note, also explains it.

ועי”נ נאמר והי עליהם יראה³¹ כו'

And of this it is said, “And Havayah will be seen over them,” etc.

Zechariah prophesies that in Israel’s war “Havayah will be seen over them,” appearing above them to fight for them. The Alter Rebbe brings the verse as another expression of seeing G-dliness.

משא"כ כשאין השכלה והבנה זו בבחי' קירוב והרגשה ממש כנפש נקי' בחי' זו זרע בהמה ואף שיש לו שכל והשגה גדולה באלקות

Whereas when this concept and understanding is not in the manner of closeness and actual feeling in the soul, this level is called "the seed of animal," even though he has great intellect and comprehension of G-dliness.

When the same understanding stays distant and is not felt in the soul, it is the level of "the seed of animal," however great the understanding. What marks the lower level is the absence of felt closeness, not the absence of knowledge.

וגם כל ישראל מאמינים כו' והאמונה היא למעלה מן הדעת³² מ"מ הוא נקי' עטרה שהוא בחינת מקיף וצ"ל ג"כ בחי' דעת.

And all Israel are also believers, etc., and faith is above Daas. Nevertheless, it is called a "crown" (atarah), which is the level of a makif (that which encompasses), and there must also be the level of Daas.

The Alter Rebbe anticipates a question: all Jews have faith, and faith is higher than Daas, so why is Daas needed? He answers that faith is called a "crown," something that surrounds a person from above (a makif) without entering him, so Daas is needed as well. In Torah Ohr, Bereishis (6a), cited in the Kehot note, he explains that faith is above all comprehension, even that of the G-dly soul's root, for no thought can grasp G-d.

כמו שכתוב דע את אלקי אביך³³ כו' כי ע"י הדעת עי"ז אין העולם מסתיר להם כלל

As it is written, "Know the G-d of your father," etc. For it is through Daas that the world does not conceal [G-dliness] from them at all.

David's charge, "Know the G-d of your father," calls for knowing G-d, not only believing in Him. Through Daas the world no longer hides G-dliness from a person at all.

וגם האהבה שהיא באה מבחי' הדעת וראיה חושיית אין ערוך אליה כו' וכן היראה כי אינו דומה שמיעה לראיה^{34, 35}

And also, the love that comes from the level of Daas and sensory sight is beyond comparison, etc., and so too the awe; for "hearing is not comparable to seeing."

Love and awe that come from Daas, a kind of sensory seeing, are incomparably stronger than those that come from understanding alone. The principle is the Sages' teaching that hearing cannot compare to seeing.

(ופי' ראיה³⁶ הוא ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] הסתכל בשלשה דברים^{37,38} הסתכל דוקא בבחי' ראיה בעין השכל כמו אדם המבין בחכמתו ורואה שיבא עליו איזה דבר טוב או רע

(The meaning of "seeing" follows the saying of our Sages, of blessed memory, "Look at three things": "look," specifically, meaning the manner of seeing with the eye of the intellect. It is like a person who understands with his wisdom and sees that something good or bad will come upon him.

A long parenthesis now explains "seeing" in contemplation, from the Mishnah in Avos, "Look at three things." The word "look" means seeing with the mind's eye, like a person who foresees good or bad coming to him.

אע"פ [אף על פי] שרחוק הזמן שיבא הדבר הנה מפני הסתכלות שכלו הוא כאלו רואה מיד בעיניו וכאלו הובא עליו ומתיירא מאד אם רע הוא או שמח אם טוב הוא.

Even though the time when the thing will come is far off, because of the gaze of his intellect it is as if he sees it immediately with his eyes, and as if it had already come upon him, and he is very afraid if it is bad, or glad if it is good.

Even if the event is far off, he sees it so clearly in his mind that he reacts as if it were already in front of him: afraid of the bad, glad of the good. This is how intellectual "seeing" moves the emotions.

אבל בחי' שמיעה דהיינו בחי' התבוננות בלבד במחשבה עמוקה כמו אם שומע מאחרים שיבא הדבר לא יפול עליו כ"כ [כל כך] היראה או השמחה מהדבר מפני שאין עדיין הדבר בהתגלות גמור

But the level of hearing, that is, the level of contemplation alone, in deep thought, is like one who hears from others that the thing will come: the fear or the joy over it does not fall upon him so much, because the thing is not yet fully revealed.

"Hearing," by contrast, is deep contemplation that remains at second hand, like hearing from others that something will happen. Such news does not grip a person in the same way, because the thing is not yet fully revealed to him.

אע"פ [אף על פי] שמתבונן בו אינו כאלו רואה בעיניו ממש כו' וזהו שאמר הסתכל בשלשה דברים כו' שיהיה ענין התבוננות אלקות אצלו כאדם המבין בחכמתו ורואה הדבר אע"פ [אף על פי] שרחוק כו' כי איזהו חכם³⁹ הרואה את הנולד כו'

Even though he contemplates it, it is not as if he sees it with his very eyes, etc. And this is why he said, "Look at three things," etc.: that his contemplation of G-dliness should be like a person who understands with his wisdom and sees the thing even though it is far off, etc. For "Who is wise? One who sees what is born," etc.

Even careful contemplation, then, is not the same as seeing. That is why the Mishnah says "look": it asks that one's contemplation of G-dliness be as vivid as the foresight of the wise man who "sees what is born."

משא"כ בחי' שמיעה היא מבחי' בינה היינו שמבין אחדות ה' איך שכולא חד ושכל העולמות בטלים ומבוטלים כאין נגדו ושהכל בהשפעת חיותו ית' ובו אין שינוי כו' כידוע כל ענין אחדות ה'

Whereas the level of hearing is from the level of Binah (understanding): that is, one understands the unity of G-d — how "all is one," and that all the worlds are nullified and utterly nullified, as nothing before Him, and that everything is through the flow of His life-force, blessed be He, while in Him there is no change, etc., as is known concerning the whole subject of G-d's unity.

Hearing corresponds to Binah, the faculty that develops and understands a subject in detail. Its subject here is G-d's unity: that all is one, that all the worlds are nothing before Him, that everything lives by His life-force, and that He Himself does not change.

אע"פ [אף על פי] שמתבונן בו הדק היטיב וכל עומק מחשבתו טרוד בה והרי נקבעה האמונה בלבו מאד מ"מ הוא רק ע"ד שמיעה והכנה לכד ואין הענין בהתגלות גמור כאלו רואה⁴⁰ בעיניו ולפיכך כשיסיר מחשבתו אף לפי רגע פונה לדרכי תאותיה כו'.

Even though he contemplates it very thoroughly, and the whole depth of his thought is absorbed in it, and faith has become very firmly fixed in his heart, nevertheless it is only in the manner of hearing and understanding alone, and the matter is not fully revealed, as if he sees it with his eyes. Therefore, when he takes his thought off it even for a moment, [his soul] turns to the ways of its desires, etc.

A person may contemplate this deeply and believe it firmly, and still it remains "hearing," not fully revealed. The proof is that the moment his mind turns away, his soul goes after its desires.

משא"כ כשענין האחדות בהסתכלות חכמה שהוא מקור הבינה קודם שיבא הענין להתבוננות והרחבה כו' הוא ממש כמו ראיית העינים ואי אפשר לו בשום אופן להסיר מחשבתו וכל המדות מענין האחדות ובכל עשיותיו ועניניו דבוק בו ית' דביקות נפלא מפני היותו רואה המלך בעיניו.

Whereas when the matter of [G-d's] unity is in the gaze of Chochmah (wisdom), which is the source of Binah, before the matter comes to contemplation and expansion, etc., it is truly like the sight of the eyes, and it is impossible for him in any way to remove his thought and all the emotive attributes (middos) from the matter of the unity. In all his doings and affairs he cleaves to Him, blessed be He, with a wondrous cleaving, because he sees the King with his eyes.

When G-d's unity is grasped in Chochmah, the first flash of insight that comes before Binah and gives rise to it, it is like seeing with one's eyes. Then a person cannot turn his mind or his feelings away from it, and in all his affairs he cleaves to G-d, like someone who sees the King before him.

וזה היה בזמן קבלת התורה וכל העם רואים את הקולות^{41,42} רואים את הנשמע^{43,44} ולאחר שחטאו הורידו [הורידם] מבחי' זו לבחי' שמיעה שהיא בחי' בינה ויכלו לחטוא כו' נמצא חכמה היא בחי' ראייה⁴⁵. ובינה היא בחי' שמיעה.

And this was at the time of the receiving of the Torah: "And all the people saw the sounds" — they saw what is heard. And after they sinned, they were brought down from this level to the level of hearing, which is the level of Binah, and [so] they were able to sin, etc. It follows that Chochmah is the level of seeing, and Binah is the level of hearing.

At the giving of the Torah Israel had this level: "all the people saw the sounds," seeing what is normally only heard. After they sinned they were brought down to "hearing," a level at which sin is possible; so Chochmah is seeing and Binah is hearing. In Likkutei Torah, Tzav (the maamar Vehenif, end of chapter 2), the Alter Rebbe likewise explains true seeing, above hearing and understanding, as the level of Chochmah itself.

ונודע דאבא מקנן באצי⁴⁶ ובינה בבריאה לכן הנשמות דבריאה אין בהם בחי' ראייה רק שמיעה והבנה. וע"כ נקרא זרע בהמה.⁴⁷

Now, it is known that Abba (Chochmah) "nests" in Atzilus and Binah in Beriah. Therefore the souls of Beriah do not have the level of seeing, only hearing and understanding; and therefore they are called "the seed of animal."

In Kabbalistic terms, Abba (Chochmah) dwells, or "nests," in Atzilus, while Binah dwells in Beriah, the World of the Throne. Souls rooted in Beriah therefore have hearing and understanding but not seeing, which is why they are called "the seed of animal."

משא"כ נשמות דאצי" שם גלוי בחי' חכמה וראיה ונקרא זרע אדם כו'. והנה בחי' הממוצעת המחבר ומזווג חכמה עם בינה הוא הדעת. דעת הוא לשון התקשרות כמ"ש והאדם ידע⁴⁸ כו'.

Whereas with souls of Atzilus, there the level of Chochmah and seeing is revealed, and they are called "the seed of man," etc. Now, the intermediate level that connects and unites Chochmah with Binah is Daas. Daas denotes bonding, as it is written, "And Adam knew," etc.

In souls of Atzilus, Chochmah and seeing are revealed, and so they are "the seed of man." Daas is the faculty between Chochmah and Binah that joins them, and the verse "And Adam knew" shows that Daas means bonding.

דהיינו שיהיה מקושר בעומק נקודת הלב במחשבת הבינה שמתבונן משא"כ בינה לבדה היא היות הענין במחשבה לבד ואין נוגע לעצמותו דהיינו ללבו כלל

That is, that he be bound, in the depth of the point of the heart, to the thought of the Binah with which he contemplates. Whereas Binah alone is the matter's being in thought alone, and it does not touch his very self, that is, his heart, at all.

Daas means that a person is bound to what he contemplates from the depth of his heart. Binah alone keeps the subject in the mind without touching his true self, the heart.

אבל שיהיה רעותא דלבא התלהבות לבבו ודביקותו בהענין שמחשב עד שיהיה כולו בהענין דבוק מאד בכל חושי גופו זה נקרא דעת הוא גורם שיתחבר בחי' חכמה לבינה

But when there is the desire of the heart (re'usa deliba), the fervor of his heart and his cleaving to the matter he is thinking about, until he is wholly in the matter, deeply attached with all the senses of his body — this is called Daas. It causes the level of Chochmah to join with Binah.

When contemplation produces the heart's desire, its fervor and attachment, until a person is absorbed in the subject with his whole being, that is Daas. In this way Daas joins Chochmah to Binah.

דהיינו⁴⁹ שיגרום ברוב חוזק ההתבוננות עד שיהיה בהבינה בחי' ראיה ראית החכמה כנ"ל. ולכן בחי' זרע אדם היינו נשמות שיש בהם בחי' הדעת שהוא הממשיך גלוי החכמה והראיה בהתבוננות שיבא לבחי' ומבשרי אחזה אלוה ממש.

That is, through the great intensity of the contemplation it brings about that there is, within the Binah, the level of seeing, the seeing of Chochmah, as mentioned above. And therefore the level of "the seed of man" means souls that have the level of Daas, which draws the revelation of Chochmah and seeing into the contemplation, so that one comes to the level of "And from my flesh I will behold G-d," literally.

Through intense contemplation, Daas brings the "seeing" of Chochmah into the understanding of Binah. Souls that have this Daas reach Iyov's "from my flesh I will behold G-d," and they are "the seed of man."

משא"כ כשאין בו בחי' דעת הנ"ל הממשיך גלוי החכמה כו' אז הוא רק בבחי' שמיעה והבנה לבדה מבחי' בינה דמקנא בבריאה וע"כ נק' זרע בהמה כו')

Whereas when he lacks the above-mentioned level of Daas, which draws down the revelation of Chochmah, etc., then he is only at the level of hearing and understanding alone, from the level of Binah, which “nests” in Beriah; and therefore he is called “the seed of animal,” etc.)

Without this Daas a person has only hearing and understanding, rooted in Binah, which dwells in Beriah, and he is “the seed of animal.” This closes the long parenthesis that began with the meaning of “seeing.”

ואף שהבהמה אין לה גם שמיעה והבנה הוא עד"מ שהרי הבהמה יש לה ג"כ כח המדמה

And although an animal does not have hearing and understanding either, this is by way of analogy: for an animal, too, has the imaginative faculty.

An objection: an animal does not really have hearing and understanding in this sense either. The Alter Rebbe answers that the comparison is an analogy, since an animal does have imagination.

וכך השכל וההבנה באלקות כשהוא רק בבחי' שמיעה לבד ה"ז [הרי זה] כמו בחי' דמיון בעלמא ונק' בחי' כדמותנו. וע"ז נאמר היינו כחולמים⁵⁰ כמו בחלום שאין נשאר רק כח המדמה כו'.

And so intellect and understanding of G-dliness, when it is only at the level of hearing alone, is like mere imagination (dimyon), and it is called the level of “after our likeness” (kidmuseinu). And of this it is said, “We were like dreamers”: as in a dream, where nothing remains but the imaginative faculty, etc.

An understanding of G-dliness that is only “heard” is like mere imagination, and so it corresponds to “after our likeness” (kidmuseinu), a word from the same root as dimyon, imagination. The verse “We were like dreamers” describes it, since in a dream only the imagination is at work.

(עמשי"ל [עיינן מה שכתוב לעיל] פ' וישב על פסוק זה. אבל בחי' נעשה אדם בצלמנו זהו בחי' זרע אדם בחי' ראייהכו'. אך הנה בחי' דעת המחבר החכמה בכינה נקי' דעת עליון. ויש בחי' דעת תחתון שהוא התקשרות המוחין בהמדות. והוא פנימיות המדות.

(See what is written above in Parshas Vayeshev on this verse. But the level of “Let us make man in our image” is the level of “the seed of man,” the level of seeing, etc. However, the level of Daas that connects Chochmah with Binah is called Higher Daas (Daas Elyon). And there is the level of Lower Daas (Daas Tachton), which is the bond of the intellect (mochin) with the emotive attributes, and it is the inner dimension (pnimiyus) of the emotive attributes.

A gloss refers to the explanation of “We were like dreamers” in Torah Ohr, Parshas Vayeshev, where the Alter Rebbe explains that a dream can join opposites because in sleep the discerning intellect withdraws and only the imagination remains; and it sets beside it “in our image,” the seeing of “the seed of man.” It then distinguishes two kinds of Daas: Higher Daas, which joins Chochmah and Binah, and Lower Daas, which binds the intellect to the emotions and is their inner dimension, what makes them real and lasting.

ולקמן בפ' ונתתי עשב מבואר דגם בהמשכת בחי' דעת תחתון נקי' אדם. ועי' בלק"ת [בלקוטי תורה (להאריז"ל)]⁵¹ פ' שמות ד"ה וירא כו' דע כי כו':⁵²

And below, in the explanation of “And I will give grass,” it is explained that through the drawing down of the level of Lower Daas, too, one is called “man.” And see in the Likkutei Torah of the Arizal, Parshas Shemos, the passage beginning “Vayar” (“And he saw”), etc., “Know that,” etc.)

Even drawing down this Lower Daas earns the name “man,” as explained below on “And I will give grass.” The gloss also points to the Likkutei Torah of the Arizal, a collection of his teachings on the Torah from the writings of his disciple Rabbi Chaim Vital, at its passage on “Vayar” in Parshas Shemos.

SECTION 3 • 13

Moshe gives Daas

3 והנה משה רבע"ה [רבינו עליו השלום] כחו גדול שממשיך ומשפיע בחי' דעת⁵³ בכנס"י [בכנסת ישראל] אף גם כנשמות שנקראו זרע בהמה שיהיה בהם בחינת דעת והרגשה באלקות להיות וידעת היום⁵⁴ כו' דע את אלקי אביך כו'

Now, Moshe Rabbeinu, peace be upon him, has great power: he draws down and imparts the level of Daas (knowledge) into the Congregation of Israel (Knesses Yisrael), even into the souls called "the seed of animal," so that there be in them the level of Daas and feeling of G-dliness, so as to be [the fulfillment of] "And you shall know this day," etc., "Know the G-d of your father," etc.

Moshe's great power is to draw Daas, the felt knowledge of G-d, into all Israel, even into the souls called "the seed of animal." Through him they can fulfill "And you shall know this day" and "Know the G-d of your father": to know and feel G-dliness, not only to believe. In Likkutei Torah, Behar (44b), cited in the Kehot note, the Alter Rebbe explains that he can reach them because relative to Moshe's Daas, "man" and "animal" of Beriah are equal.

(והוא המזווג וממשיך בחי' חכמה לבינה שיהיו בההתכוננות בחי' ראיה כו')

(And he is the one who unites and draws the level of Chochmah (wisdom) to Binah (understanding), so that there be in the contemplation the level of seeing, etc.)

The parenthesis adds that Moshe does this by joining Chochmah to Binah, so that contemplation becomes "seeing," as explained in paragraph 2.

כי משה רבע"ה [רבינו עליו השלום] נק' רעיא מהימנא אחד המיוחד משבעה רועים שרועה ומפרנס הנש"י [הנשמות ישראל] בהשפעתו אליהם מוח הדעת שזהו פירוש רעיא מהימנא שמפרנס את האמונה.

For Moshe Rabbeinu, peace be upon him, is called Ra'aya Mehemna (the faithful shepherd), the singular one among the seven shepherds, who shepherds and sustains the souls of Israel by imparting to them the faculty of Daas. This is the meaning of Ra'aya Mehemna: that he sustains the faith.

The Zohar calls Moshe Ra'aya Mehemna, "the faithful shepherd," and he is the unique one among the seven shepherds of Israel. The Alter Rebbe reads the title as "the shepherd of faith": he feeds and sustains Israel's faith by giving them the faculty of Daas.

ולכך הוא גואל ראשון וגואל אחרון^{55,56} פי גואל ראשון שהוא המשפיע להם בחי' הדעת שבתחלת הדבור שלו אמר להם וידעתם כי אני⁵⁷ הוי' כי מקודם כתיב ויאמן העם.⁵⁸

Therefore he is the first redeemer and the last redeemer. The meaning of "first redeemer" is that he is the one who imparts to them the level of Daas: at the beginning of his speaking he said to them, "And you shall know that I am Havayah," for before that it is written, "And the people believed."

Moshe is called "the first redeemer and the last redeemer." As the first redeemer, from Egypt, he gave Daas: the people had already "believed," and his message to them was "you shall know that I am Havayah."

והוא יהיה ג"כ גואל אחרון להיות בחינת ומלאה הארץ דעה⁵⁹ כו'. כי כולם ידעו אותי⁶⁰ וכו'

And he will also be the last redeemer, so that there be the level of "And the earth shall be full of knowledge," etc., "For they shall all know Me," etc.

As the last redeemer, Moshe will bring the time when "the earth shall be full of knowledge (de'ah) of Havayah" and "they shall all know Me." Knowledge, Daas, is the mark of the final redemption.

(והיינו להיות הדעת גם בבחינת סוכ"ע משא"כ בגאולת מצרים אע"פ [אף על פי] שנמשך בחי' וידעתם כי אני הוי"ה הוא בבחי' ממכ"ע [ממלא כל עלמין] כמבואר במ"א ע"פ וידעת היום)⁶¹

(That is, that Daas be also at the level of the light that encompasses all worlds (sovev kol almin); whereas in the redemption from Egypt, although the level of "And you shall know that I am Havayah" was drawn down, it was at the level of the light that fills all worlds (memalei kol almin), as explained elsewhere on the verse "And you shall know this day.")

The two redemptions differ in the level of their knowledge: the Daas of the Exodus reached the light that fills all worlds (memalei), the G-dliness that enters creation, while the future Daas will reach the light that encompasses all worlds (sovev), which transcends it. In Likkutei Torah, Va'eschanan (4b), the Alter Rebbe explains that the world now runs by memalei, so its times keep changing, whereas "the earth shall be full of knowledge" will be Daas and actual feeling.

וזוהו ונתתי עשב בשדך⁶² לבהמתך. פי עשב הוא בחי דעת שהוא שם ע"ב [שם ע"ב] ושי"ן⁶³ באמצע⁶⁴ התיבה (שם ע"ב [שם ע"ב] הוא בחכמה וצ"ל משום שהדעת ממשיך זיווג חכמה עם בינה כנ"ל) שנמשך בשדך בחי חקל תפוחין קדישין בשביל בהמתך הם הנשמות שנק' זרע בהמה.

And this is [the meaning of] “And I will give grass in your field for your animals.” Meaning: “grass” (esev) is the level of Daas, for it is the Name Ayin-Beis [seventy-two] with a shin in the middle of the word. (The Name Ayin-Beis is in Chochmah, and one must say [that it denotes Daas] because Daas draws down the union of Chochmah with Binah, as mentioned above.) It is drawn down “in your field,” the level of “the field of holy apples,” “for your animals”: these are the souls called “the seed of animal.”

This is the meaning of “And I will give grass in your field for your animals.” The word esev (grass) is spelled ayin, shin, beis: the letters ayin-beis, whose numerical value is seventy-two, a Name associated with Chochmah, with a shin in the middle, so “grass” stands for Daas, which draws down the union of Chochmah with Binah. “Your field” is the “field of holy apples,” a Zohar name for Malchus, and “your animals” are the souls called “the seed of animal.”

ואף גם המלאכים עליונים ד' מחנות שכינה נק' ג"כ בשם בהמות וחיות⁶⁵ שהם פני אריה פני שור⁶⁶ כו'

And even the supernal angels, the four camps of the Shechinah (Divine Presence), are also called by the name “animals” and “beasts” (behemos and chayos), for they are “the face of a lion,” “the face of an ox,” etc.

The angels too, the four camps of the Shechinah, are called “animals” and “beasts” (chayos), since in the vision of the chariot they have the faces of a lion, an ox and so on. In Torah Ohr, Bereishis (4b), cited in the Kehot note, the Alter Rebbe explains that the angels are called chayos and behemos because, like people, they have a body and a soul, though their bodies are spiritual, made of fire and wind.

שאף שיש להם דעת והכרה באלקות⁶⁷ ועומדים בבטול גדול מ"מ נקראים בשם בהמות לפי שהשגתם הוא רק בבחי' מדת מלכותו ית' שממנו נמשך חיותן והתהוותן ועד שם עלו השגתם.

For although they have Daas and recognition of G-dliness and stand in great self-nullification (bit-tul), they are nevertheless called by the name “animals,” because their comprehension is only of the level of the attribute of His sovereignty, blessed be He, from which their life-force and coming into being are drawn, and up to there their comprehension rises.

The angels have knowledge of G-d and stand in great self-nullification, yet they are called “animals.” Their comprehension reaches only as high as Malchus, G-d's sovereignty, the level from which they receive their existence and life. The Kehot note points to the Rambam (Laws of the Foundations of the Torah, ch. 2), who writes that the angels know the Creator with great knowledge, each according to its level, yet none of them can grasp Him as He truly is.

אבל במהותו ועצמותו ית' לית מחשבתם תפיסא כלל. (וכמבואר במ"א ע"פ רני ושמח^{68,69} בענין וצדקתך ירננו)⁷⁰ ובחי' מלכות הוא נקי שם כמשל שם האדם שאינו נוגע למהותו ועצמותו וכו'

But of His being and essence, blessed be He, their thought has no grasp at all. (As explained elsewhere on the verse "Sing and rejoice," on the matter of "And they shall sing of Your righteousness.") And the level of Malchus (sovereignty) is called a "name," like the analogy of a person's name, which does not touch his being and essence, etc.

G-d's own being and essence is beyond their grasp. Malchus is called G-d's "name," and a name, like Malchus, serves to relate to others and does not touch the essence of the one who bears it. The maamar on "Sing and rejoice" referred to here (Torah Ohr, Miketz, 37a) explains that the angels' song expresses their yearning to cleave to G-d and be absorbed into the Infinite Light.

וע"כ נקראים בהמות שאין להם דעת השגה במהותו ועצמותו ית' ולכן אומרים קדוש שהוא ית' קדוש ומובדל מהם כו'.

Therefore they are called "animals," for they have no Daas [or] comprehension of His being and essence, blessed be He. And therefore they say "Holy": that He, blessed be He, is holy and separate from them, etc.

Because they lack Daas of G-d's essence, the angels are "animals," and they declare "Holy," acknowledging that G-d is holy, separate and beyond them. Their song expresses this distance.

ולכך גם עליהם נאמר ונתתי עשב בשדך לבהמתך.

Therefore of them too it is said, "And I will give grass in your field for your animals."

So the verse about giving grass to the animals applies to the angels too: they also receive Daas.

והנה המשכת הדעת הוא על ידי אמירת הקדוש. כי אין הקב"ה מצטרך להשיר והשבח שלהן אלא שע"י שאומרים קדוש נמשך להם השפעת הדעת כו'

Now, the drawing down of Daas is through saying "Holy." For the Holy One, blessed be He, has no need of their song and praise; rather, through their saying "Holy," the flow of Daas is drawn down to them, etc.

Daas is drawn to the angels through their saying "Holy." G-d does not need their praise; the purpose of their saying "Holy" is that through it Daas flows down to them, so the praise benefits those who say it.

(כי קדוש קדש ו' שהוא המשכת ח"ע [חכמה עילאה] בחי' ראי'ה א"נ [אי נמי] המשכת הכתר והוא ע"י דעת עליון שמקבל מבחי' כתר כמ"ל [כמה שכתוב לעיל] בפ' תולדות ע"פ מים רבים⁷¹ כו'): ^{72, 73, 74}

(For kadosh (“holy”) is kodesh (“holiness”) with a vav, which is the drawing down of the higher Chochmah (Chochmah Ila’ah), the level of seeing. Alternatively, [it is] the drawing down of Keser (the Crown), and this is through Higher Daas, which receives from the level of Keser, as written above in Parshas Toldos on the verse “Many waters,” etc.)

The parenthesis explains from the letters: kadosh is kodesh, a term for the higher Chochmah (Chochmah Ila’ah), with an added vav, the letter of drawing down, so “Holy” draws down Chochmah, the level of seeing. Alternatively it draws down Keser, through Higher Daas, which receives from Keser, as explained in Torah Ohr, Parshas Toldos.

SECTION 4 • ¶4-6

“Holy”: angels and Israel together

4 והנה ביוצר אור אנו אומרים כולם כאחד עונים⁷⁵ כו' קדוש כו' כולם כאחד דוקא וכמ"ש בזהר דלא מקדשי ליה לעילא עד דישראל מקדשי ליה לתתא דמקדשין ליה כולא כחדא.

Now, in [the blessing] Yotzer Or we say, “All of them as one respond,” etc., “Holy,” etc. — “all of them as one,” specifically. And as it is written in the Zohar: [the angels] do not sanctify Him above until Israel sanctify Him below, so that all of them sanctify Him together.

In the morning blessing Yotzer Or, the angels are described as answering “Holy” “all of them as one.” The Alter Rebbe stresses “as one” and connects it to the Zohar’s teaching that the angels above do not sanctify G-d until Israel sanctify Him below, so that all sanctify Him together.

פ"י כי ג' עולמות ב"ע שהם הנק' בחי' בהמה ולשם ממשיכים בחינת הדעת.

The meaning: the three worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) are the ones called the level of “animal,” and it is to there that they draw down the level of Daas (knowledge).

The three lower worlds, Beriah, Yetzirah and Asiyah, are the realm called “animal.” Saying “Holy” draws Daas into them.

5 והנה גי' עולמות ביי"ע הם גי' בחי' מחשבה ודבור ומעשה כי ישראל עלו במחשבה.^{76,77} ואף הנשמות שנקראו זרע בהמה הם מבחי' מחשבה והוא עולם הבריאה.⁷⁸

Now, the three worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) are the three levels of thought, speech and action. For "Israel arose in thought"; even the souls called "the seed of animal" are from the level of thought, which is the World of Beriah.

Beriah, Yetzirah and Asiyah correspond to thought, speech and action. According to the Midrash, Israel "arose in thought" before creation, so even the souls called "animal" are rooted in thought, the World of Beriah.

משא"כ המלאכים נמשכים מבחי' דבר ה' ורוח פיו⁷⁹ וכי' שהיא בחי' יצירה לכך אין יכולים המלאכים לומר קדוש⁸⁰ להמשיך גילוי הדעת אליהם עד שיאמרו ישראל תחלה קדוש

Whereas the angels are drawn from the level of "the word of Havayah" and "the breath of His mouth," etc., which is the level of Yetzirah. Therefore the angels cannot say "Holy" to draw the revelation of Daas (knowledge) down to them until Israel first say "Holy."

The angels come from G-d's speech, "the word of Havayah" and "the breath of His mouth" by which the heavens and their hosts were made, and this corresponds to Yetzirah. That is why the angels cannot say "Holy" and receive Daas until Israel say it first.

כי ההמשכה צ"ל כסדר שיומשך הדעת בהמחשבה ומהמחשבה נמשך להדבור כו' וא"א שיומשך בהדבור בטרם שנמשך בהמחשבה כמו שא"א לדבר אא"כ [אלא אם כן] שיחשוב תחלה הצירופי אותיות שרוצה לדבר כו'.

For the drawing down must be in order: Daas is drawn into thought, and from thought it is drawn to speech, etc. It is impossible for it to be drawn into speech before it is drawn into thought, just as it is impossible to speak unless one first thinks the combinations of letters one wishes to speak, etc.

The divine flow follows an order: it reaches thought before speech. Just as a person must think the letters of his words before he can say them, Daas must reach Israel, rooted in thought, before it reaches the angels, rooted in speech.

6 ואמנם גם ישראל א"א להם לומר קדוש עד שיאמרו המלאכים קדוש

Yet Israel too cannot say "Holy" until the angels say "Holy."

The dependence also runs the other way: Israel cannot say "Holy" until the angels do. The next part explains why.

כי עם היות מצד שרש נשמתן הם מבחי' מחשבה שלמעלה מעולם המלאכים. אך מצד התלבושותם בגופות הרי הם בבחי' עולם העשייה שלמטה מטה מהמלאכים שהם מבחי' יצירה.

For although, from the standpoint of the root of their souls, they are from the level of thought, which is above the world of the angels, yet from the standpoint of their being enclothed in bodies, they are at the level of the World of Asiyah (Action), which is far below the angels, who are from the level of Yetzirah (Formation).

By the root of their souls Israel come from thought, above the angels. As souls enclothed in bodies, however, they stand in the World of Asiyah, the realm of action, far below the angels of Yetzirah.

וא"כ הם צריכים לקבל הדעת ע"י המלאכים כדרך ההמשכה מבחי' הדבור לבחי' המעשה כו'. וזהו ומקבלין דין מן דין.⁸¹

If so, they need to receive Daas (knowledge) through the angels, in the way of the drawing down from the level of speech to the level of action, etc. And this is [the meaning of] "And they receive from one another."

Since Daas flows from speech down to action, Israel in Asiyah must receive it through the angels in Yetzirah. This is the meaning of the phrase in the Kedushah, "and they receive from one another."

ולכן מקדשי ליה כחדא דוקא כולם כאחד עונים וכו' (וזהו כתר יתנו לך מלאכים כו'. ועמך ישראל וכו' יחד כו' דוקא).

Therefore they sanctify Him together, specifically: "All of them as one respond," etc. (And this is [the meaning of] "A crown they shall give You, angels," etc., "and Your people Israel," etc., "together," etc., specifically.

Therefore the Kedushah is said by all "as one," angels and Israel together. The Kedushah of the Musaf prayer says the same: "A crown they shall give You," the angels above and Your people Israel below, "together."

ופי' כתר יתנו לך שע"י שנמשך הדעת בנפשם ע"י נמשך ג"כ גילוי הכתר לז"א כי הדעת הוא חיצוניות הכתר.

And the meaning of "A crown they shall give You" is that through Daas being drawn into their souls, the revelation of Keser (the Crown) is also drawn down to Z'eir Anpin (the emotive attributes), for Daas is the outer dimension (chitzoniyyus) of Keser.

The "crown" given to G-d is Keser: when Daas is drawn into the souls, Keser is revealed to Z'eir Anpin, the divine emotive attributes. This is because Daas is the outer expression of Keser.

ולכן כשהכתר נמנה אין הדעת נמנה⁸² כו' וכשצ"ל המשכת הדעת בהכרח שיתחל ההמשכה מהכתר וכשצ"ל נמשך למטה בהכרח שיומשך תחלה למעלה כמ"ש בכוונת ברוך שאמר⁸³

Therefore, when Keser is counted, Daas is not counted, etc. And when there is to be a drawing down of Daas, the drawing down must necessarily begin from Keser; and when it is to be drawn down below, it must necessarily first be drawn down above, as written in the kavanah (mystical intention) of Baruch She'amar.)

That is why the ten Sefiros are counted either with Keser or with Daas, never both. Any drawing down of Daas must begin from Keser, and whatever is to reach below must first be drawn down above, as the Kabbalistic intentions (kavanos) for Baruch She'amar explain.

והנה כ"ז [כל זה] נמשך ע"י משה רבינו ע"ה [עליו השלום] שהוא הממשיך ומשפיע בחי' הדעת מריש כל דרגין עד סוף כל דרגין שיהי' [שיהיה] עובר ונמשך בכל הבחי' מחדו"מ [מחשבה דבור ומעשה]

Now, all this is drawn down through Moshe Rabbeinu, peace be upon him, who draws down and imparts the level of Daas from the beginning of all levels to the end of all levels, so that it passes through and is drawn into all the levels of thought, speech and action.

All of this comes through Moshe, who draws Daas from the highest level to the lowest. It passes through every level: thought, speech and action.

(ועמ"ש במ"א ע"פ הרם את מטך^{84,85} וכו' שע"י קי"ס [קריעת ים סוף] נמשך רעותא דלבא במחשבה דו"מ [דבור ומעשה]. והיינו ע"י הרם את מטך בחי' הדעת שעולה עד הכתר כו' וממשיך משם למחדו"מ [למחשבה דבור ומעשה] ועמ"ש ע"פ וידבר משה כו' אל ראשי המטות):^{86,87}

(And see what is written elsewhere on the verse "Lift up your staff," etc.: that through the splitting of the Sea of Reeds, the desire of the heart (re'usa deliba) was drawn into thought, speech and action. That is, through "Lift up your staff," [which is] the level of Daas, which rises up to Keser, etc., and draws down from there to thought, speech and action. And see what is written on the verse "And Moshe spoke," etc., "to the heads of the tribes.")

The parenthesis refers to explanations of "Lift up your staff": at the splitting of the sea, the heart's desire was drawn into thought, speech and action through Moshe's staff, which stands for Daas that rises to Keser and draws down from there. It also refers to the explanation of "And Moshe spoke to the heads of the tribes (matos)," a word that also means "staffs."

SECTION 5 • 17

Ordinances as “going”

7 וזהו ואלה המשפטים אשר תשים לפניהם. משפט הוא לשון הליכה⁸⁸ כדמתרגם על פסוק כמשפט הראשון^{89,90} כהלכתא קדמייתא.^{91,92}

And this is [the meaning of] “And these are the ordinances that you shall set before them.” Mishpat (ordinance) is an expression of going (halichah), as [the Targum] translates the verse “according to the former manner (kamishpat harishon)” as “according to the former way (kehilchesa kadmayasa).”

The maamar now returns to its opening verse. The Alter Rebbe reads mishpat (ordinance) as halachah, from the root of “going,” on the strength of the Targum, which renders “according to the former manner (mishpat)” as “according to the former halachah.” In Or HaTorah, cited in the Kehot note, the Tzemach Tzedek adds two more places where the Targum renders mishpat as hilchesa: “according to the manner of daughters” (Exodus 21:9) and “erect the Mishkan according to its manner” (Exodus 26:30).

וההלכות הם לשון הליכות עולם לו.⁹³ בחיי עליית העולמות עילוי אחר עילוי וכו'. והיינו ע”י הדעת שהיא ההכרה וההרגשה באלקות ולכן נק' בשם הליכה.

And the halachos (laws) are an expression of “The ways (halichos) of the world are His”: the level of the ascent of the worlds, elevation after elevation, etc. And this is through Daas (knowledge), which is the recognition and feeling of G-dliness; therefore it is called by the name “going.”

The Sages read “The ways (halichos) of the world are His” as “halachos,” laws, so halachah is a kind of “going.” Here the going is the ascent of the worlds from level to level, which happens through Daas, the felt recognition of G-dliness. In Likkutei Torah, Shir HaShirim (29d), the Alter Rebbe explains the Sages’ reading: the halachos are a “going,” a drawing down of the Infinite Light that encompasses all worlds, “His goings in the world.”

SECTION 6 • 18

Moshe sets them before them

8 ולכן הקליפות אין להם בחי' מוח הדעת⁹⁴ כנודע מענין אז תבואנה שתיים נשים זנות⁹⁵ כו' והיינו לפי שהם יש ודבר ואין בהם בחי' הבטול מלמטה למעלה כו'.

Therefore the kelipos (husks) do not have the level of the faculty of Daas (knowledge), as is known from the matter of “Then there came two women, harlots,” etc.; and this is because they are something (yesh) and an entity, and they lack the level of self-nullification (bittul) from below upward, etc.

Because Daas is “going” and ascent, the kelipos, the forces that oppose holiness, have no faculty of Daas, as the “two women, harlots” who came before King Shlomo illustrate. They lack it because each is a self-asserting “something,” without the self-nullification that rises toward G-d; the Kehot note adds Likkutei Torah, Chukas (60c), where the evil inclination is said to have only two intellectual faculties, Chochmah and Binah, and not Daas.

ודעת והילוך זה נמשך ע"י למוד ההלכות שע"י שמעיין בהם להשיגן הטיב על בוריין.

And this Daas and going is drawn down through the study of the halachos, by delving into them to grasp them well and thoroughly.

Holy Daas and “going,” by contrast, are drawn down through studying the halachos and working to understand them clearly and thoroughly.

וה"ז [והרי זה] גילוי דעת התורה במחשבת האדם ע"י זה זוכה להילוך במדרגות בהשגות גדולת א"ס ב"ה שיומשך בו בחי' הדעת.

This is a revelation of the Daas of the Torah in a person's thought; through this he merits going through the levels, in comprehending the greatness of the Infinite One (Ein Sof), blessed be He, so that the level of Daas is drawn into him.

Such study reveals the Torah's own Daas in a person's mind. Through it he advances from level to level in grasping the greatness of the Infinite One, and Daas is drawn into him.

(ו"ז"ש [וזהו שכתוב] בגמ' [בגמרא] שאמר רב ששת חדאי נפשאי לך קראי⁹⁶ לך תנאי כו'.

(And this is what is said in the Gemara, that Rav Sheshes said, “Rejoice, my soul! For you I have read [Scripture], for you I have learned [Mishnah],” etc.

The parenthesis brings Rav Sheshes, who would review his learning and say joyfully, “Rejoice, my soul, for you I have read Scripture, for you I have learned Mishnah.” The Talmud asks how he could say “for you” when the Torah sustains the whole world.

מעיקרא כי עבד אינש אדעתא דנפשיה קא עבד. פי' אדעתא דנפשיה היינו שיומשך בחי' הדעת בנפשו שתהי' [שתהיה] נפשו דבוקה ומקושרת באלקותו ית' שזה נמשך ע"י עסק התורה).

“At first, when a person does [it], he does it ada'ata denafshei (for his own sake).” The meaning of ada'ata denafshei is that the level of Daas be drawn into his soul, so that his soul be attached and bound to His G-dliness, blessed be He; and this is drawn down through occupation with the Torah.)

The Talmud answers that at first a person studies ada'ata denafshei, “for his own sake,” literally “with his own mind (da'ata) in view.” The Alter Rebbe hears in da'ata the word daas and reads the phrase as Daas drawn into the soul: Torah study binds the soul to G-d.

אשר תשים דהיינו משה ישפיע בחי' הדעת. לפניהם היינו לפנימיותם⁹⁷ כי הדעת היא המשכת הפנימיות דוקא ונמשך ע"י גילוי פנימיות המדות שהוא הקיום של המדות (ועמש"ל [ועיין מה שכתוב לעיל] ע"פ מים רבים כו').

“That you shall set”: that is, Moshe will impart the level of Daas. “Before them” (lifneihem): that is, to their inner dimension (lifnimiyusam). For Daas is specifically the drawing down of the inner dimension (pnimiyus), and through it the revelation of the inner dimension of the emotive attributes (middos) is drawn down, which is the endurance of the emotive attributes. (And see what is written above on the verse “Many waters,” etc.)

Returning to the verse, “that you shall set” means that Moshe imparts Daas, and “before them,” lifneihem, is read as lifnimiyusam, “into their inner being,” because Daas is a drawing down of inwardness. It reveals the inner dimension of the emotions, which gives them endurance; the Kehot note adds that this reading fits what the Alter Rebbe rules in his Laws of Torah Study (4:18), as the Rebbe pointed out in a talk of Parshas Mishpatim 5727.

ולכן איתא בזוהר⁹⁸ משה משה⁹⁹ לא פסיק טעמא אברהם אברהם¹⁰⁰ פסיק טעמא.^{101,102} כי אברהם הוא בחי' מדת האהבה וחסד כו'. ויש פסיק והפסק בין אהבה דעשיה לאהבה דיצירה.

Therefore it says in the Zohar: “Moshe, Moshe” — the cantillation has no break; “Avraham, Avraham” — the cantillation has a break. For Avraham is the level of the attribute of love and Chesed (kindness), etc., and there is a break (pesik) and an interruption between the love of Asiyah (Action) and the love of Yetzirah (Formation).

When the Torah repeats Avraham's name (“Avraham, Avraham”) there is a dividing stroke between the two words, while “Moshe, Moshe” has none, as the Zohar notes. Avraham is love and Chesed, an emotive attribute, and love at the level of Asiyah is separated from love at the level of Yetzirah. Tanya, Iggeres HaKodesh 15, cited in the Kehot note, explains that Avraham's love, as it came down into his body through many contractions, bore no comparison to the Chesed of Atzilus.

אבל משה שהוא בחי' הפנימיות לא פסיק טעמי' [טעמיה] כי בבחי' הפנימיות אין חילוק כ"כ [כל כך] כו'.

But Moshe, who is the level of the inner dimension — his cantillation has no break, for in the level of the inner dimension there is not so much division, etc.

Moshe is the inner dimension, Daas, and at that inner level there is little division between one level and the next. So his name repeats without a break.

(א"נ [אי נמי] לפניהם ר"ל [רוצה לומר] לבחי' פני אדם¹⁰³ שהרי אע"ג [אף על גב] שהם בחי' בהמה פני אריה פני שור כו' מ"מ ודמות פניהם פני אדם¹⁰⁴ היינו בחי' דעת דבריא וכו' פניהם ישים וימשיך בחי' המשכת הדעת הנמשך מלמעלה.

(Alternatively, lifneihem (“before them”) means to the level of the face (penei) of man. For although they are the level of “animal” — “the face of a lion,” “the face of an ox,” etc. — nevertheless, “and the likeness of their faces was the face of a man”: that is, the level of the Daas of Beriah (Creation). And into the level of their faces he will set and draw down the level of the drawing down of the Daas that is drawn from above.

A second reading of lifneihem: “to their faces,” the face of man. Even those called “animal,” pictured with “the face of a lion” and “the face of an ox” like the creatures of the chariot, have “the likeness of their faces was the face of a man,” which is the Daas of Beriah, and into that “face” Moshe sets the Daas drawn from above.

כי דעת זה דבריא הוא כלי לאור הדעת הנמשך מלמעלה וכעין מ"ש בפי' ויקהל¹⁰⁵ שרצון התחתון הנולד מהשכל הוא כלי להשראת רצון העליון שלמעלה מהשכל כו'.

For this Daas of Beriah is a vessel for the light of the Daas drawn from above, similar to what is written in Parshas Vayakhel: that the lower will, which is born of the intellect, is a vessel for the resting of the higher will, which is above the intellect, etc.

The Daas of Beriah serves as a vessel for the Daas from above. Similarly, as explained in Torah Ohr, Parshas Vayakhel, a lower will born of understanding becomes a vessel for the higher will that is beyond understanding.

ועוד מבואר בפ' מקץ ע"פ וזאת לפנים בישראל¹⁰⁶ שיש בכל א' בחי' פנימיות וחיצוניות סתים וגליא כו' ובמ"א נתבאר ענין וכנפיהם פרודות¹⁰⁷ בבחי' התחלקות משא"כ ופניהם כו' ע"ש.

It is further explained in Parshas Miketz, on the verse "And this was formerly (lefanim) in Israel," that in each one there is an inner dimension and an outer dimension (chitzoniyus), concealed and revealed, etc. And elsewhere the matter of "and their wings were separated" was explained as the manner of division, whereas "and their faces," etc. — see there.

Every person has an inner, concealed side and an outer, revealed side, as explained in Torah Ohr, Parshas Miketz. Elsewhere Ezekiel's words "and their wings were separated" are explained as division, unlike "their faces," the inner side.

ולכן נאמר כי תקנה לשון יחיד. ועמ"ש ע"פ וקבל היהודים¹⁰⁸ לשון יחיד. מיהו כאן תירץ ענין כי תקנה לשון יחיד בתירוץ אחר דקאי על משה כו'.

And therefore "if you buy" is said in the singular. And see what is written on the verse "And the Jews accepted" (vekibel), in the singular. Here, however, he resolved [the question of] "if you buy" being in the singular with a different answer: that it refers to Moshe, etc.

Because at the inner level, the "faces," Israel are not divided, the Torah can say "if you buy" in the singular, just as the Book of Esther says "and the Jews accepted" with a singular verb. The gloss notes that the maamar itself answered the question differently: that "you" is Moshe.

וזהו משפטיך תהום רבה¹⁰⁹ אדם ובהמה תושיע ה'. פ"י משפטיך שהם הלכות התורה שהם גבוהים מאד ע"כ יוכלו לימשך גם למטה מטה שע"ז אדם ובהמה תושיע היינו לבחי' פני אדם שבבהמה כנ"ל).

And this is [the meaning of] "Your judgments are a great deep; man and animal You save, Havayah." The meaning: "Your judgments," which are the laws of the Torah, are very lofty; therefore they can be drawn down even very far below, so that through this "man and animal You save," that is, the level of the face of man that is in the animal, as mentioned above.)

"Your judgments are a great deep": the laws of the Torah are so lofty that they can reach very far down. Therefore "man and animal You save": they save even the "face of man" within the "animal."

ולכן המשכת הדעת לבחינת בהמה נמשך דוקא ע"י משה להיותו מבחי' דעת עליון בחי' סוכ"ע שלמעלה גם מבחי' נשמות הנק' זרע אדם שהם מבחי' דעת תחתון דממכ"ע [דממלא כל עלמין] כי הוא סובב ומקיף

Therefore the drawing down of Daas to the level of "animal" comes specifically through Moshe, since he is from the level of Higher Daas, the level of the light that encompasses all worlds (sovev kol almin), which is above even the level of the souls called "the seed of man," who are from the level of Lower Daas, of the light that fills all worlds (memalei kol almin), for it encompasses and surrounds.

Daas can reach the "animal" level only through Moshe, because his is Higher Daas, belonging to the light that encompasses all worlds (sovev), which surrounds every level. This is above even the souls of Atzilus, "the seed of man," whose Daas is Lower Daas, of the light that fills all worlds (memalei).

(עמ"ש ע"פ לבבתני.^{110, 111} ולגבי המקיף שזה אדם ובהמה וכמו בשביעית שהיא עליון בבחי' סוכ"ע אדם ובהמה שוין שכשכלה לחיה מן השדה אין לאדם לאכול כו' כמ"ש במ"א ע"פ את שבתותי¹¹² תשמרו):

(See what is written on the verse "You have captured my heart." And relative to the encompassing [light], man and animal are equal; as in the Sabbatical year, which is an ascent at the level of sovev kol almin, man and animal are equal, for once [the produce] has ceased for the wild beast from the field, man may not eat [it], etc., as written elsewhere on the verse "You shall keep My Sabbaths.")

An encompassing light surrounds every level equally, so before it man and animal are the same. The Sabbatical year shows this: it is an ascent at the level of sovev, and in it man and animal are equal, for once a crop is gone from the field for the wild animals, people too may no longer eat it, the law of removal (biur) that Likkutei Torah, Behar (44a), cited in the Kehot note, explains in this way.

IN ONE'S AVODAH

The maamar draws the lesson itself: contemplation of G-d's unity should not remain "hearing," understood but distant. One should "look," dwelling on it until it is felt and bound to the heart, so that the mind cannot turn away from it and one cleaves to G-d in all one's affairs. Such Daas is gained by studying the halachos in depth until they are clear, which draws the Torah's Daas into one's mind and soul.

QUESTIONS FOR DISCUSSION

1. According to the maamar, how can a person understand G-d's unity deeply and still be drawn after his desires the moment he stops thinking about it?
2. What is the difference between "hearing" and "seeing" in contemplation, and how does the Mishnah's "Look at three things" express it?
3. Why are the angels called "animals," and why can neither the angels nor Israel say "Holy" without the other?
4. How does Moshe's Higher Daas, belonging to the encompassing light, explain why only he can bring Daas to the souls called "animal"?
5. In what sense are the halachos a "going," and how does studying them draw Daas into the soul?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ואלה המשפטים

This volume holds another transcript of this maamar, written by the Mitteler Rebbe.

KEHOT'S NOTE

מאמר זה יש עוד ב' הנחות, א' הנחת כ"ק אדה"א נדפס בסה"מ תקס"ה ח"א ע' רמז. נוסחא שני הנחת כ"ק אדה"א בתו"ח משפטים. הנחת מהרי"ל (אחי אדה"ו) בשינויים בכרך 1824 קמח, א. ראה לעיל ציונים לכ"ק אדמו"ר זי"ע. באוה"ת [ביאור?] בע' אקא. ע' אקטו הגהות. קיצור בע' אקטו. הערות נוספות בע' אקכד. כרך ח ע' גיב [כנראה קיצורים]. בסה"מ תקס"ה ח"א ע' רצה ד"ה שיניך כעדר הרחלים נסמן עליו: "ביאור על ד"ה ואלה המשפטים". ד"ה זה נדפס בהנחה אחרת בלקו"ת שה"ש לו, ד. וראה במ"מ לשם. בלקו"ת בחוקותי נ, ב מציין לד"ה זה בענין אדם זהו נשמות דאצי ובחי' בהמה נשמות דבי"ע. לכללות מאמר זה, ראה דרך מצותיך פ, א. סה"מ תשי"ב ע' 84 ואילך. ד"ה ואלה המשפטים תשליח ותשד"מ. פלח הרמון שמות ע' שלט.

2 ואלה המשפטים

G-d tells Moshe the civil laws he is to set before Israel, beginning with the Hebrew servant: "And these are the ordinances that you shall set before them." The Alter Rebbe reads "that you shall set" as addressed to Moshe, and later (8.6) reads "before them" as "into their inner being."

שמות כ"א:1' Exodus

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:

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

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KEHOT'S NOTE

שמות כא, א.

3 כי תקנה עבד עברי

G-d continues to Moshe: "If you buy a Hebrew servant, he shall serve six years, and in the seventh he shall go out free, for nothing," the law of a Jew sold into service, who goes free after six years. The singular "you buy" is the starting point of the maamar's question.

שמות כ"א:2' Exodus

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבַעַת יָצֵא לְחֶפְשִׁי חָנֹם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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4 שו"ה ואלה המשפטים — עברי גו'

After the opening words, this manuscript continues with the rest of the verse, "six years he shall serve" and "he shall go out free, for nothing," and then: "Now, we need to understand."

KEHOT'S NOTE

בכרך 1824 נוסף: שש שנים תעבוד וברביעית יצא לחפשי חנם. הנה: צליה.

5 לפניהם משמע . . כי יקנו

The manuscript words the question a little differently: "before them" is plural, so it should have said yiknu ("they buy"), also plural, and not tikneh, singular.

KEHOT'S NOTE

קטע זה בכרך 1824 בשינוי לשון: לפניהם הוא לשון רבים והל"ל יקנו ג"כ לשון רבים ולא תקנה לשון יחיד.

6 והל"ל כי יקנו

The Rebbe explains why the plural is expected: the law "if you buy a Hebrew servant" is itself one of the ordinances "that you shall set before them," in the plural.

KEHOT'S NOTE

"שהרי הענין דכי תקנה עבד עברי הוא אחד מן המשפטים אשר תשים לפניהם לשון רבים — ד"ה ואלה המשפטים תשד"מ (מהנחה בלתי מוגה).

7 שו"ה יחיד — קאי על מרע"ה

Here the manuscript reads that the verse refers to Moshe, the redeemer of Israel, "the first redeemer and the last redeemer," citing "Send, please, by the hand of whom You will send" and G-d's answer, "I will be with your mouth." It then continues: "To understand this: it is written, 'And I will give grass.'"

KEHOT'S NOTE

בכרך 1824 הנ"ל: על משה כמו ## שהוא גואל ישראל גואל ראשון וגואל אחרון כי כתי' שלח נא ביד תשלח והשיב ה' אנכי אהי עם פיך. ולהבין זאת: כתיב ונתתי עשב.

8 דכי תקנה קאי על מרע"ה וקאי אדלעיל מיני

The Rebbe explains "refers back to what precedes it" through the Sages' teaching, brought by Rashi, that "And these" adds to what came before: just as the earlier commandments were from Sinai, so are these.

KEHOT'S NOTE

"דהנה ארו"ל [מכילתא ריש פרשתנו] והובא בפרש"י דואלה מוסיף על הראשונים מה הראשונים מסיני אף אלו מסיני, וכשם שמשח קיבל תורה מסיני כך קיבל גם משפטים אלה, ועליהם נאמר לו אשר תשים לפניהם, דפירוש לפניהם היינו לפנימיותם" — ד"ה ואלה המשפטים תשד"מ (מהנחה בלתי מוגה).

9 דהנה כתיב ונתתי עשב בשדך

From here to page 75a, this part of the maamar is copied there, with changes and additions.

KEHOT'S NOTE

מכאן עד עה, א נתתק בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' רסו בשינויים והוספות. סה"מ תר"ל ע' נז. סה"מ תרל"ב ע' ט ואילך. וראה גם סה"מ תשי"ב ע' 85. בלקו"ת בחוקותי מט, ב. נ, ב מציין לכאן.

10 ונתתי עשב בשדך

In the second paragraph of the Shema, Moshe tells Israel in G-d's name that if they keep the commandments, the rains will come in their season: "And I will give grass in

your field for your animals, and you shall eat and be satisfied.” The Alter Rebbe applies “I will give” to Moshe himself, who gives the “grass” of Daas to the souls called “animals” (explained in 3.7).

Deuteronomy 11:15 ט"ו:א: דברים

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהֶמְתְּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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KEHOT'S NOTE

דברים יא, טו.

PARAGRAPH 2

11

וזרעתי את בית ישראל

(Kehot prints 31:26; in Sefaria's numbering the verse is 31:27.) Through Yirmeyahu, G-d promises that after the exile Israel and Yehudah will be restored: “Behold, days are coming, says Havayah, and I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of animal”; plainly, people and livestock will multiply in the land again. The Alter Rebbe reads the two “seeds” as two levels of Jewish souls, close to another reading of the verse as two kinds of people (context: Steinsaltz Tanakh).

Jeremiah 31:27 ז"כ:א: ירמיהו

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה וְרַע אֲדָם וְרַע בְּהֵמָה:

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

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KEHOT'S NOTE

ירמ' לא, כו. ראה אה"ת ראה ע' תת.

12

זרע אדם וזרע בהמה

A gloss of the Tzemach Tzedek on this passage: man is made in the divine image, Atzilus; “in our image” is the higher unity and “after our likeness” the lower unity; and man is the one who has Daas, which joins the intellect with the emotions, just as union (“knew”) joins two into one.

KEHOT'S NOTE

באזה"ת משפטים ע' א'קטז יש הגהה: ועמ"ש בענין ומותר האדם מן הבהמה אין, אדם נעשה בצלם אלקי אצילות רוח האדם העולה למעלה וזהו אדם אחד מאלף מצאתי בד"ה אדם כי יהיה בעור בשרו [לקו"ת תוריע כב, ב], בצלמינו יחוי"ע כדמותינו יחוי"ת בד"ה ראשי המטות תרס"ו [אזה"ת מטות ע' אצ"ב], האדם שיש לו דעת כמ"ש הן האדם ה"י כאחד ממנו לדעת טו"ר, מפיו דעת משמע דעת גבוה מהחכמה גדולה דיעה שניתנה בין שתי אותיות, אם אין דיעה הבדלה מניין כי הדעת מחבר השכל עם המדות וזהו בחי' גבוה, אל יתהלל החכם כו' כ"א כו' השכל וידוע אותי, וכמו הוויגו נקרא ידע, ולע"ל ומלא הארץ דיעה, דע ב"פ מ"ב, ועיין מענין מ"ב וזווגין במק"מ ר"פ בראשית בזהר שם, וי"ל יש מ"ב ב"פ שמע מן ואהבת עד ובשעריך בחי' בכל מאדך וא"כ ב"פ מ"ב אפ"ל כאשר ע"י העלאתו נמשך ג"כ למלמלה למטה, כמ"ש בד"ה אלה מסעי [לקו"ת מסעי פט, ב] בענין מ"ב מסעות, א"כ מעלה הדעת כמו הוויגו מחבר עד שנעשים אדם א', כך ענין הדעת כו'. ע"כ.

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

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

Jeremiah 31:27 ז"כ:א: ירמיהו

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה וְרַע אֲדָם וְרַע בְּהֵמָה:

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

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14

שיש ב' מדרגות בנשי"י

The note cites section 8 of this series of discourses for the two levels of souls.

KEHOT'S NOTE

ראה המשך חייב אדם לברך — תרל"ח סעי' ח. (נדפס בסה"מ תרל"ח ע' קה). ראה גם לקו"ת במדבר יג, ג. ד"ה החודש הזה לכם בסה"מ תרס"ו ע' קס. סה"מ תרע"ט ע' ו.

15

נעשה אדם בצלמנו כדמותנו

At the creation G-d says, “Let us make man in our image, after our likeness,” to rule over the fish, the birds and the animals. Man in the divine image is linked to the souls of Atzilus; later (2.35) “after our likeness” (kidmuseinu) is linked to imagination (dimyon).

Genesis 1:26 א'כ"ו:א: בראשית

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וַיְרִדוּ בְּדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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KEHOT'S NOTE

בראשית א, כו.

16

נשמות דאצילות והם הנק' בנים משא"כ נשמות דבריאה יצירה עשיה נק' עבדים

At the beginning of Parshas Mishpatim the Zohar says that a person is first given a nefesh “from the side of the animal (be'ira),” the holy ofanim, and if he merits, a ruach from the holy chayos and a neshamah from the Throne; these three are called “maidservant, servant and handmaid.” One who merits more receives a soul of Atzilus and is called a “son” of the Holy One; the Rebbe, quoted in the Kehot note, names this passage as the basis for calling almost all souls of our generations “the seed of animal.”

ספר זוהר, משפטים ב' ד"יג-13:4 Mishpatim Zohar

Now it chanced that while Rabbi Simeon spoke these things a certain “ancient one” came down to his side and said: ‘If that be so, Master, where is the additional delight of the soul that emanates therefrom, indicated by the words, “In it thou shalt not do any work, thou nor thy son nor thy daughter nor thy manservant, etc.” (Ex. 20, 10)?’ Rabbi Simeon replied: ‘O venerable companion! Should a man of thy learning ask

this? This verse assuredly speaks of the soul of the Righteous One, teaching us ...

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

17 אם כבנים אם כעבדים

Or HaTorah quotes more of the Rosh Hashanah prayer: "If as children, have mercy on us...; and if as servants..., [until] You bring forth our judgment (mishpatenu) as light": a plea that speaks of our mishpat, "judgment."

KEHOT'S NOTE

באזה"ת משפטים ע' א'קכא: אם כבנים רחמינו כו' ואם כעבדים כו' ותוציא כאור משפטינו.

18 דעת אין ר"ל הידיעה לבד

Tanya ch. 42 explains that every Jewish soul has something of Moshe, who is called Ra'aya Mehemna because he draws Daas into all Israel to know G-d, each according to the root of his soul.

Tanya, Likkutei Amarim 42:4-5 אמרי"ם ליקוטי ראשון; ליקוטי אמרי"ם מ"ב:ד"ה

אך עיקר הדעת, אינה הידיעה לבדה, שידעו גדולת ה' מפי סופרים ומפי ספרים, אלא העיקר הוא, להעמיק דעתו בגדולת ה', ולתקוע מחשבתו בה בחזק ואומץ הלב והמוח, עד שתהא מחשבתו מקושרת בה בקשר אמיץ וחזק, כמו שהיא מקושרת בדבר גשמי שרואה בעיניו בשר ומעמיק בו מחשבתו, כנודע, שדעת הוא לשון התקשרות, כמו: "והאדם ידע וגו'". וכך זה ומדה זו לקשר דעתו בה, לש בכל נפש מבית ישראל, ביניקתה ...

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

תניא פמ"ב. תו"ח כאן, ובארוכה בהמשך ר"ה עת"ר ד"ה ואני נתתי לך ע' קטו. וראה גם סה"מ תרפ"ד ע' קמד. וראה לקמן ק"ה, ד שמציין לענין דעת לכאן.

19 זרע בהמה . . כמעט כל הנשמות שבדורותינו

The Rebbe, quoted in the note, cites this discourse together with the Zohar for the idea that almost all souls of our generations are "the seed of animal."

KEHOT'S NOTE

"והוא מיוסד על משי"כ בזהר ח"ב ר"פ משפטים (צד, סע"ב), ראה רמ"ז שם. וראה ג"כ לקוטי תורה לרבנו הזקן פ' צו (ח, ב ואילך), שערי תשובה (לבנו אדמו"ר האמצעי) ח"א ד"ה ששים המה, ובכ"מ. (כ"ק אדמו"ר ז"ל ע' בקובץ יו"ד שבת ע' כז). וראה שם בד"ה באתי לגני — תשי"ג סעי' ז "דאף שרובם ככולם שייכים להשיג ולהשכיל עניני קדושה בכלל ובפרט גדולת הבורא ית', מפי ספרים ומפי סופרים, השגה והבנה גדולה, מ"מ נקראים בשם זרע בהמה לפי שחסר בהם בחי' הדעת וההרגשה בנפשם" ע"ש.

20 נשמות דאצילות והם הנק' בנים . . הן בני עלייה

These three places in Likkutei Torah refer back to this passage on the souls of Atzilus, called "children" and bnei aliyah.

KEHOT'S NOTE

בלקו"ת צו ח, ב. מטות פד, ג. שה"ש טז, ג. מציין לכאן.

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

21 הן בני עלייה שהם מועטים כו' אפילו בדורות הראשונים

There the point is supported from the Sages: "I have seen the bnei aliyah, and they are few," and "If the early ones were like angels, we are like men; if they were like men, we are like donkeys."

KEHOT'S NOTE

"כמ"ש ראיתי בני עלי' והם מועטים וכמארו"ל אם הראשונים כמלאכים אנו כבני אדם ואם הם כבני אדם אנו כחמורים ולא כחמורו דרפכ"י — סה"מ תרל"ב ע' קצ.

22 ושלגדולתו אין חקר

David's psalm of praise: "Great is Havayah and much praised, and His greatness is unsearchable." It is part of what even the souls called "animal" understand from books and teachers.

Psalms 145:3 תהילים קמ"ה:ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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23 בבחי' דעת והרגשה בנפשו

A gloss of the Tzemach Tzedek adds that in Egypt Daas was in exile, and cites "In all your ways, know Him."

KEHOT'S NOTE

באזה"ת שם ע' א'קטז יש הגהה: ובמא"ע במצרים ה"ה הדעת בגלות, בכל דרכיך דעהו.

24 רק שאין לה דעת

The version there adds "so much": an animal does not have so much daas.

KEHOT'S NOTE

בסה"מ תרכ"ט ע' רסח נוסף: כ"כ.

25 והאדם ידע

"And Adam knew Chavah his wife." The verb of intimate union shows that daas means bonding and joining, not only information.

בראשית ד':א' Genesis 4:1

וַיֵּדָע אָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת-קַיִן וְתֹאמַר קָנִיתִי אִישׁ אֶת-ה'

And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have agotten a man with the help of the L-RD.'

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KEHOT'S NOTE

בראשית ד, א.

35

אינו דומה שמיעה לראיה

On Exodus 19:9 the Mekhilta says that Israel told Moshe, "We wish to see our King," for "one who hears is not like one who sees." This is the principle, cited in the Kehot note, that hearing cannot compare to seeing.

Mekhilta DeRabbi Yishmael, Tractate Bachodesh 2:28 מכילתא דרבי ישמעאל, מסכתא דבחדש ב:כ"ח

דָּכַר אַחֵר: אָמְרוּ: רְצוּנֵנוּ לְרֹאשׁוֹת אֶת מֶלֶכְנוּ! לֹא דוֹמָה שׁוֹמֵעַ לְרֹאשׁוֹ!
אָמַר לוֹ הַמָּקוֹם: תֵּן לָהֶם מַה שֶּׁבִקֵּשׁוּ! (שְׁמוֹת יט, יא) "כִּי בַיּוֹם הַשְּׁלִישִׁי,
יֵרֵד יי לְעֵינֵי כָל הָעָם עַל הַר סִינַי."

Variantly: They said: We want to see our King. There is no comparing hearing to seeing, viz. (Ibid. 11) "for on the third day the L-rd will go down before the eyes of all the people on Mount Sinai."

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36

(ופי' ראייה)

Part of this long gloss comes from a short discourse on the Sages' saying that hearing is not comparable to seeing.

KEHOT'S NOTE

חלק מהגהה"ה זו מדי"ה מארז"ל אינו דומה שמיעה לראיה הנדפס במאמרי אדה"י הקצרים ע' תקנו-ו. ונעתק באוה"ת ויקרא כרך ג ע' תשצ. שה"ש כרך א ע' רכא. וחלק שם ע' שלו. ראה בהמשך וככה תרל"ז פל"ג ופנ"ו. ובסה"מ תש"ט בד"ה ויאמר משה ע' 60.

37

הסתכל בשלשה דברים

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

KEHOT'S NOTE

אבות פ"ב מ"א.

38

הסתכל בשלשה דברים

Rabbi Yehudah HaNasi teaches: "Look at three things and you will not come to sin: know what is above you: an eye that sees, an ear that hears..." The Alter Rebbe stresses the word "look," seeing with the mind's eye.

Pirkei Avot 2:1:א' אבות ב:י

רַבִּי אֱמִיר, אִיזוּהִי דֶרֶךְ יִשְׂרָאֵל שֶׁיֵּבֶר לוֹ הָאָדָם, כֹּל שֶׁהִיא תַּפְאֶרֶת לְעוֹשֶׂיהָ וְתַפְאֶרֶת לוֹ מִן הָאָדָם. וְהָיָה זֶהִיר בְּמַצְוָה קְלָה כְּבִתְמוּנָה, שְׂאִין אֶתָּה יוֹדֵעַ מִתּוֹ שֶׁכָּרוֹ שֶׁל מְצוֹת. וְהָיָה מַחֲשָׁב הַפֶּסֶד מְצוּהָ כִּנְגֵד שְׂכָרָה, וְשִׁכָּר עֲבָרָה כִּנְגֵד הַפֶּסֶד. וְהִסְתַּמֵּל בְּשִׁלְשָׁה דְּבָרִים וְאִי אֶתָּה כָּא לִידֵי עֲבָרָה, דַּע מַה לְמַעַלָּה מִמֶּךָ, עֵין רֹאשׁ וְאֵזֶן שׁוֹמֵעַת, וְכָל מַעֲשִׂיךָ בִּסְפָר נִכְתָּבִין:

Rabbi said: which is the straight path that a man should choose for himself? One which is an honor to the person adopting it, and [on account of which] honor [accrues] to him from others. And be careful with a light commandment as with a grave one, for you did know not the reward for the fulfillment of the commandments. Also, reckon the loss [that may be sustained through the fulfillment] of a commandment against the reward [accruing] thereby, and the gain [that may be obtained through the committing] of ...

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39

איזהו חכם

Among the questions Alexander of Macedon put to the elders of the Negev: "Who is wise?" They answered, "One who sees what is born (ha-nolad)," that is, one who foresees what will come of things. The Alter Rebbe reads it literally, as seeing the coming into being of all things from nothing.

תמיד ל"ב א:ז"ל 32a:7 Tamid

אָמַר לָהֶם: אִידִין מִתְקַרִי חֲכִים? אָמְרוּ לָקָה: אִיזוּהוּ חָכֵם - הָרֹאֶה אֶת הַנּוֹלֵד. אָמַר לָהֶם: אִידִין מִתְקַרִי גְבוּר? אָמְרוּ לוֹ: אִיזוּהוּ גְבוּר - הַכּוֹבֵשׁ אֶת יָצְרוֹ. אָמַר לָהֶם: אִידִין מִתְקַרִי עֲשִׂיר? אָמְרוּ לָקָה: אִיזוּהוּ עֲשִׂיר - הַשֹּׁמֵחַ בְּחִלְקוֹ.

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

KEHOT'S NOTE

תמיד לב, א. ראה מאמרי אדה"א ויקרא ח"ב ע' תרכג.

40

כאלו רואה

Tanya ch. 43, as quoted in the note, explains "who sees what is born" as one who sees how each thing is born and comes into being, as here.

KEHOT'S NOTE

ראה בתניא פרק מג: פ"י שרואה כל דבר איך נולד ונתהווה.

41

וכל העם רואים את הקולות

Kehot's note points to Exodus 8:18 for these words.

שמות ח:י"ח Exodus 8:18

KEHOT'S NOTE

שמות ח, יח.

42

וכל העם רואים את הקולות

At Sinai "all the people saw the sounds and the flames," and they trembled and stood far off; plainly, they perceived the thunder and the lightning. The Alter Rebbe, with the Mekhilta, takes "saw the sounds" literally: at the giving of the Torah Israel were at the level of seeing. (The Kehot note prints "Exodus 8:18," evidently a misprint.)

שמות כ:ט"ז Exodus 20:15

וְכָל-הָעָם רָאִים אֶת-הַקּוֹלֹת וְאֶת-הַלְפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת-הַהָרָה עֲשׂוּ וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמֵדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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43

רואים את הנשמע

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

KEHOT'S NOTE

מכילתא שם.

44

רואים את הנשמע

The Mekhilta on "And all the people saw the sounds" records a dispute: Rabbi Yishmael says they saw what is seen and heard what is heard, and Rabbi Akiva says they

saw and heard what is seen. The Kehot note cites it for the phrase “they saw what is heard.”

מכילתא דרבי ישמעאל, מסכתא דבבבא ט:א
 (שמות כ, יד) [“וְכָל הָעָם רָאוּ אֶת הַקּוֹלֹת וְאֶת הַלְפִידִם, וְאֵת קוֹל הַשֹּׁפָר וְאֵת הַהָר עָשָׂן, וַיֵּרָא הָעָם וַיִּנְעוּ, וַיַּעֲמֵדוּ מֵרָחֹק.”] “וְכָל הָעָם רָאוּ אֶת הַקּוֹלֹת.” רואין את הנראה וְשׁוֹמְעִין אֶת הַנִּשְׁמָע. דְּבָרֵי רַבִּי יִשְׁמָעֵאל. רַבִּי עֲקִיבָה אוֹמֵר: רואין וְשׁוֹמְעִין אֶת הַנִּרְאָה. רואין דְּבַר שְׁלֹאשׁ יוֹצֵא מִפִּי הַגְּבוּרָה, וְנִחָצֵב עַל הַלּוּחוֹת, שְׁנֵאמָר: (תהלים כט, ז) “קוֹל יי חֲצֹב לְהַבּוֹת אֵשׁ.”

(Ibid. 20:15) "And all the people saw the sounds and the lightnings": They saw what was visible and heard what was audible. These are the words of R. Yishmael. R. Akiva says: They saw and heard what was audible. There was nothing that left the mouth of the Omnipotent which was not inscribed on the tablets, as it is written (Psalms 29:7) "The voice of the L-rd hews (with) flames of fire."

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45 חכמה היא בחי' ראי'

the passage shares nothing with the note

KEHOT'S NOTE

עי לקו"ת פ' צו ד"ה והניף ספ"ב.

46 דאבא מקנן באצי'

Tikkun 6 says that Imma Ila'ah (Binah) “nests in the Throne,” the World of Beriah, while the six Sefiros of Z'eir Anpin nest in Metatron (Yetzirah) and the lower Imma in the Ofan (Asiyah). The Kehot note cites it, with the Arizal's Etz Chaim, for the principle that Abba “nests” in Atzilus and Binah in Beriah.

Tikkunei Zohar, Tikkun 6 • 22a:14-16 תקו"ז תיקון ו

ועוד משגיח מן החלונות אליו חלונות דבי כנישתא דאבא ובנוי אינון בבית (הכנסת) אסירן ואיהו בכל יומא אשגחותיה עליה ויהיב לון מזונא. ויפן כה וכה אם אית מאן דיתער בתיובת' לתברא בית (נ"א בה) אסורין דלהון. הה"ד לאמר לאסורים צאו ולאשר בחשך הגלו. ויפן כה וכה וירא כי אין איש. אלא איש לדרכו פנו בעסקין דלהון באורחין דלהון. איש לבצעו מקצתו בבצעה דהאי עלמי לירתא האי עלמי.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ראה ע"ה שער סדר אצי' פ"א. שער סדר אבי"ע פ"ב. ועוד. ת"ז ת"ו. וראה בארוכה בהערת כ"ק אדמו"ר זי"ע בשה"מ ת"ש ע' 59. ובסה"מ תש"ג ע' 133. סה"מ תרצ"ו ע' 119.

47 וע"כ נקרא זרע בהמה

The note cites page 62 of this volume of talks on why these souls are called “the seed of animal.”

KEHOT'S NOTE

ע"י סי השיחות תשי"א ע' 62.

48 והאדם ידע

The words here quote Genesis 4:1; the passage is shown

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

below.

בראשית ד':א:1

והָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־

And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have agotten a man with the help of the L-RD.'

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KEHOT'S NOTE

בראשית ד, א.

49 שו"ה שיתחבר — בחי' חכמה לבינה דהיינו

This manuscript adds a gloss of the Tzemach Tzedek, quoted in the note, that pairs “the rich” with Daas and “the poor” with “animal” (“shall not give less”), and ends: for one who lacks Daas, divine service is hard.

KEHOT'S NOTE

בבזך 1223 נוסף הגה"ה מהצ"צ: “הגה"ה העשיר דעת והדל בהמה לא ימעיט כי שרשם עצלים לחם מ"ש שאין לו דעת העבודה קשה לו.”

50 היינו כחולמים

A song of ascents: “When Havayah returns the captivity of Zion, we were like dreamers”: when the exiles come home, it will be as if they had been dreaming, the exile itself having been like a dream. Understanding of G-dliness that is only “heard” is compared to a dream, in which only the imagination is at work (context: Steinsaltz Tanakh).

Psalms 126:1 קכ"ו: תהילים

שיר המעלות בשבב ה' אֶת־שִׁיבַת צִיּוֹן הֵינּוּ כְּחֹלְמִים:

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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KEHOT'S NOTE

תהלים קכ, א.

51 ועי' בלק"ת

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

KEHOT'S NOTE

להאריז"ל.

52 (עמש"ל . . דע כי כו')

This manuscript does not have the gloss; in its place it reads only: “But the level of ‘in our image’ is the level of the seed of man, the level of seeing, etc.”

KEHOT'S NOTE

בבזך 1223 ליתא הגה"ה זו ובמקומו נכתב “אבל בחי' בצלמינו זהו בחי' זרע אדם בחי' ראי' כו'.”

PARAGRAPH 3

53 שממשיך ומשפיע בחי' דעת

There the Alter Rebbe refers back to this maamar: Moshe draws Daas into the worlds of Beriah, Yetzirah and Asiyah because “man” and “animal” of Beriah are equal relative to Moshe's Daas.

KEHOT'S NOTE

ראה לקו"ת בהר מד, ב.

54

ידיעת היום

Moshe tells Israel: "And you shall know this day and take to your heart that Havayah is G-d in the heavens above and on the earth below; there is no other," not only hearing it but making it one's own. Moshe brings Israel to this knowing (context: Steinsaltz Tanakh).

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אל־לִבְּךָ כִּי הוּא הָאֱלֹקִים בְּשֵׁמִים 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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55

גואל ראשון וגואל אחרון

Kehot's note points to Zohar I, 253a for these words.

זח"א רנ"ג, Zohar I, 253a

KEHOT'S NOTE

ראה שמו"ר פ"ב ס"ד. זח"א רנ"ג, א. שה"פ פ' ויחי.

56

גואל ראשון וגואל אחרון

Rabbi Levi says that G-d told Moshe: in the desert you leave them, and from the desert you will bring them back in the time to come. The Kehot note cites it, with the Zohar (I, 253a: G-d doubled the name "Moshe, Moshe," one for the first redemption and one for the last) and Sha'ar HaPesukim, for Moshe as the last redeemer as well as the first.

שמות רבה ב':ד"ד Shemot Rabbah 2:4

... (שם ג, א): והנחש היה ערום, מתוקן לפרעניות היה. בנה, כתיב (שם ו, ט): תמים היה, מתוקן לגאולה. ביוסף, כתיב (שמות א, ה): ויוסף היה, מתוקן לפרנסה. במרדכי, כתיב (אסתר ב, ה): איש יהודי היה, מתוקן להצלה. ומשה, לגאולה, מתחלת ברייתם נתקנו לכך. וינהג את הצאן אחר המדבר אמר רבי יהושע: למה היה רודף למדבר? לפי שראה שישאל נתעלו מן המדבר, שנאמר (שיר ג, ו): מי זאת עולה מן המדבר, שהיה להם מן המדבר: המן, והשלי, והבאר, והמשכן, והשכינה, כהונה, ומלכות, וענני כבוד. דבר אחר: אמר הקדוש ברוך הוא ...

Another interpretation: "Moses was [haya]." Everyone in whose regard haya is written, was fated for this [for what follows]: "Behold, the man has become [haya] [like one of us, knowing good and bad, what if he should extend his hand and take also from the tree of life and eat, and live forever?]" (Genesis 3:22); death was fated to come to the world, as it is stated: "With darkness upon the surface of the deep" (Genesis 1:2) - that is death, which darkens the faces of the people. "The serpent ...

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57

ידיעתם כי אני ה'

G-d tells Moshe what to say to Israel in Egypt: "I will take you to Me as a people... and you shall know that I am

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

Havayah your G-d, who brings you out from under the burdens of Egypt." Part of Moshe's first message of redemption, read here as giving Israel Daas.

שמות ו':ז Exodus 6:7

וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהִיִּיתִי לָכֶם לֵאלֹקִים וִידַעְתֶּם כִּי אֲנִי ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סְבִלֹת מִצְרַיִם:

and I will take you to Me for a people, and I will be to you a G-d; and ye shall know that I am the L-RD your G-d, who brought you out from under the burdens of the Egyptians.

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KEHOT'S NOTE

שמות ו, ז.

58

ויאמן העם

When Moshe and Aharon gathered the elders and showed the signs, "the people believed." Faith came first; Daas came afterwards.

שמות ד':ל"א Exodus 4:31

וַיֵּאֱמָן הָעָם וַיִּשְׁמְעוּ כִּי־פָקֵד ה' אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עֲנָנִים וַיִּקְדּוּ וַיִּשְׁתַּחֲווּ:

And the people believed; and when they heard that the L-RD had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

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KEHOT'S NOTE

שמות ד, לא.

59

ומלאה הארץ דעה

Yeshayahu's vision of the days of Mashiach: "For the earth shall be full of knowledge (de'ah) of Havayah as the waters cover the sea." The knowledge of G-d in the time of the final redemption.

ישעיהו י"א:ט"ז Isaiah 11:9

לֹא־יָרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָר קֹדֶשׁ כִּי־מִלְאָה הָאָרֶץ דְּעָה אֶת־ה' כַּמַּיִם לִים 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

ישע"י יא, ט.

60

כי כולם ידעו אותי

G-d's new covenant with Israel, through Yirmeyahu: "No longer shall each man teach his neighbor... saying, 'Know Havayah,' for they shall all know Me, from the least of them to the greatest." The universal knowledge of the future. (Kehot prints 31:33; in Sefaria's numbering the verse is 31:34.)

ירמיהו ל"א:ל"ד Jeremiah 31:34

וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אֶחָיו לֵאמֹר דַּע אֶת־ה' כִּי כֻלָּם יִדְעוּ אוֹתִי לְמַקְטָנָם וְעַד־גְּדוֹלָם נֶאֱמַר־ה' כִּי אֶסְלַח לְעֹנָם וְלִחְטָאתָם לֹא אֶזְכֹּרֵם:

and 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 unto the greatest of them, saith the L-RD; for I will forgive their iniquity, and their sin will I remember no more.

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KEHOT'S NOTE

ירמיי לא, לג.

61 **כמבואר במ"א ע"פ וידעת היום**
That discourse explains that the "milk and honey" of the Land are still at the level of faith, while "the earth shall be full of knowledge" will be Daas and actual feeling.

KEHOT'S NOTE

לקו"ת ואתחנן ד, ב ואילך.

62 **ונתתי עשב בשדך**
"And I will give grass in your field for your animals": the promise of rain and plenty in the second paragraph of the Shema, spoken by Moshe in G-d's name. Read as Moshe giving the "grass" of Daas to the souls and angels called "animals."

דברים י"א ט"ו:11 Deuteronomy

ונתתי עשב בשדך לבהמתך ואכלת ושבעת:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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KEHOT'S NOTE

דברים יא, טו.

63 **עשב הוא בחי' דעת שהוא שם ע"ב ושי"ן**
In Tikkun 51 the Tikkunei Zohar reads "every esev (grass)" as Ayin-Beis and shin, and links it to the seventy-two Names. Or HaTorah, cited in the Kehot note, points here for this reading.

Tikkunei Zohar 86b:6' ב:י"ו

והא ש' דתלת אֶבְהֵן אינון, אֶלָּא ש' עֶלְאָה עֲנַפִּי אֵילָנָא, ש' תַּמְאָה שְׂרָשִׁי אֵילָנָא, וּבְגִין דָּא וְכָל שִׁיחַ דָּא צְדִיק, וְכָל עֶשֶׁב עֵיב ש' דָּא יַעֲקֹב כָּלִיל תַּלְתָּ אֶבְהֵן, דְּאִינוּן עֲנַפִּי אֵילָנָא, וְסִלְקִין לְשַׁבְעִין וְתַרְסֵין שְׁמֵהּן דְּוִיסַע וְכָבֵא וַיֵּט, דְּבִהְאִי שְׁמָא אֶתְבְּרִיאוּ עֲשָׂבִין וְאֵילָנִין דְּאִינוּן נִשְׁמַתִּין צְדִיקֵינָא, וְהָאִי עֶשֶׁב עֲלִיָּה אֶתְמַר (תהלים קד יד) וְעֶשֶׁב לְעִבְדֹת הָאָדָם לְהוֹצִיא לֶחֶם מִן הָאָרֶץ, לֶחֶם אֲבִירִים אֲכָל אִישׁ (שם עח כו), וְאִיהוּ נִהְמָא דְּאוֹרֵינָא.

Tikkunei Zohar - Vocalized (Public Domain)

64 **עשב . . שהוא שם ע"ב ושי"ן באמצע**
Or HaTorah on Mishpatim cites the Tikkunei Zohar (tikkun 51) for this reading of esev, and the same is written in Or HaTorah on Chukas.

KEHOT'S NOTE

באוה"ת פ' משפטים ע' אקוב מציינ לת"י תי נא. וכ"כ באוה"ת פ' חקת ע' תשפד. וראה גם ביאוה"י להצ"צ כרך א ע' ז.

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

65 **נק' ג"כ בשם בהמות וחיות**
There the Alter Rebbe explains the difference between angels and souls: the angels are called chayos and behemos, as in "the face of a lion on the right and the face of an ox on the left," and they too are made of body and soul, but their bodies are spiritual, formed from fire and wind.

KEHOT'S NOTE

ראה לעיל ד, ב.

66 **פני אריה פני שור**
In the vision of the chariot the holy Chayos have the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. This is why the angels are called "animals" and "beasts."

יחזקאל א':10 Ezekiel

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

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

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67 **שיש להם דעת והכרה באלקות**
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה רמב"ם פ"ב הלי' יסודי התורה.

68 **ע"פ רני ושמחי**
That discourse explains that the angels' service is song and praise (rinah), expressing their intense longing to cleave to G-d and be absorbed in the Infinite Light.

KEHOT'S NOTE

לעיל לו, א ואילך.

69 **רני ושמחי**
Zechariah's prophecy to Zion: "Sing and rejoice, daughter of Zion, for I am coming and I will dwell in your midst, says Havayah": the verse of the maamar referred to here.

Zechariah 2:14 זכריה ב':יד

רְנִי וּשְׂמַחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשֹׁכֵנִי בְּתוֹכְךָ נְאֻם־יְיָ

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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70 **וידקתך ירננו**
David's psalm: "They shall express the memory of Your great goodness, and they shall sing of Your righteousness": the theme of that maamar, on the angels' song.

Psalms 145:7 תהילים קמ"ה:ז

זָכַר רַב־טוֹבְךָ יְיָ וְצִדְקָתְךָ יִרְנְנוּ:

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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71 בפ' תולדות ע"פ מים רבים

the passage shares nothing with the note

KEHOT'S NOTE

יט, א ואילך.

72 והנה מרע"ה

In a gloss on this passage the Tzemach Tzedek distinguishes the two kinds of Daas: "the seed of man" comes from Lower Daas, which binds the intellect to the emotions, while Higher Daas, which joins Chochmah and Binah, is Moshe.

KEHOT'S NOTE

באווה"ת משפטים ע' אקטז יש הגהה: והנה מרע"ה כחו גדול היינו כי דעות שיש ב' דעת זורע אדם זהו מבחי' ד"ת שמקשר השכל עם המדות, אבל ד"ע המחבר חויב זהו משה ושרשו מאוירא בד"ה החלצו כו'. והנה בהמה י"ל שאין להם דעת רק בממכ"ע ולא בסוכ"ע בד"ה וידעת היום כו', והמשכות הדעת בסוכ"ע זהו ע"י קדוש שיהי' דעת בבחי' קדוש סוכ"ע כו' בד"ה והנה אנחנו מאלמים אלומים י"ב בקר זהו בהמה י"ל ע"י הקרבן שנכלל בהמה בשרשה ע"י והחיות נושאות כו', ע"י נכלל בהמה בבחי' אדם כי גם כשהי' בהמה הי' מבחי' פני אדם שבבהמה לכן יוכל להתעלות בבחי' אדם ממש. ג' בחי' אדם גם ז"א ישראל אדם והתורה חכמה אדם ע"י וז"א קל"ד ב' ובהי' שם, לכן ע"י התורה מוחין נמשך שיהי' אדם בפרטיות. וכמו"כ למטה אם ככנים ואם כעבדי' בנים אתם לה' והנה כעבדים כשנמשכו מסט' דמט"ט בוח"ג דרטי"ו סע"א, ואם הוא בחי' זרע בהמה, ולכן שש שנים, ובשביעי' כמו בשמטה תלה הכתוב בהמה בחיה סד"ה את שבתותי תשמרו, כי סוכ"ע ח"י ובהמה שוין ע"ד אתתיר פני ביום ההוא דסכ"ס כו', צאן מרעיתי אדם אתם הרי יוכל להיות מצאן בחי' אדם וא"כ אז גבוה יותר שהוא אדם ומשים עצמו כצאן מענין בהמה אין לה דעת בד"ה בכ"ה בכסליו נה"ב מתפעלת רק בבחי' בשכמל"ו ונה"א אדם מתפעלת מההתבוננות בעצמו ווא"ס והנה בשכמל"ו זהו רוח הבהמה היורדת למטה ש' ב"ן וכל דעת יחוד, והאדם ידע המשכות ד"ע טפת מ"ד, דכולא קמ"י כל"ח בהמין ותשחין לאלומי כי דת"י, משא"כ בהמה אינה משגת רק שהיש מאין בשכמל"ו כנ"ל, ולא ביטול אמיתי מ"ד ענין יודע צדיק נפש בהמתו כו', דברי חכמים כדבונות שדר בינה באדם, מורה דעה בפרה ממשיך דעת בבחי' בהמה כו'. עכ"ל. ראה באוה"ת שם ע' אק"ח עוד הגהה.

73 בהמשך זאת חנוכת המזבח תר"מ סעי' יב נוסף

This series of discourses adds that esev is the Ayin-Beis of Chochmah, and the shin stands for three emotive attributes.

KEHOT'S NOTE

עשב הוא ע"ב דחכ' ושין הם ג' מדות, ע"ש.

74 David, before the assembly of Israel, charges his son Shlomo: "Know the G-d of your father, and serve Him with a whole heart." Moshe's Daas makes this knowing possible.

I Chronicles 28:9:ט:ט דברי הימים א

וְאַתָּה שְׁלֹמֹה-בְנִי דַע אֶת-אֱלֹהֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפִצָּה כָּל-לִבְבוֹת דּוֹרְשׁ הִי וְכָל-יִצְרָר מִחֻשְׁבוֹת מִבֵּין אִם-תִּדְרָשְׁנוּ יִמְצָא לָהּ וְאִם-תִּעְזָבוּנוּ יִנְיָחָהּ לְעַד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

found of thee; but if thou forsake Him, He will cast thee off for ever.

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PARAGRAPH 4

75 כולם כאחד עונים

In the first blessing before the morning Shema (Yotzer Or), the angels give one another leave to sanctify their Creator, and "all of them as one respond and say with awe: Holy, holy, holy." The Alter Rebbe stresses "as one" and reads it, with the Zohar, as the angels and Israel together.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 4, ימי חול, ברכות קריאת שמע, יוצר אור ד'

אֵת שֶׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא. וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִים זֶה מִזֶּה. וְנוֹתְנִים רְשׁוֹת זֶה לָזֶה לְהַקְדִּישׁ לַיוֹצֵרם בְּנִחָת רֹחוֹ. בְּשִׁפְפָה בְּרוּרָה וּבְנִיעִימָה. קְדָשָׁה כָּלָם כְּאַחַד עוֹנִים וְאוֹמְרִים בְּיָרָאָה:

the Name of the Almighty, the King, the Great, the Mighty, the awesome One; holy is He. And they all take upon themselves the yoke of Divine sovereignty one from the other, and give leave to one another to sanctify their Former in a spirit of serenity with clear speech and pleasantness, all exclaim Kedushah in unison and reverently exclaim:

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

PARAGRAPH 5

76 ישראל עלו במחשבה

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

KEHOT'S NOTE

ב"ר בתחלתו.

77 ישראל עלו במחשבה

Six things preceded the creation of the world; some were created and some "arose in thought" to be created, among them the Patriarchs and Israel. The Alter Rebbe uses this to root the souls of Israel in "thought."

Bereshit Rabbah 1:4:ד'ר:ר ראשית רבה א'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם), ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were

PARAGRAPH 7

88 וזהו ואלה המשפטים . לשון הליכה

The note points to Or HaTorah on Mishpatim for mishpat as “going.”

KEHOT'S NOTE

ראה אוה"ת משפטים ע' אק"ט.

89 כמשפט הראשון

Or HaTorah adds two more verses where the Targum renders mishpat as halachah: “according to the manner (mishpat) of daughters” becomes “according to the halachah of the daughters of Israel,” and “set up the Mishkan according to its manner (mishpato)” becomes “according to its halachah.”

KEHOT'S NOTE

וישב מ, יג. וראה באוה"ת פ' משפטים ע' אק"ט שמביא הפסוק כמשפט הבנות יעשה לה ת"א כהלכת בנות ישראל יעביד לה . . . וכן והקמות את המשכן כמשפטו . . . תרומה כו, ל ית משכנא כהלכתיה. ע"ש.

90 כמשפט הראשון

In prison Yosef interprets the butler's dream: in three days Pharaoh will restore him, and he will again place Pharaoh's cup in his hand “according to the former manner (mishpat), when you were his butler.”

בראשית מ':יג:Genesis 40:13

בעוד שלש ימים ישא פרעה את ראשו ויחשיבך עלי כנך ונתת כוס פרעה בידו כמשפט הראשון אשר היית משקהו:

within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.

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91 כהלכתא קדמייתא

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

KEHOT'S NOTE

כ"ה בדפוסים שהיו בזמן אדה"ו ולפניו. וכ"ה הלשון בדא"ח. אבל בתרגום הנדפס לפנינו הגירסא “קדמאה”. [אבל בתרגומים שנדפסו מכת"י כמו הוצאת ברלינר וכ"ו הוא “קדמייתא”].

92 כהלכתא קדמייתא

Onkelos renders mishpat here with hilchesa, “halachah.” Sefaria's text reads “kadma'ah”; the Kehot note explains that “kadmaysa” is the reading of the older printings and the manuscript-based editions.

תרגום אונקלוס על בראשית מ':יג:Genesis 40:13

בסוף תלתא יומין יזכרנה פרעה ית רישך ויחשיבך על שמושך ויתן כסא דפרעה בידיה כהלכתא קדמאה די הויאת משקי לקה:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

93 הליכות עולם לו

In Chavakuk's prayer G-d appears, measures the earth and shatters the ancient mountains: “the ways (halichos) of the world are His,” His paths through the world from of

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

old. The Sages read halichos as halachos, laws (context: Steinsaltz Tanakh).

Habakkuk 3:6

עמד ועמד ארץ ראה ויתר גוים ויתפצצו הררי עד שחו גבעות עולם הליכות עולם לו:

He standeth, and shaketh the earth, He beholdeth, and maketh the nations to tremble; And the everlasting mountains are dashed in pieces, The ancient hills do bow; His goings are as of old.

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Megillah 28b:16-18

אמר לקה: ניהא לי דאשמעיה למר. אי הכי, גמור מיני הא מלתא דאמר רבי זירא: בנות ישראל הן הןמירו על עצמן שאפילו רואות טיפת דם בחדל יושבות עליו שבועה נקיים. תנא דבי אליהו: כל השונה הלכות, מובטח לו שהוא בן עולם הבא, שנאמר: “הליכות עולם לו”, אל תקרי “הליכות” אלא “הלכות”. תנו רבנן:

He replied: I would rather you teach me something. If so learn from me this statement that was said by R. Zera: The daughters of Israel were stringent upon themselves that even if they saw [on their garments] a spot of blood no bigger than a mustard seed, they waited for seven clean days [before taking a ritual bath]. It was taught in the house of Eliyahu: Whoever repeats halakoth is assured of the world to come, as it says, “His goings [halikoth] are to eternity” (Habbakuk 3:6). Read not ...

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KEHOT'S NOTE

חבוקק ג, ו. ראה מגילה כח, ב אל תקרי הליכות אלא הלכות. ובאוה"ת כאן ע' איכב שע"י העיון בהם להשיג היטב זוכה האדם לילך ממדריגה למדריגה. וראה באוה"ת נ"ך כרך א ע' תצט, ושם מציין ללקו"ת שה"ש כט, ד שההלכות הן הליכה והמשכה מאור א"ס ב"ה הסוכ"ע מעולם ועד עולם.

PARAGRAPH 8

94 הקליפות אין להם בחי' מוח הדעת

According to the note, the Alter Rebbe explains there that the evil inclination has only two mochin, Chochmah and Binah, and not the faculty of Daas.

KEHOT'S NOTE

ראה לקו"ת פ' חוקת ס, ג דשם מבאר שביצה"ר יש רק ב' מוחין חו"ב ולא מוח הדעת ע"ש. ובאוה"ת פ' משפטים ע' אק"ה.

95 אז תבאנה שתיים נשים זונות

“Then there came two women, harlots, to the king, and stood before him”: the two women who each claimed the living child before King Shlomo. The text points to the matter as a known illustration that kelipah lacks Daas.

I Kings 3:16

אז תבאנה שתיים נשים זונות אליהמלך ותעמדנה לפניו:

Then came there two women, that were harlots, unto the king, and stood before him.

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KEHOT'S NOTE

מלכים א ג, טז.

96

חדא נפשאי לך קראי

Rav Sheshes, reviewing his learning every thirty days, would say: “Rejoice, my soul, rejoice, my soul; for you I read Scripture, for you I learned Mishnah.” The Talmud objects that the Torah sustains heaven and earth, and answers: “At first, when a person does it, he does it for his own sake (ada’ata denafshei).”

Pesachim 68b:13ג”כ: פסחים ס”ח ב”י

רב ששת כל תלתין יומין מהדר לקה תלמודיה, ותלי וקאי בעיבא דדשא, ואמר: חדאי נפשאי, חדאי נפשאי, לך קראי לך תנאי. איני? והאמר רבי אלעזר: אילמלא תורה לא נתקיימו שמים וארץ, שנאמר: “אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי!” מעיקרא כי עבד איניש — אדעתא דנפשיה קא עבד.

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KEHOT’S NOTE

פסחים סח, ב.

97

לפניהם היינו לפנימיותם

The note observes that reading “before them” as “into their inner being” fits what the Alter Rebbe writes in his Laws of Torah Study, in the halachah cited.

KEHOT’S NOTE

זה מתאים למ”ש בהל” ת”ת לרבנו הזקן פ”ד הי”ח (שיחה פ’ משפטים תשכ”ז). ראה אוה”ת משפטים ע”א קכ.

98

ולכן איתא בזוהר

With the Zohar passage, the note points to Or HaTorah on Parshas Shemos, p. 61.

KEHOT’S NOTE

ח”ג קפז, ב. ראה אוה”ת פ’ שמות ע”א סא.

99

משה משה

At the burning bush G-d calls to Moshe, “Moshe, Moshe,” and he answers, “Here I am”; there is no dividing stroke (pesik) between the names.

Exodus 3:4ד”ג: שמות ג

וַיֹּאמֶר ה' כִּי סָר לְרֹאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִי:

And when the L-RD saw that he turned aside to see, G-d called unto him out of the midst of the bush, and said: ‘Moses, Moses.’ And he said: ‘Here am I.’

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100

אברהם אברהם

At the binding of Yitzchak an angel of Havayah calls from heaven, “Avraham, Avraham,” to stop him; a dividing stroke (pesik) separates the names.

Genesis 22:11א”ב: בראשית כ”ב

וַיִּקְרָא אֵלָיו מִלְאָךְ ה' מִן־הַשָּׁמַיִם וַיֹּאמֶר אֲבִרְהָם וַיֹּאמֶר הֲנִי:

And the angel of the L-RD called unto him out of heaven, and said: ‘Avraham, Avraham.’ And he said: ‘Here am I.’

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ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

101

אברהם אברהם פסיק טעמא

Iggeres HaKodesh 15 explains, from a teaching the Alter Rebbe heard from his teacher on “I am dust and ashes,” that Avraham’s attribute of love and Chesed, as it descends through the worlds by many contractions, bears no comparison to the supernal Chesed of Atzilus.

KEHOT’S NOTE

ע”י אגה”ק סי’ טו. אוה”ת שמות ע” נט. סה”מ תר”ל ע” נו. ד”ה וספרתם תרס”ו ע” רטו.

102

משה משה לא פסיק טעמא אברהם אברהם פסיק טעמא

In Parshas Balak the Zohar says that Moshe had no division in him, so “Moshe, Moshe” has no break between the names, while “Avraham, Avraham” has one, because the later Avraham, now complete, differed from the earlier. The Kehot note cites it here.

Zohar, Balak 6:51-59ט”ז-ט”א: בלק ויג”א-ט”ז: 6:51-59

103

א”נ לפניניהם ר”ל לבחי פני אדם

The note points to Or HaTorah on Devarim for reading lifneiheim as “the face of man.”

KEHOT’S NOTE

ראה אוה”ת פ’ דברים ע” לב.

104

ודמות פניהם פני אדם

In the vision of the chariot, “the likeness of their faces was the face of a man,” with the faces of a lion, an ox and an eagle. The Alter Rebbe identifies this human face within the “animal” with the Daas of Beriah.

Ezekiel 1:10י”א: יחזקאל

וְדֹמוֹת פָּנֵיהֶם כְּפָנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל־הֵימִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְׂמֹאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

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

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105

וכעין מ”ש בפ’ ויקהל

There the Alter Rebbe explains that the lower will, formed through contemplation during the six weekdays, becomes a vessel in which the higher will rests on Shabbos, like light in a vessel.

KEHOT’S NOTE

לקמן פח, א.

106

וזאת לפנינים בישראל

“And this was formerly (lefanim) in Israel, concerning redemption and exchange”: the narrator explains the old custom of drawing off a shoe to confirm a transaction. The discourse in Parshas Miketz reads lefanim as penim, “inward”: the inner dimension that each one has.

Ruth 4:7ז”ז: רות ד

וזאת לפנינים בישראל על־הַגָּאֵלָה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דְּבַר שְׁלֹךְ אִישׁ נַעְלָו וְנָתַן לְרַעְהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל:

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel.—

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107

וכנפיהם פרודות

“And their faces and their wings were separated above”: the text sets the separated wings (division) apart from the faces.

Ezekiel 1:11א”י:חזקאל

ופניהם וכןפיהם פרדות מלמעלה לאיש שתים חכרות איש ושתים מכסות את גויתיהנה:

Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

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108

וקבל היהודים

“And the Jews accepted (vekibel, singular) what they had begun to do, and what Mordechai had written to them”: the Jews took the days of Purim upon themselves. A plural subject with a singular verb, which is explained elsewhere in the same way as the singular “if you buy.”

אסתר ט:23ג”כ:אסתר

וקבל היהודים את אשר החלו לעשות ואת אשר כתב מרדכי אליהם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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109

משפטיך תהום רבה

David praises G-d: “Your righteousness is like the mighty mountains; Your judgments are a great deep; man and animal You save, Havayah”: G-d’s justice is past fathoming, and His salvation reaches every creature. The Alter Rebbe reads the “deep” as the reach of the Torah’s laws, so lofty that they descend far enough to save even the “face of man” within the “animal” (context: Steinsaltz Tanakh).

Psalms 36:7ד”ו:תהלים

צדקתך כהרריאל משפטך תהום רבה אדם ובהמה תושע ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preserve, O L-RD.

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KEHOT’S NOTE

תהלים לו, ז.

110

ע”פ לבבתי

The note identifies the discourse referred to as the explanation of “You have captured my heart” in Likkutei Torah on Shir HaShirim, which begins on that page.

KEHOT’S NOTE

לקו”ת שה”ש ל, א.

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

111

לבבתי

In the Song the beloved tells the bride, “You have captured my heart, my sister, my bride,” which the Sages read as G-d’s love for Israel. This is the verse of the discourse referred to here on the encompassing light.

Song of Songs 4:9ט”ד:שיר השירים

לבבתי אחתי כלה לבבתי באחת מעיניך באחד ענק מצורניך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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112

ע”פ את שבתותי

There the Alter Rebbe explains the “lower Shabbos” through the Sabbatical year: its ascent is only from Beriah, Yetzirah and Asiyah to Atzilus, yet it has an aspect in which man and animal are equal, the mitzvah of removing produce from the house in the seventh year.

KEHOT’S NOTE

ראה לקו”ת בהר מד, א ואילך.

כי תקנה עבד עברי וגו'

“When you acquire a Hebrew servant”



G-d is “Creator” when He brings something into being from nothing, above all cause and effect, and “Acquirer” when He draws what already exists from concealment into revelation. So too, bringing Daas to the souls called “the seed of animal” is an acquisition: revealing the very great knowledge already present in their root “beyond the river.”

THE MAAMAR IN BRIEF

G-d is called both “Creator” and “Acquirer” of heaven and earth. There are two levels: the chain of descending worlds, in which each level flows from the one above it as an effect from its cause, and a level above that chain. “Creator” means bringing something into being from nothing, which belongs to the level above the chain, since a created being bears no comparison at all to its Creator. “Acquirer” means the unfolding of the worlds one from another, which creates nothing new: like a sale, in which merchandise lying in the seller’s box comes to be revealed to the buyer, it only reveals what was concealed, as speech reveals thought. This explains “When you acquire a Hebrew servant.” In “Beyond the river your fathers dwelt,” the river is Binah of Atzilus; beyond it, above intellect that can be grasped and above the chain of descent, the Patriarchs are rooted, and so is every soul, even those called “the seed of animal,” for there man and animal are equal. In that root they have very great Daas, hidden from the spark in the lower worlds; drawing it into revelation is an acquisition, easier than a new creation.

OUTLINE

1 Creator and Acquirer

¶1

There is the order of cause and effect, and a level above it. “Creator” is the coming into being of something from nothing; “Acquirer” is like a sale, which only moves what already exists from the seller to the buyer and reveals it.

2 Revealing the concealed

¶2

An effect is not a new existence but the revelation of what was concealed in its cause, like speech from thought. Of this G-d is called “Acquirer of all.”

3 Beyond the river

¶3-4

The river is Binah of Atzilus, which flows into Beriah. Beyond it, above intellect that can be grasped and above the chain of descent, the Patriarchs are rooted, and so is the root of every soul, even of the souls called “the seed of animal”; there man and animal are equal.

4 Acquiring the Hebrew servant

¶5

Drawing Daas into the souls called “the seed of animal” needs only acquisition: revealing the very great Daas hidden in their root. That is easier than a truly new coming into being.

KEY CONCEPTS

Creator בורא

G-d as bringing something into being from nothing. This is above the order of cause and effect, because the created being bears no comparison at all to the Creator.

Acquirer קונה

G-d as drawing what already exists from concealment into revelation, as a sale brings goods out of the seller’s box to the buyer. It describes the unfolding of the worlds one from another.

cause and effect עילה ועלול

The relation between levels in the chain of descending worlds: the effect is not new but is revealed from what was concealed in its cause, as speech is revealed from thought.

something from nothing יש מאין

A truly new existence that is not drawn from anything before it; only the Creator can bring it about.

beyond the river עבר הנהר

The level above “the river,” which is Binah of Atzilus: above intellect that can be grasped and above the chain of descending worlds. The Patriarchs are rooted there, and so is the root of every soul.

the seed of animal זרע בהמה

Souls that descended until their spark, enclothed in the lower worlds, has no revealed Daas; in their root beyond the river they have very great Daas.

Daas (knowledge) דעת

Knowledge of G-d that the maamar speaks of drawing into the souls from their root, out of concealment into revelation.

SECTION 1 • 11

Creator and Acquirer

1 כי תקנה עבד עברי^{1,2} וגו'. הנה לפעמים כתיב קונה שמים וארץ.^{3,4} קונה הכל.^{5,6} וכתיב בורא שמים וארץ.^{7,8,9,10,11} בורא הכל.^{12,13}

“When you acquire a Hebrew servant,” etc. Now, at times it is written “Acquirer of heaven and earth,” “Acquirer of all,” and it is written “Creator of heaven and earth,” “Creator of all.”

The maamar opens with the law of the Hebrew servant, whose key word is “acquire.” It then notes that G-d is called both “Acquirer” (of heaven and earth in the Torah, and “of all” in the first blessing of the Amidah) and “Creator” (of heaven and earth, and “of all” in the first blessing before the morning Shema); the parts that follow explain the difference between the two titles.

והענין כי יש בחיי שנקי דרך סדר ההשתלשלות מעילה לעילה. ויש בחינה שנקי למעלה מדרך סדר ההשתלשלות (עמ"ש במ"א ע"פ ואתחנן ביאור הדבר¹⁴ כו')

The explanation is that there is a level that is called the way of the order of the chain of descending worlds (hishtalshelus), from cause to cause, and there is a level that is called above the way of the order of the chain of descending worlds (see what is written elsewhere on [the verse] “Va’eschanan,” the explanation of the matter, etc.).

There are two modes of divine activity. In the chain of descending worlds each level flows from the one above it, as an effect flows from its cause; and there is a level that stands above that whole ordered chain. The parenthesis refers the reader to a fuller explanation in the discourse on “Va’eschanan.”

וזהו ענין בורא וקונה. פ"י בורא הוא ההתהוות יש מאין שזהו למעלה מדרך סדר ההשתלשלות.

And this is the matter of “Creator” and “Acquirer.” That is: “Creator” is the coming into being of something from nothing, which is above the way of the order of the chain of descending worlds.

“Creator” means bringing something into existence from nothing. Such an act cannot be one more link in the chain of cause and effect, so it belongs to the level above the chain.

כי הנברא אינו ערוך כלל אל הבורא וא"כ התהוות הנברא היא התחדשות יש מאין וזהו בורא.¹⁵

For the created being bears no comparison at all to the Creator; and if so, the coming into being of the created being is a new emergence of something from nothing, and this is “Creator.”

An effect still bears some relation to its cause, but a created being bears no comparison at all to its Creator. Its existence is therefore genuinely new, something from nothing, and that is what the title “Creator” denotes.

אבל אח"כ יש ג"כ בחיי השתלשלות העולמות זה מזה דרך עילה ועלול וזה נק' קונה

But afterward there is also the level of the chain of descending worlds, one from another, by way of cause and effect, and this is called "Acquirer."

Once created things exist, there is a second process: the worlds unfold one from another as cause and effect. This is what the title "Acquirer" refers to, and the next part explains why, using the example of a purchase.

שהקנין אינו הויות דבר חדש כ"א יציאה מרשות המוכר לרשות הלוקח שמתחלה היתה הסחורה מונחת בקופסא אצל המוכר וע"י הקנין בא לגלוי להלוקח.

For acquisition is not the coming into being of a new thing, but a passing from the domain of the seller into the domain of the buyer: at first the merchandise lay in a box with the seller, and through the acquisition it came to be revealed to the buyer.

In a purchase nothing new comes into being; the merchandise only passes from the seller's domain into the buyer's. Goods that lay in the seller's box and are revealed to the buyer through the sale illustrate something that already exists moving from concealment into revelation.

SECTION 2 • 12

Revealing the concealed

2 וכן בחיי המשכת העלול מן העילה אינו התהוות דבר חדש כי להוות דבר חדש הוא רק ביכולת הבורא ית' אבל המשכת עילה ועלול הוא ענין גלוי ההעלם¹⁶ כמו גילוי הדבור מהעלם המחשבה כו'

Likewise, the aspect of drawing forth the effect from the cause is not the coming into being of a new thing, for to bring a new thing into being lies only within the power of the Creator, may He be blessed. But the drawing forth of cause and effect is a matter of revealing what is concealed, like the revelation of speech from the concealment of thought, etc.

Within the chain of cause and effect, the effect is not a new existence, since making something truly new belongs to the Creator alone. Cause and effect are rather a revealing of what was concealed in the cause, as speech reveals what was concealed in thought.

וע"ז נא' [נאמר] קונה הכל¹⁷ להמשיכן מן ההעלם לגלוי אחר שכבר נבראו מאין ליש שייך קנין כשנמשך מההעלם לגלוי כו'.

And of this it is said, "Acquirer of all": to draw them from concealment into revelation. After they have already been created from nothing into something, [the term] acquisition applies, when [a thing] is drawn from concealment into revelation, etc.

This is the sense of "Acquirer of all": once things have been created from nothing, the term "acquisition" fits their being drawn from concealment into revelation, like merchandise brought out for the buyer.

SECTION 3 • 113-4

Beyond the river

3 ועדי"ז יובן פי' כי תקנה כו'. דהנה כתיב בעבר הנהר ישבו אבותיכם.^{18,19}

And in this way the explanation of “When you acquire,” etc., will be understood. For it is written, “Beyond the river your fathers dwelt.”

The distinction between creating and acquiring will now explain the verse about acquiring a Hebrew servant. The key is Yehoshua's word to the people, “Beyond the river your fathers dwelt”: plainly the river is the Euphrates, beyond which Avraham's family lived, serving other gods, until G-d brought him to Canaan.

הנהר הוא בחי' ונהר יוצא מעדן²⁰ כמ"ש בזהר פ' אמור²¹ שהוא בחינת בינה דאצי" שנמשך להתלבש בבריאה. וזהו ומשם יפרד כו'.

The river is the level of “And a river goes out of Eden,” as is stated in the Zohar on Parshas Emor, that it is the level of Binah (understanding) of the World of Atzilus (Emanation), which is drawn forth to enclothe itself in the World of Beriah (Creation). And this is [the meaning of] “and from there it divides,” etc.

The river is identified with the river that “goes out of Eden,” and following the Zohar it is Binah of Atzilus, the divine understanding that flows downward and enclothes itself in the World of Beriah; “and from there it divides” describes that descent. Torah Ohr, Vayishlach (25a), cited in the Kehot note, reads the verse the same way: the river is Binah, and the Patriarchs' root lies beyond it, in Keser.

4 ועבר הנהר²² הוא מה שלמעלה מבחי' הבינה ושכל המושג שם ישבו והושרשו האבות.

And “beyond the river” is what is above the level of Binah (understanding) and of intellect that is grasped; there the Patriarchs dwelt and were rooted.

“Beyond the river” is what lies above Binah, above intellect that can be grasped, and there the Patriarchs dwelt and were rooted. In Likkutei Torah, Bechukosai (45a), cited in the Kehot note, the Alter Rebbe likewise reads “beyond the river” as the level above the river, the flow that issues from Eden, the source of Chochmah.

רק מה שירדו הנשמות אח"כ עד שנק' זרע בהמה²³ זהו רק בחי' הנצוץ הנמשך למטה ע"י שי"ך לומר כן. אבל שרשו ומקורו²⁴ הוא אפי' [אפילו] בעבר הנהר שהוא למעלה מהשתלשלות עד ששם אדם ובהמה שוין. שוה ומשוה קטן וגדול.

However, as for the souls' descending afterward until they are called "the seed of animal," this is only the level of the spark that is drawn down below, and it is of this [spark] that it is fitting to say so. But its root and source is even "beyond the river," which is above the chain of descending worlds (hishtalshelus), to the point that there man and animal are equal: "Equal, and making small and great equal."

The name "the seed of animal" (souls whose understanding of G-d is not a felt knowledge, as the preceding maamar explained) fits only the spark of the soul drawn down below; its root is "beyond the river," above the chain of descending worlds, where man and animal are equal, as in the High Holiday hymn Vechol Maaminim, "Equal, and making small and great equal." Likkutei Torah, Shir HaShirim (19c), quoting this passage, explains that in most souls that root does not shine in the body at all but remains above it, hidden, as an encompassing light.

SECTION 4 • 15

Acquiring the Hebrew servant

5 וא"כ להמשיך בחי' הדעת כנשמות הנק' זרע בהמה²⁵ א"צ [אין צריך / אינו צריך] לזה רק בחי' קנין שהיא המשכה מההעלם אל הגלוי

If so, to draw the level of Daas (knowledge) into the souls that are called "the seed of animal," nothing is needed for this but the level of acquisition, which is a drawing from concealment into revelation.

So bringing Daas, an inward and felt knowledge of G-d, to the souls called "the seed of animal" does not require creating anything new. It needs only "acquisition": drawing out from concealment into revelation what is already present.

היינו להמשיך משרשן שהוא בעבר הנהר וכו' ששם יש להם דעת גדול מאד רק שזה נעלם לגמרי מהנצוץ המלוכש בבי"ע וצריך להמשיך משם מההעלם אל הגלוי.

That is, to draw from their root, which is "beyond the river," and so on, for there they have very great Daas, only it is entirely hidden from the spark that is enclothed in [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), and one must draw [it] from there, from concealment into revelation.

The Daas is drawn from their root beyond the river, where these souls have very great Daas; it is only hidden from the spark of the soul that is enclothed in the lower worlds of Beriah, Yetzirah and Asiyah, and the task is to draw it from there into revelation.

וזהו כי תקנה עבד עברי²⁶ כו'. וזה בנקל יותר מאם היה צריך להיות הויה חדשה ממש:

And this is [the meaning of] “When you acquire a Hebrew servant,” etc. And this is easier than if there had to be a truly new coming into being.

This is the meaning of “When you acquire a Hebrew servant”: the soul is “acquired” in the sense explained above, by revealing what is hidden in its root, and drawing out what already exists is easier than bringing about something truly new. The word ivri, “Hebrew,” itself recalls ever hanahar, “beyond the river” (Avraham was called “the Ivri” because he came from beyond the river), though the maamar leaves this link unstated.

IN ONE'S AVODAH

A soul that seems to lack an inward knowledge of G-d is not truly lacking it: in its root, beyond the river, it has very great Daas. What is needed is not to become something new but to draw that hidden knowledge into revelation, and the maamar says this is easier than a new creation.

QUESTIONS FOR DISCUSSION

1. Why can creation from nothing not be one more link in the chain of cause and effect?
2. How does the merchandise lying in the seller's box illustrate the difference between “Creator” and “Acquirer”?
3. What does it mean that beyond the river, above the chain of descending worlds, man and animal are equal?
4. Why is drawing Daas into the souls called “the seed of animal” easier than bringing about something truly new?
5. If the knowledge is already present in the soul's root, what does it take to bring it into revelation?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי תקנה עבד עברי

The note gives the page of Sefer HaMaamarim 5565 where this discourse also appears, and adds “as above”: the note on the preceding discourse describes the version printed in that volume as the Mittler Rebbe’s transcript and lists the other versions.

KEHOT’S NOTE

בסה”מ תקס”ה ח”א ע’ רנז. וכדלעיל.

2 כי תקנה עבד עברי

Among the ordinances G-d gives Moshe: “When you acquire a Hebrew servant, he shall serve six years, and in the seventh he shall go out free, for nothing.” The maamar reads the word “acquire” in the light of G-d’s title “Acquirer.”

שמות כ”א:2: Exodus

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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KEHOT’S NOTE

שמות כא, ב.

3 קונה שמים וארץ

After Avram’s victory over the kings, Malki-tzedek, priest of G-d Most High, blesses him “to G-d Most High, Koneh of heaven and earth”: plainly its Maker and Owner. The Alter Rebbe reads koneh as “Acquirer” and sets it beside “Creator of heaven and earth” (context: Steinsaltz Tanakh).

בראשית י”ד:19: Genesis

ויברכהו ויאמר ברוך אברהם לאל עליון קנה שמים וארץ:

And he blessed him, and said: ‘Blessed be Abram of G-d Most High, Maker of heaven and earth;

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KEHOT’S NOTE

בראשית יד, יט. כב.

4 קונה שמים וארץ

Avram tells the king of Sodom that he has raised his hand in oath to Havayah, G-d Most High, “Koneh of heaven and earth,” and will take nothing of the spoils. Kehot cites this verse together with the previous one.

בראשית י”ד:22: Genesis

ויאמר אברהם אלמלך סדם הרמתי ידי אליה אל עליון קנה שמים וארץ:

And Abram said to the king of Sodom: ‘I have lifted up my hand unto the L-RD, G-d Most High, Maker of heaven and earth,

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5 קונה הכל

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

KEHOT’S NOTE

ברכת אבות.

6 קונה הכל

The first blessing of the Amidah praises G-d “who bestows good kindnesses and acquires all.” Kehot gives it as the source of “Acquirer of all.”

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Patriarchs
סידור אשכנז, ימי חול, תפילת שחרית, עמידה, אבות גי’

ברוך אתה ה' אלקינו ואלקי אבותינו אלקי אברהם אלקי יצחק ואלקי יעקב האל הגדול הגבור והנורא אל עליון גומל חסדים טובים וקונה הכל וזוכר חסדי אבות ומביא גואל לבני בניהם למען שמו באהבה:

Blessed contains eighteen expressions of praise which parallel the Eighteen Benedictions. are You, Adonoy, our G-d, and G-d of our fathers, G-d of Abraham, G-d of Isaac, and G-d of Jacob, the Almighty, the Great, the Powerful, the Awesome, most high Almighty, Who bestows beneficent kindness, Who possesses everything, Who remembers the piety of the Patriarchs, and Who brings a redeemer to their children’s children, for the sake of His Name, with love.

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7 בורא שמים וארץ

“In the beginning G-d created the heavens and the earth.” The Torah’s first verse describes the coming into being of heaven and earth as creation.

ישעיהו מ”כ:28: Isaiah

הלא ידעת אם־לא שמעת אלקי עולם ה' בורא קצות הארץ לא יעצר ולא ייגע אין חקר לתבונתו:

Hast thou not known? hast thou not heard That the everlasting G-d, the L-RD, The Creator of the ends of the earth, Fainteth not, neither is weary? His discernment is past searching out.

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בראשית א':1: Genesis

בראשית ברא אלקים את השמים ואת הארץ:

In the beginning G-d created the heaven and the earth.

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KEHOT’S NOTE

ראה ישע"י מ, כח. מב, ה. מה, יח. סה, יז. בראשית א, א. ב. ד.

8 בורא שמים וארץ

“So says the G-d, Havayah, who creates the heavens and stretches them out, who spreads forth the earth”:

Yeshayahu's words in G-d's name. It is among the verses Kehot lists for G-d as Creator of heaven and earth.

ישעיהו מ"ב:ה' Isaiah 42:5

כֹּה־אָמַר הָאֵל ה' בּוֹרָא הַשָּׁמַיִם וְנוֹשִׁיָּהֶם רִקַּע הָאָרֶץ וַצִּאֲצֹאֶיהָ נָתַן נְשָׁמָה לָעָם עֲלֶיהָ וְרוּחַ לַהֲלִיכִים בָּהּ:

Thus saith G-d the L-RD, He that created the heavens, and stretched them forth, He that spread forth the earth and that which cometh out of it, He that giveth breath unto the people upon it, And spirit to them that walk therein:

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9

בורא שמים וארץ

"For so says Havayah, who creates the heavens, He is the G-d who formed the earth and made it." Another of the verses Kehot lists for G-d as Creator of heaven and earth.

ישעיהו מ"ה:י"ח Isaiah 45:18

כִּי כֹה אָמַרְהִי בּוֹרָא הַשָּׁמַיִם הוּא הָאֱלֹהִים יֵצֵר הָאָרֶץ וְעֹשֶׂה הוּא כּוֹנֵנָה לֹא־תִהְיֶה בְּרָאָה לְשִׁבְתָּ יִצְרָה אֲנִי ה' וְאֵין עוֹד:

For thus saith the L-RD that created the heavens, He is G-d; That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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10

בורא שמים וארץ

"For behold, I create new heavens and a new earth." Another of the verses Kehot lists for G-d as Creator of heaven and earth.

ישעיהו ס"ה:י"ז Isaiah 65:17

כִּי־הֲנִי בּוֹרָא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה וְלֹא תִזְכְּרֶנָּה הָרָאשׁוֹנוֹת וְלֹא תַעֲלִינָה עַל־לֵב:

For, behold, I create new heavens And a new earth; And the former things shall not be remembered, Nor come into mind. .

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11

בורא שמים וארץ

"These are the generations of the heavens and the earth when they were created." Kehot lists it with the Torah's first verse: both speak of heaven and earth as created.

בראשית ב':ד' Genesis 2:4

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשָׂה ה' אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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12

בורא הכל

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

KEHOT'S NOTE

ברכת יוצר.

13

בורא הכל

The first blessing before the morning Shema praises G-d "who forms light and creates darkness, makes peace and creates all." Kehot gives it as the source of "Creator of all."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 1-2, חול, ימי

תפילת שחרית, ברכות קריאת שמע, יוצר אור וי-ב'

כְּרוֹךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אֹר וּבּוֹרָא חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבּוֹרָא אֶת־הַכֹּל: הַמְאִיר לָאָרֶץ וְלַדָּרִים עֲלֶיהָ בְּרַחֲמִים וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: מַה־רַבּוֹ מַעֲשֵׂה | ה' כָּל־מַה בְּהִקְמָה עֲשִׂיתָ מִלְּאָה הָאָרֶץ הַנִּינֶנָּה: הַמְלִיךְ הַמְרוֹמֵם לְבָדּוֹ מֵאֲז. הַמְשַׁבֵּחַ וְהַמְפָּאֵר וְהַמְתַּנְשֵׂא מִיָּמוֹת עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ אֲדוֹן עֲזֹנוֹ צוֹר מַשְׁבֵּכֵנוּ מִגֹּן יִשְׁעֵנוּ מַשְׁבֵּחַ בְּעֲדָנוּ: אֵל כְּרוֹךְ גָּדוֹל דָּעָה הַכִּין וּפָעַל זִהְרֵי חֲמָה: טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ ...

Blessed are You, Adonoy our G-d, King of the Universe, Former of light, Creator of darkness, Maker of peace, Creator of all things. He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal ...

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14

ע"פ ואתחנן ביאור הדבר

The discourse on "Va'eschanan" begins on that page, and its second section, "the explanation of this matter," on the next column, says in nearly the same words that there is a level called the order of the chain of descent from cause to cause and a level above it.

KEHOT'S NOTE

ראה לקו"ת פ' ואתחנן ב, א.

15

היא התחדשות יש מאין וזהו בורא

The letter explains that "something from nothing" is called beriah, creation, and that only G-d's own essence, whose existence has no prior cause, can create something from absolute nothing.

KEHOT'S NOTE

ראה אגה"ק סי' כ.

PARAGRAPH 2

16

הוא ענין גלוי ההעלם

The note says that the theme of revealing what is concealed is explained there at length.

KEHOT'S NOTE

בארוכה במאמרי אדה"ו תקס"ג ע' רצב ואילך. אוה"ת ענינים ע' רא ואילך. המשך תרס"ו ע' קס ואילך. ובכ"מ.

17

קונה הכל

The first blessing of the Amidah praises G-d "who bestows good kindnesses and acquires all." Here the phrase is read

as G-d drawing what He has already created from concealment into revelation.

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Patriarchs
סידור אשכנז, ימי חול, תפילת שחרית, עמידה, אבות גי

ברוך אתה ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסִדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Blessed contains eighteen expressions of praise which parallel the Eighteen Benedictions. are You, Adonoy, our G-d, and G-d of our fathers, G-d of Abraham, G-d of Isaac, and G-d of Jacob, the Almighty, the Great, the Powerful, the Awesome, most high Almighty, Who bestows beneficent kindness, Who possesses everything, Who remembers the piety of the Patriarchs, and Who brings a redeemer to their children's children, for the sake of His Name, with love.

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PARAGRAPH 3

18

בעבר הנהר ישבו אבותיכם

Before his death Yehoshua gathers the people at Shechem and tells them: "So says Havayah, the G-d of Israel: Beyond the river your fathers dwelt of old, Terach, the father of Avraham and the father of Nachor, and they served other gods"; the river is the Euphrates. The Alter Rebbe reads "beyond the river" as a spiritual level above the river (context: Steinsaltz Tanakh).

Joshua 24:2:ב'ד' הוֹשֵׁעַ כִּי:

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם כֹּה-אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תְּרַח אָבִי אַבְרָהָם וְנָחֹר וַעֲבָדוּ אֱלֹהִים אֲחֵרִים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב. בלקו"ת נצבים מו, ג מציין לכאן ששרש הנשמות מבחי בעבר הנהר שהוא מבחי עיגולים וסוכ"ע. וראה באוה"ת נ"ך כרך א ע' ד.

19

בעבר הנהר ישבו אבותיכם

The Zohar on Emor asks why G-d had to tell Israel, and Yehoshua, what they surely knew, and answers that He chose the Patriarchs, made them a holy chariot for His glory and brought them out of "the supernal, precious, holy river, the lamp of all lamps"; "the river" is "that river which is known." The Alter Rebbe cites it for the river as a supernal level, Binah of Atzilus.

Seder Zohar, Emor 35:171-38:188:קע"א-ל"ח:קפ"ח

Imagine a king who had an only son whom he united in marriage to a noble lady. What did his mother do? All that night she spent in her storeroom, and she brought forth therefrom a noble crown set with seventy precious stones to crown him with; she brought forth silken garments and clad him therewith and adorned him royally. Then she went to the bride and saw how her maidens were arranging her

crown and her garments and her jewels. She said to them: I have prepared a bath ...

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

20

ונהר יוצא מעדן

In the account of the Garden of Eden: "And a river goes out of Eden to water the garden, and from there it divides and becomes four heads." The river is identified with Binah of Atzilus, and "from there it divides" with its descent into Beriah.

Genesis 2:10:בראשית ב'י:

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבַּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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21

בוהר פ' אמור

The discourse on "He arose that night" explains the same verse: the river is Binah, as in "a river goes out of Eden," and the root of the Patriarchs is beyond it, in Keser, from which they were lowered to the other side of the river, Z'eir Anpin of Atzilus.

KEHOT'S NOTE

צח, ב. וראה לעיל כה, א ובמ"מ.

PARAGRAPH 4

22

ועבר הנהר

There "beyond the river your fathers dwelt of old" is read as above the level of the river, the river being the flow that issues constantly from Eden, the source of Chochmah, and widens until it waters the Torah.

KEHOT'S NOTE

ראה לקו"ת בחוקותי מה, א. דרמ"צ פכ, ב. ד"ה ואלה המשפטים תשל"ח סעי' ו.

23

זרע בהמה

Through Yirmeyahu G-d promises: "Behold, days are coming, says Havayah, when I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of animal." The preceding maamar read "the seed of animal" as souls that lack a felt knowledge of G-d; here the name is said to apply only to the spark drawn down below.

Jeremiah 31:27:כי:

הִנֵּה יָמִים בָּאִים נֹאמֵר ה' וְזָרַעְתִּי אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה זָרַע אָדָם וְזָרַע בְּהֵמָה:

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

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אבל שרשו ומקורו

The note says this passage is quoted there.

KEHOT'S NOTE

מובא בלקו"ת ש"ש יט, ג.

PARAGRAPH 5

25

זרע בהמה

"I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of animal": Yirmeyahu's promise of restoration. The souls called "the seed of animal" are those into whom Daas is drawn from their root.

ירמיהו ל"א:כ"ז: Jeremiah 31:27

הִנֵּה יָמִים בָּאִים נֹאמֵר ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה וְזָרַע אָדָם וְזָרַע בְּהֵמָה:

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

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כי תקנה עבד עברי

"When you acquire a Hebrew servant, he shall serve six years, and in the seventh he shall go out free, for nothing": the law G-d gives Moshe. The maamar now reads the verse as drawing Daas into the souls from their root.

שמות כ"א:ב' Exodus 21:2

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבַעַת יֵצֵא לְחֻפְשִׁי חֵנָם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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שש שנים יעבד

“Six years he shall serve”



The Torah and mitzvos of each day become “days,” garments that bring what is above time down into time, so that the soul can grasp G-dliness and rise into the source of life. The garments must also be “tanned” and washed, through prayer in which Daas transforms the emotions: this is the servant’s six years, the six thousand years before the rest of the seventh millennium.

THE MAAMAR IN BRIEF

Reading the law of the Hebrew servant, “Six years he shall serve,” as the service of G-d, the maamar asks what makes a person “one who serves G-d” rather than merely righteous. The Zohar calls a person’s days garments: the Torah and mitzvos of each day are made into garments through which the soul can enjoy the radiance of the Shechinah. The mitzvos are rooted above time, higher than “the body of the King,” and only by descending into time, as a parable brings a lofty idea within reach, can the soul grasp them. Bound in these garments like a stone bound in a sling, the soul is lifted into “the source of life.” “Serve” (yaavod) also means tanning: the garments must be cleansed and laundered. This happens when the emotions are transformed from darkness to light through Daas, drawn down by Moshe, the faithful shepherd, and revealed in prayer through contemplation; so prayer, the “continual burnt-offering,” lifts the day’s Torah and mitzvos to G-d. All this belongs to the six thousand years; in the seventh millennium the servant goes free “for nothing,” without mitzvos, into rest. A gloss explains why even Higher Daas is called “beast.”

OUTLINE

1 Days as garments

¶1

Through Daas a person becomes “one who serves G-d.” The Torah and mitzvos of each day become “days,” garments drawn from above time into time so that the soul can grasp the radiance of the Shechinah and, bound in them like a stone in a sling, rise into the source of life. The six years are the six thousand years.

2 Tanning and washing the garments

¶2-3

“Serve” also means tanning: the garments must be cleansed and laundered. This is the transformation of the emotions through Daas, drawn down by Moshe, the faithful shepherd, and revealed in prayer through contemplation, so that the day’s Torah and mitzvos ascend to G-d.

3 The six thousand years and the seventh

¶4

The refining through prayer belongs to the six thousand years, when tzaddikim go from strength to strength without rest. In the seventh millennium the servant goes free “for nothing,” without mitzvos, into a rest with no further ascent.

4 Gloss: why Higher Daas is called “beast”

¶5-8

Tanya says that before G-d even Higher Daas is like “beasts,” though even the Lower Daas of Atzilus is “man.” The emotions above intellect, within Keser, drawn down through Higher Daas, are a “great beast” above “man,” yet relative to the Infinite One they are “beast,” as Keser, a pure light, is “black.”

KEY CONCEPTS

One who serves G-d (oved Elokim) עובד אלקים

From the verse “between one who serves G-d and one who has not served Him.” Both may be righteous; the maamar identifies serving with the “tanning” of the soul’s garments through Daas.

Days as garments יומין ולבושין

The Torah and mitzvos done each day form garments for the soul, and a day without a mitzvah leaves the garment lacking. Because they are clothed in time, the soul can grasp through them what is above time.

Tanning (ibbud) עבוד עורות

“Yaavod” (he shall serve) read as the tanning of hides: the garments of Torah and mitzvos must be cleansed of waste and laundered until they are bright and clean.

The transformation of the emotions התהפכות המדות

Turning the emotive attributes from darkness to light and from bitter to sweet, through the “waters” of Daas, the inner core of the emotions. This is the laundering of the garments.

Daas (knowledge) דעת

A deep, felt connection to G-dliness. It is drawn down by Moshe, “the faithful shepherd,” and revealed in prayer through contemplation.

The continual burnt-offering (olas tamid) עולת תמיד

A name for prayer: as the olah ascends, so through prayer the Torah and mitzvos of the whole day ascend to G-d.

The great beast (behemah rabbah) בהמה רבה

The emotions above intellect, within Keser, drawn down through Higher Daas. They are higher than “man,” yet are called “beast” relative to the Infinite One.

SECTION 1 • 11

Days as garments

1 שש שנים יעבד¹. פי עיי המשכת הדעת יוכל להיות בחינת לעבדו להיות עובד אלקים שיש הפרש גדול² בין עובד אלקים לאשר לא עבדו³ הגם שהוא צדיק כמ"ש בגמ' [בגמרא]⁴ הובא בתניא⁵ (פי ט"ו)

"Six years he shall serve." This means: through the drawing down of Daas (knowledge), there can be the level of "serving Him," to be "one who serves G-d." For there is a great difference between "one who serves G-d" and "one who has not served Him," even though he is a tzaddik, as is stated in the Gemara, cited in the Tanya (ch. 15).

The maamar opens with the verse on the Hebrew servant, "Six years he shall serve," and reads "serve" as the service of G-d: through Daas, a deep and felt knowledge of G-d drawn down into a person, he can become "one who serves G-d." The verse in Malachi distinguishes "one who serves G-d" from "one who has not served Him," and the Gemara (Chagigah 9b), quoted in Tanya, chapter 15, explains that both may be tzaddikim: one who reviews his learning a hundred times is not like one who reviews it a hundred and one times.

והענין דהנה כתיב ימים יוצרו.⁶ וכתיב ואברהם זקן בא בימים באינון יומין⁷ עלאין.

And the matter [is this]: Now, it is written, "Days were formed," and it is written, "And Avraham was old, coming with days": with those supernal days.

To explain what serving adds, the maamar turns to two verses about "days": "Days were formed" and "Avraham was old, coming with days." Plainly ba bayamim means "advanced in years"; the Zohar reads it as Avraham "coming with his days," bringing "those supernal days" with him.

והיינו היומין הם לבושים הנעשים להנשמה מהתורה ומצות⁸ בכל יום דוקא. ואם חסר יום א' בלא מצוה חסרה לבושא⁹ כו'.

That is, the days are garments that are made for the soul from the Torah and mitzvos, every day specifically. And if one day is lacking, without a mitzvah, "the garment is lacking," etc.

These "days" are garments for the soul, made from the Torah and mitzvos of each particular day, and a day that passes without a mitzvah leaves the soul's garment lacking. Torah Ohr, Mishpatim (79b), cited in the Kehot note, says the same: the days are the garments of the Torah a person learns and the mitzvos he does each day, and in them he can receive the revelation of G-dliness.

והיינו שלבושים אלו¹⁰ הם כדי שתוכל הנשמה להנות מזיו השכינה ולאשתאבא בגופא דמלכא¹¹ שזהו ע"י לבושים אלו הנעשים מהתומ"צ [מהתורה ומצות] ששרשן מאד נעלה מבחי' גופא דמלכא¹² ממש רק שירדו להיות לבושים (והוא ע"ד המשכת המשל שעל ידו יושג הנמשל)

That is, these garments exist so that the soul can enjoy the radiance of the Shechinah (Divine Presence) and "be absorbed into the body of the King." This is through these garments made from the Torah and mitzvos, whose root is far loftier than the level of the very "body of the King"; only, they descended to become garments (this is like the drawing down of a parable, through which the thing it illustrates is grasped).

The garments let the soul enjoy the radiance of the Shechinah and be "absorbed into the body of the King," the Zohar's phrase for the soul's being taken up into G-dliness. Yet the Torah and mitzvos that make up these garments are rooted far higher than that "body of the King"; they came down to serve as garments, as a parable brings a lofty idea down to where it can be grasped.

וכיון שכך הוא דוקא כשנעשו בכל יום שתחת הזמן דוקא שהלבושים נמשכו משרשן שלמעלה מהזמן להתלבש בבחי' הזמן כדי שתוכל הנשמה להשיגם.

And since this is so, [it is] specifically when they are made every day, which is beneath time specifically, that the garments have been drawn from their root, which is above time, to be clothed in the level of time, so that the soul can grasp them.

That is why they are made day by day, within time: drawn from their root above time into time, they come within the soul's reach. Or HaTorah, cited in the Kehot note, asks why a day without a mitzvah cannot simply be made up with two mitzvos the next day, and answers in the same way: the Torah and mitzvos, a bright light above, must come down from above time into time.

משא"כ כמו שהן בשרשן ומקורן למעלה מהזמן אין ביכולת הנשמה להשיגם במכ"ש [במכל שכן] וק"ו [וקל וחומר] שאינה יכולה להשיג הזיו בלתי הלבוש כו' וכ"ש [וכל שכן] המצוה עצמה. רק ע"י שהמצוה ירדה להיות בבחי' לבוש ומשל יכולה להשיגה ועל ידה תשיג הזיו כו'

But as they are in their root and source, above time, the soul is not able to grasp them, all the more so and a fortiori from [the fact] that it cannot grasp the radiance without the garment, etc.; and all the more so the mitzvah itself. Only because the mitzvah descended to be in the level of a garment and a parable can [the soul] grasp it, and through it, it will grasp the radiance, etc.

In their source, above time, the garments are beyond the soul's grasp: if it cannot grasp even the radiance (ziv) of the Shechinah without a garment, surely it cannot grasp what is rooted higher than the "body of the King," and still less the mitzvah itself. Only because the mitzvah has come down to be a garment and a parable can the soul grasp it, and through it grasp the radiance as well.

ולכן נק' יומין שנתלבשו בבחי' הזמן שאז יכולת הנשמה להשיגה

Therefore they are called “days”: they have been clothed in the level of time, for then the soul is able to grasp it.

This is why the garments are called “days”: they are clothed in time, where the soul can reach them.

(ועמ"ש בד"ה בשעה שהקדימו ישראל¹³ נעשה ע"פ עת לכל חפץ תחת השמים¹⁴ כו').

(And see what is explained in the maamar beginning “At the time when Israel put ‘we will do’ first,” on [the verse] “A time for every desire under the heavens,” etc.)

The parenthesis refers to a maamar in Likkutei Torah, Bamidbar (13b), on “a time for every desire under the heavens.” There the Alter Rebbe explains that the mitzvos, though they are G-d’s will, are bound to set times because they are “under the heavens,” below the Torah, which is called “heavens.”

וזהו והיתה נפש אדוני¹⁵ צרורה בצרור החיים. פי' צרור כמו שצוררים אבן במרגמה.¹⁶ ועי"ז זורקים אותו למעלה.

And this is [the meaning of] “And the soul of my lord shall be bound up in the bond of life.” “Bond” (tzeror) is as when one binds a stone in a sling, and through this one throws it upward.

Avigayil’s blessing to David, that his soul “shall be bound up in the bond of life,” is explained through the image of a stone bound in a sling: once bound in it, the stone can be hurled upward. Torah Ohr, Miketz (38c), cited in the Kehot note, uses the same image and adds that whatever encompasses (a makif) lifts upward, as a clothed person can be drawn up by his garment.

כך כדי שתהיה הנשמה עולה מעלה מעלה במקור החיים¹⁷ הוא ע"י היוםין ולבושין דתומ"צ [דתורה ומצות].¹⁸

So too, for the soul to rise higher and higher into the source of life, [this] is through the days and garments of Torah and mitzvos.

So too the soul is lifted higher and higher, into the source of life, by being bound up in the days and garments of Torah and mitzvos.

וזהו ענין שש שנים יעבד. השש שנים הם הזמן שית אלפי שני^{19,20} דהוי עלמא²¹ שבמשך זמן זה ניתן קיום התומ"צ [התורה ומצות]. כי היום לעשותם²² כל משך זמן הנ"ל:

And this is the meaning of “Six years he shall serve.” The six years are the time of the “six thousand years that the world exists,” for during this time the fulfillment of Torah and mitzvos has been given. For “today, to do them” [applies to] the whole length of the time mentioned above.

This is what “Six years he shall serve” means: the six years stand for the six thousand years of the world’s existence, the era given for keeping Torah and mitzvos. The verse “today, to do them,” which the Sages read as “today to do them, and tomorrow to receive their reward,” is taken to cover that entire period.

SECTION 2 • 112-3

Tanning and washing the garments

2 אך פיי וענין יעבוד הוא לשון עבוד עורות. שע"י העבוד משתנים הרבה למעליותא כך בענין לבושים הנ"ל צריך להיות עבוד שצריך לנקותן מכל פסולת הנופל בהן ולרחוץ ולכבס אותן

But the meaning and concept of “yaavod” (he shall serve) is a term [for] the tanning (ibbud) of hides, for through the tanning they change greatly for the better. So too with the garments mentioned above: there must be a tanning, for they must be cleansed of all the waste that falls into them, and be washed and laundered.

The maamar now reads “yaavod” (he shall serve) as related to ibbud, the tanning of hides, which turns a raw hide into fine leather. The garments of Torah and mitzvos need the same processing: they must be cleansed of all the waste that clings to them, and washed and laundered.

וכמשל הלבוש הגשמי שרוחצין ומכבסין אותו במים טהורים אזי יהיה צח ונקי משא"כ אם לא יכבסו אותן לא יהיו נקיים ויפים.

As in the analogy of a physical garment, which is washed and laundered in pure water: then it will be bright and clean. But if they are not laundered, they will not be clean and beautiful.

Like a physical garment washed in pure water, the soul's garments become bright and clean only when they are laundered; left unwashed, they will be neither clean nor beautiful. In Yahel Or, cited in the Kehot note, the Tzemach Tzedek gives a reason they need washing: some mitzvos are done not for their own sake, and such garments are soiled until they are laundered.

3 וזהו ההפרש בין עובד אלקים לאשר לא עבדו²³. ועבוד וכבוס זה הוא ע"י התהפכות המדות מחשוכא לנהורא וממרירו למיתקו והתהפכות המדות הוא ע"י מי הדעת שהדעת היא פנימיות המדות

And this is the difference between “one who serves G-d” and “one who has not served Him.” And this tanning and laundering is through the transformation of the emotive attributes (middos) from darkness to light and from bitter to sweet. And the transformation of the middos is through the waters of Daas (knowledge), for Daas is the inner dimension (pnimiyus) of the middos.

This “tanning” is what distinguishes “one who serves G-d” from “one who has not served Him.” It consists in transforming the emotions from darkness to light and from bitter to sweet, and that transformation comes through the “waters” of Daas, since Daas is the inner core of the emotions.

והיינו ג"כ ע"י משה רעיא מהימנא שנאמר בו ונתתי עשב²⁴ כו'. וגם מרחיצן ומכבסן במים עליונים מעבר הנהר כו'.

And this is also through Moshe, the faithful shepherd, of whom it is said, "And I will give grass," etc. And he also washes and launders them in supernal waters from beyond the river, etc.

Daas is drawn down through Moshe, "the faithful shepherd": the verse "I will give grass in your field for your animals" is read as his work, the grass being Daas, given to the souls called "animals." Like a shepherd, he also washes and launders them, in supernal waters "from beyond the river," which the preceding maamar explains as the level above grasped understanding, where the souls are rooted.

וכמ"ש כעדר הרחלים²⁵ (שהם זרע בהמה)²⁶ שעלו מן הרחצה כו' רוחצות בחלב.²⁷ (עמ"ש ע"פ שיניך כעדר הרחלים²⁸ כו' ע"ש).

As it is written, "Like a flock of ewes (which are the seed of animal) that have come up from the washing," etc., "washing in milk." (See what is explained on [the verse] "Your teeth are like a flock of ewes," etc.; see there.)

The Song of Songs speaks of "a flock of ewes that have come up from the washing"; ewes, being animals, stand for "the seed of animal," the souls of Beriah, Yetzirah and Asiyah, whom the shepherd washes, and "washing in milk," from another verse of the Song, adds to the image. The maamar on this verse in Likkutei Torah, Shir HaShirim (36d), reads the ewes the same way, as souls whom Moshe, the faithful shepherd, washes as a shepherd washes his flock, and refers back to this explanation of "Six years he shall serve."

וזהו ענין לבון הלכתא כו'. וזהו ע"י התפלה שאז הוא שעת הכושר להיות גילוי הדעת בהתבוננות כו' וכמו שאנו אומרים בש"ע [בשמונה עשרה] אתה חונן לאדם דעת²⁹ כו'

And this is the concept of "the whitening (libun) of the halachah," etc. And this is through prayer, for then is the opportune time for the revelation of Daas through contemplation, etc., as we say in the Shemoneh Esrei, "You graciously grant man knowledge," etc.

The phrase "the whitening (libun) of the halachah," used for clarifying a law, literally means washing white, so it belongs to the same idea of laundering. This laundering takes place through prayer, the opportune time for Daas to be revealed through contemplation, as the Shemoneh Esrei itself asks: "You graciously grant man knowledge (daas)."

ועי"ז נזדככו הלבושים ולכן נקי התפלה עולת תמיד שהתומ"צ [שהתורה ומצות] של כל היום עולים לה' ע"י התפלה.

And through this the garments are refined. Therefore prayer is called the "continual burnt-offering" (olas tamid), for the Torah and mitzvos of the whole day ascend (olim) to G-d through prayer.

Through prayer the garments are refined, and so prayer is called the "continual burnt-offering": as the olah "ascends," so through prayer the Torah and mitzvos of the whole day ascend (olim) to G-d.

SECTION 3 • ¶4

The six thousand years and the seventh

4 והיינו לפי שע"י התפלה הם מתעבדים ומיתקנים. וכ"ז [וכל זה] הוא בשית אלפי שני דהוי עלמא. וזהו שש שנים יעבד³⁰ וע"ז אמרו צדיקים אין להם מנוחה³¹ ילכו מחיל אל חיל^{32,33} וכי.

That is, because through prayer they are tanned and rectified. And all this is in the “six thousand years that the world exists.” And this is “Six years he shall serve.” And of this they said, “Tzaddikim have no rest: ‘they go from strength to strength,’” etc.

Prayer is where the garments are “tanned” and rectified, and all this belongs to the six thousand years of the world, the servant’s “six years.” That is why it is said that tzaddikim have no rest: they keep going “from strength to strength,” ever ascending.

אבל ובשביעית באלף השביעי יצא לחפשי חנם. חנם בלא מצות^{34,35} שאז יהיה מנוחה לחיי העולמים³⁶ שאין עוד עליה למעלה הימנה:³⁷

But “and in the seventh”—in the seventh millennium—“he shall go out free, for nothing.” “For nothing” (chinam): without mitzvos, for then there will be rest for life everlasting, for there is no further ascent higher than it.

The verse’s “in the seventh he shall go out free, for nothing” refers to the seventh millennium. “For nothing” (chinam) means “without mitzvos,” as the Sifrei reads the word: then there will be rest for life everlasting, since there will be no further ascent beyond it. Sefer HaMaamarim 5640, cited in the Kehot note, observes that the end of “V’eileh hamishpatim” seems to place that rest in the seventh millennium, while the end of the explanation (biur) on it seems to place it in the days of Mashiach.

SECTION 4 • ¶5-8

Gloss: why Higher Daas is called “beast”

5 הגה"ה [הגהה]

Gloss.

The heading marks a gloss (hagahah), a note set apart from the main text. It takes up the term “beast” (behemah), used in this discussion for souls and levels.

6 עיין בתניא פ' מ"ו ע"פ בהמות הייתי עמך³⁸ כו' ולא ארגיש כו'

See in the Tanya, ch. 46, on [the verse] “I was as beasts with You,” etc., “and I do not feel,” etc.

The gloss starts from Tanya, chapter 46, on the verse “I was as beasts with You.” Tanya reads it as the soul’s admission that it does not feel its union with G-d, yet “I am always with You.”

ומי"ש בהמות לשון רבים לרמז כי לפניו ית' כם בחי' דעת עליון הכולל חו"ג [חסד וגבורה] נדמה כבהמות³⁹ כו' עכ"ל [עד כאן לשונו]. ולכאורה קשה לפמ"ש [לפי מה שכתוב] שאפי' [שאפילו] ד"ת [דעת תחתון] דאצי' נק' זרע אדם.⁴⁰

“And that it says ‘beasts’ in the plural is to allude that before Him, may He be blessed, even the level of Higher Daas (Daas Elyon), which includes Chesed (kindness) and Gevurah (restraint), is likened to beasts,” etc. End of quotation. Now, seemingly this is difficult according to what was explained, that even the Lower Daas (Daas Tachton) of the World of Atzilus (Emanation) is called “the seed of man.”

Tanya's comment on the plural “beasts” is that before G-d even Higher Daas, which includes Chesed and Gevurah, is like “beasts.” (The print has כם, a misprint for גם, “even,” as the Tanya itself reads.) This seems difficult, for the first maamar of this parsha, “V'eileh hamishpatim,” explained that even the Lower Daas of Atzilus, the Daas that binds the intellect to the emotions, is called “the seed of man,” the higher of the two levels.

7 ואיך גם ד"ע [דעת עליון] נק' בהמה. אך הענין יובן ממ"ש ע"פ מים רבים⁴¹ בענין שלעתידי יאמרו ליצחק כי אתה אבינו.^{42, 43}

And how can even Higher Daas (Daas Elyon) be called “beast”? But the matter will be understood from what is explained on [the verse] “Many waters,” concerning [the teaching] that in the future they will say to Yitzchak, “For you are our father.”

The question is put plainly: how can even Higher Daas be called “beast”? The answer draws on the maamar on “Many waters” in Torah Ohr, Toldos, on Yitzchak, whose quality will be revealed in the future, when, as the Gemara says, Israel will say to him, “For you are our father.”

ורבקה היא מלשון רבקה של שלש בקר⁴⁴ כו'.

And Rivkah is from the term “a team (rivkah) of cattle, three by three,” etc.

Yitzchak's wife Rivkah is linked to rivkah, a team of cattle yoked together three by three, so her name itself suggests animals joined into one. In Torah Ohr, Toldos (18a), cited in the Kehot note, the Alter Rebbe explains that this is the joining of the “beasts” of the Divine Chariot, the faces of the lion and the ox, Chesed and Gevurah, included in one another.

והענין כי אף שבחיי אדם דאצי' הוא למעלה מבחי' ב"ע שנק' בהמה. אך יש בי' בחי' מדות⁴⁵ היינו שיש מדות הנמשכים מן השכל ויש מדות שלמעלה מהשכל ונק' טורי חשוכא מדות שבכתר והם נמשכים דוקא ע"י דעת העליון שהוא מקבל מהכתר כי עומד בקו האמצעי תחת הכתר.

And the explanation is that although the level of “man” of the World of Atzilus (Emanation) is above the level of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), which are called “beast,” there are, however, two levels of emotive attributes (middos): that is, there are middos drawn from the intellect, and there are middos that are above the intellect, which are called “mountains of darkness” (turei chashocha), the middos within Keser (the Crown). And they are drawn specifically through Higher Daas, which receives from Keser, for it stands in the middle line, beneath Keser.

The explanation grants that the level of “man” of Atzilus is above Beriah, Yetzirah and Asiyah, which are called “beast.” But emotions come in two kinds, those born of the intellect and those above it, the emotions within Keser called “mountains of darkness,” and the latter are drawn down only through Higher Daas, which stands in the middle line directly beneath Keser; the Mitteler Rebbe explains these two kinds at length in Sha’ar HaEmunah (ch. 68 ff.), as the Kehot note says.

8 ויש בחי' דעת שממשיך הבינה אל המדות כו' ובחי' המדות שלמעלה מהשכל נק' בהמה רבה שלמעלה מבחי' אדם.

And there is a level of Daas (knowledge) that draws Binah (understanding) into the emotive attributes (middos), etc. And the level of the middos that are above the intellect is called the “great beast” (behemah rabbah), which is above the level of “man.”

There is also a Daas that draws Binah into the emotions, the Daas through which understanding gives rise to feeling. The emotions above the intellect are called “the great beast” (behemah rabbah), a level higher even than “man.”

ואמנם לגבי א"ס ב"ה נק' גם בחי' זו שלמעלה מהשכל בשם בהמה ממש כפשוטו שח"ע [שחכמה עילאה] נק' עשי' [עשיה] גופנית כנ"ל.

However, relative to the Infinite One (Ein Sof), blessed be He, even this level that is above the intellect is called by the name “beast,” literally, in its plain sense, for the higher Chochmah (Chochmah Ila'ah) is called “physical action,” as [mentioned] above.

Yet relative to the Infinite One even this level above intellect is called “beast” in the plain sense, just as the higher Chochmah itself counts as “physical action” before Him, as in the Tanya passage quoted above (“You made them all with wisdom”). The print abbreviates this as ח"ע, read as chochmah ila'ah, “the higher Chochmah.”

ולכן גם ד"ע [דעת עליון] נקי בהמה וכענין כתר עליון⁴⁶ אע"ג [אף על גב] דאיהו אור צה אוכם אוכם הוא^{47,48} כו' ועמ"ש בפי עקב ע"פ ויאכילך את המן⁴⁹ כו':

Therefore even Higher Daas (Daas Elyon) is called “beast.” And [it is] like the matter of the supernal Keser (the Crown): “although it is a pure light, it is black, black,” etc. And see what is explained in Parshas Eikev on [the verse] “And He fed you the manna,” etc.

That is why even Higher Daas, through which these emotions are drawn down, is called “beast.” It is like the supernal Keser: in itself “a pure light,” yet “black” before the Cause of causes (the print doubles the word, “black, black,” and so does Likkutei Torah’s explanation of “Zos chukas,” as the Kehot note observes). The gloss then refers to the maamar on “And He fed you the manna” in Likkutei Torah, Eikev, which reads the plural “beasts” as a level of “beast” above “man,” a great love beyond grasped Daas.

IN ONE’S AVODAH

No day should pass without Torah and mitzvos, since each day’s deeds are a garment for the soul. The garments must also be cleaned: in prayer, through contemplation that reveals Daas, a person transforms his emotions from darkness to light, and so lifts the whole day’s Torah and mitzvos to G-d.

QUESTIONS FOR DISCUSSION

1. Why are the soul’s garments tied to days, so that a day without a mitzvah leaves the garment lacking?
2. How does the relationship between a parable and its lesson explain why the mitzvos had to come down into time?
3. What is the difference between “one who serves G-d” and one who “has not served Him,” and how does the image of tanning hides express it?
4. Why is prayer the time when the garments are laundered, and why is it called the “continual burnt-offering”?
5. How can Higher Daas be above “man” and yet be called “beast”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 Among the ordinances G-d gives Moshe, the law of the Hebrew servant: “Six years he shall serve, and in the seventh he shall go out free, for nothing.” The maamar reads the servant’s six years as the soul’s service of G-d through Torah and mitzvos.

Exodus 21:2: כ”א:ב: שמונת שנים

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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- 2 שיש הפרש גדול . . כמ”ש בגמרא

KeHOT’s note points to Taanit 9b for these words.

Taanit 9b טי תענית

KEHOT’S NOTE

תענית ט, ב.

- 3 בין עובד אלקים לאשר לא עבדו

Malachi answers those who said that serving G-d brings no gain: on the coming day of judgment “you will again see the difference between the righteous and the wicked, between one who serves G-d and one who has not served Him.” The maamar takes up the verse’s distinction between serving and merely being righteous (context: Steinsaltz Tanakh).

Malachi 3:18: מלאכי ג:י”ח

ושבתם וראיתם בין צדיק לרשע בין עבד אלקים לאשר לא עבדו:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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- 4 בין עובד אלקים לאשר לא עבדו הגם שהוא צדיק כמ”ש בגמ’

Bar Hei Hei asks Hillel why the verse distinguishes “one who serves G-d” from the righteous; Hillel answers that both are complete tzaddikim, but one who reviews his chapter a hundred times is not like one who reviews it a hundred and one times. (The Kehot note prints Taanit 9b; the passage is here, in Chagigah 9b.)

Chagigah 9b:10 טי ב: חגיגה

אמר לקה בר הי הי להלל, מאי דקתיב: “ושבתם וראיתם בין צדיק לרשע בין עובד אלקים לאשר לא עבדו”, היינו “צדיק” — היינו “עובד אלקים”, היינו “רשע” — היינו “אשר לא עבדו”! אמר לקה: “עבדו” ו”לא עבדו” — תרנויהו צדיקי גמורי ניהו, ואינו דומה שונה פרקו מאה פעמים, לשונה פרקו מאה ואחד.

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- 5 לאשר לא עבדו הגם שהוא צדיק כמ”ש בגמ’ הובא בתנאי

The text’s own reference. Tanya explains the Gemara: in those days it was usual to review each chapter a hundred times, so the hundred-and-first time, beyond habit, earns the name “one who serves G-d,” because changing one’s nature requires arousing love of G-d through contemplating His greatness.

Tanya, Likkutei Amarim 15:1-2: ליקוטי אמרים; חלק ראשון; ט”ו:א-ב

וכנה יובן מה שכתוב: “ושבתם וראיתם בין צדיק לרשע, בין עובד אלקים לאשר לא עבדו”. שמהפך בין “עובד אלקים” ל”צדיק” הוא, ש”עובד” הוא לשון הנה — שהוא באמצע העבודה, שהיא המלחמה עם היצר הרע, להתגבר עליו ולגרשו מה”עיר קטנה” שלא תלכש באברי הגוף, שהוא באמת עבודה ועמל גדול להלחם בו תמיד, והיינו — הבינוני.

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- 6 ימים יצרו

David marvels that G-d knew him before he was formed: “Your eyes saw my unformed body, and in Your book all were written; days were formed,” each of them known to Him. The maamar, with the Zohar, reads the “days” as fashioned into garments for the soul (context: Steinsaltz Tanakh).

Psalms 139:16: תהילים קל”ט:ט”ז

גלמי ראו עיניך ועל־ספרך כלם יכתבו ימים יצרו ולו אחד בהם:

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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KEHOT’S NOTE

תהלים קלט, טז.

- 7 ואברהם זקן . . באינן יומין

“And Avraham was old, coming with days (ba bayamim), and Havayah blessed Avraham with everything”: plainly, he was advanced in years. The Zohar reads it closely: Avraham “came with his days,” clothed in them.

Genesis 24:1: בראשית כ”ד:א

ואברהם זקן בא בַּיָּמִים וְהָיָה בָּרַךְ אֶת־אֲבִרְהָם בְּכָל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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Zohar I, 224a, זח”א רכד,

KEHOT’S NOTE

בראשית כד, א. זח”א רכד, א. ראה אוה”ת חיי שרה כרך ד ע’ תשפב, א. ובתורת שמואל תרכ”ז ע’ לה.

8 הם לבושים הנעשים להנשמה מהתורה ומצות

Further on in Mishpatim the Alter Rebbe says the same: the days are garments, the garments of the Torah and mitzvos a person studies and does each day.

KEHOT'S NOTE

וכ"ה לקמן עט, ב הימים הם בחי' לבושים והם לבושי התורה ומצות. וראה בתורת שמואל תרכ"ז ע' לח. מא. שצ"ל מה שייכות ענין לבוש זה להימים.

9 חסר יום א' . . חסרא לבושה

As the note quotes, Or HaTorah asks: "Seemingly this is not understood: could he not do two mitzvos tomorrow? What do they have to do with days specifically?" It explains that Torah and mitzvos as they are above are a bright light, which must take on substance and come from above time into time.

KEHOT'S NOTE

באוה"ת שבועות ע' צא ובפ' פנחס ע' אקצט כ': "דלכאורה אינו מובן הלא יוכל לעשות למחר שתי מצות ומה ענינו ליומין דוקא". ומבואר שם כי התומצ"צ כמה שהן למעלה הן אור בהיר וצריך להתגשם ולבא מלמעלה מהזמן בתוך הזמן ע"ש. וביהל אור ע' תקכו וז"ל: "ואינו מובן כ"כ הטעם, ואפ"ל משום שצ"ל יעבוד כמו עיבוד העורות כך צריך לכבש הלבושים שיתעלו מבירור ק"נ עד שיוכלו להיות בחי' אסה"מ וימים כו' דאלי"כ י"ל הם מטונפים שיש מצות שלא לשמה והי"ל כמו וכל מלבושי אגאלתי . . וע"כ דוקא ע"י היומין מתעלים המצות בבחי' והנה שלם" עכ"ל ע"ש בארוכה. ובשיחת ש"פ ח"י שרה תשכ"ב.

10 והיינו שלבושים אלו

The letter says the same: the soul, a created being, cannot bear the light of the "Tzachtzachos" without being nullified, unless it is clothed in a garment created from a glimmer of that light.

KEHOT'S NOTE

וכ"ה באגה"ק סי' כט (קמט, א).

11 ולאשתאבא בגופא דמלכא

When G-d takes back the spirit of the righteous, the Zohar says, He draws it into Himself; a spirit not found meritorious must first be cleansed in burning fire and repaired "in order to be absorbed into the body of the King." The maamar uses the phrase for the soul's highest attachment, reached through the garments of Torah and mitzvos.

Zohar I, 217b ר"ז, זח"א

KEHOT'S NOTE

זח"א ר"ז, ב.

12 ששרשן מאד נעלה מבחי' גופא דמלכא

The Siddur contains an explanation of chapters 52-53 of Likkutei Amarim (Tanya); the note sends the reader there for the point that the root of the mitzvos is higher than the "body of the King."

KEHOT'S NOTE

ראה בסידור בביאור למי"ש בלק"א פנ"ב נ"ג.

13 בד"ה בשעה שהקדימו ישראל

There the Alter Rebbe explains "a time for every desire under the heavens": although the mitzvos are G-d's desire

and will, they have set times because they are "under the heavens," below the level of the Torah, which is called "heavens." The mitzvos reveal the will, drawing the Infinite Light into a particular level, while the Torah sets out exactly how that revelation is to take place.

KEHOT'S NOTE

לקו"ת במדבר יג, ב.

14 עת לכל חפץ תחת השמים

Kohes opens his poem of the seasons: "For everything there is a season, and a time for every desire under the heavens." The maamar the text refers to reads "desire" as G-d's will in the mitzvos, which are bound to set times.

Ecclesiastes 3:1 קהלת ג'

לכל זמן ועת לכל-חפץ תחת השמים:

To every thing there is a season, and a time to every purpose under the heaven:

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15 והיתה נפש אדוני

Avigayil, pleading with David not to take revenge on her husband Naval, blesses him: though Shaul pursues him, "the soul of my lord shall be bound up in the bond of life with Havayah your G-d," kept safe among the living, while the souls of his enemies G-d will sling away "as from the hollow of a sling." The maamar takes the binding as the binding of a stone in a sling, which lets it be hurled upward (context: Steinsaltz Tanakh).

I Samuel 25:29 שמואל א כ"ה:כ"ט

וְיָקָם אָדָם לְרִדְפָךָ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהָיְתָה נַפְשׁ אֲדֹנִי צְרוּרָה בְּצִרוֹר הַחַיִּים אֵת ה' אֱלֹהֶיךָ וְאֵת נַפְשׁ אֲבִיךָ יַקְלִעְנָה בְּתוֹךְ כַּף הַקֶּלֶעַ:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

שמואל-א כה, כט. ראה פי' הפסוק באוה"ת נ"ך כרך א ע' כט בשם מהרש"א.

16 אבן במרגמה

Shlomo's proverb: "Like binding a stone in a sling, so is giving honor to a fool"; honor given to a fool is as useless, and as dangerous, as a stone tied into a sling. The maamar borrows only the image: a stone bound in a sling can be thrown upward (context: Steinsaltz Tanakh).

Proverbs 26:8 משלי כ"ו:ח

כְּצִרוֹר אֶבֶן בְּמַרְגָּמָה כִּי־נֹתֵן לְכִסִּיל כְּבוֹד:

As a small stone in a heap of stones, So is he that giveth honour to a fool.

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KEHOT'S NOTE

ע"פ משלי כו, ח. וראה לעיל לח, ג. בסה"מ תרכ"ז ע' לג מציי"ן לכאן.

17 במקור החיים

Quoted in the note: "the source of life" is the level of Binah, in which the revelation of Atik (the inner level of

Keser) shines and in which the soul is bound to the Infinite Light, as the Zohar on Terumah says; Iggeres HaKodesh 29 explains “the bond of life” as Keser and the “Tzachtzachos.” For the soul to rise so high is through the mitzvos.

KEHOT'S NOTE

בסה"מ תרכ"ז ע' לט מציין ע"ז: "ופי' במקור החיים היינו כמ"ש תרומה קמ"ב ב' הנ"ל וההיא נשמתא אתקשרת באא"ס והו"ע בינה שבה מאיר התגלות עתיק וכמ"ש בתו"א ע"פ לך לך בענין הוא דא עתיקא ולכן היא המאירה בגע"ע, ובאגה"ק סי' כט ד"ה א"ה ע"כ פ"י בצרור החיים היינו בבחי' תר וצחצחות כו' וכדי להיות הנשמה עולה כ"כ למעלה זהו ע"י המצות והיינו כמ"ש בד"ה לבאר ענין שבת שבתון ובד"ה כי ביום הזה יכפר פ"י הפסוק אני ככרוש רענן" עכ"ל.

18 וזהו והיתה נפש אדוני . . ע"י היומין ולבושין דתומ"צ

Or HaTorah on Nach quotes this passage, from “And this is ‘the soul of my lord shall be bound up’” through “the days and garments of Torah and mitzvos.”

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' לא.

19 השש שנים הם הזמן שית אלפי שני

There the Alter Rebbe cites “six thousand years the world exists, and one it is desolate”: the seventh is a state of rest without ascents and descents, while all six thousand years of this world are ascents and descents, of souls and of bodies.

KEHOT'S NOTE

ראה גם לקמן צו, א.

20 שית אלפי שני

Rav Ketina's teaching, with a baraisa in support: as the seventh year releases one year in seven, so the world releases a thousand years in seven thousand. This parallels the servant's going free in the seventh year.

Sanhedrin 97a:12 צ"א: סנהדרין

אמר רב קטינא: שית אלפי שני הוי עלמא, וחד חרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אב"י אמר: תרי חרוב, שנאמר: "יחינו מיום השלישי יקמנו ונחיה לפניו".

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KEHOT'S NOTE

ראש השנה לא, א. סנהדרין צו, א. ראה לקו"ש חכ"א ע' 453.

21 שית אלפי שני דהוי עלמא

Rav Ketina: “The world exists for six thousand years, and for one it is desolate.” The maamar identifies the servant's “six years” with these six thousand years.

Rosh Hashanah 31a:8-9 ח-ח: ט"ו-ט"ז ראש השנה ל"א

וקמ"פ לגי בדרב קטינא, דאמר רב קטינא: שית אלפי שני הוה עלמא וחד חרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אמר אב"י: תרי חרוב, שנאמר: "יחינו מיום השלישי יקמנו ונחיה לפניו". במוספי דשבתא מה היו אומרים? אמר רב עזר בר רבא אמר רב: "היו לו".

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22

היום לעשותם

Moshe charges Israel: “You shall keep the commandment ... which I command you today, to do them”; the Sages read “today, to do them” as this world, the time for doing, before the reward. The maamar takes “today” as the whole six-thousand-year span in which the mitzvos are to be done.

דברים ז': י"א-י"ב Deuteronomy 7:11

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:

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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PARAGRAPH 3

23 Malachi's answer to those who doubted that serving G-d brings any gain: “You will again see the difference between the righteous and the wicked, between one who serves G-d and one who has not served Him.” The difference, the maamar now says, lies in the “tanning” of the garments.

מלאכי ג': י"ח-י"ט Malachi 3:18

וְשָׁכַתְם וְרִאיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עַבְדְּ אֱלֹהִים לְאִשָּׁר לֹא עַבְדּוֹ:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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24

ונתתי עשב

“I will give grass in your field for your animals, and you will eat and be satisfied”: the promise in the second paragraph of the Shema. Read here, as in the first maamar, as Moshe's giving Daas to the souls called “animals.”

דברים י"א: ט"ו-ט"ז Deuteronomy 11:15

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְכֶהֱמָתְךָ וְאָכַלְתָּ וְשָׂבַעְתָּ:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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KEHOT'S NOTE

דברים י"א, טו.

25

כעדר הרחלים

The beloved praises the bride: “Your teeth are like a flock of ewes that have come up from the washing, all of them paired,” white and even. The maamar reads the washed ewes as souls cleansed by the shepherd.

שיר השירים ו': ו' Song of Songs 6:6

שֹׁנִיָּה כְּעֶדֶר הָרַחֲלִים שְׁעָלוּ מִן־הַרְחֵצָה שְׂכָלָם מִתְאַיְמוֹת וְשָׂכָלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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KEHOT'S NOTE

שה"ש ו, ו.

26

שהם זרע בהמה

"I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of animal": Yirmeyahu's promise of restoration. The ewes are "the seed of animal," the souls of Beriah, Yetzirah and Asiyah.

Jeremiah 31:27 ל"א: כ"ז

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

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

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27

רוחצות בחלב

The bride describes her beloved: "His eyes are like doves by streams of water, washing in milk." The maamar adds these words to the image of washing.

Song of Songs 5:12 ה' שיר השירים

עיניו כיונים על-אפקי מים רחצות בחלב ישובות על-מלאת:

His eyes are like doves Beside the water-brooks; Washed with milk, And fitly set.

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

28

ע"פ שינוי כעדר הרחלים

There the Alter Rebbe explains "like a flock of ewes" through "the seed of man and the seed of animal": souls of Atzilus are called "man," souls of Beriah, Yetzirah and Asiyah "animal," and so are the angels.

KEHOT'S NOTE

לקו"ת שה"ש לו, ד ואילך.

29

אתה חונן לאדם דעת

The fourth blessing of the Amidah: "You graciously grant man knowledge (daas) and teach mortals understanding." The maamar cites it to show that prayer is the time when Daas is revealed.

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Knowledge דעת, עמידה, תפילת שחרית, ימי חול, סידור אשכנז, ימי חול, תפילת שחרית, עמידה, דעת Knowledge

אתה חונן לאדם דעת ומלמד לאנוש בינה: חננו מאתך דעה בינה והשכל: ברוך אתה ה' חונן הדעת:

You favor man with perception The first six petitions (blessings 4-9) are for our individual needs and well-being: understanding, repentance, forgiveness of sins, deliverance from trouble, from illness, and from want. Though these six petitions are of a personal nature, they voice the needs of all mankind. Note that the worshipper prays for his spiritual needs—knowledge, repentance, and forgiveness before he prays for his physical wants. and teach mankind understanding. Grant us knowledge, understanding and intellect from You. Blessed are You, Adonoy, Grantor of perception.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

PARAGRAPH 4

30

"... and in the seventh he shall go out free, for nothing": the end of the law G-d gives Moshe for the Hebrew servant. The maamar reads the seventh year as the seventh millennium.

Exodus 21:2: כ"א: ב' שמות

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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31

צדיקים אין להם מנוחה

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

KEHOT'S NOTE

ברכות בסופה.

32

צדיקים אין להם מנוחה ילכו מחיל אל חיל

The closing words of the tractate: "Torah scholars have no rest, neither in this world nor in the World to Come, as it says, 'They go from strength to strength.'" The maamar ties this endless ascent to the six thousand years of service.

ברכות ס"ד א: י"ב-י"ג Berakhot 64a:12-13

אמר רבי חייה בר אשי אמר רב: תלמידי חכמים אין להם מנוחה לא בעולם הזה ולא בעולם הבא, שנאמר: "ילכו מחיל אל חיל יראה אל אלקים בציון". אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבין שלום בעולם, שנאמר: "וכל בניה למודי ה' ורב שלום בניה".

R. Hiyya b. Ashe said in the name of Rab[3]: The disciples of the wise have rest neither in this world nor in the world to come; as it is said, "They go from strength to strength, every one of them appeareth before G-d in Zion." R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd; and great shall be the peace of thy children" ...

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

33

ילכו מחיל אל חיל

The sons of Korach sing of those who go up to Zion: "They go from strength to strength; each appears before G-d in Zion." It is the verse the Gemara brings for the endless ascent of those who have no rest.

Psalms 84:8 ח' תהילים

ילכו מחיל אל-חיל יראה אל-אלקים בציון:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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34

חנם בלא מצות

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

KEHOT'S NOTE

ראה ספרי בהעלותך יא, ה.

35

חנם בלא מצות

On “We remember the fish we ate in Egypt for nothing,” the Sifrei asks how the Egyptians could have given fish for free when they gave not even straw, and answers that “for nothing” means free of mitzvos. The maamar applies the same reading to the servant’s going out “for nothing.”

ספרי במדבר פ”ז 87 Sifrei Bamidbar

זכרנו את הדגה. וכי יש בענין, שהיו המצרים נותנים להם דגים בחנם? והלא כבר נאמר (שמות ה) ואתם לכו עבדו ותבן לא ינתן לכם. אם תבן לא היו נותנים להם בחנם, דגים היו נותנים להם בחנם? – ומה אני אומר חנם – חנם מן המצות: ואת הקשואים. ר’ שמעון אומר מפני מה חנם משתנה להם לכל דבר שהיו רוצים חוץ מחמשת המינים הללו? משל למלך בשר ודם שמסר בנו לפדגוג, והיה יושב ומפקדו ואומר לו: הנראה שלא יאכל מאכל רע, ולא ישתה משקה רע! ובכל כך היה הבן ההוא מתרעם...

(Bamidbar 11:5) “We remember the fish that we would eat in Egypt, free”: Is it possible that the Egyptians gave them fish free? Is it not written (Shemot 5:18) “And now, go and work, and straw will not be given you”: If they did not give them straw free, would they give them fish free? How, then, are we to understand “free”? “Free” of mitzvot. R. Shimon says: The manna would change for them to any flavor they desired, except for (that of) these five things (Ibid “cucumbers, melons, leeks, ...

Wikisource (CC-BY-SA) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

36

מנוחה לחיי העולמים

The closing Mishnah of tractate Tamid: on Shabbos the Levites sang “A psalm, a song for the Shabbos day,” a song for the future, “for the day that is all Shabbos, rest for life everlasting.” The maamar gives this rest to the seventh millennium.

משנה תמיד ז’ ד”ז Mishnah Tamid

... בששי היו אומרים (שם צג), ה’ מלך גאות לבש וגו’. בשבת היו אומרים (שם צב), מזמור שיר ליום השבת, מזמור שיר לעתיד לבא, ליום שכל שבת מנוחה לחיי העולמים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, “The earth is the L-rd’s and the fullness thereof, the world and they that dwell therein” (Psalms 24). 2) On the second day they used to say: “Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain” (Psalms 48). 3) On the third day they used to say: “G-d stands in the congregation of G-d, in the midst of the judges he ...

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

37

שאינ עוד עליי למעלה הימנה

The note points to the Tzemach Tzedek’s Biurei HaZohar on Vayetzei, page 112, in connection with a level beyond which there is no further ascent.

KEHOT’S NOTE

ראה ביאורו להצ”צ פי ויצא עי קיב. ראה גם ד”ה מים רבים תרל”ו פרק עו. בסה”מ תר”מ ח”ב עי תרצב: מסיום דואלה המשפטים משמע דקאי על אלף

השביעי, ומסיום הביאור [עו, ג] משמע דקאי על ימוהמ”ש שיהי כמצות רצונך. ע”ש.

PARAGRAPH 6

38

בהמות הייתי עמך

Asaf confesses that when he envied the wicked he was senseless: “I did not know; I was as beasts with You.” The next verse continues, “Yet I am always with You,” and Tanya reads the pair as the soul that does not feel its bond with G-d, though the bond remains.

תהילים ע”ג:כ”ב Psalms 23:22

וְאֲנִי־בֶּעֶר וְלֹא אָדָּע בְּהֵמוֹת הָיִיתִי עִמָּךְ:

But I was brutish, and ignorant; I was as a beast before Thee.

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KEHOT’S NOTE

תהלים עג, כב.

39

בהמות לשון רבים לרמוז כי לפניו ית’ כם בחי דעת עליון הכולל

חורג נדמה כבהמות

The text’s own quotation: the plural “beasts” hints that before G-d even Higher Daas, which includes Chesed and Gevurah, seems like beasts and physical action relative to the Infinite Light, and is called “the great beast.”

תניא, חלק ראשון; ליקוטי אמרים 46:14 Tanya, Likkutei Amarim

מ”ו:י”ד

[ומה שכתוב “בהמות” לשון רבים, לרמוז – כי לפניו יתברך גם בחינת דעת העליון, הכולל חסד וגבורה, נדמה כבהמות ועשייה גופנית לגבי אוראין סוף, כמו שכתוב: “כולם בחכמה עשית”, ונקרא “בהמה רכה”, כמו שנתבאר במקום אחר. והוא שם “בי” בגימטריא “בהמ”ה” שלפני האצילות]:

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40

זרע אדם

“I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of animal”: Yirmeyahu’s promise of restoration. The souls of Atzilus are “the seed of man”; those of Beriah, Yetzirah and Asiyah, “the seed of animal.”

ירמיהו ל”א:כ”ז Jeremiah 31:27

הנה ימים באים נאם ה’ וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זָרַע אָדָם וְזָרַע בְּהֵמָה:

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

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PARAGRAPH 7

41

ממ”ש ע”פ מים רבים

That maamar explains that Yitzchak, “laughter,” is the delight that will be revealed in the future, and that it is drawn

through Rivkah, his wife: the animal soul, whose root, in the beasts of the Divine Chariot, is very lofty.

KEHOT'S NOTE

לעיל פי תולדות.

42

יאמרו ליצחק כי אתה אבינו

In the future G-d will tell Avraham and then Yaakov, "Your children have sinned," and each answers, "Let them be wiped out for the sanctification of Your Name"; Yitzchak pleads for Israel, and they will say to him, "For you are our father." Yitzchak points them to G-d instead.

Shabbat 89b:4-5"ה' ב:ד' פ"ט שבת

אמר רבי שמואל בר נחמני אמר רבי יונתן: מאי דכתיב: "כי אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה הי אבינו גואלנו מעולם שמה" — לעתיד לבא יאמר לו הקדוש ברוך הוא לאברהם: בניה חטאו לי. אמר לפניו: רבנו של עולם, ימחו על קדושת שמה. אמר: אימר לקה לעצקב דהנה לקה צער גידול בנים, אפשר דכעי רחמי עליהו. אמר לקה: בניה חטאו. אמר לפניו: רבנו של עולם, ימחו על קדושת שמה. אמר לא בסבי טעמא ולא ...

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

KEHOT'S NOTE

שבת פט, ב.

43

כי אתה אבינו

Yeshayahu's prayer: "For You are our Father, for Avraham did not know us and Israel did not recognize us; You, Havayah, are our Father." The Gemara reads the opening words as said in the future to Yitzchak, who pleads for Israel and points them on to G-d.

Isaiah 63:16"ט"ז:ט"ו ישעיהו

כ"אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה הי אבינו גואלנו מעולם שמה:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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44

רבקה של שלש שלש בקר

The Mishnah on the enclosures around wells allows gaps "the width of two teams (rivkos) of cattle, three by three," in Rabbi Meir's words. The maamar draws on the word rivkah, a team of animals yoked together.

Eruvin 17b:17-18"י"ז:י"ז עירובין

גובהן עשרה טפחים, ורוחבן ששה ועובייהן כל שהוא. וביניהן כמלא שתי רבקות של שלש שלש בקר, דברי רבי מאיר. רבי יהודה אומר: של ארבע, קשורות ולא מותרות, אחת נכנסת ואחת יוצאת.

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

KEHOT'S NOTE

עירובין יז, ב. ראה לעיל יח, א. אוה"ת פי קרח עי תשטו.

45

יש ב' בחי' מדות

The note says that the two kinds of emotive attributes, those drawn from the intellect and those above it, are ex-

plained in the Mittlerer Rebbe's Shaar HaEmunah from chapter 68 on.

KEHOT'S NOTE

נתבאר שער האמונה לאדה"א פס"ח ואילך. שער היחוד פכ"ה.

PARAGRAPH 8

46

כתר עליון

The words here quote Tikkunei Zohar, Tikkun 70 • 120a:5-6; the passage is shown below.

Tikkunei Zohar, Tikkun 70 • 120a:5-6ע

... אדם, אית אדם דלית ספירה דלא אתקריאת אדם, אכל אדם קדמא עלאה דכלהו, כתר עליון, סתים וטמיר, סתים דכל סתימין, עלת העלות, קדמון לכל קדומים, בגין האי אדם קדמון אתמר בעלת העלות, ואהיה אצלו אמן, ולהוא קדמון אמר (בראשית א כו) נעשה אדם בצלמנו כדמותנו, אנת יהיב כל ציוריו וכל תקוניו וכל סתימין, וכל אכריו דכל מיניו, ואנת (נ"א ואנא) יהיב חילא בקה דאשתמודענא (דישתמודע) בקה, דאם לא יהיב לקה שכל הא לא יכיל ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז ת"י ע (קלה, ב).

47

אוכם אוכם הוא

The note observes that "black" appears twice here, and that Likkutei Torah quotes the saying the same way in its explanation of "Zos chukas." There, relative to the Infinite Light, even Keser is called "darkness": "although it is a pure light, it is black, black before the Cause of causes."

KEHOT'S NOTE

ב"פ אוכם, כן הובא גם בלקו"ת ביאור זאת חקת ס"ה.

48

כתר עליון אע"ג דאיהו אור צח אוכם אוכם הוא

In Tikkun 70: "The supernal Keser, although it is primordial light, pure light and radiant light, is black before the Cause of causes." The maamar applies this to Higher Daas.

Tikkunei Zohar 135b:1א' ב:תקוני זוהר קל"ה

דאינון י"א, על כל ספירה וספירה, ואינון י"א י"א מן (דברים ו ד) ? הנה א' להינו ? הנה א' חד, בא אתקרי א"ל עליון, ב' יהו"ה, וכן בא אתקרי אלהינו אה"ה אלקיים אדניי וְהָא אוקמוה. ועוד כתר עלאה אף על גב דאיהו אור קדמון אור צח ואור מצוחצח, איהו אוכם קדם עלת העלות, וכל תלילין תלילין מניה אתמר בהון (שיר ה יא) קווצותיו תלתלים שחורות כעורב, לית נהורא קיימא קמי נהוריה, דכלהו נהורין אתחשקאן קמיה.

Tikkunei Zohar - Vocalized (Public Domain)

49

ויאכילך את המן

Moshe reminds Israel: "He afflicted you and let you hunger, and fed you the manna... to make you know that man does not live by bread alone." The gloss refers to the maamar on this verse in Likkutei Torah, Eikev, which

reads the plural “beasts” as a level of “beast” above “man.”

דברים ח:ג:3 Deuteronomy

וַיַּעַנְךָ וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת־הֶמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן
הוֹדִיעֶךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יֵחִי־הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־הוּא יֵחִי־הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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

ביאור על הנ"ל

“An explanation of the above”



The souls and angels of Beriah are “animals,” created anew and, relative to the levels above them, without Daas, and they rise only through the “grass” of Daas that Moshe draws down to them. Moshe can do this because his root is Higher Daas, above the whole chain of worlds, so that he is the same in Atzilus and in Beriah.

THE MAAMAR IN BRIEF

Explaining the preceding maamar, the Alter Rebbe reads “the seed of man and the seed of animal” as two kinds of souls: behemah (animal) is numerically BaN, souls of Beriah, and adam (man) is MaH, souls of Atzilus. Atzilus only reveals what was hidden, as the spirit in Moshe was revealed in the seventy elders, while Beriah is new, something from nothing; even its angels count as “animals.” To rise, Beriah needs “grass,” the influence of Daas that sprouts from the Infinite One, given according to the service of man above and below, in Torah and prayer. It comes through “If you buy,” acquisition, which belongs to Atzilus, like Yosef, who stayed a chariot while keeping accounts. Moshe draws it down because he is MaH, rooted in Higher Daas above all the worlds and in the first Shemitah, and he does so for Israel, called Ivri, rooted in an encompassing light with no above or below, who stand both above the angels, in thought, and below them, in the body, so that the Kedushah is “above and below as one.” “Six years he shall serve” are the six thousand years in which mitzvos become garments of days, washed through prayer; in the seventh millennium the mitzvos take another form, and there is rest.

OUTLINE

1 Man and animal

¶1-3

An explanation of the previous maamar. Behemah is BaN, souls of Beriah; adam is MaH, souls of Atzilus; even Michael’s angels count as without Daas relative to above. The “man” of Atzilus only reveals the hidden, as Moshe’s spirit was revealed in the seventy elders.

2 The grass and the service of man

¶4-5

Beriah, created anew, needs “grass,” the influence of Daas that sprouts from the Infinite One. It comes according to the service of man above and below, in Torah and prayer; Lower Daas feeds Beriah, Yetzirah and Asiyah. It comes through “If you buy,” acquisition in Atzilus, as Yosef stayed a chariot while at work.

3 Moshe the shepherd

¶6-8

Every soul hides the Patriarchs’ level of “chariot,” but Beriah needs Moshe, rooted in Higher Daas above Atzilus, to feed it. Moshe is MaH with a shin, from the first Shemitah, drawn out of concealment; he draws the grass from the sparks of Tohu for Israel, called Ivri.

4 Beyond above and below

¶9-12

“The other side of the river” is a makif, like a globe with no up or down: the Circles, sovev kol almin. Israel, rooted in thought above the angels’ speech yet clothed in a body below them, make the Kedushah “above and below as one,” with the angels between. “Moshe, Moshe” has no break, for Moshe, the inner kav, is the same in every world, unlike Avraham.

5 Six years and the seventh

¶13-16

The six years are the six thousand years in which mitzvos become garments of days, which lift the soul and screen the bright light; Moshe washes them through prayer. In the seventh millennium the mitzvos take another form, and there is rest. The ordinances are set into Israel’s inner attributes through Moshe.

KEY CONCEPTS

The seed of man and the seed of animal זרע אדם וזרע בהמה

Two kinds of souls. “Man” (adam, numerically MaH, 45) is the souls of Atzilus; “animal” (behemah, BaN, 52) is the souls of Beriah, whose angels too are reckoned without Daas relative to the levels above them.

Atzilus and Beriah אצילות ובריא

Atzilus, from vaya’tzel, “drew forth,” is only the hidden made revealed, as the spirit in Moshe was revealed in the elders. Beriah is a new existence, something from nothing, and so needs an influence drawn down to it.

Grass עשב

The influence of Daas that lets Beriah’s “animals” rise, spelled as Ayin-Beis (72) with a shin. It sprouts from the Infinite One and is drawn down by Moshe according to the service of man.

Higher and Lower Daas דעת עליון ודעת תחתון

Higher Daas unites Chochmah and Binah; Lower Daas spreads into the inner core of the emotive attributes and feeds the lower worlds. Moshe’s root is Higher Daas, above even Atzilus.

Acquisition קניין

“If you buy”: acquisition belongs to Atzilus, because an acquired thing stays what it was and only changes hands, just as Atzilus reveals what was hidden. In the blessing over the new moon, “your Acquirer” (Koneich) corresponds to Atzilus.

Circles and the straight line עיגולים וישר

The Circles are the encompassing light, sovev kol almin, with no above or below, like a globe; only the straight, inner light divides into head and feet, as in the three cavities of the skull.

Days as garments יומין לבושים

The mitzvos done in time become the soul’s garments, called “days.” Like a sling they lift the soul, and like a screen they let it see the bright light; through prayer they are washed so that they rise.

SECTION 1 • 11-3

Man and animal

1 ביאור על הנ"ל

An explanation of the above.

The heading presents what follows as an explanation (biur) of the maamar just before it, Torah Ohr, Mishpatim 3, on “Six years he shall serve.” It takes up that maamar’s themes in Kabbalistic detail: the “man” and “animal” souls, the “grass” that Moshe gives, the tanning of the soul’s garments through prayer and the rest of the seventh millennium, all framed by the parshah’s opening verse, “And these are the ordinances.”

2 ואלה המשפטים^{1,2} כו'. הנה נאמר וזרעתי את בית ישראל³ זרע אדם וזרע בהמה. בהמה בגימטריא ב"ן [שם ב"ן]⁴ נשמות דבריה.

“And these are the ordinances,” etc. Now, it is said, “And I will sow the house of Israel with the seed of man and the seed of animal.” “Animal” (behemah) has the numerical value of BaN [fifty-two]: souls of the World of Beriah (Creation).

The maamar opens with the parshah’s verse, “And these are the ordinances,” and turns to Yirmeyahu’s prophecy that G-d will sow Israel with two kinds of seed, “man” and “animal.” The letters of behemah (animal) add up to 52, the number called BaN (the Name Havayah spelled out to total 52), and it stands for the souls rooted in Beriah, the first world of separate existence.

אדם מ"ה [שם מ"ה] נשמות דאצי ועל דמות הכסא⁵ דמות כמראה אדם. עולם הכסא הוא עולם הבריה⁶ ששם הוא בחי בהמה פני אריה כו'.

“Man” (adam) is MaH [forty-five]: souls of the World of Atzilus (Emanation). And “upon the likeness of the throne [was] a likeness like the appearance of a man.” The world of the Throne is the World of Beriah, where there is the level of “animal”: “the face of a lion,” etc.

The letters of adam (man) add up to 45, MaH (the Name Havayah spelled out to total 45), which stands for the souls of Atzilus, the highest world, still one with G-d. Yechezkel’s vision bears this out: “a man” sits above the Throne, while the Throne itself is the World of Beriah, where the holy creatures bear animal faces such as the lion’s.

מחנה מיכאל כאריה ישאג⁷ שלגבי מעלה נחשב בבחי בלי דעת הגם שלגבי מטה נחשב הדעת גדול⁸. [This is] the camp of Michael, “like a lion he roars,” which relative to above is reckoned at the level of [being] without Daas (knowledge), even though relative to below the Daas is reckoned great.

Michael is the angel of the lion’s face, on the right of the Chariot, and the angels of his camp roar like lions (Torah Ohr, Bereishis 3a, describes their roaring). Measured against the levels above them they count as being without Daas, like animals, although measured against what is below them their Daas is great; Likkutei Torah (Vayikra 3d), referring to this passage, explains that their grasp reaches only the level of Malchus.

3 ואדם שבמרכבה הוא הדעת שמלובש בכריאה. וזהו אדם ובהמה תושיע⁹ ה'.

And the “man” in the Chariot (Merkavah) is the Daas (knowledge) that is vested in Beriah. And this is [the meaning of] “Man and animal You save, O Havayah.”

Among the four faces of Yechezkel’s Chariot, the face of a “man” is Daas as it is clothed in Beriah; so Beriah has a “man” beside its “animal,” as the verse “Man and animal You save” pairs them.

אבל אדם דאצי הוא בחי אדמה לעליון^{10, 11, 12} שאינו רק מהעלם אל הגילוי.^{13, 14} אצי הוא מלשון ויאצל¹⁵ כו' שבמשה היה בהעלם ונתגלה בע' [בשבעים] זקנים.

But the “man” of Atzilus is the level of “I will be likened to the Most High” (adameh le'elyon), which is only from concealment to revelation. Atzilus is from the expression “And He drew forth (vaya'tzel),” etc.: in Moshe it was in concealment, and it was revealed in the seventy elders.

The “man” of Atzilus is higher: adam is read as adameh, “I will be likened,” for Atzilus is only the hidden level above it made revealed, a likeness of it and nothing new. The word Atzilus comes from vaya'tzel, said when G-d drew forth the spirit that rested on Moshe onto the seventy elders: the spirit hidden in him was revealed in them. The Pardes Rimmonim of R. Moshe Cordovero (Gate 16), which the Kehot note gives as the source, derives the word from the same account, the elders drawing from Moshe like one candle lit from another, and calls Atzilus the subtle level that was hidden in its source and then revealed.

SECTION 2 • ¶4-5

The grass and the service of man

4 וכך אצי הוא רק גילוי א"ס ממש¹⁶ להיות חו"ב [חכמה ובינה] מלמעלה לאו דאית לך צדק ידיעא¹⁷ כו' אלא לאחזאה כו'

So too, Atzilus is only a revelation of the very Infinite One (Ein Sof), so that there be Chochmah (wisdom) and Binah (understanding) from above: “not that You have a known righteousness,” etc., “but to show,” etc.

Like that spirit, Atzilus is nothing but a revelation of the Infinite One Himself, so that Chochmah and Binah exist “from above.” The words that follow come from Eliyahu’s prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: G-d is not defined by the attributes, “not that You have a known righteousness,” “but to show” how the world is conducted. The Tzemach Tzedek notes (Or HaTorah, Va’eschanan, quoted by Kehot) that this follows the view of the Pardes, while Likkutei Torah, Va’eschanan, follows R. Menachem Recanati, and that both views can be reconciled.

היינו להיות גילוי והגילוי הוא מעין ההעלם עליון שלמעלה מבחי' חכמה כו' ובא לידי גילוי בחכמה.¹⁸

That is, so that there be revelation; and the revelation is akin to the supernal concealment that is above the level of Chochmah, etc., and [that concealment] comes to revelation in Chochmah.

So Atzilus is a revelation, and what it reveals is a likeness of the supernal hidden level above Chochmah, which first comes to light in Chochmah; nothing new is created. In Likkutei Torah (Masei 95a), citing this explanation, the Alter Rebbe compares it to the sun's radiance, held within the sun before it shines forth.

משא"כ בבריאה התחדשות יש מאין¹⁹ כמ"ש באברהם ואנכי עפר ואפר^{20, 21} כו'.

Whereas in the World of Beriah (Creation) [there is] a new coming-into-being, something from nothing, as it is written of Avraham, "And I am dust and ashes," etc.

Beriah is different: it is a new existence, something from nothing, and so Avraham, speaking as a created being, says, "I am dust and ashes."

והנה כדי שיהי' [שיהיה] כח לבהמה לעלות צ"ל השפעה מלמעלה מבחי' עשב (ע"ב [שם ע"ב] שי"ן)²² מרפ"ה נצוצים שי"ן ג' קוין).

Now, in order that the animal have the power to ascend, there must be an influence from above, from the level of "grass" (esev) (Ayin-Beis [seventy-two] [and] shin; from the 288 sparks; shin, three lines).

For the "animal," the souls and angels of Beriah, to rise, an influence must come from above, called "grass." The parenthesis spells esev (עשב) as Ayin-Beis (72) and shin, as the Zohar (1:25b) reads "all the grass of the field": seventy-two branches and the shin's three leaves, here the three lines of right, left and center. The grass comes from the 288 sparks that, as paragraph 8 says, fell from the World of Tohu.

עשב בשדך²³ חקל תפוחין כמו עשב הצומח מכח הצומח שבארץ שהוא רוחני כך הארה נצמחת מלמעלה מכח הרוחני מא"ס. וזהו ונתתי א"ס בעצמו ומתחלה בשדך בהמות בהררי אלף²⁴ מצמיח חציר לבהמה.²⁵

"Grass in your field": the Field of Apples (chakal tapuchin). Just as grass grows from the power of growth in the earth, which is spiritual, so the illumination grows from above, from the spiritual power, from the Infinite One. And this is [the meaning of] "And I will give": the Infinite One Himself; and first "in your field": "the animals (behemos) on a thousand mountains"; "He causes grass (chatzir) to grow for the animal."

The verse "And I will give grass in your field for your animals" is read word by word: the "field" is the Field of Apples, a Kabbalistic name for Malchus, and just as grass grows from a spiritual power of growth in the soil, this light sprouts from the spiritual power of the Infinite One. "I will give" means the Infinite One Himself gives it, first in the "field," to "the animals (behemos) on a thousand mountains," and then, as Tehillim says, grass grows "for the animal."

5 ואח"כ לבהמתך פני אריה כו' ומ"מ עשב הוא לפי עבודת האדם²⁶ מבחי' מ"ה [שם מ"ה] שהוא הממשיך וע"פ עבודת האדם מלמטה ג"כ.

And afterward, "for your animals": "the face of a lion," etc. Nevertheless, the "grass" is according to the service of the man (adam) from the level of MaH, who is the one who draws [it] down, and also according to the service of man from below.

Only after the field does the grass reach "your animals," the lion-faced angels of the Chariot. Yet how much comes down depends on "the service of man," echoing "grass for the service of man": the service of the "man" of the level of MaH, who draws it down, and the service of people below.

כי לפי ערך המ"ן [המ"ן נוקבין] כך הוא המ"ד [המ"ן דוכרין] והוא ענין תורה ותפלה שע"י התורה נעשית התפלה זכה וכמו"כ [וכמו כן] ע"י התורה מתבררת התפלה כו'.

For according to the measure of the mayin nukvin (feminine waters), so are the mayin duchrin (masculine waters). And this is the matter of Torah and prayer: through the Torah, prayer becomes pure; and likewise, through the Torah, prayer is refined, etc.

In Kabbalistic terms, the flow from above, the "masculine waters," matches the "feminine waters" raised from below. Here this is Torah and prayer: Torah study makes one's prayer pure and refines it.

ובחי' עשב זה הוא בחי' דעת והרגשה קיום המדות וחיותן כי יש דעת עליון ודעת תחתון.

And this level of "grass" is the level of Daas (knowledge) and feeling, the sustaining of the emotive attributes (middos) and their life-force. For there is a Higher Daas and a Lower Daas.

This "grass" is Daas: not bare knowledge but a felt connection that keeps the emotive attributes alive and steady. Daas has two levels, a higher and a lower.

אל דעות²⁷ הוי'. דעת עליון הוא המזווג חו"ב [חכמה ובינה]. ודעת תחתון אחורי כתפין שמתפשט בפנימיות המדות כו'

"Havayah is a G-d of knowledges (de'os)." Higher Daas is what unites Chochmah (wisdom) and Binah (understanding); and Lower Daas [is] "behind the shoulders" (achorei kesefin), which spreads into the inner dimension (pnimiyus) of the emotive attributes, etc.,

Chanah's verse calls Havayah "a G-d of knowledges," in the plural, pointing to two kinds of Daas. Higher Daas joins Chochmah and Binah; Lower Daas, which Kabbalah places "behind the shoulders," below the head, where the intellect passes into the body, spreads into the inner core of the emotive attributes.

להיות מזון לבהמה להעלותה מבי"ע (ובבריאה ג"כ ת"ח [תלמיד חכם / תלמידי חכמים] ומ"מ הם בחי' בהמה כי תלמוד בבריאה).²⁸

to be food for the animal, to raise it up from the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action). (And in Beriah, too, there are Torah scholars, and nevertheless they are the level of "animal," for Talmud is in Beriah.)

Lower Daas becomes "food for the animal," raising the worlds of Beriah, Yetzirah and Asiyah. The parenthesis adds that even the Torah scholars of Beriah are still "animals," since the Talmud is in Beriah: as the Alter Rebbe explains earlier in Torah Ohr (Chaye Sarah 17a), citing the Pri Etz Chaim, all of the Torah is in Atzilus, but Scripture comes down and is clothed in Asiyah, Mishnah in Yetzirah and Talmud in Beriah.

והוא ע"י כי תקנה²⁹ קנין הוא באצ"י³⁰ שהוא מההעלם אל הגילוי כמאמר ברוך עושך.³¹ ברוך יוצרך. ברוך בוראך. ברוך קונך.³²

And this is through "If you buy" (ki sikneh): acquisition (kinyan) is in the World of Atzilus (Emanation), which is from concealment to revelation, as in the saying, "Blessed is your Maker (Oseich); blessed is your Former (Yotzreich); blessed is your Creator (Boreich); blessed is your Acquirer (Koneich)."

This drawing down comes through the parshah's "If you buy" (ki sikneh). Acquisition (kinyan) belongs to Atzilus: as a maamar of 5720 quoted in the Kehot note explains, an acquired thing is just what it was before and has only passed from one domain to another, as Atzilus only reveals what was hidden. So in the blessing over the new moon, which names G-d Maker, Former, Creator and Acquirer in the Arizal's order of the four worlds from Asiyah up, "Acquirer" (Koneich) is Atzilus.

והנה אצ"י הוא ענין מ"ש ביוסף לעשות מלאכתו.³³ ותרגום למבדק בכתבי חושבניה³⁴ שעם היות שעסק בצרכי עוה"ז אינם מבלבלים מחשבתו מלהיות מרכבה אפ"י [אפילו] באותה שעה ממש וזהו נשמה דאצילות³⁵ ובורא בריאה התחדשות מאין ליש כי שרש האדם הוא מאצ"י.³⁶

Now, Atzilus is the matter of what is written of Yosef, "to do his work," and the Targum [renders it] "to examine his account books": that although he was occupied with the needs of this world, they did not distract his thought from being a chariot (merkavah), even at that very moment. And this is a soul of Atzilus. And "Creator" [is] Beriah, a new coming-into-being from nothing to something; for the root of man is from Atzilus.

Atzilus is also like Yosef going in "to do his work," which Onkelos renders "to examine his account books": though busy with worldly accounts, Yosef remained a "chariot," wholly given over to G-d, at that very moment. That is a soul of Atzilus; "Creator," by contrast, corresponds to Beriah, a new being from nothing, while man's root is in Atzilus.

SECTION 3 • ¶6-8

Moshe the shepherd

6 ואפי' [ואפילו] מי שיש לו רק נפש דבריאה מ"מ יש לו בהעלם אפי' [אפילו] חיה ויחידה כי האבות המה היו המרכבה.

And even one who has only a Nefesh of Beriah nevertheless has, in concealment, even Chayah and Yechidah; for the Patriarchs, they were the Chariot (Merkavah).

Even one whose soul has only its lowest level, the Nefesh, and that from Beriah, has hidden within it the highest of the soul's five levels (Nefesh, Ruach, Neshamah, Chayah and Yechidah). The reason given is that the Patriarchs were the "Chariot," wholly given over to G-d as a chariot is to its rider, and their descendants carry this hidden within them. Likkutei Torah (Tzav 8b), referring to this explanation, adds that Chayah and Yechidah are called "Atzilus of Atzilus."

וכתיב אשר התהלכתי לפניו³⁷ שמרכבה הוא בטול תמידי ואעפ"כ [ואף על פי כן] יכול להיות למטה כנ"ל גבי יוסף.

And it is written, "before whom I have walked": for a chariot is constant self-nullification (bittul), and even so one can be below, as mentioned above concerning Yosef.

Avraham's words "Havayah, before whom I have walked" show that being a chariot means constant self-nullification. Yet one can live in that state while acting below, as Yosef did while doing his work.

משא"כ בבריאה הוא ע"י כי תקנה המשכה מאצ"י והיינו ע"י בחי' משה שהוא מדעת העליון

Whereas in Beriah, it is through "If you buy": a drawing down from Atzilus, that is, through the level of Moshe, who is from Higher Daas (knowledge),

In Beriah, by contrast, this comes about through "If you buy," a drawing down from Atzilus. That drawing down comes through Moshe, whose root is Higher Daas.

כי גם בעולמות עליונים צ"ל המשכה זו. והוא ע"י משה רע"מ [רע"א מהימנא] כרועה עדרו ירעה³⁸ במרעה טוב ונותן מזון. כך משה הוא הממשיך העשב

for in the upper worlds, too, there must be this drawing down. And it is through Moshe, the Ra'aya Mehemna (faithful shepherd): as "a shepherd tends his flock" in good pasture and gives food, so Moshe is the one who draws down the "grass."

Even the upper worlds need this drawing down. Moshe, the "faithful shepherd" (Ra'aya Mehemna, the Zohar's name for him), provides it, as Yeshayahu describes a shepherd who tends his flock, grazing it in good pasture and feeding it; just so, Moshe draws down the "grass."

כי משה הוא בחי' מ"ה [מה] חכמה כח מ"ה [מה] של הארת מצחא דעתיק.

For Moshe is the level of MaH: Chochmah (wisdom), koach mah (“the power of ‘what’”), of the illumination of the Forehead of Atik (Mitzcha de’Atik).

Moshe’s level is MaH, which is Chochmah, read as koach mah, “the power of ‘what,’” the self-effacement of pure insight; and it comes from the illumination of the Forehead (Mitzcha) of Atik, the innermost level of Keser.

(וזהו משה מ"ה [שם מ"ה] שי"ן בגי' קווי' ומברר הב"ן [השם ב"ן] והוא מבחי' דעת עליון שלמעלה מן ההשתלשלות ונקי' לפניך נגלו כל תעלומות סתרי כל חי גלוי וידוע כו' שגילוי' וידעת' אינה לפי ערך ההשתלשלות להיות צופה ומביט אפילו בדברים מגושמים בחי' בהמה כו' בע"ח [בעלי חיים] הגשמיים כו' (And this is [the meaning of] Moshe: MaH [with] shin, in three lines; and he refines the BaN. And he is from the level of Higher Daas, which is above the chain of descending worlds (hishtalshelus), and [it] is called “Before You all hidden things are revealed,” “the secrets of every living being,” “revealed and known,” etc.; for their revealing and knowing are not commensurate with the hishtalshelus, so as to watch and gaze even at gross material things, the level of “animal,” etc., physical living creatures, etc.

The name Moshe (משה) is MaH (מה) with a shin, whose three strokes are three lines, and Moshe refines the BaN, the “animal” level. His root is Higher Daas, above the whole chain of worlds: the knowing to which the High Holiday prayers refer in “Before You all hidden things are revealed.” That knowing is not bound by the order of the worlds, so it watches and gazes even at coarse physical things such as animals.

ולפי שמושה מבחי' דעת עליון שלמעלה גם מאצי'. לכך הוא דוקא יכול להמשיך הדעת גם בבי"ע):

And because Moshe is from the level of Higher Daas, which is above even Atzilus, therefore he specifically is able to draw down Daas even into Beriah, Yetzirah and Asiyah.)

Because Moshe comes from this Daas, which is higher than Atzilus itself, he alone can draw Daas into Beriah, Yetzirah and Asiyah.

7 והנה משה הוא משמטה ראשונה³⁹ כי מן המים משיתיהו.⁴⁰ מן המים משמטה ראשונה. וזהו ונחנו מה⁴¹ כי תלינו עלינו שאין לכם שייכות כו'.

Now, Moshe is from the first Shemitah (sabbatical cycle), for “I drew him out of the water.” “Out of the water”: from the first Shemitah. And this is [the meaning of] “And what (mah) are we, that you complain against us?”: that you have no connection [with us], etc.

Moshe's soul comes from the “first Shemitah,” an earlier cosmic cycle. Earlier in Torah Ohr (Shemos 51d) the Alter Rebbe explains that the first Shemitah is the World of Tohu, from the attribute of Chesed, which is called water, and that two of its souls, Chanoch and Moshe, came down into this Shemitah to repair the worlds; so “I drew him out of the water” means from that first cycle. Because that root has far greater self-nullification, Moshe said, “And what (mah) are we, that you complain against us?”, which the Alter Rebbe reads as telling the people that they have no connection to that level.

אך מן המים אינו מרומז רק משיתיהו ותרגומו שחלתיה⁴² לשון המשכה שנמשך מההעלם תיבת גומא⁴³ כו'.

But “out of the water” is not alluded to [in his name], only “I drew him” (meshisihu); and its Targum is shechalteih, an expression of drawing: that he was drawn from concealment, the ark of bulrushes (teivas gome), etc.

The name Moshe alludes only to “I drew him,” not to “out of the water.” Onkelos renders it shechalteih, a word for drawing out: Moshe was drawn out from concealment, like the hidden ark of bulrushes in which he lay.

8 ולכן יש לו כח להמשיך העשב שהוא מרפ"ח נצוצין שנפלו מעולם התהו להיות מזון כו'

Therefore he has the power to draw down the “grass,” which is from the 288 sparks that fell from the World of Tohu (Chaos), to be food, etc.

Because Moshe's root is in that first cycle, he can draw down the “grass,” which comes from the 288 sparks that fell from the World of Tohu when its vessels shattered. Those sparks become food for the “animal.”

והכל הוא בשביל ישראל שגם ישראל נק' עברי עבר הנהר הוא היוצא מעדן חכמה להשקות את הג'יין⁴⁴ סדרי דאורייתא.

And everything is for the sake of Israel; for Israel too are called Ivri (Hebrew): ever hanahar (“the other side of the river”), [the river] that goes out from Eden, Chochmah (wisdom), to water the gan (garden), the fifty-three (GaN) sections of the Torah.

All of this is for Israel, who are called Ivri, “Hebrews,” as in the parshah's “Hebrew servant,” from ever hanahar, “the other side of the river.” That river is the one that “goes out from Eden,” here Chochmah, “to water the garden,” gan, whose letters add up to 53, the number of the sections of the Torah.

SECTION 4 • 19-12

Beyond above and below

9 ועבר הנהר הוא בחי' מקיף למעלה מהשתלשלות מעלה ומטה. וכמשל כדור הארץ שאין בו מעלה ומטה ודרים בו מלמעלה ומלמטה ולא שייך לומר שהדרים מלמטה הולכים בראשם למטה ⁴⁵ כו'.

And “the other side of the river” is the level of a makif (that which encompasses), above the chain of descending worlds (hishtalshelus) of above and below. And it is like the analogy of the globe of the earth, which has no above and below: people dwell on it above and below, and one cannot say that those who dwell below walk with their heads downward, etc.

“The other side of the river” is a makif, a light that surrounds, above the chain of worlds with its above and below. The globe illustrates it: a sphere has no top or bottom, people live on every side, and no one would say that those on the underside walk upside down.

וזוהו בבחי' העיגולים ודוקא באור ישר בפנימיות יש התחלקות ראש ורגלים תלת חללין דגולגלתא. ^{46, 47} משא"כ בעגולים סוכ"ע. ⁴⁸

And this is in the level of the Circles (iggulim). And specifically in the straight light (or yashar), in the inner dimension (pnimiyus), is there a division of head and feet: the three cavities of the skull (gulgalta). Whereas in the Circles, [it is] the light that encompasses all worlds (sovev kol almin).

This is the Kabbalistic level of the Circles (iggulim), as against the straight light (yosher). Only the straight, inner light divides into head and feet, as in the three cavities of the skull, which, as the Alter Rebbe explains later in Torah Ohr (Tetzaveh 83d), hold the three brains, Chochmah, Binah and Daas; the Circles are sovev kol almin, surrounding all worlds alike.

10 ומאחר שהם בחי' עברי לכן נמשך בהם בחי' עשב להיות שמקום גבוה דוקא הוא שיורד למקום נמוך.

And since they are the level of Ivri, therefore the level of “grass” is drawn down into them, because it is specifically a high place that descends to a low place.

Because Israel are Ivri, rooted beyond the chain of worlds, the “grass” of Daas is drawn down into them. The principle is that it is precisely the higher place that can come down to the lower one.

ולכן אומרים המלאכים שירה כדי להמשיך קדוש קדוש ⁴⁹ כו'

Therefore the angels recite song, in order to draw down “Holy, holy,” etc.

This is why the angels sing: to draw down holiness with “Holy, holy, holy,” the song of the seraphim in Yeshayahu’s vision, which Israel repeat in the Kedushah prayer.

וקדושתא דא מעילא ותתא כחדא הוא מפני שישראל עלו במחשבה⁵⁰ למעלה מן המלאכים שהן בחי' דבור שהן כלים חיצונים ביצירה ומלאכים דבריהם הם יצירה דבריהם שמה שחושב הוא מדבר.

And this sanctification, from above and below as one, is because Israel arose in thought, above the angels, who are the level of speech, which are outer vessels in the World of Yetzirah (Formation); and the angels of the World of Beriah (Creation) are the Yetzirah of Beriah, for whatever [an angel] thinks, he speaks.

This sanctification is "from above and below as one" because Israel "arose in thought," higher than the angels, who are the level of speech, the outer vessels of Yetzirah, and yet, as the next lines say, Israel are also below them, in the body. Even the angels of Beriah are only the Yetzirah, the speech level, within Beriah, for whatever they think, they speak.

ולכן נשמות ישראל יוכלו להתלבש בגוף. משא"כ המלאכים שקטרגו וירדו לגוף נפלו למטה והנשמה אע"פ [אף על פי] שמתלבשת בגוף מ"מ זוכרת את ה' כו'

Therefore the souls of Israel are able to be vested in a body. Whereas the angels who brought accusation and descended into a body fell down. And the soul, although it is vested in a body, nevertheless remembers G-d, etc.

Because souls are rooted in thought, they can be clothed in a body without falling, unlike the angels who brought accusation against mankind, came down into bodies and fell. A soul in a body still remembers G-d.

אך מ"מ כשמלובשת בגוף נק' בחי' יעקב ומדרגתה למטה מן המלאכים (כי יש ב' בחי' יעקב וישראל) והיא בחי' עשייה שאינה במלאכים

Yet even so, when it is vested in a body it is called the level of Yaakov, and its rank is below the angels (for there are two levels, Yaakov and Yisrael); and it is the level of action (asiyah), which is not in the angels.

Still, once in a body the soul is called "Yaakov," and its rank is below the angels; "Yisrael" names its higher level. In the body it works at the level of action, which the angels lack.

שעשייה הוא כח אחר שאינו כמו הדבור שמלביש את המחשבה שבשעה שמדבר אינו יכול לחשוב בלתי מה שמדבר משא"כ עשיה כו'. ומחשבה ודבור בחי' בריאה יצירה בחי' לבושין דמנייהו פרחין נשמתין⁵¹ כו'.

For action is a different power, which is not like speech, which enclothes thought, so that while one speaks one cannot think anything other than what one is speaking; whereas action is not so, etc. And thought and speech, the levels of Beriah [and] Yetzirah, are the level of garments, "from which souls fly forth," etc.

Action is a different kind of power from speech: speech clothes thought so fully that while speaking one can think only of what one is saying, but action is not like that. Thought and speech, Beriah and Yetzirah, are the "garments" of Eliyahu's prayer (Patach Eliyahu, Tikkunei Zohar 17a), "from which souls fly forth"; the same prayer calls the Sefiros themselves, under those garments, "bodies."

11 וגופין בחי' אצ"י כמשל כח הראיה שמתפשט בעין כו'. ולכן בקדושה עילא ותתא כחדא כי ישראל הם למעלה ולמטה ובתוכם מלאכים דבור שהם ממוצעים כו'

And "bodies" are the level of the World of Atzilus (Emanation), like the analogy of the power of sight, which spreads into the eye, etc. Therefore in the Kedushah [it is] above and below as one; for Israel are above and below, and in their midst [are] the angels, speech, which are intermediaries, etc.

Atzilus is what that prayer calls "bodies," like the power of sight that spreads into the eye itself, while Beriah and Yetzirah are only garments. So the Kedushah joins above and below: Israel are both above, rooted in thought, and below, in the body, and the angels, who are speech, stand between them as intermediaries.

וג"פ [וגי' פעמים] קדוש הם ג"כ אל שדי. אל אדני. אל הוי"ה. אל הוא ל"א קוצי דשערי וקדוש גדל פרע שער ראשו⁵² ת"י נימין כו' וכולן בחי' גי' חללי דגולגלתא דא"א כו' וכל זה מבחי' משה דעת פנימיות המדות.

And the three times "Holy" are also El Sha-dai, El Ado-nai, El Havayah. El is the thirty-one (LA) locks of hair; and "holy," "let the locks of the hair of his head grow long," [is] the 410 (TY) strands, etc. And all of them are the level of the three cavities of the skull (gulgalta) of Arich Anpin, etc. And all this is from the level of Moshe: Daas (knowledge), the inner dimension (pnimiyus) of the emotive attributes (middos).

The three "Holy"s correspond to the Names El Sha-dai, El Ado-nai and El Havayah. By gematria, El (31) is the thirty-one locks of hair and kadosh (410) the 410 strands, recalling the nazirite, "holy," who lets his hair grow; all belong to the three cavities of the skull of Arich Anpin, the outer level of Keser, and all are drawn down through Moshe, who is Daas, the inner core of the emotive attributes.

12 וזהו שמשה משה לא פסיק טעמא.⁵³ כי אברהם שבכריאה ושכאצילות אינם מסוג⁵⁴ א' שבכריאה התחדשות ואנכי עפר ואפר⁵⁵ כו'.

And this is [why], in “Moshe, Moshe,” the cantillation does not pause (lo pasik ta’ama). For the Avraham in Beriah and [the one] in Atzilus are not of one kind; for in Beriah [there is] a new coming-into-being, and “I am dust and ashes,” etc.

When G-d called “Moshe, Moshe” from the burning bush, the cantillation has no break between the two names, unlike the call “Avraham, Avraham” at the binding of Yitzchak; the Zohar (Balak 187b) explains that the later Avraham, now complete, differed from the earlier one, while Moshe was bound to his level from birth. Here the reason given is that the Avraham of Beriah is not of one kind with the Avraham of Atzilus: in Beriah he is a new, created being, “dust and ashes.” In Iggeres HaKodesh 15 the Alter Rebbe brings his teacher’s explanation that Avraham said this of the supernal Chesed shining in his soul, which after many contractions compares to the Chesed of Atzilus as ash to the tree it came from.

אבל משה שכאצילות ושבכריאה שוין כי הוא בחי' פנימיות והוא בחינת קו וחוט האור א"ס שבכל העולמות שוה כו'. (עיי' בהרמ"ז [בהרב משה זכות] פ' תרומה בדף קל"ד ב'):^{56, 57}

But the Moshe in Atzilus and [the one] in Beriah are equal, for he is the level of the inner dimension (pnimiyus); and he is the level of the kav (line of light) and thread of the Infinite Light (Or Ein Sof), which is equal in all the worlds, etc. (See the Ramaz, Parshas Terumah, on folio 134b.)

Moshe, however, is the same in Atzilus and in Beriah, because he is the inner dimension: the kav, the thread of the Infinite Light that runs equally through all the worlds. The parenthesis refers to the Ramaz (R. Moshe Zacuto, a seventeenth-century Kabbalist) on the Zohar, Terumah, folio 134b, who writes, as Likkutei Torah (Balak 73b) quotes him, that Beriah, Yetzirah and Asiyah are separate from Atzilus only in their vessels, not in the inner light that runs through them.

SECTION 5 • ¶13-16

Six years and the seventh

13 שש שנים יעבד.⁵⁸ בחי עורות עבודין שעלו מן הרחצה רוחצות ריחוץ ולבון כי שש שנים שית אלפי שנים בחינת לבושין ואברהם בא בימים יומין עלאין.⁵⁹

“Six years he shall serve” (ya’avod): the level of tanned (avudin) hides, “that have come up from the washing,” “washed,” washing and whitening. For “six years” [are] the six thousand years, the level of garments; and “Avraham came into days”: the supernal days.

The parshah’s “Six years he shall serve” (ya’avod) is read as ibbud, the tanning of hides: the soul’s garments must be processed and washed white, like Shir HaShirim’s ewes “that come up from the washing.” The six years are the world’s six thousand years, when the garments are made, and Avraham “came into days,” into the supernal days that clothe the soul. Earlier in Torah Ohr (Chayei Sarah 16a) the Alter Rebbe explains, from the Zohar on this verse, that teshuvah and good deeds become garments in which the soul can enjoy the radiance of the Shechinah in the World to Come.

ויקרבו ימי דוד⁶⁰ אינן יומין כו'. זכאין מרי דתיובתא כו'.

“And the days of David drew near”: those days, etc. “Fortunate are the masters of teshuvah (return),” etc.

The same is said of “the days of David drew near”: those are the supernal days. And the Zohar, in its passage on Avraham’s days, says, “Fortunate are the masters of teshuvah,” who come close to G-d in a single moment, while even the perfectly righteous take years.

ולכאורה הלא הדבר תלוי במצות ומע"ט [ומעשים טובים]. ומה ענין ליומין להיות לבושין.

But seemingly, does the matter not depend on mitzvos and good deeds? So what does “days” have to do with being garments?

But a question arises: the soul’s garments seemingly depend on mitzvos and good deeds, so what do days have to do with garments?

אך הנה כתיב והיתה נפש אדוני צרורה בצרור החיים⁶¹ כו'. וכמו שצריך להיות צרור לזורקו למעלה כצרור אבן במרגמה^{62, 63} כו' וגם ע"י לבושין שהוא בחי' מסך יכול לראות אור הבהיר מה שאין יכול לראות בלא מסך כו'.

But it is written, "And the soul of my lord shall be bound up in the bundle of life," etc. And just as it must be bound up in order to throw it upward, "as a stone bound in a sling," etc.; and also, through garments, which are the level of a screen (masach), one can see the bright light, which one cannot see without a screen, etc.

The answer begins with Avigayil's blessing to David, that his soul will be "bound up (tzerurah) in the bundle (tzeror) of life": as a stone is bound into a sling so that it can be thrown high, the garments that bind the soul lift it up. Garments also act as a screen, letting one look at a bright light that cannot be seen without one. Earlier in Torah Ohr (Mikeitz 38c) the Alter Rebbe draws from these verses the rule that every encompassing light (makif) raises up, and so tallis and tefillin are put on before prayer.

14 והנה תומ"צ [תורה ומצות] כמו שהם למעלה אור בהיר וצריך להתגשם ולבא מלמעלה מהזמן לתוך הזמן ולכן הזמן דוקא הם הלבושין.

Now, Torah and mitzvos as they are above are a bright light, and they need to become material and come from above time into time; therefore it is time, specifically, that is the garments.

Torah and mitzvos as they are above are a bright light, too bright to be seen directly. They must take on material form and come down from above time into time, which is why time, the days, are the garments.

אך שלא ישאר למטה לזה צ"ל עבוד עורות וריחוץ והכל הוא ע"י משה רע"מ [רעיא מהימנא] שהוא מאכיל ומשקה הצאן וגם מרחיץ אותן כו'. והיינו ע"י התפלה אהוי"ר [אהבה ויראה] גדפין כו':

But so that it should not remain below, for this there must be the tanning of hides and washing. And everything is through Moshe, the Ra'aya Mehemna (faithful shepherd), who feeds and waters the sheep and also washes them, etc. That is, through prayer: love and awe, [which are] "wings," etc.

So that the garments do not stay below, they need the "tanning" and washing described above. Moshe, the faithful shepherd, provides it, feeding and watering his sheep and also washing them, and he does it through prayer, whose love and awe are the "wings" that lift it upward.

15 ובשביעית יצא לחפשי⁶⁴ חנם. חנם בלא מצות.⁶⁵ כי יש מאן דאמר מצות בטלות לע"ל [לעתיד לבוא]⁶⁶ ולא קיי"ל [קיימא לן] הכי

"And in the seventh he shall go out free, for nothing (chinam)." "For nothing": without mitzvos. For there is one who says that mitzvos will be nullified in the Time to Come, and we do not hold so.

The verse goes on, "and in the seventh he shall go out free, for nothing." The Zohar (Behar 108a) reads "for nothing" as without the yoke of Heaven, since a servant is exempt from the mitzvos, and here the seventh is the seventh millennium, after the six thousand years, as the maamar before this one says outright; one Talmudic opinion even holds that "mitzvos will be nullified in the Time to Come," but we do not rule so. In Iggeres HaKodesh 26 the Alter Rebbe explains that saying as referring to the time of the Resurrection, not to the days of Mashiach before it.

אעפ"כ [אף על פי כן] המצות יהיו באופן אחר כי יהיו קרבנות כמ"ש ביחזקאל⁶⁷ ולא כמו עכשיו ילכו מחיל אל חיל⁶⁸ עליות וירידות אלא מנוחה לחיי העולמים:⁶⁹

Nevertheless, the mitzvos will be in a different manner, for there will be sacrifices, as is written in Yechezkel; and not as now, [when] "they go from strength to strength," ascents and descents, but rather rest for life everlasting.

Even so, the mitzvos will take another form. There will be sacrifices, as Yechezkel describes (chapter 43, according to the Kehot note), but service will no longer rise and fall as it does now, going "from strength to strength"; instead there will be "rest for life everlasting," the Mishnah's words for the Time to Come, "the day that is all Shabbos."

16 וזהו ואלה המשפטים מלשון כמשפט הראשון⁷⁰ כהלכתא קדמייתא⁷¹ הלכות הילוך כו'. אשר תשים לפניהם⁷² בפנימיותם פנימיות המדות מבחי' משה והיה זה אחר מ"ת [מתן תורה] שאמרו ישראל למשה דבר אתה ונשמעה⁷³ כו':

And this is [the meaning of] "And these are the ordinances (mishpatim)": from the expression "according to the former manner (kamishpat harishon)," [rendered] "according to the former way (kehilchesa kadmaysa)"; halachos, [from] going (hiluch), etc. "That you shall set before them (lifneihem)": in their inner being (bifnimiyusam), the inner dimension (pnimiyus) of the emotive attributes (middos), from the level of Moshe. And this was after the giving of the Torah, when Israel said to Moshe, "You speak, and we will hear," etc.

The maamar ends where it began: mishpat (ordinance) is linked to "the former manner (mishpat)," which the Targum renders "the former way" (hilchesa), so mishpatim are halachos, from hiluch, going; and "before them" (lifneihem) means into their inner being, the inner core of the emotive attributes, drawn from Moshe. This came after the giving of the Torah, when Israel asked Moshe, "You speak, and we will hear," so the ordinances reach them through him.

IN ONE'S AVODAH

The “grass” of Daas comes down according to a person’s own service from below, in Torah and prayer, for Torah makes prayer pure. The mitzvos of each day become the soul’s garments, and they must be washed through prayer, whose love and awe are the wings that lift them.

QUESTIONS FOR DISCUSSION

1. Why does behemah, numerically BaN, stand for the souls of Beriah, and in what sense do even its great angels lack Daas?
2. How does the contrast between Atzilus, “from concealment to revelation,” and Beriah, “something from nothing,” explain why Beriah needs “grass” from above?
3. Why can only Moshe, rooted above Atzilus, draw Daas into Beriah, Yetzirah and Asiyah, and how do his name and the unbroken “Moshe, Moshe” show it?
4. What does the analogy of the globe teach about Israel’s level as Ivri, “the other side of the river”?
5. Why are the soul’s garments called “days,” and why must they be washed through prayer?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 ואלה המשפטים

The note points to Or HaTorah on Mishpatim, page 1125, for the verse “And these are the ordinances.” Another note here (76:34) records a gloss (hagahah) on that page, at the words “And I am dust and ashes,” on Beriah as something from nothing.

KEHOT'S NOTE

ראה אוה"ת משפטים ע' א"קבה.

2 ואלה המשפטים

G-d tells Moshe, “And these are the ordinances that you shall set before them,” opening the laws given after Sinai. The maamar returns to it at the end, where the ordinances are set into Israel's inner being through Moshe.

Exodus 21:1 א"א: שמות

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמַר לִפְנֵיהֶם:

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

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3 וזרעתי את בית ישראל

Yirmeyahu prophesies that days are coming when G-d will sow the house of Israel and the house of Yehudah with “the seed of man and the seed of animal”: plainly, the land emptied by the exile will again be full of people and cattle, though the words can also mean two kinds of people. The Alter Rebbe reads the two seeds as two kinds of souls, of Atzilus and of Beriah. (context: Steinsaltz Tanakh)

Jeremiah 31:27 ל"א: ירמיהו

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה וְזָרַע אֲדָם וְזָרַע בְּהֵמָה:

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

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KEHOT'S NOTE

ירמ" לא, כז.

4 בהמה בגימטריא ב"ן

There the Alter Rebbe refers to “the explanation on ‘And these are the ordinances’” and repeats it: behemah is BaN, souls of Beriah; adam is MaH, souls of Atzilus, for Atzilus is adam, adameh le'elyon, only from concealment to revelation, unlike Beriah, something from nothing.

KEHOT'S NOTE

בלקו"ת צו ח, ב מציין לכאן.

5 ועל דמות הכסא

In Yechezkel's vision of the Chariot, above the likeness of a throne is “a likeness like the appearance of a man.” The

maamar takes the Throne as the World of Beriah and the “man” above it as Atzilus.

Ezekiel 1:26 יחזקאל א' כ"ו:

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כִּמְרָאָה אֶבֶן־סַפִּיר דְּמוּת כֶּסֶּא וְעַל דְּמוּת הַכֶּסֶּא דְּמוּת כִּמְרָאָה אָדָם עָלָיו מִלְמַעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

6 עולם הכסא הוא עולם הבריה

A passage of this maamar, beginning “The world of the Throne is the World of Beriah,” is quoted in Yahel Or, on Tehillim, on page 343.

KEHOT'S NOTE

קטע מכאן מובא ביהל אור ע' שמג.

7 כאריה ישאג

Hoshea prophesies Israel's return: “They shall walk after Havayah; like a lion He roars,” G-d's roar calling His people, who come trembling from afar. The maamar borrows the words for the roaring angels of Michael's camp, the lion's face of the Chariot. (context: Steinsaltz Tanakh)

Hosea 11:10 י"א: הושע

אַחֲרֵי ה' יֵלְכוּ כְּאַרְיֵה יִשָּׁאֵג כִּי־הוּא יִשָּׁאֵג וַיִּחַרְדּוּ בָנִים מִיָּם:

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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8 הגם שלגבי מטה נחשב הדעת גדול

There the Alter Rebbe cites this explanation on “And these are the ordinances”: the angels are called “animals,” reckoned without Daas relative to above, because their grasp is only of Malchus.

KEHOT'S NOTE

בלקו"ת ויקרא ג, ד מציין לכאן.

PARAGRAPH 3

9 אדם ובהמה תושיע ה'

David praises G-d: “Your righteousness is like the mighty mountains, Your judgment a great deep; man and animal You save, O Havayah,” for His care reaches people and beasts alike. The maamar finds in it both levels of the

Chariot of Beriah: the “man,” which is Daas, and the “animal.”

Psalms 36:7:וְיִזְכֹּר לְיוֹדָעֵי

צְדָקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוּם רָבָה אָדָם יִבְהַמָּה תוֹשִׁיעַ ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

10

אבל אדם דאצי הוא בחי אדמה לעליון

Or HaTorah on Bereshis explains these words: “that is, Z’eir Anpin is ‘likened to the Most High,’ Atik Yomin.” The note also points to Or HaTorah on Vayikra, vol. 4, page 964.

KEHOT'S NOTE

”ר"ל ז"א הוא אדמה לעליון עתיק יומין” — אוה"ת בראשית כרך ה תתקנ"ג, א. ראה אוה"ת ויקרא כרך ד ע' תתקסד.

11

אדמה לעליון

There the Alter Rebbe explains that “man” is the general and collective expression of the four creatures of the Chariot: the lion’s face is on the right and the ox’s on the left, but “man” has no right and left.

KEHOT'S NOTE

נסמן לעיל סט, ב.

12

אדמה לעליון

Yeshayahu’s taunt over the king of Babylon quotes what the king said in his heart: “I will ascend above the heights of the clouds; I will be likened to the Most High.” Plainly it is a tyrant’s boast before his fall; the maamar takes only the word adameh, “I will be likened,” and hears in it adam, “man”: the “man” of Atzilus is a likeness of the level above it.

Isaiah 14:14:יִדְּעִי:יִדְּעִי

אֶעֱלֶה עַל־בְּמֹתַי עַב אֲדַמָּה לְעִלְיוֹן:

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

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13

שיאנו רק מהעלם אל הגילוי

Or HaTorah asks how Atzilus can be only “from concealment to revelation,” when it is written, “Wisdom comes from nothing (ayin),” meaning something from nothing, as Tanya Part II, chapter 9, explains.

KEHOT'S NOTE

פרדס שער טז. באוה"ת בלק ע' תתקפד, ובאוה"ת ענינים ע' רא ואילך שואל "איך אצי אינו רק מההעלם אל הגילוי והכתיב והחכ" מאין תמצא, ומבואר הפי' שהוא יש מאין וכמ"ש בתניא ח"ב פ"ט, וצ"ל הפי' דלגבי א"ס ממש הסוכ"ע החכמה הוא יש מאין. . אך מה שנק' אצי ואדמה לעליון ר"ל לגבי א"ק שנק' ג"כ בשם א"ס בהשאלה לפי שהוא למעלה מהכלים דאצי. . ולגבי בחי א"ק נקרא אצי אדמה לעליון שיאנו רק מההעלם אל הגילוי ע"ש.

14

שיאנו רק מהעלם אל הגילוי

In the Pardes Rimonim (Gate 16, on the four worlds), R. Moshe Cordovero derives the word Atzilus from the spirit drawn from Moshe to the seventy elders, like one candle lit from another, and describes Atzilus as the subtle level that was hidden in its source and then revealed. The Kehot note gives it as the source of this description of Atzilus.

Pardes Rimmonim ט"ז פרס רמונים

15

ויאצל

When Moshe could not carry the people alone, G-d came down in the cloud, “drew forth (vaya’tzel) from the spirit that was upon him and placed it upon the seventy elders,” and they prophesied. The word gives Atzilus its name: what was hidden in Moshe was revealed in the elders.

Numbers 11:25:כ"ה:במדבר

וַיֵּרֶד ה' בְּעָנָן וַיְדַבֵּר אֵלָיו וַיֹּאצֵּל מִדְּהָרוֹן אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזִּקְנִים וַיְהִי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסֻפוּ:

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

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PARAGRAPH 4

16

גילוי א"ס ממש

The Or HaTorah passage quoted in the note observes that this maamar’s statement, that Atzilus is a revelation of the Infinite One Himself, seems to contradict what is written in Va’eschanan, chapter 2.

KEHOT'S NOTE

ע"י לקו"ת פ' ואתחנן פ"ב. מאמרי אדה"ז ענינים ע' קפב. ובאוה"ת פ' ואתחנן ע' רכז וז"ל: וצ"ע דלכאורה סותר למ"ש בד"ה ואתחנן פ"ב, ויש ליישב דמש"כ וכן מ"ש בביאור ואלה המשפטים זהו לפ"ד הפרדס שער עצמות וכלים, ומ"ש בד"ה ואתחנן זהו לפ"ד הר"מ מקראנטי הובא בפרדס שער המל' פ"א שאעפ"י שהפרדס השיג עליו עכ"ז לפי קבלת הארז"ל בענין הצמצום ומק"פ יש ליישב דבריו על נכון ושהע"ס שרשם מהרשימו משמש שרש הכלים אמנם גם דעת הפרדס ושטתו יש ליישב ג"כ עכ"ל. ראה ג"כ ד"ה פקודא ליתן מחצית השקל לכ"ק אדה"ז (נדפס בקונטרס בפ"ע ג.י. תשכ"ג). ובביאוה"ז להצ"צ פ' לך לך ע' כט. ועמוד עג. באוה"ת בראשית כרך ה תתקנ"ג, א מוסיף ("ועי' בעבה"ק ח"א פ' בגד"ה ונת' במ"א").

17

לאו דאית לך צדק ידיעא

In Eliyahu’s prayer (Patach Eliyahu), G-d is told that He shows the world righteousness and judgment, “but not that You have a known righteousness, which is judgment,” for He is none of these attributes. The maamar uses it for Atzilus: the Sefiros are only a revelation of the Infinite One, “to show” how He conducts the world.

Tikkunei Zohar 17b:5-7:ז"ב:הי-ז"ב:תקוני זוהר

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על

ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלגלה רזין טמירין על ידך
מה דלא אתיהיב רשו לגלגלה לשום בר נש עד כען. קם רבי שמעון
פתח ואמר לך יי הגדולה והגבורה וכו'

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18 ובא לידי גילוי בחכמה

The note points to Or HaTorah, Shemos vol. 8, page 2998, and Va'eschanan, page 122, on the hidden level coming to revelation in Chochmah.

KEHOT'S NOTE

ראה אוה"ת שמות כרך ח ע' ב'יתקצח. ובאוה"ת ואתחנן ע' קכב.

19 בכריאה התחדשות יש מאין

There the Alter Rebbe writes that Atzilus, from vaya'tzel, is only from concealment to revelation, whereas Beriah is something from nothing, "as explained in the biur on 'And these are the ordinances.'" So the drawing forth of the kav from the Infinite Light is Atzilus, like the sun's radiance contained within the sun before it shines forth, while Adam Kadmon, which comprises ten Sefiros, is called Beriah, something from nothing.

KEHOT'S NOTE

ראה לקו"ת מסעי צה, א. סה"מ תקס"ג ע' רצג. אוה"ת ויקרא כרך ב ע' תסג.
ביאוה"ז להצ"צ ע' כט. אוה"ת ענינים ע' קנה.

20 ואנכי עפר ואפר

Pleading with G-d for Sedom, Avraham says, "Behold, I have ventured to speak to my L-rd, and I am dust and ashes." The maamar cites it as the voice of Beriah, a created being, something from nothing.

Genesis 18:27 כ"ז:ח:כ"ז ראשית

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה־נָא הוֹאֵלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאֲנֹכִי עֹפָר וָאֵפֶר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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KEHOT'S NOTE

בראשית יח, כו. באוה"ת ע' איקבה יש כאן הגה"ה בענין בריאה יש מאין.

21 Kehot's note points to Genesis 18:27 for these words.

Genesis 18:27 כ"ז:ח:כ"ז ראשית

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה־נָא הוֹאֵלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאֲנֹכִי עֹפָר וָאֵפֶר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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22 עשב (ע"ב שי"ן)

The Tikkunim reads esev as Ayin-Beis and shin: Yaakov, who comprises the three Patriarchs, rising to the seventy-two Names. It applies to this grass the verse "and grass for the service of man."

Tikkunei Zohar, Tikkun 51 • 86b:6 תקו"ז

וְהָא ש' דְּתִלְתְּ אַבְרָהָם אֵינוֹ, אֶלָּא ש' עֶלְאָה עֲנַפִּי אֵילָנָא, ש' תַּתָּא שְׂרָשִׁי
אֵילָנָא, וּבְגִין דָּא וְכָל שִׁיחַ דָּא צָדִיק, וְכָל עֵשֶׂב ע"ב ש' דָּא יַעֲקֹב בְּלִיל
תִּלְתְּ אַבְרָהָם, דְּאֵינוֹן עֲנַפִּי אֵילָנָא, וְסִלְקִינוּ לְשִׁבְעִין וְתַרְסֵין שְׁמֵהּ דְּיוֹסֵעַ
וְיָבָא וַיֵּט, דְּבִהָא שְׁמָא אֲתַבְרִיאָו עֲשִׂבִין וְאֵילָנִין דְּאֵינוֹן נִשְׁמָתִין

דְּצִדִּיקָא, וְהָא עֵשֶׂב עֲלִיָּה אֲתַמַּר (תהלים קד יד) וְעֵשֶׂב לְעִבּוּדַת הָאָדָם
לְהוּצִיא לָהֶם מִן הָאֶרֶץ. לָהֶם אֲפִירִים אָכַל אִישׁ (שם עח כו), וְאֵיחו
נִהְמָא דְּאוֹרֵייתָא.

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Zohar I, 25b כה, זח"א

KEHOT'S NOTE

ת"ז ת"י נא. ראה זח"א כה, ב.

23 עשב בשדך

In the second paragraph of the Shema, Moshe gives G-d's promise to a people that obeys: rain in its season, and "I will give grass in your field for your animals, and you will eat and be satisfied." The maamar reads the verse word by word: "I" is the Infinite One, "grass" the influence, "your field" the Field of Apples, and "your animals" the levels of Beriah.

Deuteronomy 11:15 ט"ו:יא:ט"ו דברים

וְנָתַתִּי עֵשֶׂב בְּשֹׁדְךָ לְבִהֶמְתֶּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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24 בהמות בהררי אלף

In Asaf's psalm G-d says He has no need of Israel's sacrifices, "For Mine is every beast of the forest, the cattle (behemios) on a thousand mountains." The maamar places these behemos "in your field," the first to receive the grass. (context: Steinsaltz Tanakh)

Psalms 50:10 י"ג:50:תהלים

כִּי־לִי כָל־חַיֹּת־הָעֵר בְּהֵמוֹת בְּהֵרֵי־אֵלֶּף:

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

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25 מצמיח חציר לבהמה

The psalmist praises G-d who "causes grass to grow for the animals, and herbage (esev) for the labor (avodah) of man, to bring forth bread from the earth": plainly, fodder for cattle and crops that people work. The maamar cites the first half here and, in the next paragraph, reads avodah in the second half as divine service, "the service of man."

Psalms 104:14 י"ד:104:תהלים

מִצְמִיחַ חֲצִיר לְבִהֶמָּה וְעֵשֶׂב לְעִבּוּדַת הָאָדָם לְהוּצִיא לָהֶם מִן־הָאֶרֶץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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PARAGRAPH 5

26 עשב הוא לפי עבודת האדם

"And herbage (esev) for the labor (avodah) of man": plainly, the crops that people cultivate. The maamar reads avo-

dah as divine service: the grass comes down according to "the service of man."

Psalms 104:14 תהילים ק"ד:י"ד

מִצְמִיחַ חֲצִיר לְבִהֶמָּה וְעֵשֶׂב לְעִבְדַּת הָאָדָם לְהוֹצִיא לָהֶם מִן־הָאָרֶץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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27

אל דעות

In her song of thanks, Chanah warns the arrogant against boasting, "for Havayah is a G-d of knowledges (de'os)," who knows all, and by Him deeds are weighed. The plural is read as the two levels of Daas, higher and lower. (context: Steinsaltz Tanakh)

I Samuel 2:3:ג' א ב: שמואל

אֶל־תִּרְבּוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֵתָּה מִפִּיכֶם כִּי אֵל דְּעוֹת ה' וְלֹא נִתְּקֵנוּ עֲלֹת:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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28

תלמוד בבריא

There the Alter Rebbe cites the mystical intentions for study: those for Talmud are in the names of the outer vessels of Nukva of Z'eir Anpin of Atzilus, although the Talmud is in Beriah.

KEHOT'S NOTE

נסמן לעיל ז', א.

29

כי תקנה

G-d tells Moshe the law of a Jew sold as a servant, out of poverty or for a theft he could not repay: "If you buy a Hebrew servant, he shall serve six years, and in the seventh he shall go out free, for nothing," without paying for his release. The maamar reads "If you buy" as acquisition, the drawing down from Atzilus. (context: Steinsaltz Tanakh)

Exodus 21:2:ב' שמות כ"א

כִּי תִקְנֶה עֶבֶד עֲבָדִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבַעַת יֵצֵא לְחֶפְשִׁי חֲנֹם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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30

קנין הוא באצי

The note quotes this maamar: just as with an acquisition the thing is what it was before and has only moved from one domain to another, so all of Atzilus is nothing new, only the revelation of what was hidden.

KEHOT'S NOTE

"דכמו הקנין הרי הוא אותו הדבר שהי' מקודם אלא שנעתק מרשות לרשות, כך הוא גם בכללות האצי שאינו דבר חדש כ"א הוא רק גילוי ההעלם בלבד כידוע" — ד"ה נר חנוכה תש"ב.

31

כמאמר ברוך עושר

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

KEHOT'S NOTE

בנוסח קידוש לבנה.

32

ברוך עושר . . ברוך קונך

The note quotes this footnote: the blessing follows the Arizal's version, in the order of the four worlds Asiyah, Yetzirah, Beriah and Atzilus, while Tractate Soferim, as printed, has a different order whose initials spell Yaakov; and see the Tur, Orach Chaim, end of section 426.

KEHOT'S NOTE

"כנוסח האריז"ל (כסדר ד' עולמות אבי"ע) — ובמס' סופרים (פ"ב ה"ב) לפנינו בשינוי סדר (בר"ת יעקב). וראה טאו"ח סו"ס תכו" — לקו"ש חל"ה ע' 41 הערה 21. בענין ד' קנינים — ראה אוה"ת ענינים ע' צב.

33

לעשות מלאכתו

Yosef, a slave in Potiphar's house, came in one day "to do his work" when no one else was at home. The maamar takes him as the model of a soul of Atzilus, occupied with the world yet unchanged.

Genesis 39:11:י"ט בראשית

וַיְהִי כִּהְיוֹם הַהוּא וַיָּבֹא הַכְּנִתָּה לַעֲשׂוֹת מְלָאכְתּוֹ וְאֵין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שָׁם בְּכִיתָ:

And it came to pass on a certain day, when he went into the house to do his work, and there was none of the men of the house there within,

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KEHOT'S NOTE

בראשית לט, יא.

34

למבדק בכתבי חושבניה

Onkelos renders "to do his work" as "to examine his account books." The Alter Rebbe draws from it that Yosef's business did not interrupt his being a chariot.

Onkelos Genesis 39:11:י"ט בראשית על

וַהֲוֶה בְיוֹמָא הַדִּין וְעַל לְבִיתָא לְמַבְדֵּק בְּכַתְבֵּי חֲשׁוּבְנִיה וְלִית אָנָּשׁ מֵאֲנָשֵׁי בֵיתָא תַּמָּן בְּכִיתָא:

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35

והנה אצי . . וזהו נשמה דאצילות

For the passage from "Now, Atzilus is the matter of what is written of Yosef" to "this is a soul of Atzilus," the note points to the maamar "Usefartem" in Sefer HaMaamarim 5666, page 217.

KEHOT'S NOTE

ראה ד"ה וספרתם בסה"מ תרס"ו ע' ריו.

36

Kehot's note points to Psalms 73:11 for these words.

Psalms 73:11:י"א תהילים ע"ג

וְאָמְרוּ אֵיכָה יֵדְעָאֵל וְיֵשׁ דָּעָה בְּעֲלִיוֹ:

And they say: 'How doth G-d know? And is there knowledge in the Most High?'

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PARAGRAPH 6

37 אשר התהלכתי לפניו

Avraham's servant, retelling his master's charge, quotes him: "Havayah, before whom I have walked, will send His angel with you." The maamar reads "walked before Him" as the constant self-nullification of a chariot.

בראשית כ"ד:40 Genesis 24:40

ויאמר אלי ה' אשר-התהלכתי לפניו ישלח מלאכו אתך והצליח דרכך ולקחת אשה לבני ממשפחתי ומבית אבי:

And he said unto me: The L-RD, before whom I walk, will send His angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house;

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KEHOT'S NOTE

בראשית כד, מ.

38 Yeshayahu promises that G-d will lead His people home with a shepherd's care: "Like a shepherd He tends His flock; He gathers the lambs in His arm." The maamar applies the image to Moshe, the faithful shepherd, who feeds his flock.

ישעיהו מ"א:11 Isaiah 40:11

כרעה צדורו ירעה בזרעו יקבץ טלאים ובהיקו ישא עלות ינהל:

Even as a shepherd that feedeth his flock, That gathereth the lambs in his arm, And carrieth them in his bosom, And gently leadeth those that give suck.

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PARAGRAPH 7

39 משה הוא משמטה ראשונה

There the Alter Rebbe explains that this world is the second Shemitah and the first was the World of Tohu, from the attribute of Chesed, which is called water.

KEHOT'S NOTE

ראה לעיל נא ד. ושם נב, א.

40 כי מן המים משיתיהו

Pharaoh's daughter names the child Moshe, explaining, "for I drew him out of the water." The maamar reads "the water" as the first Shemitah, of Chesed.

Exodus 2:10 שמות ב"י:10

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

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

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KEHOT'S NOTE

שמות ב, י.

41

ונחנו מה

When the people complain of hunger in the wilderness, Moshe and Aharon answer, "And what are we, that you complain against us?": they are only G-d's messengers, and the complaint is really against Him. The maamar hears in "what (mah)" Moshe's level of MaH.

Exodus 16:7 שמות ט"ז:7

ובקר וראיתם את-כבוד ה' בשמעו את-תלגתיכם על-ה' ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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KEHOT'S NOTE

שמות טז, ז.

42

שחלתיה

Onkelos renders "I drew him" with a word meaning "I drew him out," which the Alter Rebbe reads as drawing from concealment.

Onkelos Exodus 2:10 תרגום אונקלוס על שמות ב"י:10

ורבא רביא ואיתיה לכת פרעה והיה לה לבר וקרת שמה משה ואמרת ארי מן מין שחלתיה:

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43

תיבת גומא

Moshe's mother placed him in "an ark of bulrushes" among the reeds. The maamar reads the hidden ark as the concealment from which he was drawn.

Exodus 2:3 שמות ב"ג:3

ולא-יכלה עוד הצפינו ותקח-לו תבת גומא ותחמרה בחמר ובזפת ותשם בה את-הילד ותשם בסוף על-שפת היאר:

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

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PARAGRAPH 8

44 היוצא מעדן חכמה להשקות את הג'ן

"A river goes out from Eden to water the garden." The maamar adds that Eden is Chochmah and reads gan (53) as the fifty-three sections of the Torah.

Genesis 2:10 בראשית ב"י:10

ונהר יצא מעדן להשקות את-הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 9

45 כדור הארץ. . בראשם למטה

For the analogy of the globe of the earth, the note points to the Alter Rebbe's maamarim of 5562, page 293.

KEHOT'S NOTE

ראה במאמרי אדה"ז תקס"ב ע' רצג. ובאוה"ת נ"ך כרך א ע' תרסט.

46 תלת חללין דגלגלתא

There the Alter Rebbe writes that the three cavities of the skull, mentioned in the Zohar (Va'eschanan, 262a), are the three brains, Chochmah, Binah and Daas, and that the forehead, at the end of the skull, corresponds to the brain of Daas.

KEHOT'S NOTE

ראה לקמן פג ד שמציינ לזח"ג רסב, א.

47 חללין דגולגלתא

The Zohar speaks of three cavities in the skull of Z'eir Anpin, in which three brains are hidden. The Alter Rebbe cites them as the plainest case of the head-and-feet structure of the straight light.

ספר הזהר, ואתחנן זי"ה-חי"מ"ה 7:35-8:45

48 בעגולים סוכ"ע

On Shemos, Or HaTorah writes that this explanation on “And these are the ordinances” in Torah Ohr shows the Circles to be sovev and the straight line memalei.

KEHOT'S NOTE

באזה"ת שמות כרך ז ע' בתצד כ' ו"ל: "וע' בתו"א בבניאר ואלה המשפטים מבואר עגולים הוא סוכ"ע יושר הוא ממכ"ע, ועם היות ביושר יש ג"כ מקיפים, אך ההפרש בין מקיפים דיושר לבחי" העגולים היינו שהעגולים הם בחי" מקיף למקיף וכמו ערך הבית לגבי הלבוש" ע"ש בארוכה בענין עגולים יושר. ובמאמרי אדה"צ תקס"ח ע' שיט ואילך. ראה אזה"ת תרומה ע' איתסד. ועוד.

PARAGRAPH 10

49 קדוש קדוש

In Yeshayahu's vision the seraphim call to one another, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The maamar explains why the angels' song is joined by Israel, above and below as one.

ישעיהו ו'ג' Isaiah 6:3

וַיִּקְרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְלֵהָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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50 **ישראל עלו במחשבה**

The Midrash lists six things that preceded the creation of the world; Israel are among those that “arose in thought”

to be created. The maamar takes this as the reason Israel's souls stand above the angels, who are only speech.

Bereshit Rabbah 1:4 בראשית רבה א' ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה כרבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרים הרים יולדו" ואותה השעה (שם,

“In the beginning, G-d created” – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from “eternity”] (Psalms 93:2). The patriarchs, Israel, ...

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51 לבושיין דמנייהו פרחיין נשמתין

In Eliyahu's prayer (Patach Eliyahu), G-d is told that He made garments for the Sefiros, "from which souls fly forth to human beings," and "bodies," called bodies relative to the garments that cover them. The maamar reads the garments as Beriah and Yetzirah, thought and speech, and the bodies as Atzilus.

Tikkunei Zohar 17a:15-16 תִּקְוֵנֵי הַזֹּהָר י"ז א: ט"ו-ט"ז

*לבושין תקינת לון דמנייהו פרחין נשמתינ לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תריין שוקין. ויסוד סימא דגופא אות ברית מדש. מלכות פה. תורה שבע"פ קרינו ליה.

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PARAGRAPH 11

52 גדל פרע שער ראשו

Of the nazirite: “He shall be holy; he shall let the locks of the hair of his head grow long.” The maamar links “holy” (kadosh, 410) to the 410 strands of hair.

Numbers 6:5 וְהָיָה בְּיוֹם הַשְּׁבִיעִי

כָּל־יָמֵי נַדָּר נִזְרוּ תַּעַר לֹא־יַעֲבֹר עַל־רִאשׁוֹ עַד־מְלֹאת הַיָּמִם אֲשֶׁר־יֵיָּר
לָהּ קֹדֶשׁ יִהְיֶה גְדֹל פֶּרַע שַׁעַר רִאשׁוֹ:

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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PARAGRAPH 12

53 שמושה משה לא פסיק טעמא

From the burning bush G-d called, "Moshe, Moshe," and he answered, "Here I am." The maamar reads the unbroken repetition as Moshe being the same above and below.

שמות ג'ד:4 Exodus 3:4

Zohar III, 187b, בח"ג קפז, זח"ג

KEHOT'S NOTE

שמות ג, ד. זח"ג קפז, ב.

54 כי אברהם שבבריא ושבאצילות אינם מסוג א'

Or HaTorah on Shemos, page 59, refers on this point to Iggeres HaKodesh, section 15.

KEHOT'S NOTE

באוה"ת שמות ע' נט. ובסה"מ תר"ל ע' נו מציינים לאגה"ק סי' טו.

55 ואנכי עפר ואפר

Avraham's "And I am dust and ashes" is read as the Avraham of Beriah, a created being, unlike his root in Atzilus.

Genesis 18:27 ראשית י"ח:כ"ז

ויען אברהם ויאמר הנהנא הואלתי לדבר אלי-אדני ואנכי עפר ואפר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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56 וכ"ז . . בחי' פנימיות

For the passage ending "the level of the inner dimension," the note points to Or HaTorah on Yisro, page 801.

KEHOT'S NOTE

ראה אוה"ת פי' יתרו ע' תתא.

57 עיין בהרמ"ז פי' תרומה בדרך קל"ד ב'

Alongside the Ramaz, the note points to Or HaTorah on Shelach, page 444.

KEHOT'S NOTE

ראה אוה"ת פי' שלח ע' תמד. סה"מ תר"ל ע' נו. וראה גם לקו"ת בלק עג, ב.

PARAGRAPH 13

58 שש שנים יעבד

"If you buy a Hebrew servant, he shall serve six years." The maamar reads the six years as the six thousand years and "serve" as the tanning of the soul's garments.

שמות כ"א:2 Exodus 21:2

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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59 ואברהם בא בימים יומין עלאין

"And Avraham was old, he came into days (ba bayamim), and Havayah blessed Avraham with everything": plainly, he was advanced in years. The maamar, with the Zohar,

reads "came into days" as entering the supernal days, the soul's garments.

Genesis 24:1 ראשית כ"ד:א

ואברהם זמן בא בימים וה' ברח את-אברהם בכל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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Zohar I, 129a זח"א קכט, א

KEHOT'S NOTE

בראשית כד, א. זח"א קכט, א. ראה לעיל טז, א ובמ"מ לשם. באוה"ת פי' פנחס ע' איקצט ובאוה"ת שבועות ע' צא מציין לכאן. וראה לקו"ש חל"ב ע' 12 בפ"י הבעש"ט.

60 ויקרבו ימי דוד

"And the days of David drew near to die, and he charged Shlomo his son": plainly, his life was nearing its end. The maamar reads his "days" as the supernal days, the garments.

I Kings 2:1 מלכים א' ב:א

ויקרבו ימי-דוד למות ויצו את-שלמה בנו לאמר:

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying:

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61 והיתה נפש אדוני צרורה בצרור החיים

Avigayil blesses David while Shaul hunts him: "The soul of my lord shall be bound up in the bundle of life with Havayah your G-d," while the souls of his enemies G-d will sling away as from the hollow of a sling. The maamar reads the "bundle" as the garments that lift the soul.

I Samuel 25:29 שמואל א' כ"ה:כ"ט

ויקם אדם לרדפה ולבקש את-נפשך והיתה נפש אדני צרורה בצרור החיים את ה' אלקיך ואת נפש איכיר יקלענה בתוך כף הקלע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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62 כצורור אבן במרגמה

There the Alter Rebbe explains "bound up in the bundle of life with G-d": it raises the soul, as one can draw a clothed person along by his garment; and "like a stone bound in a sling," which, bound in the sling, is thrown higher.

KEHOT'S NOTE

ראה לעיל לח, ג.

63 כצורור אבן במרגמה

"Like binding a stone in a sling, so is giving honor to a fool": plainly, honor given to a fool is wasted and may do harm. The maamar uses only the image: a stone bound (tzeror) in a sling is thrown higher, as the soul bound in its garments rises. (context: Steinsaltz Tanakh)

Proverbs 26:8 משלי כ"ו:ח

כצורור אבן במרגמה פונותן לקסיל כבוד:

As a small stone in a heap of stones, So is he that giveth honour to a fool.

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PARAGRAPH 15

64 ובשביעית יצא לחפשי

“And in the seventh he shall go out free, for nothing”: plainly, the servant leaves without paying for his freedom. The maamar reads the seventh year as the seventh millennium and “for nothing” as without mitzvos.

Exodus 21:2: כ"א: ב' שמונת

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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KEHOT'S NOTE

שמונת כא, ב.

65 חנם בלא מצות

On this verse the Zohar (Behar) cites “the fish that we ate in Egypt for nothing,” that is, without the yoke of Heaven: a servant is exempt from the yoke of Heaven and so from the mitzvos, and whatever he does is “for nothing.” The maamar applies it to the seventh millennium.

Zohar III, 108a: זח"ג קח, א

KEHOT'S NOTE

זח"ג קח, א.

66 יש מאן דאמר מצות בטלות לע"ל

Rav Yosef derives from a law about burial shrouds that “mitzvos will be nullified in the Time to Come.” The Alter Rebbe notes that we do not rule this way.

Niddah 61b:3-4: ד"ג: ב' נדה

תנו רבנן: בגד שאבד בו כלאים — הרי זה לא ימכרנו לגוי, ולא יעשנו מרדעת לחמור, אבל עושה ממנו תכריכין למת. אמר רב יוסף: זאת אומרת — מצות בטלות לעתיד לבא. אמר לקה אב"י, ואי תימא רב דימי: והא אמר רבי מני אמר רבי ינאי, לא שנו אלא לספדו, אבל לקוברו אסור. אמר לקה: לאו איתמר עלה, אמר רבי יוחנן: אפילו לקוברו.

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

KEHOT'S NOTE

נדה סא, ב. וראה אגה"ק סי' כו.

67 כמ"ש ביהזקאל

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

KEHOT'S NOTE

סי' מג.

68 ילכו מחיל אל חיל

The sons of Korach describe the pilgrims going up to Zion: “They go from strength to strength; each appears

before G-d in Zion.” The maamar uses it for today's service of constant rising, in contrast to the rest of the future.

Psalms 84:8: תהילים פ"ד: ח'

ילכו מחיל אל־חיל יראו אל־אלקים בציון:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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69 מנוחה לחיי העולמים

The Mishnah ends its list of the Levites' daily psalms with the one for Shabbos, read as “a song for the Time to Come, for the day that is all Shabbos and rest for life everlasting.” The maamar uses the phrase for the seventh millennium, when service is no longer rising and falling but rest.

Mishnah Tamid 7:4: משנה תמיד ז': ד'

... בששי היו אומרים (שם צג), ה' מלך גאות לבש וגו'. בשבת היו אומרים (שם צב), מזמור שיר ליום השבת, מזמור שיר לעתיד לבא, ליום שכלו שבת מנוחה לחיי העולמים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, “The earth is the L-rd's and the fullness thereof, the world and they that dwell therein” (Psalms 24). 2) On the second day they used to say: “Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain” (Psalms 48). 3) On the third day they used to say: “G-d stands in the congregation of G-d, in the midst of the judges he ...

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PARAGRAPH 16

70 כמשפט הראשון

In prison, Yosef tells Pharaoh's butler that within three days he will be restored and will serve “according to the former manner (mishpat), when you were his butler.” The maamar uses this sense of mishpat, a way or manner.

בראשית מ': י"ג: Genesis 40:

בעוד שלשת ימים ישא פרעה את־ראשו והשיבך על־כנך ונתת כוס־פרעה בידו כמשפט הראשון אשר היית משקהו:

within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.

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71 כהלכתא קדימיתא

Onkelos renders “according to the former manner” with hilchesa, “way,” so mishpat is read as a way of going.

תרגום אונקלוס על בראשית מ': י"ג: Onkelos Genesis 40:13:

בסוף תלחא יומיו ידברנך פרעה ית רישך ויתכנך על שמושך ותמן כסא דפרעה בידיה כהלכתא קדמא די הויתא משקי לקה:

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72

אשר תשים לפניהם

“And these are the ordinances that you shall set before them.” The maamar reads “before them” (lifneihem) as “into their inner being” (bifnimiyusam).

שמות כ"א:א' Exodus 21:1

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:

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

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73

דבר אתה ונשמעה

After the Ten Commandments the people say to Moshe, “You speak with us, and we will hear; let G-d not speak with us, lest we die.” The maamar places the setting of the ordinances in their inner being after that request.

שמות כ"ט:ט"ז Exodus 20:16

וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת:

And they said unto Moses: ‘Speak thou with us, and we will hear; but let not G-d speak with us, lest we die.’

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ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כו'

“And they saw the G-d of Israel, and under His feet”



G-d, who has no body, is “like the appearance of a man” only as He clothes Himself in the souls of Israel, and through the Throne, the garment that conceals Him, only His “feet” reach down into the separate worlds. There, the letters of the world’s languages, refined through self-sacrifice in prayer and Torah, become “the brick of sapphire” under His feet, while the revelation of His “hands,” above the Throne, belongs to Moshe and the Patriarchs.

THE MAAMAR IN BRIEF

At Sinai the elders “saw the G-d of Israel, and under His feet” a brick of sapphire, yet “He did not send forth His hand” to them. How can feet and hands be said of G-d? Creation changes nothing in Him, for it comes only from His Malchus, a mere radiance. For that infinite radiance to produce finite, divided worlds, it is clothed in “like the appearance of a man,” lights in vessels, and that “man” is the souls of Israel. The Throne is the garment that hides the light so that worlds can feel separate, and as with a seated man, only the feet reach below it. The souls, descended into bodies, are those feet; in their root, “it is pure,” they are above the Throne. The Patriarchs and Moshe, constantly nullified like hands that follow the mind without command, were a chariot for the supernal arms. The soul rises again through letters: the Torah’s letters are “stones” from Heaven, while the letters of the nations’ languages, fired by self-sacrifice in the Shema, become bricks, “the brick of sapphire.” The elders saw only from beneath the Throne, so the “hand” was not revealed to them.

OUTLINE

1 The question

¶1

The verses speak of G-d’s feet and of His hand, and Ezekiel sees “like the appearance of a man” upon the Throne. How can this be said of G-d, who has no body?

2 A radiance clothed in man ¶2-10

Creation comes from His Malchus, a radiance that changes nothing in Him. Finite worlds come from it only through “like the appearance of a man,” lights in vessels, which is the souls of Israel, the dwelling of the Shechinah, as different as the limbs of a body. Hence the kaf of comparison: G-d is “like” a man only as He clothes Himself in them.

3 The Throne and the feet ¶11-17

The Throne (kas alef) is a garment that conceals the light so that Beriah, Yetzirah and Asiyah can exist as separate things, and only the “feet” reach below it. The souls, as created and clothed in bodies, are those feet; in their root, “it is pure,” the supernal brightness, they are above the Throne. In Kabbalistic terms the Throne is the screen between Atzilus and Beriah, and the two levels of the soul are Yisrael and Yaakov.

4 Hands and feet ¶18-24

Moshe, “in whose midst I am,” was above the foot, and the Patriarchs were a chariot for the supernal arms. Hands follow the mind by themselves, as one claps for joy, while feet dance only on command: so the constant self-nullification of the Patriarchs and Moshe differs from the aroused love of other tzad-dikim. Within each soul, natural love is a foot and love born of understanding a hand, reached in the Shema.

5 Letters: horses, stones and a house ¶25-27

The soul descends for the sake of an ascent through the letters of the Torah, which are “horses” that raise it and “stones” that, though lowest, raise intellect and feeling higher still. Spoken aloud, they are a house in which the encompassing Infinite Light dwells; when a person reads, G-d reads the same words opposite him.

6 Stones and bricks ¶28-30

Natural stones are made by Heaven, bricks by human hands and fired in a kiln. The Torah’s letters are stones; the letters of the seventy languages, spoken by Jews in business, become holy bricks when burned in the fiery love of the Shema, provided business was done coolly and Torah kept fixed.

7 The brick of sapphire ¶31-33

“Under His feet,” below the Throne, the refined letters of the world’s languages shine as “the brick of sapphire.” This is possible because every language uses the same twenty-two letters, though only in the Holy Tongue are the words G-d’s own creative speech. The two kinds of letters raise the descended souls.

8 What the elders saw ¶34-37

Moshe, rooted in Atzilus, approached Havayah and drew the Torah down; the elders saw “Elokei,” the concealment of the Throne, and there the two kinds of letters. The “hand,” Chesed, Gevurah and Tiferes above the Throne, was not sent forth to them, but only to Moshe and the Patriarchs, as in “My beloved sent forth his hand.”

KEY CONCEPTS

“Like the appearance of a man” כמראה אדם

Ezekiel’s figure upon the Throne: the divine light clothed in the Sefiros, lights in vessels, ordered like a human body. It is identified with the souls of Israel, and the kaf (“like”) shows that G-d Himself is not a man.

The Throne כסא

Read as kas alef, “a covering of the alef”: the garment that conceals the light of the Master of the world so that the lower worlds can exist as things separate from G-d. G-d’s “sitting” upon it is a lowering of His sovereignty into the worlds.

The foot רגל

The lowest level of the supernal “man,” the only one that reaches below the Throne. The souls of Israel, as they descend into bodies, are called feet, nullified to G-d as a foot obeys the head, but only on command.

“It is pure” טהורה היא

From the morning blessing over the soul. “Pure” means bright, as in “like the very heavens in purity”: the soul’s root in the supernal brightness, where it is not yet a separate being and is above the Throne.

Chariot מרכבה

One wholly given over to G-d, like a chariot to its rider. The Patriarchs and Moshe, constantly nullified, were a chariot for the supernal arms, the “hands” above the Throne.

The brick of sapphire לבנת הספיר

The letters of the world’s languages, spoken in daily business, which are “bricks” made by human hands; burned in the fiery love of the Shema, they become holy stones that shine like sapphire, “under His feet.”

Letters אותיות

Called horses, because they carry the soul upward, and stones, because they are the lowest level that nevertheless raises intellect and feeling. The Torah’s letters are stones from Heaven; those of other languages are bricks.

SECTION 1 • 11

The question

1 ויראו את אלקי ישראל^{1,2} ותחת רגליו כמעשה לבנת הספיר כו'. הנה ענין תחת רגליו הוא כמ"ש ועל דמות³ הכסא דמות כמראה אדם כו' ובבחי' כמראה אדם שייך יד ורגל.

"And they saw the G-d of Israel, and under His feet was like the work of the brick of sapphire," etc. Now, the matter of "under His feet" is as it is written, "And upon the likeness of the Throne was a likeness like the appearance of a man," etc.; and at the level of "like the appearance of a man," hand and foot are applicable.

The maamar opens with Exodus 24:10: after the covenant at Sinai, Moshe, Aharon, Nadav, Avihu and seventy elders "saw the G-d of Israel," and beneath His feet was something like a brick of sapphire. The Alter Rebbe links "under His feet" to Ezekiel's vision of a figure "like the appearance of a man" seated upon the Throne (Ezekiel 1:26), and the midrash Lekach Tov, cited in the Kehot note, already reads "under His feet" as the Throne of Glory. Once G-d is described in the image of a man, it becomes possible to speak of His hands and feet.

והוא מ"ש אח"כ ואל אצילי בני ישראל⁴ לא שלח ידו. אך צ"ל איך שייך לומר כן באלקות והלא אין לו גוף⁵ ולא דמות הגוף.

This is what is written afterward: "And to the nobles of the Children of Israel He did not send forth His hand." But this must be understood: how can one say this of G-dliness? Surely He has no body and no likeness of a body!

The next verse (Exodus 24:11) says that G-d "did not send forth His hand" to the nobles of Israel, plainly that He did not harm them though they came so near; so the passage speaks both of His feet and of His hand. The Alter Rebbe asks how such words can be said of G-d at all, since, as the hymn Yigdal puts it, He has no body and no bodily form; the whole maamar answers this question.

SECTION 2 • ¶2-10

A radiance clothed in man

2 והענין דהנה כתיב אני הוי"ה לא שנית. ⁶ פ"י שאין שום שינוי אצלו ית' בין קודם בריאת העולם והשתלשלות עולמות עליונים ובין לאחר בריאת העולם וכמאמר אתה הוא קודם שנברא ⁷ כו'.

The explanation is as follows. It is written, "I, Havayah, have not changed." This means that there is no change whatsoever with Him, may He be blessed, between [the time] before the creation of the world and the chain of descent (hishtalshelus) of the higher worlds, and [the time] after the creation of the world; as in the saying, "You are He before [the world] was created," etc.

The Alter Rebbe begins his answer with Malachi 3:6, "I, Havayah, have not changed": creating the world and the chain of higher worlds brought about no change at all in G-d. The prayer book says the same: it is "You" before the world was created, and the same "You" after. In Torah Ohr, Miketz (36a and 38b), the Alter Rebbe adds why: G-d is not like the soul, which is affected by the body it is clothed in, nor like a craftsman whose own power goes into what he makes.

והיינו לפי שמקור התהוות כל העולמות הוא רק מבחי' מלכותו ית' שהוא רק בחי' הארה בעלמא דהיינו מה שמלך שמו נקרא עליהם. ⁸

That is because the source from which all the worlds come into being is only from the level of His Malchus (sovereignty), may He be blessed, which is merely the level of a radiance, namely, that His Name "King" is called upon them.

The reason is that the worlds come only from G-d's Malchus (sovereignty), which is a mere radiance of Him. A king is king only over subjects, as the hymn Adon Olam says that only when all was made "was His name called King"; the name "King" applies to Him only in relation to the worlds and does not touch His essence.

3 ולכן אין זה פועל שום שנוי ח"ו [חס ושלום] במהותו ועצמותו. וכמו שאין אור וזיו השמש המאיר לארץ ולדרים עליה פועל שינוי בעצם מאור השמש ע"י המשכת האור להיותו רק הארה כו'.

Therefore this effects no change at all, G-d forbid, in His Being and Essence; just as the light and brilliance of the sun, which shines upon the earth and those who dwell on it, effects no change in the luminary of the sun itself through the drawing forth of the light, since it is only a radiance, etc.

Since the worlds come only from a radiance, their creation changes nothing in G-d's Being and Essence. The analogy is sunlight: the light that shines on the earth makes no change in the sun itself, because what spreads out is only a radiance of the sun.

ונק' ג"כ הארה זו שמו הגדול שעדי"מ שמו של האדם אינו נוגע למהותו ועצמותו כו'. אך מ"מ הארה זו היא בחי' א"ס ופשוט בתכלית הפשיטות.

This radiance is also called “His great Name”; for, by way of analogy, a person’s name does not touch his being and essence, etc. Nevertheless, this radiance is of the level of the infinite (Ein Sof), and simple with the utmost simplicity.

This radiance is also called G-d’s “great Name”: a person’s name is how others call him, and it does not touch who he is. Yet even this radiance is infinite and utterly simple, without parts or divisions, which raises the next question: how can limited, divided worlds come from it?

4 ולכן כדי שיתהוו ממנה בחי' עולמות בגבול ומדה וגם בבחי' התחלקות המדרגות הוא ע"י התלבשות בבחי' כמראה אדם

Therefore, for worlds to come into being from it that are in limit and measure, and also in a state of division into levels, [this] is through [its] enclothing in the level of “like the appearance of a man,”

Because the radiance is infinite and simple, worlds that are finite and divided into levels cannot come from it directly. It must first be clothed in the level of “like the appearance of a man,” a structure with distinct parts, like a human body.

דהיינו בחינת התלבשות האורות בכלים. ובחי' כמראה אדם הוא בחי' נש"י [נשמות ישראל] כמ"ש אדם אתם⁹ כי ישראל עלו במחשבה.^{10, 11}

that is, the level of the enclothing of the lights in vessels. And the level of “like the appearance of a man” is the level of the souls of Israel, as it is written, “You are adam (man),” for “Israel arose in [the divine] thought.”

This is the clothing of lights in vessels: the divine light invests itself in the vessels of the Sefiros, which are ordered like the limbs of a man. And the souls of Israel are this “man,” as Ezekiel says, “You are adam (man),” because “Israel arose in [the divine] thought” (Bereshit Rabbah 1:4): the souls came first in G-d’s plan of creation.

5 וכתוב ושכנתי בתוכם בתוכו לא נאמר¹² כו' שהם כלים להשראת שכינתו ית' וכידוע שתכלית הבריאה היה בשביל להיות לו ית' דירה בתחתונים. והיינו לשכון שכינתו בישראל שזהו פי' ישראל עלו במחשבה.

And it is written, "And I will dwell within them"; it does not say "within it," etc., for they are vessels for the resting of His Shechinah (Divine Presence), may He be blessed. As is known, the purpose of creation was in order that He, may He be blessed, have a dwelling place among the lower realms; that is, to make His Shechinah dwell in Israel. And this is the meaning of "Israel arose in [the divine] thought."

Exodus 25:8 says "I will dwell within them," not "within it," the Sanctuary: G-d dwells within each Jew, whose soul is a vessel for the Shechinah. In Likkutei Torah, at the start of Parshas Naso, the Alter Rebbe learns from the same words that every Jew must make a Sanctuary in his own soul. This fulfils the purpose of creation, that G-d have "a dwelling place among the lower realms," and that dwelling is Israel, which is why Israel came first in G-d's thought.

6 וזהו מכון לשבתך¹³ פעלת ה' ועכשיו השראה זו רק בנשמות ישראל ולא בגופים שלהם מפני שבא נחש על חוה¹⁴ והטיל זוהמא.

This is [the meaning of] "the place of Your dwelling, which You, Havayah, have made." Now, at present, this resting [of the Shechinah] is only in the souls of Israel and not in their bodies, because the serpent came upon Chavah and cast filth [into her].

Exodus 15:17, "the place of Your dwelling, which You, Havayah, have made," refers to this dwelling in Israel. At present G-d rests only in their souls and not in their bodies, because of the filth that, as the Talmud says, the serpent cast into Chavah.

ואף שבמתן תורה פסקה זוהמתן.¹⁵ אך ע"י חטא העגל ושאר העונות חזרה הזוהמא¹⁶ בהגופים שלהם.

And although at the Giving of the Torah their filth ceased, through the sin of the [Golden] Calf and the other sins the filth returned to their bodies.

The Talmud says that when Israel stood at Sinai their filth ceased. But, as the Zohar says, after the sin of the Golden Calf and later sins it returned, and it clings to their bodies.

שהגוף נקי משכא דחויא.¹⁷ אבל לא בנשמתם כי חלק ה' ממש עמו¹⁸ וכנודע שהנשמה א"צ [אין צריך / אינו צריך] תקון לעצמה.^{19, 20}

For the body is called “the skin of the serpent.” But [it did] not [return] to their souls, for “the portion of Havayah” is, literally, “His people”; and as is known, the soul does not need rectification for itself.

The body is called “the serpent’s skin,” an expression that recalls Targum Yonasan on Genesis 3:21, where the garments G-d made for Adam and Chavah come from the skin the serpent shed. The soul was never touched, for Israel is “the portion of Havayah” (Deuteronomy 32:9); as Tanya (chapter 37) says, citing Etz Chaim, the soul itself needs no rectification and descends only to draw down light to rectify the body and the world.

אבל לעתיד שיזדככו גם הגופים וכמ"ש ועצמותיך יחליץ²¹ וכתוב ואת רוח הטומאה אעביר²² כו'. אז כתיב ונגלה כבוד²³ הוי"ה וראו כל בשר

But in the time to come, when the bodies too will be refined, as it is written, “And He will invigorate your bones,” and it is written, “And I will remove the spirit of impurity,” etc., then it is written, “And the glory of Havayah will be revealed, and all flesh will see,”

In the time to come the bodies too will be refined: Isaiah promises “He will invigorate your bones,” and Zechariah “I will remove the spirit of impurity from the land.” Then Isaiah’s prophecy will be fulfilled: “The glory of Havayah will be revealed, and all flesh will see.”

כי יזדכך החומר עד שיהי [שיהיה] בחי' גילוי אלקות גם בגופים משא"כ עכשיו אין הגלוי רק בנשמות בלבד.

for the physical matter will be refined until there is a revelation of G-dliness in the bodies too; whereas now the revelation is only in the souls alone.

“All flesh will see” because physical matter itself will become so refined that G-dliness will be revealed in the body too. Now, by contrast, the revelation is in the souls alone.

7 והנה בחיי גלוי אלקות בנשיי [בנשמות ישראל] הנה הוא נמשך בציור אדם. וזהו אדם אתם²⁴ פי' עד"מ משכן הנשמה פרטית באיברי הגוף שהוא ג"כ בציור אדם כמו אור השכל שורה במוח דוקא והמדות בלב כו'.

Now, the revelation of G-dliness in the souls of Israel is drawn forth in the form of a man. This is [the meaning of] “You are adam (man).” This means: [it is,] by way of analogy, like the dwelling of the individual soul in the limbs of the body, which is also in the form of a man; just as the light of the intellect rests specifically in the brain, and the emotive attributes (middos) in the heart, etc.

The revelation of G-dliness in the souls of Israel takes the form of a man, which is the meaning of “You are adam.” It is like the individual soul dwelling in the limbs of the body: the intellect rests in the brain, the emotions in the heart, each faculty in its own organ.

8 וחיצוניות המדות בידים חסד דרועא ימינא²⁵ כו'. ודרך פרט הן הנה רמ"ח אברים פרטיים שמתחלקת הארת הנשמה בהן ודרך כלל נחלקין לג' קווין דרועא ימינא ושמאלא והגוף באמצע.

And the outer dimension (chitzoniyus) of the emotive attributes is in the hands: “Chesed (kindness) is the right arm,” etc. In detail, they are the 248 individual limbs among which the radiance of the soul is divided; and in general they are divided into three lines: the right arm, the left, and the body in the middle.

The emotions also have an outer expression in the hands; in the image of Eliyahu's prayer in the Tikkunei Zohar, “Chesed (kindness) is the right arm.” In detail the soul's radiance is divided among the body's 248 limbs; in general the body has three lines: the right arm, the left arm and the torso between them.

כמו"כ [כמו כן] יובן למעלה בבחי' גלוי אלקות בנשיי [בנשמות ישראל] דכתיב נודע בשערים בעלה²⁶ בכל חד לפום מאי דמשער בלביה.²⁷

So too is it to be understood above, regarding the revelation of G-dliness in the souls of Israel, as it is written, “Her husband is known in the gates (she'arim)”: in each one according to what he measures (meshaer) in his heart.

The same is true above, in the revelation of G-dliness in the souls of Israel. The Zohar reads “Her husband is known in the gates (she'arim)” as “in each one according to what he measures (meshaer) in his heart”: G-d is known to each soul according to its own capacity. The Alter Rebbe uses this Zohar the same way in his foreword to Tanya, where the souls are divided into three lines, right, left and center, and each one's love and awe are “according to what he measures in his heart.”

9 ויש נשמות שהן מבחי' מוחין שהן כלי לבחי' התורה והן ראשי אלפי ישראל²⁸. ויש נשמות שהן כלי לבחי' המדות.²⁹ ויש נשמות שהן בחי' רגל. אך מ"מ בכולם נאמר נודע בשערים.³⁰

There are souls that are from the level of the intellect (mochin), which are vessels for the level of the Torah, and they are "the heads of the thousands of Israel." And there are souls that are vessels for the level of the emotive attributes. And there are souls that are the level of the foot. Nevertheless, of all of them it is said, "known in the gates."

Souls differ: some come from the level of intellect and are vessels for Torah, "the heads of the thousands of Israel" (Numbers 1:16); some are vessels for the emotions; some are the level of the foot. Yet of all of them it says "known in the gates": G-d is revealed in each one.

פי' נודע לשון חבור והתקשרות כדמיון חבור והתקשרות הנשמה בגוף שעם היות שהנשמה היא רוחנית ולמעלה מגדר גוף גשמי אעפ"כ [אף על פי כן] היא מתקשרת ומתלבשת בגוף גשמי.

This means that "known" (noda) is an expression of joining and binding, like the joining and binding of the soul with the body: although the soul is spiritual and above the bounds of a physical body, nevertheless it binds itself to and is enclothed in a physical body.

The word noda ("known") is read as joining and binding. It is like the soul, which is spiritual and far above a physical body, yet binds itself to the body and is clothed within it.

כמו"כ [כמו כן] נמשך גלוי אוא"ס [אור אין סוף] ב"ה שלמעלה מבחי' חכמה ומדות להיות שורה ומתלבש בנשמות ישראל שכללותן היא בחינת קומת אדם

So too, the revelation of the Infinite Light (Or Ein Sof), blessed be He, which is above the level of Chochmah (wisdom) and emotive attributes, is drawn down to rest and be enclothed in the souls of Israel, whose totality is the level of the full stature of a man.

In the same way the revelation of the Infinite Light, which is above wisdom and emotion, comes to rest in the souls of Israel, which together form the full figure of a man. Each soul is a different limb of that figure, yet the Infinite Light is bound to all of them.

ואפ"י [ואפילו] בחינת רגל ובחינת עקביים יש בהן מעלה יתירה שמעמידין את הראש כו' ומוליכים אותו ממקום למקום משא"כ ככה הראש לבדו בלתי הרגל ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] והוי שפל רוח בפני כל אדם^{31,32} כו'.

And even the level of the foot and the level of the heels have a special virtue: they hold up the head, etc., and carry it from place to place, which is not within the power of the head alone, without the foot. Therefore our Sages, of blessed memory, said, "Be of lowly spirit before every man," etc.

Even the "feet" and "heels," the souls lowest in rank, have a special virtue: they hold up the head and carry it from place to place, which the head cannot do on its own. That is why the Mishnah (Avos 4:10) teaches, "Be of lowly spirit before every person": every Jew, even one who is a "foot," has a quality that the "head" lacks. In Torah Ohr, Bereishis (1b), the Alter Rebbe explains the same advantage: the head depends on the feet, which walk and bring it where it wants to go.

10 וזהו שנאמר בו ית' כמראה אדם³³ בכ"ף הדמיון.³⁴ כי באמת לאו מכל אינון מדות איהו כלל³⁵ וכמ"ש כי לא אדם הוא³⁶ כו'.

This is why it is said of Him, may He be blessed, "like the appearance of a man," with the kaf of comparison. For in truth "He is not of any of these attributes at all," as it is written, "For He is not a man," etc.

This is why Ezekiel says "like the appearance of a man," with the kaf ("like") of comparison: G-d Himself, in the words of Eliyahu's prayer in the Tikkunei Zohar, "is not of these attributes at all," as the verse in Shmuel says, "For He is not a man."

אך שיורד ומתלבש בנש"י [בנשמות ישראל] שהן בחי' ציור אדם א"כ מצד התלבשות זו נאמר בו ית' כמראה אדם כו'. וזהו מ"ש ועשיתם אתם וארז"ל [ואמרו רבותינו זכרונם לברכה] כאלו עשאוני:³⁷

But [since] He descends and is enclothed in the souls of Israel, which are the level of the form of a man, it follows that by virtue of this enclothing it is said of Him, may He be blessed, "like the appearance of a man," etc. And this is what is written, "And you shall make them," and our Sages, of blessed memory, said, "as though they had made Me."

Only because He descends and clothes Himself in the souls of Israel, which have the form of a man, can it be said that He is "like the appearance of a man." In "and you shall do them" (Leviticus 26:3), otam ("them") is written without a vav and can be read atem ("you"): the Midrash says "as though you made yourselves," and the Zohar (3:113b) says that one who keeps the Torah, as it were, "makes" the Holy Name above. So Israel "make" G-d, as Or HaTorah glosses, in the level of "like the appearance of a man."

SECTION 3 • 11-17

The Throne and the feet

11 והנה פי וענין ועל דמות הכסא דמות כמראה אדם³⁸ מהו ענין הכסא. הענין הוא שכדי שיהיה התהוות

הנבראים דבי"ע שמלבד שהן בבחי' גבול ומדה עוד זאת הן בחי' יש ודבר נפרד בפ"ע [בפני עצמו]

Now, [as for] the meaning and matter of "And upon the likeness of the Throne was a likeness like the appearance of a man," what is the matter of the Throne? The matter is this: in order for there to be the coming into being of the created beings of [the worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action), which, besides being in limit and measure, are furthermore something existent (yesh) and a thing separate unto itself,

Now the Throne: why is the figure seated on a throne? Because the creatures of the lower worlds, Beriah, Yetzirah and Asiyah, are not only finite but also feel themselves to be something existent (yesh), separate from G-d.

לכן א"א להיות התהוות זו ע"י המשכת האור והחיות מבחי' כמראה אדם עצמו שהוא בבחי' בטול בתכלית דבאצי' איהו וגרמוהי חד ממש אלא הוא ע"י בחי' ישיבת האדם העליון על הכסא.

therefore this coming into being cannot take place through the drawing down of the light and life-force (chayus) from the level of "like the appearance of a man" itself, which is in a state of utter self-nullification (bittul), for in Atzilus (Emanation) "He and His vessels are" truly "one." Rather, it is through the level of the sitting of the supernal man upon the Throne.

Such separate existence cannot come directly from "like the appearance of a man" itself, the World of Atzilus, where all is utterly nullified and, in the Tikkunei Zohar's phrase, "He and His vessels are one": G-d and the Sefiros through which He acts. It comes through the supernal man "sitting" upon the Throne.

כי הנה עד"מ הכסא שאדם יושב עליה שהוא בחי' ירידה והשפלה למטה כך למעלה כתיב וישב ה' מלך לעולם.³⁹

For, by way of analogy, the throne on which a person sits is a matter of descent and lowering downward; so too above, it is written, "And Havayah sat as King forever (le'olam)."

A person who sits down lowers himself. So too Psalms 29:10 says that Havayah "sat as King," describing a descent.

פ"י מלך לעולם היינו להיות המשכת מלכותו ית' למטה להתהוות ב"ע שהן עולמות הנפרדים נק' המשכה זו בחי' ישיבה שהיא השפלה והמשכה

"King le'olam" means: for there to be a drawing down of His Malchus, may He be blessed, below, for the coming into being of Beriah, Yetzirah and Asiyah, which are the separate worlds (olamos). This drawing down is called the level of "sitting," which is a lowering and drawing down;

The Alter Rebbe reads le'olam, "forever," as "to the world": G-d's sovereignty is drawn down to bring into being Beriah, Yetzirah and Asiyah, the worlds of separate existence. This lowering is what is called "sitting."

והיינו ע"י הכסא כס' א' שהוא בחי' לבוש⁴⁰ להלביש ולהעלים האור וחיות הנמשך מבחי' אל"ף אלופו של עולם להיות אל מסתתר⁴¹ כדי שיהיה התהוות היש ודבר נפרד.

and this is through the Throne (kisei), kas alef [a covering of the alef], which is the level of a garment, to clothe and conceal the light and life-force drawn from the level of alef, "the Master (aluf) of the world," so that He be "a G-d Who hides Himself," in order that there be the coming into being of the existent (yesh) and separate thing.

It happens through the Throne (kisei), read as kas alef, "a covering of the alef": the Throne is a garment that hides the light coming from the alef, the aluf (Master) of the world, so that G-d is "a G-d Who hides Himself" (Isaiah 45:15). Only so can a created being feel itself to be a separate thing.

12 והנה עד"מ ביושב על הכסא הנה גופו וידיו⁴² הם למעלה מהכסא רק רגליו הם מושפלים ונמשכים למטה לארץ.

Now, by way of analogy, in one who sits on a throne, his body and hands are above the throne; only his feet are lowered and extend downward to the ground.

Picture someone sitting on a throne: his body and hands are above the seat, and only his feet hang below it and reach the ground.

כמו"כ [כמו כן] יובן למעלה. בענין על הכסא דמות כמראה אדם שהמשכה ממנו למטה להתהוות הנבראים הוא רק עד"מ מבחי' אחרונה הנק' רגלי וכמ"ש והארץ הדום רגלי:⁴³

So too is it to be understood above, regarding "upon the Throne, a likeness like the appearance of a man": the drawing down from it below, for the coming into being of the created beings, is, by way of analogy, only from the last level, which is called "My feet," as it is written, "And the earth is the stool of My feet."

So it is above: of the figure "like the appearance of a man" upon the Throne, only the lowest level, called "My feet," reaches below the Throne to bring the created beings into existence. This is why Isaiah calls the earth "the stool of My feet."

13 וביאור ענין זה דהנה מבואר למעלה דבחי' כמראה אדם היינו נש"י [נשמות ישראל]. והנה הם הנקראים בנים להי' ⁴⁴ וברא כרעא דאבוה ^{45, 46} שהוא בחי' רגל וכמ"ש שש מאות אלף רגלי העם ⁴⁷ כו'.

The explanation of this matter: it was explained above that the level of “like the appearance of a man” is the souls of Israel. Now, they are the ones called “children to Havayah,” and “a son is the leg of his father,” which is the level of the foot, as it is written, “Six hundred thousand on foot (raglei) are the people,” etc.

As explained, “like the appearance of a man” is the souls of Israel. They are called G-d’s children (Deuteronomy 14:1), and “a son is the leg of his father,” so the soul is like a foot of its divine Father; Moshe likewise called the people “six hundred thousand on foot” (raglei, literally “feet”).

כי כמו עד"מ הרגל בטלה אצל הראש לכל אשר יחפוץ יטנו. ⁴⁸ כך כללות נשמות ישראל יש בהן בחי' בטול זה בטבע תולדותם אליו ית'

For just as, by way of analogy, the foot is nullified to the head, [which] “turns it wherever it wishes,” so too the souls of Israel as a whole possess this level of self-nullification (bittul) toward Him, may He be blessed, by their inborn nature.

A foot is nullified to the head, which “turns it wherever it wishes,” in words borrowed from Proverbs 21:1. In the same way every Jewish soul is by its very nature nullified to G-d.

והיא בחי' אהבה המסותרת שבכל א' מישראל בלי טעם ודעת כלל רק לפי שהן חלק הוי"ה עמו ⁴⁹

This is the level of the hidden love that is in every one of Israel, without any reason or knowledge at all, only because they are “the portion of Havayah,” “His people,”

This is the “hidden love” of G-d present in every Jew, of which Tanya speaks (chapters 18-19). It has no reason or understanding behind it; it exists simply because the souls are “the portion of Havayah.”

כמו הבן שנמשך ממוח האב והיה עצם א' עמו רק שאח"כ נמשך להיות דבר בפ"ע [בפני עצמו].

like the son, who is drawn from the brain of the father and was one essence with him, only that afterward he was drawn forth to become a thing unto himself.

It is like a son, who is drawn from his father’s brain and was at first one being with him, and only later becomes a person in his own right.

כמו"כ [כמו כן] כתיב שמע ישראל⁵⁰ הוי"ה אלהינו שלנו דהיינו שרש הנשמה כמו שהיתה כלולה עדיין במקורה ושרשה היא למעלה מבחי' רגל ובחי' כרעא דאבוה רק מתאחדי' עם מוח האב עד"מ והם דבר אי ממש עם אלהותו ית'.

So too it is written, "Hear, O Israel, Havayah is our G-d": ours, that is, the root of the soul as it was still included in its source and root. It is above the level of the foot and the level of "the leg of his father"; rather, they are united with the brain of the father, by way of analogy, and are literally one thing with His G-dliness, may He be blessed.

So in the Shema, "Havayah is our G-d," the word "our" refers to the root of the soul as it is still contained in its source. There it is not yet a "foot" or "the leg of the father"; it is united with the "brain of the father," truly one with G-dliness.

14 וזהו הוי"ה אלקינו ממש רק שאח"כ ירדו בהשתלשלות המדרגות להיות בחי' בפ"ע [בפני עצמן] ונקי' רגל ואעפ"כ [ואף על פי כן] הוא כרעא דאבוה ממש.⁵¹

This is "Havayah is our G-d," literally. Only that afterward they descended through the chain of descent (hishtalshelus) of the levels, to become a level unto themselves, and they are called "foot"; and even so, it is literally "the leg of his father."

This is what "Havayah is our G-d," literally, means. Afterward the souls descended through the chain of levels, became separate entities and are called "feet," yet even then each remains truly "the leg of its father."

ולכן יש בהם בחי' הבטול גם אח"כ מצד שרשן כו'. וזהו נשמה שנתת בי טהורה היא⁵² אתה בראתה⁵³ כו'.

Therefore they have the level of self-nullification even afterward, by virtue of their root, etc. And this is [the meaning of] "The soul that You have given within me is pure; You created it," etc.

Therefore the souls keep their self-nullification even after the descent, because of their root. The morning blessing says the same: "The soul that You have given within me is pure; You created it," and so on.

15 וידוע הקושיא איך שייך לומר טהורה היא קודם שהזכיר בריאתה וגם מה כפל גי' לשונות בראתה יצרתה נפחתה.

The question is well known: how can one say "it is pure" before mentioning its creation? And also, why the repetition of three expressions, "You created it, You formed it, You breathed it"?

A well-known question on this blessing: how can it call the soul "pure" before it even mentions that the soul was created? And why does it repeat three verbs, "You created it, You formed it, You breathed it"?

אך הענין דפ"י טהורה היא הוא כענין שנאמר כאן וכעצם השמים לטהר^{54,55} שהוא בחי' בהירות האור.

But the explanation is that the meaning of "it is pure" (tehorah) is like what is said here, "and like the very essence of the heavens in purity (latohar)," which is the level of the brightness of the light.

The answer is that tehorah ("pure") here means brightness, as in our own verse, "like the very essence of the heavens in purity (latohar)," which describes the clear radiance of the heavens. Likkutei Torah, Re'eh (27a), explains "pure" the same way, as the bright, refined state of the soul in Atzilus.

16 וכן תרגום צהרים טיהרא^{56,57,58} וכך שרש הנשמה נמשכה ממקום גבוה מאד. וזהו טהורה היא

שנמשכה מבחי' טהירו עלאה שבזוה"ק [שבזוהר הקדוש].⁵⁹

Similarly, the Targum [renders] tzohorayim (noon) [as] tihara. So too, the root of the soul is drawn from a very lofty place. And this is "it is pure": that it is drawn from the level of tehiru ila'ah (the supernal brightness) [mentioned] in the holy Zohar.

Likewise, as Rashi notes, the Aramaic Targum renders tzohorayim, "noon," as tihara, the bright time of day. So the soul's root is drawn from a very high place: "it is pure" means it comes from tehiru ila'ah, the "supernal brightness" of which the Zohar speaks at the very beginning of creation.

והוא ג"כ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] דע מאין באת^{60,61} שבחי' אין הוא שמתאחד עם אלהותו יתברך בתכלית וכנ"ל בפ"י הוי"ה אלקינו ממש.

This is also what our Sages, of blessed memory, said: "Know from where (me'ayin) you came," for the level of ayin (nothing) is what is utterly united with His G-dliness, may He be blessed, as explained above regarding "Havayah is our G-d," literally.

The Mishnah's words "Know from where (me'ayin) you came" (Avos 3:1) are read as "from ayin," from nothing; the soul's source is a level of divine "nothing" that is utterly one with G-d, as in "Havayah is our G-d" above.

וזהו בחי' הבהירות דהיינו שאינו יש ודבר בפ"ע [בפני עצמו] כלל. אך אח"כ ירדה למטה בבחי' ביי"ע להיות יש ודבר וזהו כפל הג' לשונות בראתה יצרתה נפחתה ביי"ע⁶² כו'

And this is the level of brightness, meaning that it is not at all a yesh (an existent) and a thing unto itself. But afterward it descended below, into the level of Beriah, Yetzirah and Asiyah, to become a yesh and a thing; and this is the repetition of the three expressions, "You created it, You formed it, You breathed it into me," etc.

This is the "brightness": at its source the soul is not a yesh, a separate existence, at all. Only afterward does it descend into Beriah, Yetzirah and Asiyah and become a yesh, and that is why the blessing adds three verbs, one for each of those worlds: "You created it," "You formed it," "You breathed it into me."

(ואז נקרי' [נקרא / נקראת / נקראות] בחי' רגל משא"כ בשרשה היא בחי' ישראל לי ראש⁶³ עמ"ש בפי שלח ע"פ⁶⁴ אני⁶⁵ ה' אלהיכם וגו':)

(And then it is called the level of the foot; whereas in its root it is the level of Yisrael, li rosh ("a head for Me"). See what is written in Parshas Shelach on [the verse] "I am Havayah your G-d," etc.)

Once it has descended, the soul is called the level of the foot. In its root it is Yisrael, whose letters spell li rosh, "a head for Me"; the text refers to Likkutei Torah, Parshas Shelach, on "I am Havayah your G-d," where the souls are li rosh because, as it were, they become a "head" for G-d, arousing and drawing down His supernal will.

וזהו ביאור ענין הנ"ל בפי ועל דמות⁶⁶ הכסא כו' שהוא להיות התהוות ב"ע שזהו ע"י בחי' כסא ובחי' רגלי אדם

And this is the explanation of the matter mentioned above in the interpretation of "And upon the likeness of the Throne," etc.: that it is for the coming into being of Beriah, Yetzirah and Asiyah, which is through the level of the Throne and the level of the feet of the man,

This explains what was said above about the Throne: Beriah, Yetzirah and Asiyah come into being through the Throne and through the "feet" of the supernal man.

והיינו בחי' הנשמות כמו שהן בבחי' בראתה יצרתה כו' שע"י התלבשות האור בהן מקבלים שאר הנבראים וחיצוניות העולמות דב"ע

that is, the level of the souls as they are at the level of "You created it, You formed it," etc., for through the enclothing of the light in them, the other created beings and the outer dimension (chitzoniyus) of the worlds of Beriah, Yetzirah and Asiyah receive [from it];

Those "feet" are the souls as they exist on the level of "You created it, You formed it." Through the light clothed in them, the other creatures and the outer dimension of the lower worlds receive their life.

אבל כמו שהן בשרשן למעלה בחי' טהורה היא ישראל עלו במחשבה הן למעלה מבחי' כסא ומבחי' התהוות הנבראים דב"ע כו'.^{67, 68}

but as they are in their root above, the level of "it is pure," "Israel arose in [the divine] thought," they are above the level of the Throne and above the level of the coming into being of the created beings of Beriah, Yetzirah and Asiyah, etc.

But in their root, "it is pure," "Israel arose in thought," the souls are above the Throne and above the whole process of creating the lower worlds.

17 ועי'פ לשון הקבלה יובן ג"כ הענין דבחי' כמראה אדם העליון הוא התלבשות אור א"ס ב"ה בע"ס [בעשר ספירות] דאצי' והכסא הוא המסך שבין אצי' לבריאה כו' וכן בנשי' [בנשמות ישראל] הנמשכים מבחי' ע"ס [עשר ספירות] הנ"ל יש בהן ב' בחי'.

According to the language of the Kabbalah, too, the matter will be understood: the level of the supernal “like the appearance of a man” is the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the ten Sefiros of Atzilus (Emanation), and the Throne is the screen (masach) between Atzilus and Beriah (Creation), etc. And likewise in the souls of Israel, which are drawn from the level of the ten Sefiros mentioned above, there are two levels.

In Kabbalistic terms, the supernal “like the appearance of a man” is the Infinite Light clothed in the ten Sefiros of Atzilus, and the Throne is the masach, the “screen” or barrier between Atzilus and Beriah. The souls of Israel, which come from those ten Sefiros, likewise have two levels.

היינו האי בחי' מזליה חזי' ⁶⁹ שבאצי' זהו למעלה מהכסא. והב' בחי' בראתה יצרתה כו' להתלבש בגוף.

That is: the first is the level of “his mazal sees,” which is in Atzilus; this is above the Throne. And the second is the level of “You created it, You formed it,” etc., to be enclothed in the body.

The first is the soul's root in Atzilus, called “his mazal sees,” after the Talmud's remark (Megillah 3a) that the men with Daniel did not see his vision, yet “their mazal saw”: a higher part of the soul perceives what the person does not. This level is above the Throne; the second is the soul as created and formed to be clothed in a body.

וזוהו הנק' בחי' רגל. ונק' ג"כ ב' בחי' אלו ישראל ויעקב כי ישראל לי ראש. ויעקב יו"ד המתלבש בכחינת עקב וכמ"ש במ"א:

And this is what is called the level of the foot. These two levels are also called Yisrael and Yaakov: for Yisrael is li rosh (“a head for Me”), and Yaakov is a yud enclothed in the level of akev (the heel), as is explained elsewhere.

The second level is called the “foot.” The two levels are also called Yisrael and Yaakov: Yisrael spells li rosh, “a head for Me,” while Yaakov is read as a yud clothed in akev, the “heel.”

SECTION 4 • ¶18-24

Hands and feet

18 והנה משה רבינו ע"ה [עליו השלום] אמר שש מאות אלף רגלי העם אשר אנכי בקרב⁷⁰ כו'. שמבואר שמה רבע"ה [רבינו עליו השלום] הוא למעלה מעלה מבחי רגל.

Now, Moshe Rabbeinu, peace be upon him, said, "Six hundred thousand on foot (raglei) are the people in whose midst I am," etc. This makes clear that Moshe Rabbeinu, peace be upon him, is far, far above the level of the foot;

Moshe said, "Six hundred thousand on foot are the people in whose midst I am" (Numbers 11:21). By setting "I" apart from the people, whom he calls "feet," he shows that he himself is far above the level of the foot.

דהיינו אפי' [אפילו] לאחר ירידת נשמתו בגופו מאיר בו מבחי שלמעלה מבחי רגל הנ"ל. that is, even after the descent of his soul into his body, there shines in him [light] from the level that is above the level of the Throne and the level of the foot mentioned above.

Even after his soul came down into his body, there shone in him the level that is above the Throne and above the "foot."

19 והענין הוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] האבות הן הן המרכבה^{71,72} וידוע דהאבות הן היו מרכבה לבחי זרועות עולם⁷³

The matter is like what our Sages, of blessed memory, said: "The Patriarchs, they are the Chariot." And it is known that the Patriarchs were a chariot for the level of "the everlasting arms" (zero'os olam):

The Sages said, "The Patriarchs, they are the Chariot": as a chariot has no will of its own and is wholly given over to its rider, so the Patriarchs were wholly given over to G-d. They were a chariot for "the everlasting arms" (Deuteronomy 33:27), the arms of the supernal man, as the next part details.

אברהם לבחי חסד דרועא ימינא ויצחק לבחי דרועא שמאלא כו'. ובחי זרועות דאדם העליון הוא עד"מ למעלה מעלה מבחי הכסא כנ"ל.

Avraham for the level of Chesed (kindness), "the right arm," and Yitzchak for the level of "the left arm," etc. And the level of the arms of the supernal man is, by way of analogy, far, far above the level of the Throne, as mentioned above.

Avraham was the chariot for Chesed, "the right arm," and Yitzchak for "the left arm," and so on. The arms of the supernal man are far above the Throne, since, as explained, only the feet reach below it.

20 והענין דמבואר למעלה דבחי' הכסא הוא הלבוש והמסך המעלים על האור כדי שיהיה התהוות ביי"ע כו'. ובחי' הרגלים נמשכים למטה עיי' הכסא ולבוש הנ"ל.

The matter is this: it was explained above that the level of the Throne is the garment and the screen that conceals the light, so that there may be the coming into being of Beriah, Yetzirah and Asiyah, etc. And the level of the feet extends downward through the Throne and garment mentioned above.

As explained, the Throne is the garment and screen that hides the light so that the lower worlds can exist, and only the "feet" reach below it, through that garment.

אבל בחי' הידים הוא גילוי בחינה שלמעלה מלבוש והעלם זה והוא גילוי בחי' טהורה היא כו' שלמעלה מבחי' בראתה כו'

But the level of the hands is a revelation of a level that is above this garment and concealment; it is a revelation of the level of "it is pure," etc., which is above the level of "You created it," etc.

The "hands," however, reveal a level above that garment and concealment: the level of "it is pure," the soul's root, which is above "You created it."

והאבות ומשה רב"ה [רבינו עליו השלום] היו מרכבה לבחי' גילוי אור זה והיינו עיי' שהיו מרכבה בבחי' בטול תמידי ממש.

And the Patriarchs and Moshe Rabbeinu, peace be upon him, were a chariot for the level of the revelation of this light; that is, through their being a chariot in a state of truly constant self-nullification (bittul).

The Patriarchs and Moshe were a chariot for the revelation of this light through their truly constant self-nullification, never feeling themselves apart from G-d.

21 ועיי' המשיכו גילוי זה. וביאור הענין הוא כי הנה אנו רואים עד"מ למטה באדם שהידים יש בהן גילוי המוחין והשכל יותר מברגלים שמתאחדין ומתקרבים יותר אצל השכל והמוחין מהרגלים

And through this they drew down this revelation. The explanation of the matter is that, by way of analogy, we see below, in a person, that in the hands there is more revelation of the mind (mochin) and intellect than in the feet, for they are more united with and closer to the intellect and mind than the feet are.

Through this constant self-nullification they drew this revelation down. The Alter Rebbe explains with a human analogy: the hands reveal more of a person's mind than the feet do, because they are closer to the intellect and more united with it.

שׂאֵעִיפ [שאף על פי] שֶהֲרָגַל גִּיכ בְּטִילָה לִגְבִי הָרֹאשׁ וְלִכְלֹ אֲשֶׁר יִחְפוֹץ יִטְנֶה⁷⁴ מִיָּמ בְּטוֹל זֶה אֵינוֹ מִמִּילָא אֲלֵא עִיפ צוּי הַשְּׂכָל שֶהֲרָגַל נִשְׁמַעַת לְצוּי זֶה

For although the foot too is nullified to the head, and [the head] “turns it wherever it wishes,” nevertheless this nullification does not come of itself, but by the command of the intellect, a command that the foot obeys;

The feet too obey the head, which “turns them wherever it wishes,” but that obedience does not happen by itself: the feet move only by a command from the mind, which they obey.

מִשְׁאֵיכ תְּנוּעוֹת הַיָּדִים נֶעֱשֶׂה מִמִּילָא כְּפִי רִצּוֹן הַשְּׂכָל וְאֵי צִי [ואין צריך / ואינו צריך] לְצוּי כָּלִל

whereas the movements of the hands happen of themselves, according to the will of the intellect, and need no command at all,

The hands, by contrast, move by themselves, following the mind’s wish without any command.

כְּמוֹ שֶׁאֵנוּ רוֹאִים הַפֶּרֶשׁ בֵּין טְפוּחַ בִּידֵי לְרִקּוּד שֶׁבְּרִגְלָיו שֶׁכֹּאֲשֶׁר יִהְיֶה הָאָדָם בְּשִׂמְחָה מִיָּד יִטְפַּח בִּידֵי דִּהְיִינוּ שִׁירָאָה בִּידֵי תְנוּעָה הַמּוֹרָה עַל הַשִּׂמְחָה כְּמוֹ לִהְיוֹת כֶּף כו'

as we see the difference between clapping with one’s hands and dancing with one’s feet: when a person is joyful, he immediately claps his hands, that is, he shows with his hands a movement that indicates joy, such as striking palm [to palm], etc.;

For example, a joyful person claps his hands at once, without deciding to; the joy simply shows itself in his hands.

מִשְׁאֵיכ בְּרִגְלִים שִׁיחִיָּה נִמְשָׁךְ מִזֶּה שִׁיחִי רִקְדִּים הוּא אֵינוֹ נֶעֱשֶׂה מִמִּילָא אֲאֵיכ [אלא אם כן] יִהְיֶי [יהיה] צוּי וְהַמִּשְׁכָּה מִהַשְּׂכָל לְרִגְלָיו לְרִקְדָּה כו'.

whereas with the feet, that it should follow from this that they dance does not happen of itself, unless there is a command and a drawing forth from the intellect to his feet to dance, etc.

Dancing, by contrast, does not happen by itself: the mind must command it and send the impulse to the feet.

22 וְכֵן עֲדִי בְּשֵׂאֵרֵי תְנוּעוֹת יִהְיֶי [יהיה] בִּיד הַתְּהוּוֹת הַתְּנוּעָה מִמִּילָא כְּפִי הַמַּחֲשָׁבָה שֶׁבְּשִׂכָּל כִּנְרָאָה בַּחוּשׁ מִשְׁאֵיכ בְּרִגְלֵי אֵינוֹ מִמִּילָא רַק עִיפ צוּי.

And so too, in the same way, with other movements: in the hand the movement comes about of itself, according to the thought in the intellect, as is plainly seen; whereas in the foot it is not of itself, but only by command.

The same holds for other movements: the hand moves by itself, following the thought in the mind, as anyone can see, while the foot moves only on command.

וזה ראייה ברורה שבידיהם יש גילוי השכל יותר עד שנמשכין מאליהן אחר מחשבת השכל כאלו אינן דבר בפ"ע [בפני עצמן].

This is clear proof that in the hands there is more revelation of the intellect, so much so that they follow the thought of the intellect of their own accord, as though they were not a thing unto themselves.

This clearly shows that the intellect is more revealed in the hands. They follow the mind's thought of their own accord, as though they had no existence of their own.

והנמשל יובן שזהו ההפרש בין מעלת האבות ומשה רב"ה [רבינו עליו השלום] שהיו בחיי מרכבה ובטלים לגמרי אליו ית' כאילו אינן יש ודבר נפרד בפ"ע [בפני עצמן] כלל

And the analogue will be understood: this is the difference in the stature of the Patriarchs and Moshe Rabbeinu, peace be upon him, who were the level of a chariot and entirely nullified to Him, may He be blessed, as though they were not a yesh (an existent) and a separate thing unto themselves at all,

Now the application: this is what set the Patriarchs and Moshe apart. They were a "chariot," entirely nullified to G-d, as though they were not separate beings at all.

ולא פסקו תמיד מלקשר דעתם בבטול הנ"ל אפי' [אפילו] רגע א'

and they never ceased, even for one moment, binding their minds in the self-nullification (bittul) mentioned above.

They never stopped, even for a moment, binding their minds to G-d in this self-nullification: it was constant, not something they had to arouse.

לכן היו מרכבה לבחיי זרועות עולם⁷⁵ שלמעלה מבחיי כסא ומסך. (וכמ"ש באגה"ק [באגרת הקודש]⁷⁶ ד"ה איהו וחיוהי וז"ל [זוה לשוננו] ואף גם לאחר שירדו הנר"נ [הנפש רוח נשמה] דאצי לעוה"ז לצדיקים הראשונים אפשר שלא נשתנה מהותן⁷⁷ להיות דבר נפרד מאלקות כו' יעו"ש [יעו"ש שם]) ולמעלה מבחיי רגל כו'.

Therefore they were a chariot for the level of "the everlasting arms," which is above the level of the Throne and screen (as is written in Iggeres HaKodesh, in the letter beginning "He and His life-force," and this is its wording: "And even after the nefesh, ruach and neshamah of Atzilus (Emanation) descended into this world, to the early tzaddikim, it is possible that their essence did not change so as to become a thing separate from G-dliness," etc.; see there) and above the level of the foot, etc.

Therefore they were a chariot for "the everlasting arms," the supernal hands, which are above the Throne and its screen and above the level of the foot. The parenthesis cites Iggeres HaKodesh (epistle 20 in Tanya): even after souls of Atzilus came down into this world in the early tzaddikim, their essence may not have changed into something separate from G-dliness.

משא"כ שאר נשמות הצדיקים שלא הגיעו לבחיי וגדר בטול זה התמידי רק שמעוררים בנפשם הבטול והתפעלות האו"ר [האהבה ויראה]

Whereas the souls of the other tzaddikim, who did not reach the level and degree of this constant self-nullification, but only arouse in their soul the self-nullification and the stirring of love and awe:

Other righteous souls did not reach this constant self-nullification. They can only arouse self-nullification and the stirring of love and awe within themselves.

ה"ז [הרי זה] בחיי רגל שבטילה ג"כ להשכל רק שאינו ממילא וצ"ל צווי והמשכה מהשכל והוא ענין המשכת ההתבוננות לעורר את האהבה כו'.

this is the level of the foot, which is also nullified to the intellect, only that it does not happen of itself, and there must be a command and a drawing forth from the intellect. And this is the matter of drawing out contemplation in order to arouse the love, etc.

Such love and awe, which have to be stirred up, are the level of the foot: it too obeys the mind, but only by command. This is the work of drawing out a contemplation in order to arouse the love of G-d.

23 ולכן אמר משה רבינו ע"ה [עליו השלום] על אנשי דורו אע"פ [אף על פי] שהיו דור דעה שש מאות אלף רגלי⁷⁸ כו' משא"כ הוא עצמו אשר אנכי בקרבו למעלה מבחי רגל וכמ"ש לקמן אי"ה [אם ירצה השם].

Therefore Moshe Rabbeinu, peace be upon him, said of the people of his generation, even though they were the "generation of knowledge," "Six hundred thousand on foot," etc.; whereas he himself, "in whose midst I am," [was] above the level of the foot, as will be written below, G-d willing.

That is why Moshe called the people of his generation "six hundred thousand on foot," though they were the "generation of knowledge" that received the Torah. He himself, "in whose midst I am," was above the level of the foot, as will be explained later.

אך זהו דרך כלל נקי הנשמה בחי רגל. אך דרך פרט כל נשמה היא ציור אדם ויש בה ג"כ בחי יד ורגל. However, this is [said] in general: the soul is called the level of the foot. But in detail, every soul is the form of a man and also has in it the level of hand and foot.

But this is only the general picture, in which the soul as a whole is a "foot." In detail, every soul has the full form of a man, with its own "hands" and "feet."

והנה דו"ר [דחילו ורחימו] טבעיים היינו האהבה הטבעית המסותרת נקי בחי רגל אבל בחי דו"ר [דחילו ורחימו] שכליים נקי ידיים שמתאחדים עם השכל והמוחין.

Now, natural awe and love (dechilu urechimu), that is, the natural hidden love, are called the level of the foot; but the level of intellectual awe and love is called "hands," for they are united with the intellect and the mind (mochin).

Natural love and awe, the inborn hidden love, are the soul's "feet." Love and awe that are born of understanding are its "hands," since they are united with the intellect.

24 ומבחי דו"ר [דחילו ורחימו] טבעיים יגיע לבחי דו"ר [דחילו ורחימו] שכליים. והיינו בק"ש [בקריאת שמע] באמרו שמע ישראל⁷⁹ ה' אלהינו שהוא בחי שרש נשמתו בחי מזליה חזי כו'.

And from the level of natural awe and love one will reach the level of intellectual awe and love. That is, in the reading of the Shema, when he says, "Hear, O Israel, Havayah is our G-d," which is the level of the root of his soul, the level of "his mazal sees," etc.

From natural love one should rise to love born of understanding. This happens in the Shema: in "Hear, O Israel, Havayah is our G-d," one touches the root of one's soul, the level of "his mazal sees."

שהוא מיוחד ממש עם אלקות ומשם יאיר ומתגלה להיות ואהבת שיהי [שיהיה] הוי"ה אלקיך⁸⁰ שיהי [שיהיה] גילוי יחוד זה ג"כ למטה בהתלבשות הנשמה בגוף כמ"ש במ"א:

For it is truly united with G-dliness, and from there it will shine forth and be revealed, so that there be "And you shall love": that Havayah be "your G-d," that is, that this revelation of unity be below as well, in the soul's enclothing in the body, as is explained elsewhere.

That root is truly one with G-dliness, and from there it shines down so that "you shall love Havayah your G-d": Havayah becomes "your" G-d, and this unity is revealed even in the soul as it is clothed in the body.

SECTION 5 • ¶25-27

Letters: horses, stones and a house

25 והנה ידוע דירידת הנשמה בעוה"ז (מאיגרא רמה⁸¹ בחי טהורה היא לבחי עשייה נפחתה בי) הוא צורך עלייה והיינו ע"י אותיות התורה וכמ"ש במ"א שהאותיות⁸² נקראים סוסים כמ"ש כי תרכב על סוסך.⁸³

Now, it is known that the descent of the soul into this world ("from a high roof," the level of "it is pure," to the level of Asiyah (Action), "You breathed it into me") is for the sake of an ascent; and this is through the letters of the Torah, as is explained elsewhere that the letters are called "horses," as it is written, "For You ride upon Your horses."

The soul's descent into this world, "from a high roof" (to a deep pit, in the Talmud's phrase), from "it is pure" down to Asiyah, "You breathed it into me," is for the sake of an ascent. The ascent comes through the letters of the Torah, which are called "horses," as in Habakkuk's "For You ride upon Your horses." Torah Ohr calls the letters horses in several places, among them Beshalach (62c) and Megillas Esther (91b, 97d), where the "horse" both raises from below and draws down from above.

דכמו שהסוס יעלה ויביא את האדם הרוכב עליו למקום שלא יוכל לילך כ"כ [כל כך] בעצמו. כך אותיות התורה מעלים ומגביהים הנפש למעלה מעלה.

For just as the horse will raise and carry the person riding on it to a place he would not be able to go so far on his own, so the letters of the Torah raise and elevate the soul higher and higher.

A horse carries its rider to places he could not reach on his own; so the letters of the Torah lift the soul higher and higher.

ויש אותיות שהן בחי' העלאה. ויש אותיות שהן בחינת הבאה והמשכה דהיינו מבחי' סוכ"ע לבחי' ממכ"ע [ממלא כל עלמין] מההעלם אל הגלוי וזהו פי' לשון אותיות לשון הבאה כמו אתא ואייתי מתניתא בידיה.⁸⁴ ואתה מרכבת קדש.⁸⁵

There are letters that are the level of raising up, and there are letters that are the level of bringing and drawing down, that is, from the level of the light that encompasses all worlds (sovev kol almin) to the level of the light that fills all worlds (memalei kol almin), from concealment to revelation. And this is the meaning of the word osiyos (letters): an expression of bringing, as in “he came (asa) and brought (ve’aisi) a baraisa in his hand,” and “And He came (ve’asa) from the holy myriads.”

Some letters serve this raising up; others bring down, drawing the light that surrounds all worlds into the light that fills them, from concealment into revelation. The word osiyos (letters) itself means “bringing,” from the root of asa, “came,” as in the Talmud’s “he came (asa) and brought a baraisa (a teaching of the Tannaim outside the Mishnah) in his hand” and Moshe’s blessing, “And He came (ve’asa) from the holy myriads.”

26 והנה האותיות נק' ג"כ בשם אבנים בס' יצירה שני אבנים בונות⁸⁶ שתי בתים כו'. כי אבן הוא בחי' דומם והוא בחינה תחתונה מן ד' בחי' ארמ"ע [אש רוח מים עפר] ודצח"מ [ודומם צומח חי מדבר].

Now, the letters are also called by the name “stones” in Sefer Yetzirah: “Two stones build two houses,” etc. For a stone is the level of the inanimate, and it is the lowest level of the four levels of fire, air, water and earth, and of inanimate, vegetative, animal and speaking.

Sefer Yetzirah, the ancient “Book of Formation,” also calls the letters “stones”: “Two stones build two houses,” meaning that two letters can be combined into two words, three into six, and so on. A stone is “inanimate,” the lowest of the four elements (fire, air, water, earth) and of the four kingdoms (inanimate, vegetative, animal and speaking).

וכך האותיות הם גם כן מדרגה תחתונה ובחי' דומם לגבי השכל והמדות שהן בחי' חי וצומח כמ"ש במ"א.

So too the letters are the lowest level, the level of the inanimate, relative to the intellect and the emotive attributes (middos), which are the level of the animal and the vegetative, as is explained elsewhere.

So too the letters are the lowest, “inanimate” level compared with intellect and emotion, which are like the “living” and “growing” levels.

אך ע"ז אמר דהע"ה [דוד המלך עליו השלום] אבן מאסו הבונים⁸⁷ היתה לראש פנה שאע"פ [שאף על פי] שהאותיות הנק' אבנים הם למטה מהשכל והמדות אעפ"כ [אף על פי כן] הם מעלים השכל והמדות למעלה ומדרגה הגבוה יותר מהחכמה.⁸⁸

But of this King Dovid, peace be upon him, said, "The stone that the builders rejected has become the chief cornerstone": for although the letters, which are called "stones," are below the intellect and the emotive attributes, nevertheless they raise the intellect and the emotive attributes upward, to a level higher than Chochmah (wisdom).

Yet King Dovid said, "The stone that the builders rejected has become the chief cornerstone": the letters, though lower than intellect and emotion, raise them higher, even above Chochmah (wisdom).

27 וכן"ל בענין בחי' סוסים כו'. והיינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] דהרהור לא עביד מידי^{90, 89} ובד"ת [ובדברי תורה] ג"כ כתיב למוצאיהם בפה דוקא.⁹¹

[This is] as mentioned above regarding the level of "horses," etc. And this is as our Sages, of blessed memory, said, that "thought does nothing," and of the words of Torah, too, it is written, "to those who bring them out (lemotza'eihem)," with the mouth, specifically.

This is like the "horses" above. The Sages said that "thought does nothing" (Zohar 3:105a), and the Talmud (Eruvin 54a) reads Proverbs 4:22, plainly "they are life to those who find them (lemotza'eihem)," as "to those who bring them out (motzi'eihem) with the mouth": words of Torah must be spoken.

והענין כמו עד"מ מהאבנים עושים בית לדירת האדם וא"א לדור בלי בית כך ע"י אותיות התורה ממשיכים גילוי אור א"ס ב"ה בחי' סוכ"ע שיהיה שוכן ומתלבש באותיות התורה

The matter is like this: by way of analogy, from stones one makes a house for a person to dwell in, and it is impossible to dwell without a house; so too, through the letters of the Torah one draws down a revelation of the Infinite Light (Or Ein Sof), blessed be He, the level of the light that encompasses all worlds (sovev kol almin), so that it dwells and is encloded in the letters of the Torah

As a house built of stones lets a person live in it, so the letters of the Torah draw down the Infinite Light, the light that surrounds all worlds, so that it dwells and is clothed in them.

(והמשכה היא מבחי' א"ס ב"ה כי לא אדם הוא⁹² שיהיה נמשך ומתלבש למטה בבחי' כמראה אדם

(and the drawing down is from the level of the Infinite One (Ein Sof), blessed be He, for "He is not a man," that He should be drawn down and encloded below in the level of "like the appearance of a man";

That drawing down comes from the Infinite One Himself, who "is not a man": He is too high to be clothed below in the form of a man.

ולכן ההמשכה דוקא ע"י בית בחי' אותיות כמו שהבית הוא בחי' מקיף על האדם ולמעלה ממנו כו' ועמ"ש במ"א ע"פ מזוזה מימין^{93,94} כו' נר מצוה כו')

therefore the drawing down is specifically through a house, the level of letters, just as a house is the level of something encompassing (makif) a person and above him, etc.; and see what is written elsewhere on "The mezuzah on the right," etc., "a mitzvah is a lamp," etc.).

Therefore it comes only through a "house," the letters: a house surrounds a person and is above him, like an encompassing light (makif). The text refers to its discussion of the mezuzah on the right and the lamp on the left (Torah Ohr, Miketz 42a), where the mezuzah at the doorway raises the whole house and all that is in it to G-d.

וזהו לשון מקרא קורא בתורה כאדם שקורא לחבירו שיבוא אצלו. כך ע"י בחי' אותיות התורה קורא להקב"ה להיות בגלוי למטה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] הקב"ה קורא ושונה כנגדו.^{95,96}

And this is the expression mikra, "one who reads (korei) in the Torah": like a person who calls (korei) his friend to come to him. So too, through the level of the letters of the Torah he calls the Holy One, blessed be He, to be revealed below; as our Sages, of blessed memory, said, "The Holy One, blessed be He, reads and repeats opposite him."

And mikra, Scripture, is related to korei, "calling": reading Torah is like calling a friend to come. So by reading the letters of the Torah one calls the Holy One, blessed be He, to be revealed below, as the midrash Tanna Devei Eliyahu says, "The Holy One, blessed be He, reads and repeats opposite him."

פי' הקב"ה הוא בחי' סוכ"ע קורא ושונה ג"כ אותיות הללו דהיינו שנמשך לבא מהעלם אל הגלוי

This means that the Holy One, blessed be He, who is the level of the light that encompasses all worlds, also reads and repeats these letters, that is, He is drawn to come from concealment to revelation.

That is, the Holy One, the light that surrounds all worlds, also "reads" these letters, meaning He comes from concealment into revelation.

ומה שאמרו כנגדו היינו לפי שגלוי זה נמשך לבחי' נשמות הנבראים שהם בחי' בע"ג [בעלי גבול / בעל גבול] וא"א להן להכיל גילוי אוא"ס [אור אין סוף] הבלתי בעל גבול ע"כ אמר כנגדו

And as for their saying "opposite him," that is because this revelation is drawn to the level of the souls of created beings, which are the level of the limited, and it is impossible for them to contain the revelation of the Infinite Light, which is without limit; therefore it says "opposite him,"

The Sages say "opposite him" because the revelation reaches souls and creatures, which are limited and cannot contain the Infinite Light as it is. It therefore comes to them in words that correspond to their own.

כי דבר ה' זו הלכה⁹⁷ והקב"ה קורא דברי' אלו כנגד האדם הקורא מלמעלה למטה כו'.

for “the word of Havayah: this is halachah,” and the Holy One, blessed be He, reads these words opposite the person who reads, from above to below, etc.

For “the word of Havayah: this is halachah” (Shabbos 138b): the words of Torah are G-d’s own word, and the Holy One reads these same words, from above to below, opposite the person who reads them.

SECTION 6 • ¶128-30

Stones and bricks

28 ועי' כל הנ"ל נבואה לבאור הפסוק ותחת רגליו כמעשה לבנת הספיר כו' כי הנה נת' [נתבאר]

שהאותיות נק' אבנים והנה באבנים יש שני מדרגות.

In light of all the above, we come to the explanation of the verse, “And under His feet was like the work of the brick of sapphire,” etc. For it has been explained that the letters are called “stones.” Now, among stones there are two grades.

With all this in place, the Alter Rebbe comes to explain “under His feet was like the work of the brick (livnas) of sapphire.” The letters, as explained, are called “stones,” and there are two kinds of stones.

הא' אבנים ממש שהן בריאה בידי שמים. והב' האבן הנעשה בידי אדם והיא הלבנה שנעשית מן העפר עי' בני אדם שנעשית ג"כ חזקה וקשה

The first is actual stones, which are a creation by the hand of Heaven. And the second is the stone made by human hands, namely the brick, which is made from earth by human beings, and which also becomes strong and hard.

One kind is natural stone, created by Heaven. The other is man-made stone, the brick, formed from earth by human beings, which also becomes strong and hard.

והיא נק' ג"כ אבן כמ"ש הבה נלבנה לבנים⁹⁸ ונשרפה לשרפה ותהי להם הלבנה לאבן כו' וכידוע ומפורסם שגם הן הלבנים יבנו בנין בית חומה כמו מן האבנים.

And it too is called “stone,” as it is written, “Come, let us make bricks and burn them thoroughly, and the brick served them as stone,” etc. And as is known and well established, with bricks too one builds a building, a house, a wall, just as with stones.

It too is called “stone”: the builders of Babel said, “Come, let us make bricks and burn them thoroughly,” and “the brick served them as stone” (Genesis 11:3). Bricks, like stones, are used to build houses and walls.

אך שצריך תחלה הכנה איך לעשות הלבנים שיהיו חזקים ומתקיימים והוא ע"י שישרפו אותם בכבשן האש וכנ"ל באמרם נלבנה לבנים ונשרפה לשרפה ואז דייקא ותהי להם הלבנה לאבן

Only, there first needs to be a preparation, how to make the bricks so that they will be strong and durable; and this is by burning them in a fiery kiln, as mentioned above in their saying, "Let us make bricks and burn them thoroughly," and then specifically, "the brick served them as stone,"

But bricks must first be prepared so that they will be strong and lasting: they are fired in a kiln. Only after "let us burn them thoroughly" does the verse say "and the brick served them as stone."

והיא האבן הנעשה בידי אדם ולא בעצם תולדתם כמו אבנים ממש שהן בריאה בידי שמים.

and this is the stone made by human hands, and not by their very nature, like actual stones, which are a creation by the hand of Heaven.

Such a brick is a stone made by human hands, not by its own nature, unlike natural stones, which are a creation of Heaven.

29 והנמשל מב' בחי' אבנים אלו יובן ג"כ ברוחניות בענין האותיות שנק' אבנים שיש בהם ג"כ ב' בחי'.⁹⁹

The analogue of these two levels of stones will also be understood spiritually, regarding the letters that are called "stones": they too have two levels.

In the spiritual realm, the letters, which are called "stones," also come in these two kinds. Likkutei Torah, Shir HaShirim (28a), which refers to this maamar, applies them to the two Torahs: the letters of the Written Torah are "stones," and those of the Oral Torah are the "brick of sapphire."

הא' בחי' בריאה בידי שמים ונק' אבנים. והב' בחי' הנעשה בידי אדם ונק' לבינים.

The first is the level of a creation by the hand of Heaven, and it is called "stones." And the second is the level of what is made by human hands, and it is called "bricks."

One kind is "created by Heaven" and called "stones." The other is "made by human hands" and called "bricks."

והיינו כי בחי' אותיות התורה הם נק' אבנים שהתורה היא מן השמים וידבר ה' אל משה והוא נק' לשון הקודש שנמשך מבחי' קדש העליון.

That is, the level of the letters of the Torah is called "stones," for the Torah is from Heaven, "and Havayah spoke to Moshe," and it is called the Holy Tongue, for it is drawn from the level of supernal holiness (kodesh ha'elyon).

The letters of the Torah are "stones," for the Torah is from Heaven: "And Havayah spoke to Moshe." Its language is called the Holy Tongue because it is drawn from the level of supernal holiness.

אך בחיי הלבינים היינו אותיות של עי' [שבעים] לשון מלשונות האומות אשר כל עם ועם מדבר כלשונו.

But the level of bricks is the letters of the seventy tongues, of the languages of the nations, where each and every people speaks according to its own language.

The “bricks” are the letters of the seventy languages of the nations, in which each people speaks its own tongue.

30 והנה כתיב כארבע רוחות השמים פרשתי אתכם¹⁰⁰ דהיינו שישראל מפוזרים בעי' [בשבעים] אומות

ומדברים גי' כלשון עם ועם שהם דרים בתוכם ככל צרכי מו"מ [משא ומתן]

Now, it is written, “Like the four winds of the heavens I have spread you out,” that is, Israel is dispersed among the seventy nations and also speaks the language of each and every people among whom they dwell, in all the needs of commerce.

Zechariah says, “Like the four winds of the heavens I have spread you out”: Israel is scattered among the nations and speaks the language of each people among whom it lives, in all its business dealings.

ואחר כך כשמתפללים במס"נ [במסירות נפש] בכוונה ולומדים תורה לשמה מיגיעת העסק במו"מ [במשא

ומתן]

And afterward, when they pray with self-sacrifice (mesirus nefesh), with concentration, and study Torah for its own sake, out of the toil of their occupation in commerce,

Afterward, coming from the toil of business, they pray with self-sacrifice and concentration and study Torah for its own sake.

אזי מעלים כל צירופי אותיות שדברו בהם למעלה מעלה לשרש נשמתם שהיא בחיי טהורה היא טהירו עלאה שלפני ההשתלשלות.

then they raise all the combinations of letters in which they spoke higher and higher, to the root of their soul, which is the level of “it is pure,” the tehiru ila'ah (supernal brightness) that precedes the chain of descent (hishtalshelus).

Then they raise all the combinations of letters in which they spoke higher and higher, to the root of their soul, “it is pure,” the supernal brightness that comes before the chain of worlds.

וזהו הנקי חולין שנעשו על טהרת הקדש.¹⁰¹ פיי כי לה"קנמשך מבחי' קדש העליון משא"כ שאר לשונות
הם חול

And this is what is called “unconsecrated things (chullin) prepared in the purity of the holy.” This means: the Holy Tongue is drawn from the level of supernal holiness, whereas the other languages are profane (chol);

This is what the Sages call “unconsecrated food prepared in the purity of holy food.” The Holy Tongue comes from supernal holiness, while the other languages are profane, chol. In Torah Ohr, Lech Lecha (12b-13a), the Alter Rebbe explains that such “unconsecrated food” is a level of the profane into which a glimmer of holiness is drawn, like Chol HaMoed.

אבל כשמתבררים ע"י התפלה כנ"ל (וגם כשמדברים בהם להבין התורה וכמו בגמ' [בגמרא] יש כמה
מלות לשון ארמי¹⁰² הכי השתא אי אמרת בשלמא) הרי הם נעשים על טהרת הקדש בחי' קדש העליון
וטה"ע [וטהירו עילאה].

but when they are refined through prayer, as mentioned above (and also when one speaks in them in order to understand the Torah, just as in the Gemara there are a number of words in the Aramaic language: hachi hashta (“how can these be compared?”), i amrat bishlama (“granted, if you say”)), they become [prepared] in the purity of the holy, the level of supernal holiness and the supernal brightness (tehiru ila'ah).

When these languages are refined through prayer, or used to understand Torah, as the Talmud uses Aramaic phrases like hachi hashta and i amrat bishlama, they become “prepared in the purity of the holy,” raised to supernal holiness and the supernal brightness. The next maamar (Torah Ohr, Mishpatim 78c) adds that translating the Torah into our own vernacular likewise raises that language to the Holy Tongue.

וה"ז [והרי זה] כמשל הלבנים שהגם שהן עפר פשוט מ"מ ע"י מעשה ידי אדם נעשים ג"כ קשים וחזקים
בבחי' אבן כנ"ל עד שבונים מהם חומה כו' ואני חומה זו תורה¹⁰³ כו'.

This is like the analogy of the bricks: although they are simple earth, nevertheless through the work of human hands they too become hard and strong, at the level of stone, as mentioned above, so much so that one builds a wall from them, etc.; and “I am a wall”: this is Torah, etc.

This is the brick: plain earth that human work makes as hard and strong as stone, until walls are built of it. So the Sages read “I am a wall” (Song of Songs 8:10) as referring to Torah; Likkutei Torah, Va'eschanan, notes that the Talmud (Yevamos 62b) applies it to the Oral Torah, which guards the Torah like a wall.

ואמנם הנה א"א שיתהפכו ויתבררו הצירופי אותיות (דחולין להיות נעשים עטה"ק [על טהרת הקודש]) הנ"ל להיות נקי אבני קודש כ"א ע"י המס"נ [המסירות נפש] בק"ש [בקריאת שמע]

However, it is impossible for the combinations of letters mentioned above (of the chullin, to become [prepared] in the purity of the holy) to be transformed and refined, so as to be called "holy stones," except through the self-sacrifice in the reading of the Shema;

The letter-combinations of the profane can be transformed and refined into "holy stones" only through the self-sacrifice of the Shema.

דכמו משל הלבינים דצריך שישרפו אותן בכבשן תחלה כנ"ל וע"י השריפה יתהפכו להיות קשים וחזקים כאבנים.

just as in the analogy of the bricks, which must first be burned in a kiln, as mentioned above, and through the burning they are transformed to become hard and strong like stones.

This is like the bricks, which become hard as stone only after they are first fired in a kiln.

וכך הענין בעבודת ה' ענין שריפת הלבינים הוא ע"י שיתפללו בכוונה בהתלהבות אהוי"ר [אהבה ויראה] באמרו ואהבת בכל לבבך¹⁰⁴ כו' ע"י זה נשרפים ונכללים אותיות הזרים מכל המו"מ [המשא ומתן] שעוסק

So too is the matter in the service of G-d: the burning of the bricks is through praying with concentration, with the fiery enthusiasm of love and awe, when he says, "And you shall love... with all your heart," etc. Through this, the foreign letters of all the commerce in which he engages are burned and absorbed,

In serving G-d, "firing the bricks" is praying with concentration and with a burning love and awe, as when one says "And you shall love... with all your heart." This burns up and absorbs the foreign letters of all the business one is engaged in.

וגם כל החיות ושפע שנעשה מהן כמו מאכל ולבוש הכל עולים ונכללים באחדות בעבודת ה' כשמוסר נפשו באחד בהתלהבות.

and also all the life-force (chayus) and bounty that come from them, such as food and clothing: all of it ascends and is absorbed into the Oneness, in the service of G-d, when he gives over his soul at [the word] "One" with fiery enthusiasm.

All the life and bounty that came from those dealings, such as food and clothing, also rise and are absorbed into G-d's Oneness, when one gives over one's soul with fervor at the word "One" in the Shema.

אך צריך שהעסק במו"מ [במשא ומתן] יהיה בקרירות ובע"כ [ובעל כרחך] שלא בתשוקה ממש רק כמו שכופין אותו עד שרוצה¹⁰⁵ כדי להחיות נפשו ונפשות ביתו שיוכלו לעבוד את ה' כל ימי חלדם

But the occupation in commerce must be with coolness and against one's will, not with real desire, but only as one who is compelled until he is willing, in order to sustain his soul and the souls of his household, so that they can serve G-d all the days of their life,

But business must be done with coolness and reluctance, without real desire, like one who is compelled, only to support oneself and one's household so that they can serve G-d all their lives.

וכמו שארז"ל [שאמרו רבותינו זכרונם לברכה] עשה תורתך קבע^{106, 107} ומלאכתך עראי שעיקר המכוון בהמלאכה כדי שיהיה תורתך קבע ואז ע"י יוכל להעלות בהאותיות אח"כ כנ"ל:¹⁰⁸

as our Sages, of blessed memory, said, "Make your Torah fixed and your work occasional": the main intent in the work is so that your Torah be fixed. And then, through this, he will be able afterward to raise up the letters, as mentioned above.

As the Sages said, "Make your Torah fixed and your work occasional": the purpose of work is that Torah be fixed. Only then can one later raise the letters, as explained.

SECTION 7 • ¶ 31-33

The brick of sapphire

31 וזהו ותחת רגליו כמעשה לבנת הספיר¹⁰⁹ כו' תחת רגליו דוקא דהנה מבואר למעלה בענין וישב ה' מלך לעולם שיש בחי' כסא כס א' המלביש ומכסה לאור הנמשך מבחי' כמראה אדם כו'

And this is [the meaning of] "And under His feet was like the work of the brick of sapphire," etc.: specifically "under His feet." For it was explained above, regarding "And Havayah sat as King le'olam," that there is the level of the Throne, kas alef, which clothes and covers the light drawn from the level of "like the appearance of a man," etc.,

Now the verse: "And under His feet was like the work of the brick of sapphire" stresses "under His feet." As explained, the Throne (kas alef) clothes and covers the light that comes from "like the appearance of a man."

עד שיוכל להיות התהוות היש ודבר נפרד בבי"ע ובחי' התהוות היש זהו בחי' תחת רגליו והוא מ"ש ומלכותו בכל משלה¹¹⁰ היינו אפי' [אפילו] עד השרים כו'

so that there can be the coming into being of the yesh (the existent) and separate thing in Beriah, Yetzirah and Asiyah; and the level of the coming into being of the yesh is the level of "under His feet." This is what is written, "And His kingship rules over all," that is, even down to the princes, etc.;

This covering lets the separate yesh come into being in Beriah, Yetzirah and Asiyah, and that level is "under His feet." It is the meaning of "His kingship rules over all" (Psalms 103:19), even down to the "princes," the powers appointed over the nations.

משא"כ בחי' יד הוא למעלה מבחי' כסא ואין שם בחי' יש ודבר נפרד רק איהו וגרמוהי חד. ע"כ אמר ותחת רגליו שהוא למטה מבחי' כסא הנ"ל שם הוא בחי' לבנת הספיר.

whereas the level of the hand is above the level of the Throne, and there there is no level of yesh and separate thing, only "He and His vessels are one." Therefore it says, "And under His feet," which is below the level of the Throne mentioned above: there is the level of "the brick of sapphire."

The level of the hand is above the Throne, where there is no separate existence at all, only the oneness of G-d with the Sefiros through which He acts. So the verse places the brick of sapphire "under His feet," below the Throne.

פי' לבנת הוא מענין בחי' לבינים הנ"ל שהוא בירור והעלאת האותיות של הע' [השבעים] לשון שלאחר הבירור הם בחי' לבנת הספיר שמאירים כספירים¹¹¹ וכמ"ש מקום ספיר אבניה לא ידע אנוש ערכה.^{112, 113}

The meaning is: livnas ("the brick of") is from the matter of the level of bricks mentioned above, which is the refinement and elevation of the letters of the seventy tongues; after the refinement they are the level of "the brick of sapphire," for they shine like sapphires, as it is written, "Its stones are the place of sapphire"; "man does not know its worth."

Livnas, "brick of," recalls the bricks described above: the refining and raising of the letters of the seventy languages, which once refined shine like sapphires. Job says of the earth, "its stones are the place of sapphire," and of wisdom, "man does not know its worth."

(והגם שהאותיות הללו נעשים בידי אדם ולא בידי שמים מ"מ ע"י המס"נ [המסירות נפש] בק"ש [בקריאת שמע] נתבררו כ"כ [כל כך] עד שנק' ספיר וכמ"ש אשר ברא אלקים לעשות.¹¹⁴ לעשות לתקן בידי אדם¹¹⁵ וע' בע"ח [בעץ חיים])

(And although these letters are made by human hands and not by the hand of Heaven, nevertheless through the self-sacrifice in the reading of the Shema they have been refined so much that they are called "sapphire," as it is written, "which G-d created to make": "to make" [means] to rectify by human hands. And see Etz Chaim.)

Though these letters are made by human hands, not by Heaven, self-sacrifice in the Shema refines them until they are called "sapphire." Genesis 2:3 says G-d created "to make," which the Midrash reads as "to rectify": creation is left for human beings to perfect. In Torah Ohr, Toldos (17d), the Alter Rebbe explains this rectifying as turning the concealment of the Name Elokim into light, through self-sacrifice in prayer and through Torah and mitzvos.

ולקרב הדבר אל השכל איך אפשר שאותיות של ע' [שבעים] לשון יתעלו כ"כ [כל כך] ע"י עסק התפלה והתורה להיות ג"כ כמו אבני קדש עד שנק' לבנת הספיר.

And to bring the matter closer to the intellect: how is it possible that the letters of the seventy tongues should be elevated so much, through occupation in prayer and Torah, as to become, too, like holy stones, so much so that they are called "the brick of sapphire"?

To make this reasonable, the Alter Rebbe asks: how can the letters of the seventy languages rise so high through prayer and Torah that they become like holy stones, a "brick of sapphire"?

אך הענין דהנה אנו רואים שבכל עם ועם המדבר כלשונו עכ"ז [עם כל זה] אין בכל לשון רק הברת הכ"ב צירופי אותיות שבה' מוצאות הידועים אחה"ע מהגרונ' כוי כמו בלה"ק [בלשון הקודש]

But the matter is this: we see that in each and every people, which speaks its own language, nevertheless in every language there is only the pronunciation of the twenty-two combinations of letters, in the five well-known points of articulation: alef, ches, hei, ayin from the throat, etc., just as in the Holy Tongue.

The answer: every people speaks its own language, yet every language uses the sounds of the same twenty-two letters, produced in the five places of the mouth listed in Sefer Yetzirah (alef, ches, hei, ayin from the throat, and so on), just as the Holy Tongue does.

רק השינוי בין שאר לשונות ללה"ק [ללשון הקודש] הוא בלשון שצירוף בשר של לה"ק [לשון הקודש]¹¹⁶
 דאותיות אלו בי"ת שי"ן רי"ש הן מחי' ממש את הבשר בדבר ה' בשימ"ב [בששת ימי בראשית]

Only, the difference between the other languages and the Holy Tongue is in the language [itself]: that the combination basar (flesh) in the Holy Tongue, these letters beis, shin, reish, actually give life to the flesh, by the word of G-d in the six days of creation;

The difference between the Holy Tongue and other languages lies in the words themselves. In the Holy Tongue the letters of basar (flesh), beis, shin, reish, actually give life to flesh, for they are G-d's word from the six days of creation. A talk of Shabbos Parshas Mishpatim 5749, cited in the Kehot note, remarks that the Alter Rebbe chose "flesh" to hint that the refining of the seventy languages reaches even into the flesh.

משא"כ בשאר הלשונות שהם הסכמיים כמ"ש בפרדס שער האותיות ובשלי"ה [ובשני לוחות הברית].¹¹⁷

which is not so in the other languages, which are conventional, as is written in Pardes, in Sha'ar HaOtiyos (the Gate of the Letters), and in the Shelah.

In other languages, by contrast, words are only agreed conventions, as the Pardes of Rabbi Moshe Cordovero (Sha'ar HaOtiyos) and the Shelah of Rabbi Yeshayah Horowitz explain.

וכן תמונת אותיות דכתב אשורי רומז לענינים נפלאים שהרי ר"ע [רבי עקיבא] היה דורש על כל קוץ¹¹⁸ כו'

Likewise, the shape of the letters of the Ashuri script alludes to wondrous matters, for Rabbi Akiva would expound upon every tip (kots), etc.;

The shapes of the letters in the Ashuri script, the square script of the Torah scroll, also allude to wondrous things. The Talmud tells that Rabbi Akiva would derive heaps of laws from every tip (kots) of the letters. In Torah Ohr, Bereishis (6c), the Alter Rebbe explains that these laws lie hidden in each tip as a mere hint, like a seed that holds all the features of the child.

וכ"ז [וכל זה] אינו כלל וכלל בשאר כתבים ולשונות. אבל עכ"ז [עם כל זה] הברת כ"ב אותיות יש בהן גי'כ בשוה.

and none of this exists at all in other scripts and languages. But nevertheless, the pronunciation of the twenty-two letters is present in them too, equally.

Nothing of this kind exists in other scripts and languages. Yet the sounds of the twenty-two letters are found equally in all of them.

33 וידוע דשורש כ"ב בחי' אותיות אלו נמשכים ממקום גבוה מאד ולמעלה מהשכל רק שקבען בפה ¹¹⁹ כו'

And it is known that the root of these twenty-two kinds of letters is drawn from a very lofty place, above the intellect; only that "He fixed them in the mouth," etc.

The root of the twenty-two letters is very lofty, above intellect; only afterward, in the words of Sefer Yetzirah, "He fixed them in the mouth," in the five places where speech is formed.

א"כ על כל פנים אנו רואים שגם ע' [שבעים] לשון יש שרש להאותיות למעלה לכך יוכלו להתעלות ¹²⁰
ע"י מס"נ [מסירות נפש] בק"ש [בקריאת שמע] כנ"ל וזהו בחי' לבנת הספיר שהוא תחת רגליו

If so, at any rate we see that the seventy tongues too have a root for their letters above; therefore they can be elevated through self-sacrifice (mesirus nefesh) in the reading of the Shema, as mentioned above. And this is the level of "the brick of sapphire," which is "under His feet,"

So even the seventy languages have a lofty root for their letters, and that is why they can be raised through self-sacrifice in the Shema. This is the "brick of sapphire" that is "under His feet."

דהיינו בבירור מבחי' נוגה ושם יש ג"כ כעצם השמים לטוהר ¹²¹ שהוא בחי' אותיות התורה שהתורה
היא מהשמים והאותיות הן מבחי' טה"ע [טהירו עילאה] כמ"ש בזהר גליף גליפו בטה"ע [בטהירו עילאה] ¹²²

that is, in the refinement from the level of nogah. And there, there is also "like the very essence of the heavens in purity," which is the level of the letters of the Torah, for the Torah is from Heaven, and the letters are from the level of tehiru ila'ah (the supernal brightness), as is written in the Zohar, "He engraved engravings in the supernal brightness";

The brick of sapphire is the refinement of what is in nogah, the realm in which good and evil are mixed. There too is "like the very essence of the heavens in purity": the letters of the Torah, which is from Heaven and whose letters come from the supernal brightness, as the Zohar says, "He engraved engravings in the supernal brightness."

ונמשכה למטה ג"כ תחת רגליו בעשיה כנ"ל ונמצא לבנת הספיר ועצם השמים לטוהר הם בחינת ב'
מיני אותיות הנ"ל

and [the Torah] was drawn downward too, "under His feet," into Asiyah, as mentioned above. It follows that "the brick of sapphire" and "the very essence of the heavens in purity" are the level of the two kinds of letters mentioned above,

The Torah was then drawn down "under His feet," into Asiyah. So the "brick of sapphire" and "the very essence of the heavens in purity" are the two kinds of letters, those of the world's languages and those of the Torah.

שע"י ב' מיני אותיות הנ"ל הוא עליית הנשמות אחר ירידתן שירדו מבחינת טהורה היא להיות בבחינת רגל כנ"ל וע"י ב' בחינת אותיות התורה הנ"ל שהם בבחינת תחת רגליו ע"י הוא העלייה:

for through the two kinds of letters mentioned above comes the ascent of the souls after their descent, in which they descended from the level of "it is pure" to be at the level of the foot, as mentioned above; and through the two levels of the letters of the Torah mentioned above, which are at the level of "under His feet," through this comes the ascent.

Through these two kinds of letters the souls ascend after their descent from "it is pure" to the level of the foot. Both are "under His feet," and through them comes the ascent.

SECTION 8 • ¶ 34-37

What the elders saw

34 וזהו ויראו את אלקי ישראל.¹²³ דהנה לעיל מניה כתיב ונגש משה לבדו אל הוי"ה והם לא יגשו¹²⁴ כי שרש בחי' משה היה למעלה מבחי' כסא ה' המתלבש בב"ע. (וכמש"ל [וכמה שכתוב לעיל] בפ"י רגלי העם אשר אנכי בקרב)

And this is [the meaning of] "And they saw the G-d (Elokei) of Israel." For just before it, it is written, "And Moshe alone shall approach Havayah, but they shall not approach," because the root of the level of Moshe was above the level of the Throne of G-d, which is en clothed in Beriah, Yetzirah and Asiyah (as was written above in the explanation of "on foot are the people in whose midst I am").

Now the beginning of the verse, "And they saw the G-d (Elokei) of Israel." Just before it, the Torah says "Moshe alone shall approach Havayah, but they shall not approach" (Exodus 24:2), because Moshe's root was above the Throne of G-d that is clothed in Beriah, Yetzirah and Asiyah, as was shown above from "the people in whose midst I am."

ולכן ניתנה התורה על ידו כי התורה ירדה מן השמים היינו שנמשכה מאצ"י לבריאה דרך בחי' הכסא הנ"ל

Therefore the Torah was given through him, for the Torah descended from Heaven, that is, it was drawn from Atzilus (Emanation) to Beriah (Creation) by way of the level of the Throne mentioned above

Therefore the Torah was given through Moshe: the Torah came down from Heaven, drawn from Atzilus to Beriah by way of the Throne.

(ועמ"ש במ"א בפ"י השמים כסא^{125, 126} דקאי על התורה שירדה להיות בחי' כסא לגילוי רצונו וחכמתו כו'. ועמ"ש בביאור למ"ש בלק"א [בלקוטי אמרים] פ"ג)

(and see what is written elsewhere on the interpretation of "The heavens are My Throne," that it refers to the Torah, which descended to be the level of a throne for the revelation of His will and His wisdom, etc.; and see what is written in the explanation of what is written in Likkutei Amarim (the Tanya), chapter 13).

The text refers to its explanation of "The heavens are My Throne" (Isaiah 66:1) as the Torah, which came down to be a "throne" for the revelation of G-d's will and wisdom: in Torah Ohr, Bereishis (1b), as sitting lowers a person's stature, so through the Torah G-d's will and wisdom descend into physical mitzvos such as tefillin and tzitzis. It also refers to an explanation of Likkutei Amarim (Tanya), chapter 13.

וכדי להמשיכו ולהורידו מאצ"ל לבריאה היא ע"י מרבע"ה [משה רבינו עליו השלום] ששרש השגתו היה בבחי' אצ"ל ממש וכמ"ש בו מן המים משיתיהו¹²⁷ מבחי' מים עליונים שהוא בחי' אצ"ל כו'.

And to draw it down and bring it down from Atzilus to Beriah is through Moshe Rabbeinu, peace be upon him, the root of whose comprehension was in the level of Atzilus itself, as it is written of him, "From the water I drew him": from the level of the upper waters, which is the level of Atzilus, etc.

Drawing the Torah down from Atzilus to Beriah required Moshe, whose understanding was rooted in Atzilus itself. "From the water I drew him" (Exodus 2:10) alludes to the upper waters, the level of Atzilus.

וזהו תורה צוה לנו משה¹²⁸ שהמשיך התורה מאצ"ל לבי"ע. משא"כ הזקנים לא היתה השגתם באצ"ל כלל רק בבריאה

And this is [the meaning of] "Moshe commanded us the Torah": that he drew the Torah down from Atzilus to Beriah, Yetzirah and Asiyah. Whereas the elders' comprehension was not in Atzilus at all, only in Beriah;

This is "Moshe commanded us the Torah" (Deuteronomy 33:4): he drew the Torah down from Atzilus into the lower worlds. The elders' understanding, by contrast, did not reach Atzilus at all, only Beriah.

ולכן נאמר בהם ויראו את אלקי ישראל בחי' אלקי הוא מדת הצמצום וההסתר בחי' הכסא הנ"ל.

therefore it is said of them, "And they saw the G-d (Elokei) of Israel": the level of Elokei is the attribute of tzimtzum (contraction) and concealment, the level of the Throne mentioned above.

So of the elders it says "they saw the G-d (Elokei) of Israel": Elokei is the Name Elokim, the attribute of contraction and concealment, which is the level of the Throne.

משא"כ במשה כתיב ונגש אל¹²⁹ הוי' שהוא בחי' שלמעלה מהצמצום דשם אלקים דהיינו למעלה מבחי' הכסא.

Whereas of Moshe it is written, "shall approach Havayah," which is the level that is above the tzimtzum of the Name Elokim, that is, above the level of the Throne.

Of Moshe, however, it says that he "shall approach Havayah," the level above the contraction of the Name Elokim, which is above the Throne.

35 ולהיות שהשגת הזקנים היה מבחי' אלקים שהוא אחר ההעלם דכסא הנ"ל לכן שם ראו והשיגו בחי' לבנת הספיר ובחי' כעצם השמים¹³⁰ שהם ב' בחי' אותיות הנ"ל

And since the elders' comprehension was from the level of Elokim, which is after the concealment of the Throne mentioned above, therefore there they saw and comprehended the level of "the brick of sapphire" and the level of "like the very essence of the heavens," which are the two levels of letters mentioned above;

Because the elders' understanding came from Elokim, beneath the concealment of the Throne, what they saw there was the "brick of sapphire" and "the very essence of the heavens," the two kinds of letters.

דהיינו שיש שם ג"כ מבחי' עצם השמים והוא אותיות התורה שניתנה מהשמים שהרי נמשכה ונתלבשה ג"כ תחת הכסא הנ"ל. וזהו בחי' אבני קדש.

that is, there is there also [something] of the level of "the very essence of the heavens," which is the letters of the Torah that was given from Heaven, for it too was drawn down and en clothed beneath the Throne mentioned above. And this is the level of "holy stones."

"The very essence of the heavens" is the letters of the Torah, given from Heaven, which were drawn down and clothed beneath the Throne as well. These are the "holy stones."

ועוד יש שם ג"כ בחי' לבנת הספיר שהם אותיות המתבררים מע' לשון שבחי' אותיות אלו אינם דוקא רק תחת בחי' כסא הנ"ל באריכות:

And furthermore, there is there also the level of "the brick of sapphire," which is the letters refined from the seventy tongues; for the level of these letters is specifically only beneath the level of the Throne, as explained above at length.

The "brick of sapphire" is the letters refined from the seventy languages, which exist only beneath the Throne, as explained at length above.

36 וזהו ואל אצילי בני ישראל לא שלח ידו.¹³¹ פי' ידו הן בחי' חג"ת [חסד גבורה תפארת] שהן סמוכין אל הראש ומחוברין עמו והם למעלה מבחי' כסא והעלם

And this is [the meaning of] “And to the nobles of the Children of Israel He did not send forth His hand.” This means: “His hand” is the level of Chesed, Gevurah and Tiferes (kindness, restraint and beauty), which are adjacent to the head and joined with it, and they are above the level of the Throne and concealment.

Now the second verse: G-d “did not send forth His hand” to the nobles. G-d’s “hand” is Chesed, Gevurah and Tiferes, which, like the arms and upper body, are close to the head and joined to it, above the Throne and its concealment.

ע"כ הזקנים לא זכו לגילוי זה מבחי' שלמעלה מהכסא דהיינו מבחי' הידים והשגתם היה רק ע"י הכסא.

Therefore the elders did not merit this revelation from the level that is above the Throne, that is, from the level of the hands; their comprehension was only through the Throne.

So the elders did not merit the revelation from above the Throne, the “hands”; their understanding came only through the Throne.

37 וזהו ותחת רגליו כו' ולכן לא שלח ידו אליהם. והגם שנקרי' [שנקרא / שנקראת / שנקראות] אצילי בני ישראל¹³² וכמ"ש בהו ויאצל מן הרוח¹³³ עכ"ז [עם כל זה] יש הפרש ביניהם למשה שהם לא השיגו רק הארת האצ"י המתלבש בבריאה וכמ"ש ויראו את אלקי כו'.

And this is “And under His feet,” etc., and therefore “He did not send forth His hand” to them. And although they are called “the nobles (atzilei) of the Children of Israel,” as it is written of them, “And He drew (vayatzel) from the spirit,” nevertheless there is a difference between them and Moshe: they comprehended only the radiance of Atzilus that is en clothed in Beriah, as it is written, “And they saw the G-d (Elokei),” etc.

So “under His feet” and “He did not send forth His hand” fit together. The elders are called atzilei, “nobles,” a word related to vayatzel, “He drew from the spirit” upon the seventy elders (Numbers 11:25), and to Atzilus; yet unlike Moshe they grasped only the radiance of Atzilus clothed in Beriah, “the G-d (Elokei) of Israel.”

ולכן והם לא יגשו¹³⁴ לבחיי גילוי שם הוי"ה. אבל במשה רבע"ה [רבינו עליו השלום] כתיב ונגש לבחיי שם הוי"ה. וכן אבות העולם היו מרכבה לבחינת זרועות עולם¹³⁵ כנ"ל.

Therefore “but they shall not approach” the level of the revelation of the Name Havayah. But of Moshe Rabbeinu, peace be upon him, it is written “shall approach,” to the level of the Name Havayah. And likewise the Patriarchs of the world were a chariot for the level of “the everlasting arms,” as mentioned above.

Therefore “they shall not approach” the revelation of the Name Havayah, while Moshe “shall approach” it. Likewise the Patriarchs were a chariot for “the everlasting arms.”

(ובזה יובן קצת מ"ש בשיר השירים דודי שלח ידו¹³⁶ כו' דהיינו לנשמות הגבוהות במאד אבות העולם ומשה רבינו עליו השלום כנ"ל):

(And with this one can understand somewhat what is written in the Song of Songs, “My beloved sent forth his hand,” etc., that is, to the very lofty souls, the Patriarchs of the world and Moshe Rabbeinu, peace be upon him, as mentioned above.)

This also sheds some light on “My beloved sent forth his hand” (Song of Songs 5:4): G-d sends forth His “hand,” the revelation above the Throne, to the very loftiest souls, the Patriarchs and Moshe.

IN ONE'S AVODAH

Business should be done coolly, only as far as necessary to support oneself and one's household, with Torah fixed and work occasional. Then, in prayer with self-sacrifice and burning love in the Shema, and in Torah study for its own sake, one raises all the letters one spoke and all the life one drew from one's dealings into holiness. One should also rise from the natural hidden love to a love born of understanding, and be of lowly spirit before every person, for even the “feet” have a virtue that the “head” lacks.

QUESTIONS FOR DISCUSSION

1. Why does Ezekiel say “like the appearance of a man” and not simply “a man,” and in what sense do the souls of Israel “make” G-d?
2. What does the Throne conceal, and why must the light be concealed for the lower worlds to exist?
3. How does the difference between clapping one's hands and dancing with one's feet explain the difference between the Patriarchs and Moshe and other righteous souls?
4. Why are the letters of the nations' languages compared to bricks, and what is the “kiln” that turns them into holy stones?
5. What did the elders see at Sinai, and why did G-d not “send forth His hand” to them?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויראו את אלקי ישראל

Another version of this maamar: the transcript made by the Mitteler Rebbe, printed in Sefer HaMaamarim 5568 with glosses by the Tzemach Tzedek.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ח ע' סד עם הגהות מהצ"צ. בבוך 1113 נה, א גוכתי"ק הצ"צ, בכותרת: תורת שבת פי משפטים תקסח"ת. כנראה מהדו"ק בלי כמה הגהות שנדפסו כאן. וכן יש שם הגהות שלא נדפסו כאן. ראה לעיל בצינונים לכ"ק אדמו"ר זי"ע. המאמר (בשינויים) והגהות באוה"ת ע' ארסו. אירעו. כרך ח ע' ג'מו. המאמר נזכר בלקו"ת ויקרא ב, ב. מוטות פא, ג. סה"מ תרס"ט ע' קסו.

2 ויראו את אלקי ישראל

After the covenant at Sinai, Moshe, Aharon, Nadav, Avihu and seventy elders saw in a prophetic vision the G-d of Israel, and under His feet something like a work of sapphire brick, clear as the very heavens; the word livnas can also suggest whiteness. The maamar reads it as "brick," and the whole maamar is an explanation of this verse (context: Steinsaltz Tanakh).

Exodus 24:10: שמות כ"ד:

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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KEHOT'S NOTE

שמות כד, י.

3 תחת רגליו . . ועל דמות

Above the firmament over the living creatures Ezekiel sees the likeness of a throne, and upon it a likeness like the appearance of a man: something resembling a man, not a man. The Alter Rebbe uses it to explain what "under His feet" refers to (context: Steinsaltz Tanakh).

Ezekiel 1:26: חזקאל א' כ"ו:

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

חזקאל א, כו. וכ"כ בלקח טוב "ותחת רגליו זה כסא הכבוד", ראה תורה שלמה כאן אות פז (כרך יש ע' רסט).

4 ואל אצילי בני ישראל

Though the nobles of Israel came so near and saw G-d, He did not send forth His hand against them, that is, He did not harm them, and they ate and drank. The maamar will read it as saying that they did not receive the revelation of His "hand" (context: Steinsaltz Tanakh).

Exodus 24:11: שמות כ"ד:

וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יְדוֹ וַיַּחְזוּ אֶת־הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:

And upon the nobles of the children of Israel He laid not His hand; and they beheld G-d, and did eat and drink.

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KEHOT'S NOTE

שמות כד, יא.

5 אין לו גוף

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

KEHOT'S NOTE

ראה פיוט "יגדל".

PARAGRAPH 2

6 אני ה' לא שנית

G-d tells Israel through Malachi, "For I, Havayah, have not changed, and you, children of Yaakov, have not ceased to be": His constancy is why Israel endures. The Alter Rebbe takes it to mean that the creation of the worlds made no change in Him (context: Steinsaltz Tanakh).

Malachi 3:6: מלאכי ג':

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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KEHOT'S NOTE

מלאכי ג, ו.

7 אתה הוא קודם שנברא

On "Let every soul praise G-d" (36a), the Alter Rebbe quotes the same verse and the same words of the prayer book, and contrasts G-d with the soul, which is affected by what happens to the body because it is truly clothed within it.

KEHOT'S NOTE

ראה לעיל לו, א. לה, ב.

8 שמלך שמו נקרא עליהם

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

KEHOT'S NOTE

ע"פ פיוט אדון עולם.

PARAGRAPH 4

9

אדם אתם

G-d tells Israel through Ezekiel, “You are My flock, the flock of My pasture; you are adam (man): a flock of people, not of beasts. The Alter Rebbe uses it to identify the souls of Israel with the “man” of Ezekiel’s vision (context: Steinsaltz Tanakh).

Ezekiel 34:31א"ל: לִידָּהּ יִחְזָקֵאל

וְאַתֶּם צֹאֵן מִרְעִיתִי אֲדָם אֲנִי אֶלְקֵיכֶם נְאֻם אֲדֹנָי ה'

And ye My sheep, the sheep of My pasture, are men, and I am your G-d, saith the L-rd GOD.'

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KEHOT'S NOTE

יחזקאל לד, לא. בבוך 1113 נוסף הגה"ה: (שהכהנים לויים וישראלים הם נגד ג' קווים שבבחי ציור אדם כהנים חסד כו').

10

ישראל עלו במחשבה

There “Israel arose in thought” explains the phrase “our signs we have not seen”: in exile the souls’ root in the divine thought is hidden, and the world appears to be a separate existence, for G-d is “a G-d Who hides Himself.” The note also points to the sources listed there.

KEHOT'S NOTE

ב"ר בתחלתו. ראה בהנסמן לעיל ג, ב.

11

ישראל עלו במחשבה

Among the things that preceded the world, the Midrash says that the thought of Israel came before everything. The Alter Rebbe uses it to show that the souls are the “man” through whom the worlds were created.

Bereshit Rabbah 1:4ד'ר: בראשית רבה

... “ה' קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): “נכון כסאך מאז וגו'”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): “כענבים במדבר וגו'” ישראל מנין שנאמר (תהלים עד, ב): “זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): “כסא כבוד מרום מראשון וגו'” שמו של משיח מנין שנאמר (תהלים עב, יז): “יהי שמו לעולם וגו' [לפני שמש ינון שמו]” רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) “בטרים הרים יולדו” ואותה השעה (שם), ...

“In the beginning, G-d created” – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, ...

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ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כו'

PARAGRAPH 5

12

ושכנתי בתוכם בתוכו לא נאמר

G-d tells Moshe, “And they shall make Me a Sanctuary, and I will dwell within them,” that is, among the people. The plural “within them,” where one might expect “within it,” is read as G-d dwelling in each of them.

שמות כ"ה:ח'Exodus 25:8

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח. כן הובא בלקו"ת ר"פ נשא. ועוד. ובכ"מ. ע"י בראשית חכמה שער האהבה פ"ו קרוב לתחלתו. ובשלי"ה שער האותיות אות ל. מסי' תענית רד"ה מענין העבודה. פ' תרומה חלק תו"א שכה, ב. שכו, ב. ועוד — לקו"ש ח"ג ע' 106.

PARAGRAPH 6

13

מכון לשבתך

Moshe and Israel sing at the Sea that G-d will bring them and plant them on His mountain, “the place of Your dwelling, which You, Havayah, have made,” the Sanctuary. The Alter Rebbe applies it to G-d’s dwelling in the souls of Israel (context: Steinsaltz Tanakh).

שמות ט"ז:17Exodus 15:17

תְּבֹאֲמוּ וְתִטְעַמּוּ בְּהַר נִחְלָתְךָ מִכּוֹן לְשַׁבְּתְּךָ פַּעֲלֶתָ ה' מִקְדָּשׁ אֲדֹנָי כֹּנֵנוּ יְדִיד:

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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KEHOT'S NOTE

שמות טו, יז.

14

שבא נחש על חוה

The Talmud says that when the serpent came upon Chavah it cast filth into her, and that the filth of Israel, who stood at Mount Sinai, ceased. The Alter Rebbe draws on both statements.

Shabbat 146a:1א'א: שבת קמ"ו

שָׁבָא נָחֵשׁ עַל חוּהָ הִטִּיל בָּהּ זֵהָמָא, יִשְׂרָאֵל שְׁעָמְדוּ עַל הַר סִינַי — פְּסָקָה זֵהָמָתָן, גּוֹיִם שְׁלֵא עָמְדוּ עַל הַר סִינַי — לֹא פְסָקָה זֵהָמָתָן. אָמַר לָקָה רַב אֶחָא בְרִיהַ דְּרַבָּא לְרַב אֲשִׁי: גְרִיִּים מָאִי? אָמַר לָקָה: אֵף עַל גַּב דְּאִינְהוּ לֹא הָווּ, מְזַלְיָהּ הָווּ. דְּכַתִּיב: “אֵת אֲשֶׁר יִשְׁנוּ פֶה עֲמִנּוּ עוֹמְדִים הַיּוֹם לִפְנֵי ה' אֶלְקֵינוּ וְאֵת אֲשֶׁר אֵינָנוּ פֶה וְגו'”.

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

Zohar I, 126aא'קבו, זח"א

KEHOT'S NOTE

שבת קמו, א. זח"א קבו, א.

15

ואף שבמתן תורה פסקה זוהמתן

The Zohar says that Israel's filth ceased when they stood at Mount Sinai, and that after they sinned they all returned to their filth as before. This is the Alter Rebbe's source for the filth returning to the body.

ספר הזוהר, חיי שרה י"ג:פ"ב-פ"ז 13:82-87
But,' said R. Jose, 'is it not written, "and he went not as at the other times to meet with enchantments, but he set his face toward the wilderness" (Ibid. 24, 1)?' Said R. Isaac to him: 'The lower side, which comes from the unclean spirit above, was the unclean spirit prevailing in the wilderness when Israel made the calf in order to defile themselves therewith; and Balaam tried every device of magic to uproot Israel, but without success.' Said R. Jose: 'You rightly said that when the serpent had ...

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

16

שבמת פסקה זוהמתן . . ע"י חטא העגל . . חזרה הזוהמת

The Rebbe notes that the Zohar says the filth returned after the sin of the Calf, while the Talmud (Shabbos 146a, Avodah Zarah 22b) and the Zohar elsewhere imply it did not, and gives the resolution of Nitzutzei Oros: not all of the filth returned.

Yevamot 103b:3 ק"ג ב:ג

דקא שדי בה זוהמא. דאמר רבי יוחנן: בשעה שפא נחש על חיה הטיל בה זוהמא. ושרא, שעמדו על הר סיני — פסקה זוהמתן. גוים, שלא עמדו בהר סיני — לא פסקה זוהמתן.

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

KEHOT'S NOTE

כ"ה בוח"א נה, ב. קכו, ב. שם ח"ג קצג, ב. ועוד, ומה דמשמע בשבת (קמו), א) ובע"ז (כב, ב) דלא חזרה וכן הוא בוח"א (יד, ב) — מבואר בניצוצי אורות שם דלא כל הזוהמא חזרה, ועיין ג"כ חדא"ג מהרש"א יבמות קג, ב — הערת כ"ק אדמו"ר זי"ע בפתח דבר לקונטרס קב (חה"פ תשי"ב).

17

משכא דחויא

The Targum says that the garments G-d made for Adam and his wife were from the skin the serpent had shed. The Alter Rebbe uses the related term "the serpent's skin" for the physical body.

תרגום יונתן על בראשית ג':כ"א 3:21
ועבד יי אלקים לאדם ולא ינתתיה לבושין דיקר מן משר חיויא דאשלה מניה על משר בשריהון חלה שופריהון דאשתלחו ואלבישינו
And the L-rd G-d made to Adam and to his wife vestures of honour from the skin of the serpent, which he had cast from him, upon the skin of their flesh, instead of that adornment which had been cast away; and He clothed them.

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

18

כי חלק ה' . . עמו

In his song Ha'azinu Moshe says, "For the portion of Havayah is His people; Yaakov is the lot of His

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inheritance." The Alter Rebbe adds "literally" to show that the soul itself, part of G-d, was untouched by the filth.

דברים ל"ב:ט"ז 32:9

כי חלק ה' עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

19

שהגוף נקרא משכא דחויא

On 16b the Alter Rebbe explains that a person cannot see the worlds' nullification to their source because he is in a physical body, "the serpent's skin," which grows from physical things that hide and conceal; contemplating this in the Shema should awaken a longing to remain bound to it all day.

בראשית ג':כ"א 3:21

ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבשם:

And the L-RD G-d made for Adam and for his wife garments of skins, and clothed them.

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KEHOT'S NOTE

ראה תרגום יונתן בראשית ג, כא. וראה לעיל טז, ב. ולקמן קי, ד ובמ"מ לשם.

20

שהנשמה א"צ תקון לעצמה

Tanya says, citing Etz Chaim (Shaar 26), that the soul itself needs no rectification at all and descended into this world only to draw down light to rectify the body, the animal soul and its share of the world.

תניא, חלק ראשון; ליקוטי אמרים 37:18
ל"ז:

וכמו שכתוב [בעץ חיים שער כ"ו], כי הנשמה עצמה אינה צריכה תיקון קלל כוי, ולא הוצרכה להתלבש בעולם הזה וכוי, רק להמשיך אור לתקנם כוי, והוא ממש דוגמת סוד גלות השכינה, לקרר ניצוצין וכוי.

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KEHOT'S NOTE

תניא פל"ז מע"ח שער כו.

21

ועצמותיה יחליץ

Isaiah promises those who feed the hungry and free the oppressed that G-d will guide them always "and invigorate your bones." The Alter Rebbe reads it as the future refinement of the body itself (context: Steinsaltz Tanakh).

ישעיהו נ"ח:י"א 58:11

ונתקך ה' תמיד והשביע בצחצחות נפשך ועצמותיך יחליץ והיית כגן רנה וכמוצא מים אשר לא ייבבו מימיו:

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.

22

ואת רוח הטומאה אעביר

Zechariah prophesies that on that day G-d will remove from the land the names of the idols, the false prophets and “the spirit of impurity.” It describes the removal of the filth that now clings to the body (context: Steinsaltz Tanakh).

זכריה י"ג:ב'2: Zechariah 13:2

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמָר ה' צִבְאוֹת אֶקְרִית אֶת־שְׁמוֹת הָעֲצָבִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעֱבִיר מִן־הָאָרֶץ:

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

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KEHOT'S NOTE

זכרי' יג, ב.

23

ונגלה כבוד ה'

Isaiah's consolation: “The glory of Havayah will be revealed, and all flesh together will see,” when the redemption is seen by all. The Alter Rebbe stresses “flesh”: in the future the revelation will reach the body, not only the soul (context: Steinsaltz Tanakh).

ישעיהו מ"ד:5: Isaiah 40:5

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל־בֶּשֶׂר יַחְדוּ כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישעיי' מ, ה.

PARAGRAPH 7

24

אדם אתם

“You are adam (man),” said of Israel. The Alter Rebbe reads it as describing the form of a man that the divine revelation takes in the souls of Israel.

יחזקאל ל"ד:31: Ezekiel 34:31

וְאַתֶּם צֹאנִי צֹאן מְרֻעִיתִי אֲדָם אַתֶּם אֲנִי אֱלֹהֵיכֶם נֶאֱמָר אֲדֹנִי ה'

And ye My sheep, the sheep of My pasture, are men, and I am your G-d, saith the L-rd GOD.'

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PARAGRAPH 8

25

חסד דרועא ימינא

In Eliyahu's prayer (Pasach Eliyahu) in the introduction to the Tikkunei Zohar, the Sefiros are pictured as a body: Chesed the right arm, Gevurah the left arm, Tiferes the

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torso. The Alter Rebbe uses the image for the emotive attributes expressed in the hands.

Tikkunei Zohar 17a:16-17: תיקוני זוהר י"ז א:ט"ז-י"ז א:ט"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה אייהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

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26

נודע בשערים בעלה

In the praise of the woman of valor: her husband is known and respected at the city gates, where he sits among the elders of the land. The Zohar reads the husband as G-d and the “gates” as the measure of each person's heart (context: Steinsaltz Tanakh).

Proverbs 31:23: משלי ל"א:כ"ג

נֹדֵעַ בַּשְּׁעָרִים בְּעֵלָה בְּשִׁבְתָּהּ עִם־זְקֵנֵי־אֶרֶץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג.

27

בכל חד לפום מאי דמשער בלביה

The Zohar explains that G-d is known to each one according to what he measures in his heart, playing on she'arim (gates) and meshaer (measures). The Alter Rebbe uses it for the different ways G-dliness is revealed in different souls.

Zohar I, 103b: זח"א קג, בב"ז

KEHOT'S NOTE

זח"א קג, ב. תניא בהקדמה. ובארוכה בלקי"ת מסעי פה, ב.

PARAGRAPH 9

28

The princes chosen to count the people are called “the heads of the thousands of Israel.” The Alter Rebbe applies the phrase to souls rooted in the intellect, who are vessels for Torah.

Numbers 1:16: במדבר א:ט"ז

אֵלֶּה קְרוּאֵי הָעֵדָה נְשִׂאֵי מִטּוֹת אַבּוֹתֶם רָאשֵׁי אֲלֵפֵי יִשְׂרָאֵל הֵם:

These were the elect of the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Israel.

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29

ויש נשמות שהן כלי לבחי' המדות

Or HaTorah's version adds here “such as ‘Chesed is the right arm’” after the souls that are vessels for the emotions, and discusses the matter at length.

KEHOT'S NOTE

”כמו חסד דרועא ימינא” — אוה”ת כאן ע' א'רסו. וראה שם בארוכה.

30

נודע בשערים

"Her husband is known in the gates." The Alter Rebbe reads "known" as joining and binding: G-d is bound to every kind of soul.

משלי ל"א:כ"ג Proverbs 31:23

נודע בשערים בעלה בשבתו עם־קניי־ארץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

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31

והוי שפל רוח בפני כל אדם

The note sends the reader to a talk of the Rebbe in Likkutei Sichos on this Mishnah.

KEHOT'S NOTE

אבות פ"ד מ"י. עיי לקו"ש ח"ד ע' 1212.

32

והוי שפל רוח בפני כל אדם

Rabbi Meir teaches, "Be of lowly spirit before every person." The Alter Rebbe grounds it in the advantage that even the "feet" have over the "head."

משנה אבות ד':10 Pirkei Avot 4:10

רבי מאיר אומר, הוי ממצט בעסק, ועסק בתורה. והוי שפל רוח בפני כל אדם. ואם בטלת מן התורה, יש לך בטלים הרבה כנגדך. ואם עמלת בתורה, יש לך שכר הרבה לתן לך:

Rabbi Meir said: Engage but little in business, and busy yourself with the Torah. Be of humble spirit before all men. If you have neglected the Torah, you shall have many who bring you to neglect it, but if you have labored at the study of Torah, there is much reward to give unto you

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

PARAGRAPH 10

33

כמראה אדם

Ezekiel saw upon the Throne "a likeness like the appearance of a man." The Alter Rebbe stresses the kaf, "like": G-d is not a man, but appears as one.

יחזקאל א':כ"ו Ezekiel 1:26

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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34

כמראה אדם בכף הדמיון

This encyclopedia of Chabad concepts notes that the precision here, the kaf of comparison, shows that G-d is above the level of "man," while other sources say that "like the appearance of a man" is below "man" itself.

KEHOT'S NOTE

בספר הערכים-חב"ד ח"א במילואים לערך אדם העליון טור תרפב שהדיוק כאן כי הוא למעלה מבחי אדם, אמנם בלקו"ת מטות פא, ג, חינוך

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כוי

(שבשע"ת לאדה"א ח"ב) פי"ח ואילך. אוה"ת ואתחנן ע' פו. לקו"ת לג"פ נג, ד. ובד"ה עיר קטנה תרכ"ו איתא שדמות כמראה אדם הוא למטה מבחי אדם עצמו.

35

לאו מכל אינון מדות איהו כלל

Eliyahu's prayer in the introduction to the Tikkunei Zohar, after picturing the Sefiros as a body, says of G-d that He is not any of these attributes at all. The Alter Rebbe cites it to show why Ezekiel says only that He is "like" a man.

תקוני זוהר י"ז ב:ה'7-5 Tikkunei Zohar 17b:5-7

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע דאיהו רחמי ולא מכל אליון מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכי

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36

כי לא אדם הוא

Shmuel tells Shaul that G-d will not take back His decree, "for He is not a man, that He should regret." The Alter Rebbe cites it to show that G-d has no human attributes in Himself (context: Steinsaltz Tanakh).

שמואל א ט"ו:כ"ט I Samuel 15:29

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should regret.'

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KEHOT'S NOTE

שמואל-א טו, כט. ראה לעיל עא, ג. ובד"ה באתי לגני תשכ"ח סע"י ד (סה"מ מלוקט ח"ב ע' רמג).

37

ועשיתם אתם וארז"ל כאלו עשאוני

G-d promises Israel blessings "if you walk in My statutes and keep My commandments and do them." The word otam ("them") is written without a vav, and the Sages read "and you shall do them" as "and you shall make them," as though Israel "make" G-d, as it were.

ויקרא כ"ו:3 Leviticus 26:3

אם־בְּחֻקֵּי תִלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעִשִּׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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Zohar III, 113b, זח"ג קיג,

ויקרא רבה ל"ה:6 Vayikra Rabbah 35:6

KEHOT'S NOTE

ויקרא כו, ג. זח"ג קיג, ב. וראה ויקר"ר לה, ו. "דרי"ל כאלו עשאוני בבחי כמראה אדם" — אוה"ת פי' משפטים ע' ארעט. בבוכ 1113 נוסף כאן קיצור: (שנשיי ממשיכים להיות הוא ית' מתלבש בבחי כלים ומדותיו ית' להיות כמראה אדם וכמ"ש ג"כ במ"א בפ"י אני ה' אלקיכם שנשיי ממשיכי שיתלבש בשי הוי' כו'. והיינו כי בחי אדם היינו מדותיו ית' שבאצי שהן בחי עם הנחלקי לג' קוין חנון ורחום שהן בחי ציור אדם חסד דרועא ימינא וגבורה דרועא שמאלא ותפארת גופא הוא מדת הרחמים הכלולה מחו"ג ולכן נקי ת"ת כוי נשיי נמשכו מבחי כלים דע"ס הנ"ל ע"כ נקי ג"כ אדם אתם ולכן כמו שלמעלה הע"ס הם כלי לגילוי א"ס ב"ה כמ"כ הם נשיי בחי כלי

לגילוי האור גם למטה והם ממשיכי שיהי התלבשו אור א"ס בע"ס דאצי ובכ"ע כר וזהו פ"י כאילו עשאוני).

PARAGRAPH 11

38 ועל דמות הכסא דמות כמראה אדם

The figure "like the appearance of a man" is seen upon the likeness of a throne. The Alter Rebbe now asks what the Throne itself signifies.

Ezekiel 1:26 וי"א: כ"ו

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות הקסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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39 וישב ה' מלך לעולם

In David's psalm of G-d's power over the waters: "Havayah sat enthroned at the Flood; Havayah sits as King forever (le'olam)." The Alter Rebbe reads "sat" as a lowering and le'olam as "to the world," the descent of G-d's sovereignty into the worlds (context: Steinsaltz Tanakh).

Psalms 29:10 וי"ד: כ"ט

ה' למבול יִשָּׁב ויִשָּׁב ה' מֶלֶךְ לְעוֹלָם:

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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KEHOT'S NOTE

תהלים כט, י.

40 הכסא . . שהוא בח"י לבוש

The note points to chapter 24 of this treatise on prayer for the idea of the Throne as a garment.

KEHOT'S NOTE

ראה שרש מצות התפלה פכ"ד.

41 אל מסתתר

"Truly You are a G-d Who hides Himself, the G-d of Israel, the Savior." The Alter Rebbe uses it for the concealment brought about by the Throne.

Isaiah 45:15 וי"ה: ט"ו

אכן אתה אל מסתתר אֱלֹהֵי יִשְׂרָאֵל מוֹשִׁיעַ:

Verily Thou art a G-d that hidest Thyself, O G-d of Israel, the Saviour.

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PARAGRAPH 12

42 גופו וידי למעלה מהכסא רק רגליו הם מושפלים

Or HaTorah explains this image, the body and hands above the throne and only the feet below it, and refers there to this maamar.

KEHOT'S NOTE

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כר

נתבאר באוה"ת בראשית כרך ג תעא, א ושם מציין לכאן.

43

והארץ הדום רגלי

Through Isaiah G-d says, "The heavens are My Throne, and the earth is the stool of My feet": what house could you build for Me? The Alter Rebbe reads it as saying that only the "feet" of the supernal man reach down to the lower world (context: Steinsaltz Tanakh).

ישעיהו ס"ו: א' 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדְם רַגְלֵי אֵיזֶה בֵּית אֲשֶׁר תִּבְנוּ-לִי וְאֵיזֶה מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישע"י סו, א.

PARAGRAPH 13

44

בנים לה'

Moshe tells Israel, "You are children to Havayah your G-d," a standing that forbids them the mourning rites of the nations around them. The Alter Rebbe uses it for the souls as G-d's children, "the leg of the father" (context: Steinsaltz Tanakh).

דברים י"ד: א' 14:1

בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תִתְגַּדְּדוּ וְלֹא-תַשִּׁימוּ קִרְחָה בֵּין עֵינֵיכֶם לְמֵת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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45

וברא כרעא דאבוה

There the Congregation of Israel is called the "foot," for "You are children to Havayah your G-d" and "a son is the leg of his father," and the foot has an advantage the head lacks: it walks and carries the head to where it wants to go, and the head depends on it; so above, "their beginning is wedged in their end."

KEHOT'S NOTE

נסמן לעיל א, ב.

46

ברא כרעא דאבוה

Discussing an heir, the Talmud asks whether "an heir is the leg of his father," standing in his father's place; from it comes the saying "a son is the leg of his father." The Alter Rebbe uses it to explain why the souls, G-d's children, are called "feet."

Eruvin 70b:2-3 ג'ב: ב:ב: 70b:2-3

או דלמא: יורש כרעיה דאבוה הוא? אמר לקה: אָנִי אוֹמֵר מְבַטֵּל, וְהִנֵּי דְבִי שְׂמוּאֵל תָּנוּ אֵין מְבַטֵּל. אִיתִיבֵיהּ: זֶה הַכָּלֵל, כֹּל שְׂמוּתָא לְמַקְצָת שְׁבֵת — הוּתָר לְכֹל הַשְּׁבֵת, וְכֹל שְׂנְאָסָא לְמַקְצָת שְׁבֵת — נְאֻסָר לְכֹל הַשְּׁבֵת חוּץ מִמְבַטֵּל רְשׁוּת.

47 שש מאות אלף רגלי העם

Moshe protests to G-d, “Six hundred thousand on foot are the people in whose midst I am, and You said, I will give them meat” for a whole month. The Alter Rebbe reads raglei as “feet,” the level of the souls of Israel (context: Steinsaltz Tanakh).

Numbers 11:21: כ”א: ב”כ: “אמרת

וַיֹּאמֶר מֹשֶׁה שֵׁשׁ־מֵאוֹת אֶלֶף רִגְלֵי הָעָם אֲשֶׁר אֲנִי בְּקִרְבּוֹ וְאַתָּה אֹמֶרֶת בְּשׂוֹר אֶתָּו לֶחֶם וְאָכְלוּ חֹדֶשׁ יָמִים:

And Moses said: ‘The people, among whom I am, are six hundred thousand men on foot; and yet Thou hast said: I will give them flesh, that they may eat a whole month!

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KEHOT’S NOTE

במדבר יא, כא.

48 לכל אשר יחפוץ יטנו

“A king’s heart is like streams of water in the hand of Havayah; He turns it wherever He wishes”: as a farmer channels water, G-d directs even kings. The Alter Rebbe borrows the phrase for the head directing the foot (context: Steinsaltz Tanakh).

Proverbs 21:1: א”א: “משלי

פְּלִגְיִימִים לְבִי־מֶלֶךְ בְּיַד־ה’ עַל־כָּל־אֲשֶׁר יַחְפֹּץ יִטֵּנוּ:

The king’s heart is in the hand of the L-RD, as the water-courses: He turneth it whithersoever He will.

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49 חלק הוי”ה עמו

“For the portion of Havayah is His people.” The hidden love comes from the souls being part of G-d, not from any reason.

Deuteronomy 32:9: ט”ב: “דברים

כִּי חֵלֶק ה’ עַמּוֹ יַעֲקֹב חֶבְלֵי נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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50 שמע ישראל

“Hear, O Israel, Havayah is our G-d, Havayah is One.” The Alter Rebbe reads “our G-d” as the root of the soul, united with G-d in its source.

Deuteronomy 6:4: ד”ו: “דברים

שְׁמַע יִשְׂרָאֵל ה’ אֱלֹהֵינוּ ה’ אֶחָד:

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

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KEHOT’S NOTE

דברים ו, ד.

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כו

PARAGRAPH 14

51 כרעא דאבוה ממז

“An heir is the leg of his father.” Even after the soul has become a separate “foot,” it remains part of its Father.

Eruvin 70b:2-3: ג”ג-ב: “עירובין

או דלמא: יורש כרעיה דאבוה הוא? אמר לקה: אני אומר מבטל, והני דבי שמואל תנו אין מבטל. איתיביה: זה הכלל, כל שמותר למקצת שבת — הותר לכל השבת, וכל שנאסר למקצת שבת — נאסר לכל השבת חוץ מבבטל רשות.

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

52 טהורה היא

There the soul is called “pure” in Atzilus, where it comes from the inner dimension of its vessels, and descends through “You created it, You formed it” into Beriah, Yetzirah and Asiyah for the sake of an ascent: through the mitzvos it reaches “holy,” which is higher than “pure.” “Pure” means brightness, as in “like the very heavens latohar” and the Targum’s tihara, yet it is said only of something with some substance, while “holy” means utterly separate, the Infinite Light itself.

KEHOT’S NOTE

ראה לקו”ת ראה כז, א ובמ”מ לשם.

53 נשמה שנתת בי טהורה היא אתה בראתה

The Talmud gives the blessing said on waking: “My G-d, the soul You have given within me is pure; You created it, You formed it, You breathed it into me.” The Alter Rebbe uses it to describe the soul’s root and its descent.

Berakhot 60b:4: ד”ב: “ברכות

כי מתעור אומר: “אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה’ אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה’, המחזיר נשמות לפגרים מתים.”

When he awakens he says : “O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

PARAGRAPH 15

54 וכעצם השמים לטהר

The second half of the maamar’s verse: under His feet was something as clear as “the very essence of the heavens in purity.” The Alter Rebbe takes tohar here to mean bright-

ness and applies it to the soul's "purity" (context: Steinsaltz Tanakh).

Exodus 24:10: "וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃"

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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55

וכעצם השמים לטהר

The Talmud explains "the tohar of the altar," first by the saying tihara for midday, then as the exposed surface of the altar, citing "like the very essence of the heavens latohar." It shows that tohar can mean clear and bright.

Yoma 59a:10: "וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃"

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃

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

PARAGRAPH 16

56

תרגום צהרים טיהרא

On "they will eat with me at noon," Rashi notes that every Targum of tzohorayim (noon) is tihara. The Alter Rebbe uses it to show that tohar means brightness.

Rashi on Genesis 43:16: "וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃"

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃

AND SLAUGHTER THE BEASTS AND MAKE READY — The Hebrew is the same as ולהכין (infinitives) "and to slaughter... and to prepare". The word וַיֵּרְאוּ is not an imperative, for this should be וַיֵּרְאוּ (as from the imperative is וַיֵּרְאוּ). AT NOON — This word is rendered in the Targum by בשירותא which in Aramaic denotes the first meal during the day ; in old French disner. It occurs frequently in the Talmud: (Ta'anit 11a, lib) "He threw the dog his meal; ...

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

57

טיהרא

Onkelos renders "you will grope at noon" with tihara for "noon." It is one of the places where the Targum translates noon this way.

Onkelos Deuteronomy 28:29: "וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃"

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃

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ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כוי

58

טיהרא

Targum Yonasan renders "at noon" as "at the meal of tihara." Another example of the Targum's word for noon.

Targum Jonathan on Genesis 43:16: "וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃"

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃

And Joseph saw Benjamin with them: and he said to Menasheh whom he had made superintendent over his house, Bring the men into the house, and unloose the house of slaughter, and take out the sinew that shrank, and prepare meat before them; for the man shall eat with me at the time of the noonday meal.

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

59

מבחי טהירו עלאה שבזוה"ק

At the opening of the Zohar on Bereshis, the King "engraved engravings in the supernal brightness." The Alter Rebbe identifies this supernal brightness as the source of the "pure" soul.

Zohar I, 15a ט, "וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃"

KEHOT'S NOTE

זח"א ט, א.

60

דע מאין באת

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

KEHOT'S NOTE

אבות פ"ג מ"א.

61

דע מאין באת

Akavya ben Mahalalel teaches, "Know from where you came." The Alter Rebbe reads me'ayin as "from ayin," the divine nothing that is the soul's root.

Pirkei Avot 3:1: "וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃"

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לִבְנֵת הַסַּפִּיר וְכַעֲצֻם הַשָּׁמַיִם לְטָהָר׃

Akavyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

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

62

בראתה יצרתה נפחתה בי

The morning blessing over the soul lists three stages: "You created it, You formed it, You breathed it into me." The Alter Rebbe matches them to the soul's descent through the three lower worlds.

Berakhot 60b:4 ב:ד' ס' ברכות

כי מתער אומר: "אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים."

When he awakens he says: "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

63

ישראל לי ראש . . וכמ"ש במ"א

There Yaakov is called by the name "children of Israel" because he receives from supernal Chochmah, the level of Yisrael, li rosh, "a head for Me"; the passage goes on to explain that signs and wonders, which change nature, come from the radiance of supernal Chochmah.

KEHOT'S NOTE

וראה לעיל ג, ב ובהנסמן לשם.

64

עמ"ש בפי שלח ע"פ . . וגו'

A manuscript variant: the reference to Parshas Shelach is missing in this manuscript.

KEHOT'S NOTE

בבוכ 1113 ליתא.

65

בפי שלח ע"פ אני ה' אליכם

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ת פי שלח.

66

שו"ה וזהו ביאור — בפי ועל דמות כסא

A manuscript variant: this manuscript reads "in the explanation of 'And upon the Throne,' etc." in place of "And upon the likeness of the Throne."

KEHOT'S NOTE

בבוכ 1113: בפי ועל הכסא כו'.

67

וכעצם השמים לטהר . . וכן תרגום צהרים טיהרה

The words here quote Exodus 24:10; the passage is shown below.

Exodus 24:10 שמות כ"ד:

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר:

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כו'

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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יומא נ"ט א:י"א:10:59a Yoma

מיתבי: כשהוא מזה — אינו מזה לא על גבי האפר ולא על גבי הגחלים, אלא חותה גחלים אילך ואילך, ומזה. אלא אמר רבה בר רב שילא: על גלויה דמזבח, כדכתיב: "וכעצם השמים לטהר".

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KEHOT'S NOTE

שמות כד, י. ראה ת"א עה"פ תבוא כח, כט. וראה פרש"י ות"י עה"פ מקץ מג, טז. יומא נט, א. אוה"ת משפטים כרך ז ע' ביתשלו.

68

מחנה מיכאל כאריה שאנ

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

KEHOT'S NOTE

ראה לעיל ג, א.

PARAGRAPH 17

69

מזליה חזי

The men with Daniel did not see his vision, yet they were terrified, because "their mazal saw"; Ravina concludes that one who is frightened, though he does not see, "his mazal sees." The Alter Rebbe uses the phrase for the soul's root in Atzilus, which perceives what the person in the body does not.

Megillah 3a:13-14 ג' א:י"ג-י"ד Megillah

וכי מאחר דלא חזו, מאי טעמא איבעיתו? אף על גב דאינהו לא חזו, מזליהו חזו. אמר רבינא: שמע מינה: האי מאן דמבעית, אף על גב דאינהו לא חזו, מזליה חזו. מאי תשנתינה? ליקרי קריאת שמע. ואי קאים במקום הטנופת — לינשוף מדוכתיה ארבע גרמדי. ואי לא — לימא הכי: "עיוא דבי טבחי שמינא מינא".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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PARAGRAPH 18

70

שש מאות אלף רגלי העם אשר אנכי בקרבו

Moshe protests to G-d that the people among whom he stands number six hundred thousand on foot, and asks how they can be given meat for a month. The Alter Rebbe reads the verse as contrasting the people, the "feet," with

Moshe himself, “in whose midst I am” (context: Steinsaltz Tanakh).

Numbers 11:21א"כ:י"א במדבר

וַיֹּאמֶר מֹשֶׁה שְׁשִׁמָּאוֹת אֶלַי רַגְלֵי הָעָם אֲשֶׁר אֲנִי בְּקִרְבִּי וְאַתָּה אֹמְרָתִי בְּשָׂר אֶתָּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים:

And Moses said: ‘The people, among whom I am, are six hundred thousand men on foot; and yet Thou hast said: I will give them flesh, that they may eat a whole month!’

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PARAGRAPH 19

71

האבות הן הן המרכבה

There the Patriarchs, who “are the Chariot,” are called the supernal living beings of Atzilus, which were first contained in supernal Imma (Binah), as in gestation, and then came forth into revelation; they are contrasted with Malchus, the “inanimate,” which is not drawn from the levels above it in a gradual chain.

KEHOT’S NOTE

נסמן לעיל ד, ג.

72

האבות הן הן המרכבה

On “And G-d went up from upon Avraham,” Reish Lakish says, “The Patriarchs, they are the Chariot.” The Alter Rebbe uses it for the Patriarchs as a chariot for the supernal arms.

Bereshit Rabbah 47:6ו"ו:ר' ראשית רבה

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להם: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

“He concluded speaking with him, and G-d ascended from upon Abraham” (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: ‘Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...’

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73

זרועות עולם

In his last blessing Moshe says, “A dwelling is the G-d of old, and beneath are the everlasting arms”: G-d bears up all things from below. The Alter Rebbe reads “the everlasting arms” as the supernal arms, Chesed and Gevurah, for

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כוי

which the Patriarchs were a chariot (context: Steinsaltz Tanakh).

Deuteronomy 33:27ז"ג:כ"ז דברים

מְעֵנָה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרַעַת עוֹלָם וַיִּגְרֶשׁ מִפְּנֵיהֶ אֹיֵב וַיֹּאמֶר ה' שְׁמֵד: The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: ‘Destroy.’

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PARAGRAPH 21

74

ולכל אשר יחפוץ יטנו

“He turns it wherever He wishes,” said of the king’s heart in the hand of Havayah. The Alter Rebbe uses the phrase for the head directing the foot.

Proverbs 21:1א"א:כ"א משלי

פֶּלֶאֱמִים לְבַמֶּלֶךְ בְּיַד־ה' עַל־כָּל־אֲשֶׁר יַחְפֹּץ יִטְנוּ:

The king’s heart is in the hand of the L-RD, as the water-courses: He turneth it whithersoever He will.

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PARAGRAPH 22

75

זרועות עולם

“Beneath are the everlasting arms.” The Alter Rebbe reads them as the supernal arms above the Throne, for which the Patriarchs and Moshe were a chariot.

Deuteronomy 33:27ז"ג:כ"ז דברים

מְעֵנָה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרַעַת עוֹלָם וַיִּגְרֶשׁ מִפְּנֵיהֶ אֹיֵב וַיֹּאמֶר ה' שְׁמֵד: The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: ‘Destroy.’

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76

וכמ"ש באגה"ק

The epistle explains that souls coming from Atzilus, before they descend into Beriah, Yetzirah and Asiyah, are not a separate existence but a contracted likeness of G-dliness; in a parenthesis it adds the line quoted here, that the souls of Atzilus in the early tzaddikim may not have changed even in this world, and therefore would depart when they wished to sin, before they sinned.

KEHOT’S NOTE

סי' כ (קל, א). וראה שם בליקוט פי' — חסידים.

77

אפשר שלא נשתנה מהותן

According to the note, this maamar explains that the souls meant here are souls of actual Atzilus, which descended only by passing through Beriah, Yetzirah and Asiyah, and so even below they are Atzilus.

KEHOT’S NOTE

ראה ד"ה פתח אלי תרנ"ח (הגהות לתו"א) אות ב. היינו בבחי' נשמות דאצילות ממש שירדו רק בדרך מעביר בריאה יצירה עשי' ולזאת גם למטה הן אצ"י ע"ש.

PARAGRAPH 23

88 שש מאות אלף רגלי

“Six hundred thousand on foot are the people in whose midst I am.” Moshe applies “feet” even to the generation that received the Torah, while setting himself apart.

Numbers 11:21א"כ:א"ב

ויאמר משה שש־מאות אלף רגלי העם אשר אנכי בקרבם ואתה אומר בשר אתו להם ואכלו חדש ימים:

And Moses said: “The people, among whom I am, are six hundred thousand men on foot; and yet Thou hast said: I will give them flesh, that they may eat a whole month!

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PARAGRAPH 24

79 שמע ישראל ה' אלהינו

“Hear, O Israel, Havayah is our G-d, Havayah is One.” “Our G-d” refers to the root of the soul, which is one with G-d.

Deuteronomy 6:4ד'ד:ו

שמע ישראל ה' אלקינו ה' אחד:

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

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80 ואהבת שיהי הוי"ה אלקיך

“And you shall love Havayah your G-d with all your heart.” The Alter Rebbe reads it as the revelation of the soul’s root below, so that Havayah becomes “your” G-d.

Deuteronomy 6:5ד'ה:ו

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאודך:

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

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PARAGRAPH 25

81 מאיגרא רמה

Kehot’s note points to Chagigah 4b for these words.

Chagigah 4bב

KEHOT’S NOTE

ע"פ לשון חז"ל חגיגה ד, ב.

82 וכמ"ש במ"א שהאותיות נק' סוסים

In Beshalach (62c), on “the horse and its rider He cast into the sea,” the Alter Rebbe cites “For You ride upon Your horses” and explains that the letters are called horses.

KEHOT’S NOTE

ע"י לעיל סב, ג. ולקמן צא, ב. צו, ד. ובכ"מ.

83 כי תרכב על סוסך

In his prayer Habakkuk asks whether G-d’s wrath was against the rivers and the sea, and answers that He rides upon His horses, His chariots are salvation, coming forth

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כו

to save. The Alter Rebbe reads the “horses” as the letters of the Torah (context: Steinsaltz Tanakh).

Habakkuk 3:8ח"ח:ג

הבנהרים תרה ה' אם בנהרים אפך אם־בַּיַם עברתך כי תרכב על־סוס־יך מרכבת־יך ישועה:

Is it, O L-RD, that against the rivers, is it that Thine anger is kindled against the rivers, or Thy wrath against the sea? That Thou dost ride upon Thy horses, upon Thy chariots of victory?

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KEHOT’S NOTE

חבוקק ג, ח.

84 אתא ואייתי מתניתא בידיי

The Talmud’s expression for a sage who “came and brought a baraisa in his hand.” The Aramaic asa (came) shows that osiyos (letters) is an expression of bringing, of drawing down.

Shabbat 19b:2ב"ב:ט"ט

ורבי יוסי בר חנינא מאי טעמא לא אמר כרבי אלעזר? אמר לה. הָתָם הוא דמעיָקרא אוּכְל וּלְבָסוּף אוּכְל, הָכָא מְעִיקְרָא אוּכְל וְהַשְׁתָּא מְשָׁקָה. וְרַבִּי אֶלְעָזָר אָמַר לֵה: הָא שְׁמַעִינוּ לָקָה לְרַבִּי אֶלְעָזָר דְּאִפִּילוּ זִיתִּים וְעֻנְבִּים נָמִי שְׂרִי. דְּהָא כִּי אָתָא רַב הוֹשַׁעֲיָא מִנְהַרְדְּעָא, אָתָא וְאִיִּתִּי מִתְנִיתָא בִּידֵיהּ: זִיתִּים וְעֻנְבִּים שְׂרִיִּסְקוּ מְעַרְבִּי שְׁכֵת וְיִצְאוּ מַעְצָמָן — אֲסוּרִין. רַבִּי אֶלְעָזָר וְרַבִּי שְׁמַעוֹן מִתִּירִין. וְרַבִּי יוֹסִי בַר חֲנִינָא בְּרִיִּיתָא לָא שְׁמִיעַ לָקָה.

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

KEHOT’S NOTE

שבת יט, ב. וש"נ.

85 ואתה מרבכת קודש

Before blessing the tribes, Moshe describes the revelation at Sinai: G-d “came from the holy myriads,” the angels. The Hebrew ve’asa, “came,” is another example of the root of osiyos (context: Steinsaltz Tanakh).

Deuteronomy 33:2ב"ג:ל"ג

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבכת קודש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT’S NOTE

דברים לג, ב.

PARAGRAPH 26

86 Sefer Yetzirah counts the combinations of letters: “Two stones build two houses, three stones build six houses,”

and so on. The Alter Rebbe uses its name for the letters, “stones.”

ספר יצירה ד':י"ב:4 Sefer Yetzirah

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שיערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

87 אבן מאסו הבונים

In the psalm of thanksgiving: “The stone that the builders rejected has become the chief cornerstone,” what seemed worthless proves to be essential. The Alter Rebbe applies it to the letters, the lowest level, which nevertheless raise the higher faculties (context: Steinsaltz Tanakh).

תהילים קי"ח:כ"ב:118 Psalms

אֲבֹן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנֶּה:

The stone which the builders rejected Is become the chief corner-stone.

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KEHOT'S NOTE

תהלים קיח, כב.

88 בספר יצירה

There, on “When is He great? When He is in the city of our G-d,” a city is made of many houses, and the houses are combinations of letters, as Sefer Yetzirah says, “Two stones build two houses”: G-d’s greatness spreads and divides into many levels as intellect divides into the letters of thought.

KEHOT'S NOTE

פ"ד מט"ז. וראה לעיל נו, ב.

PARAGRAPH 27

89 כמארו"ל דהרהור לא עבד מידי

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

KEHOT'S NOTE

ראה זהר אמור קה, א.

90 דהרהור לא עבד מידי

The Zohar says that thought “does nothing”: it makes no sound and does not rise, whereas a word spoken aloud becomes a voice that rises above. The Alter Rebbe uses it to explain why the letters must be spoken.

ספר זוהר, אמור מ"ה:ר"צ-מ"ז:45:290-47:300 Zohar, Emor

For this reason it is permitted on Sabbath to think about ordinary things, because mere thinking produces no effect, but if a word issues from a man’s mouth it becomes a voice

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כוי

and rises aloft and breaks through ethers and firmaments and arouses something else. Therefore it says, “Not to find thine own pleasure nor speaking thine own word”. But if a man utters a holy word of the Torah, it rises aloft and arouses the saints of the King, who set a crown on its head, so that there ...

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

91 ובד"ת . . כתיב למוצאיהם בפה דוקא

A father urges his son to keep his words, “for they are life to those who find them (lemotza’eihem).” The Talmud reads the word as “to those who bring them out” with the mouth (context: Steinsaltz Tanakh).

משלי ד':כ"ב:22 Proverbs

כִּי־חַיִּים הֵם לְמוֹצְאֵיהֶם וְלִכְלִי־בָשָׂרוֹ מִרְפָּא:

For they are life unto those that find them, And health to all their flesh.

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עירובין נ"ד א:3:54a Eruvin

אָמַר לָקָה שְׂמוּאֵל לְרַב יְהוּדָה: שִׁנְנָא, פִּתַּח פּוּמִיָּה קָרִי, פִּתַּח פּוּמִיָּה תְנִי, כִּי הֵיכִי דְתַתְּקִינִים בִּיה וְתוֹרִיָּה חֲיִי, שְׁנַאֲמַר: “כִּי חַיִּים הֵם לְמוֹצְאֵיהֶם וְלִכְלִי בָשָׂרוֹ מִרְפָּא”, אַל תִּקְרִי “לְמוֹצְאֵיהֶם” אֶלָּא “לְמוֹצְאֵיהֶם בְּפֶה”.

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

KEHOT'S NOTE

משלי ד, כב. עירובין נד, א.

92 כי לא אדם הוא

“For He is not a man.” The drawing down from the Infinite One cannot be clothed in the form of a man, so it comes through the letters.

שמואל א ט"ו:כ"ט:15 Samuel I

וְגַם יִצַּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחַם כִּי לֹא אָדָם הוּא לְהִנָּחַם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.

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93 ועמ"ש במ"א ע"פ מזוזה מימין

The page belongs to the maamar on why the Chanukah lamp is placed on the left, “so that the mezuzah is on the right” (beginning on 41d).

KEHOT'S NOTE

לעיל מב, א.

94 מזוזה מימין

The Talmud rules that the Chanukah lamp is placed on the left of the doorway, “so that the Chanukah lamp is on the left and the mezuzah on the right.” The text points to its discussion of this ruling in Torah Ohr, Miketz.

שבת כ"ב א:2:22a Shabbat

אָמַר רַבֵּה: גֵּר הַנּוֹכַח מְצוּה לְהַנִּיחָהּ בְּטַפַּח הַסְּמוּךְ לַפֶּתַח. וְהִיא מְצוּה לָקָה? רַב אֶחָא בְרִיה דְּרַבָּא אָמַר: מִזְמִין רַב שְׂמוּאֵל מְדַפְתִּי אָמַר: מִשְׁמָאל. וְהִילָכְתָּא מִשְׁמָאל, כְּדִי שְׁתֵּהא גֵּר הַנּוֹכַח מִשְׁמָאל וּמִזְוָה מִזְמִין.

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

95 הקב"ה קורא ושונה כנגדו

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

KEHOT'S NOTE

תדב"א רבה רפ"ח.

96 הקב"ה קורא ושונה כנגדו

Tanna Devei Eliyahu teaches that when a person studies, the Holy One, blessed be He, reads and repeats opposite him. The Alter Rebbe reads it as G-d being drawn into revelation through the letters.

Tanna DeBei Eliyahu Rabbah 18:1-2 ב"א-י"ה: רבה רפ"ח.

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר כך אתפאר לך נאמר קומי רני בלילה וגוי מאי שפכי כמים לך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

97 דבר ה' זו הלכה

On Amos's prophecy that people will wander "to seek the word of Havayah and will not find it," the Talmud says, "the word of Havayah: this is halachah." The Alter Rebbe uses it to show that the words a person studies are G-d's own word (context: Steinsaltz Tanakh).

Shabbat 138b:11-12 ב"א-י"ה: רבה רפ"ח.

"דבר ה' — זו הלכה, "דבר ה' — זה הקץ, "דבר ה' — זו נבואה. ומאי "ישוטטו לבקש את דבר ה'?" אפרו: עתידה אשה שתטול כפר של תרומה ותחזור בכתי כנסיות ובכתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מבין.

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

KEHOT'S NOTE

שבת קלח, ב.

PARAGRAPH 28

98 הכה נלבנה לבנים

In the valley of Shinar, where stone was scarce, the builders of the tower of Babel said, "Come, let us make bricks and burn them thoroughly," and the fired brick served them as stone. The Alter Rebbe takes from it that a brick becomes stone only through firing (context: Steinsaltz Tanakh).

Genesis 11:3 בראשית י"א:ג

ויאמרו איש אל־רעהו הבה נלבנה לבנים ונשרפה לשרפה ונתי להם הלבנה לאבן ותחמר ה'ה להם לחמר:

And they said one to another: 'Come, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime had they for mortar.

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KEHOT'S NOTE

PARAGRAPH 29

99 בענין האותיות . . שיש בהם ג"כ ב' בחי

There the Alter Rebbe refers to this maamar on "the brick of sapphire" and "the very essence of the heavens in purity," applying it to the two Torahs: the letters of the Written Torah are "stones," created by Heaven, "the very essence of the heavens," and the letters of the Oral Torah are "the brick of sapphire," bricks made by human beings from earth that also became like stones.

KEHOT'S NOTE

בלקו"ת שה"ש כח, א מציינ לכאן.

PARAGRAPH 30

100 כארבע רוחות השמים פרשתי אתכם

Through Zechariah G-d calls the exiles to flee from Babylon and return, "for like the four winds of the heavens I have spread you out": they are scattered to every corner. The Alter Rebbe sees in the exile the purpose of raising the languages of the nations (context: Steinsaltz Tanakh).

Zechariah 2:10 זכריה ב':י

הוי ונסו מארץ צפון נאם־הי כי כארבע רוחות השמים פרשתי אתכם נאם־הי

Ho, ho, flee then from the land of the north, saith the L-RD; for I have spread you abroad as the four winds of the heaven, saith the L-RD.

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KEHOT'S NOTE

זכריה ב, י.

101 חולין שנעשו על טהרת הקדש

The Talmud speaks of unconsecrated food eaten in the purity of holy food. The Alter Rebbe applies it to the profane languages once they are refined to holiness.

Chagigah 19b:4-6 חגיגה י"ט ב:ד-ו

אתאן לרבי מאיר, דאמר: חולין ומעשר כהדדי נינהו, וישא רבנן וסיפא רבי מאיר! אי, וישא רבנן וסיפא רבי מאיר. רב אחא בר אדא מתני לה בסיפא חמש מעלות, ומוקי לה כולה כרבנן. אמר רב מרי: שמע מינה חולין שנעשו על טהרת הקודש — בקודש דמו. ממיא —

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

KEHOT'S NOTE

חגיגה יט, ב. וש"נ. ראה לעיל יב, ב. יג, א.

102 בגמי יש כמה מלות לשון ארמי

A talk of the Rebbe that discusses at length the Aramaic words in the Talmud, citing a passage further on in Torah Ohr.

Sotah 49b:11-12 סוטה מ"ט ב:י"א-י"ב

איני? והאמר רבי: בארץ ישראל לשון סורסי למה? אלא אי לשון הקודש, אי לשון יונית. ואמר רב יוסף: בבבל לשון ארמי למה? אלא

או לשון הקודש, או לשון פרסי! לשון יונית לחד, והקמת יונית לחד.

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

KEHOT'S NOTE

ראה בארוכה בלקו"ש חכ"א ע' 447 שמציין מלקמן עח, ג "מצינו בתנאים ואמוראים שדברו בלשון ארמי הכי השתא כו" — וצ"ע שה"י לשון גמרא ירושלמית ובבליה רובה. וראה רש"י (סוטה מט, ב ד"ה) לשון סורסי קרוב הוא ללשון ארמי ואומר אני שזה לשון גמרת ירושלמי כו, ע"ש.

103

ואני חומה זו תורה

In the Song, the young woman answers her brothers, "I am a wall." The Sages read the wall as Torah (context: Steinsaltz Tanakh).

Song of Songs 8:10: שיר השירים ח'י:8

אני חומה ושדי כמגדלות אז הייתי בעיניו כמוצאת שלום:

I am a wall, And my breasts like the towers thereof; Then was I in his eyes As one that found peace.

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Pesachim 87a:8: פסחים פ"א ח"ח:8

"אני חומה ושדי כמגדלות", אמר רבי יוחנן: "אני חומה" — זו תורה, "ושדי כמגדלות" — אלו תלמידי חכמים. ורבא אמר: "אני חומה" — זו כנסת ישראל, "ושדי כמגדלות" — אלו בתי כנסיות וכותלי מדרשות.

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

Yevamot 62b:14-15: יבמות ס"ב ב'י"ד-ט"ו:14-15

כמערכא אמרי: בלא תורה, בלא חומה. בלא תורה, דכתיב: "האם אין עזרתי כי ותושיה נדחה ממני". בלא חומה, דכתיב: "נקה תסובב גבר". רבא בר עולא אמר: בלא שלום, דכתיב: "וידעת כי שלום אהלך ופקדתך נזר ולא תחטא".

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

KEHOT'S NOTE

שיר השירים ח, י. פסחים פז, א. יבמות סב, ב דקאי על תושבע"פ. ראה לקו"ת ואתחנן י, א. בסה"מ תקס"ח ע' עז "ולכאורה אין מאמר זה מובן דמה שייכות יש לתורה להיות נקראת בשם חומה דוקא". ושם בע' עז מבאר השייכות דפסוק זה לכאן.

104

ואהבת ככל לבבך

"And you shall love Havayah your G-d with all your heart." The fiery love of the Shema is the "kiln" that turns the bricks into stone.

Deuteronomy 6:5: דברים ו'ה:5

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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105

שכופין אותו עד שרופה

The Mishnah rules that one who must bring an offering is compelled "until he says, I am willing." The Alter Rebbe borrows the phrase: business should be done like one who is compelled, without real desire.

Mishnah Arakhin 5:6: משנה ערכין ה'ו:6

חבי ערכים, ממשכנין אותן. חבי חטאות ואשמות, אין ממשכנין אותן. חבי עולות ושלמים, ממשכנין אותן אף על פי שאין מתכפר לו עד

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כו

שיתרצה, שנאמר (ויקרא א), לרצונו, כופין אותו עד שיאמר, רוצה אני. וכן אתה אומר בגטי נשים, כופין אותו עד שיאמר, רוצה אני:

With regard to those who made a vow of value: they take a pledge from them. With regard to those obligated to bring a hatat or ashram: they do not take a pledge. With regard to those obligated to bring an olah or a shelamim: they do take a pledge. And even though he is not atoned for unless he is willing [to pay his obligation], as it is said: "willingly" (Leviticus 1:3), they coerce him until he says: I agree. The same is true in the case of divorce ...

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106

עשה תורתך קבע

One of the places the note lists for the meaning of keva, making Torah "fixed."

KEHOT'S NOTE

אבות פ"א מט"ו. ראה מאמרי אדה"א הנחות תקע"ז ע' קנז. סה"מ תרכ"ט ע' כז. תא. תרל"ג ע' קלו — בפ"י קבע.

107

עשה תורתך קבע

Shammai teaches, "Make your Torah fixed." The Alter Rebbe uses it to show that work is only a means for Torah.

Pirkei Avot 1:15: משנה אבות א'ט:15

שמאי אומר, עשה תורתך קבע. אמר מעט ועשה הרבה, והוי מקבל את כל האדם בסבר פנים יפות:

Shammai used to say: make your [study of the] Torah a fixed practice; speak little, but do much; and receive all men with a pleasant countenance.

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108

לה"ק נמשך מבחי קדש העליון

A gloss of the Tzemach Tzedek on the Holy Tongue being drawn from supernal holiness, printed in Sefer HaMaamarim 5568.

KEHOT'S NOTE

ראה הגהת כ"ק אדמו"ר הצ"צ בסה"מ תקס"ח ע' סט. בענין לשון הקודש, ראה אוה"ת פ' ראה ע' קצח ואילך בשם הפרדס ושל"ה. נ"ך כרך ב ע' תתקד.

PARAGRAPH 31

109

ותחת רגליו כמעשה לבנת הספיר

The maamar's verse. The Alter Rebbe now explains that the brick of sapphire is "under His feet" because it is the refined letters of the world's languages, below the Throne.

Exodus 24:10: שמות כ"ד:10

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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110

ומלכותו בכל משלה

In David's psalm of blessing: "Havayah has established His Throne in the heavens, and His kingship rules over all." The Alter Rebbe reads it as G-d's sovereignty extending, through the Throne, to the separate worlds.

Psalms 103:19 תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הָכִין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יט.

111

לבנת הספיר שמאירים כספירים

The note points to these places in Or HaTorah on "the brick of sapphire," which shines like sapphires.

KEHOT'S NOTE

ראה אוה"ת פ' משפטים ע' ארפו. ובס' החקירה ע', ב ב' פ"י בספיר א' דעת רבינו סעדי גאון שהוא גוון לבן, והבי' דעת האבן עזרא שהוא תכלת ע"ש. ועיין באוה"ת בראשית כרך א' קו, ב. וביאוה"ז לכ"ק אדמו"ר הצי"צ ע' עב.

112

מקום ספיר אבני לא ידע אנוש ערכה

In his speech on wisdom Job says of the earth, whose depths hold hidden treasures, "Its stones are the place of sapphire." The Alter Rebbe applies it to the refined letters, which shine like sapphire (context: Steinsaltz Tanakh).

איוב כ"ח:6 Job 28:6

מְקוֹם-סַפִּיר אֲבִנֶיהָ וְעִפְרַת זָהָב לוֹ:

The stones thereof are the place of sapphires, And it hath dust of gold.

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KEHOT'S NOTE

איוב כח, ו. יג. ראה לקו"ת שה"ש כא, ב.

113

לא ידע אנוש ערכה

Of wisdom, which cannot be dug out like a treasure, Job says, "Man does not know its worth." The Alter Rebbe joins it to the earlier verse to describe the hidden value of the refined letters (context: Steinsaltz Tanakh).

איוב כ"ח:13 Job 28:13

לֹא-יָדַע אָנוּשׁ עֶרְכָּהּ וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים:

Man knoweth not the price thereof; Neither is it found in the land of the living.

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114

אשר ברא אלקים לעשות

G-d rested from all His work "which G-d created to make." The Midrash reads "to make" as "to rectify," the work left for human beings.

בראשית ב:2:3 Genesis 2:3

וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בוֹ שָׁבַת מְקַלְמֶלְאָתוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

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

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כ"י

had made.

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KEHOT'S NOTE

בראשית ב, ג.

115

לעשות לתקן בידי אדם

There "which G-d created to make," with the Midrash's "to make, to rectify," is explained as serving G-d by rectifying the concealment that comes from the Name Elokim and turning darkness into light, through self-nullification, self-sacrifice in prayer, and Torah and mitzvos.

KEHOT'S NOTE

ראה פרש"י לב"ר פ"א, ז. וראה לעיל יז, ד. תו"ח בראשית כ, ג. כה, ג.

116

שצירוף בשר של לה"ק

The talk observes that the Alter Rebbe chose specifically the example of "flesh," though it does not bear on the point about the Holy Tongue and other languages, to hint that the refinement of the lowest level, the seventy languages, penetrates even the flesh.

KEHOT'S NOTE

ראה בשחת ש"פ משפטים תשמ"ט הערה 121: "שרבינו הזקן נקט דוגמא מ"בשר" דוקא. . ולכאורה אי"ז נוגע לתוכן הענין המבואר. . ע"ד החילוק שבין לה"ק לשאר הלשונות — לרמזו שבירור התחתון (ע' לשון) הוא באופן שחודר אפילו ב"בשר" עכ"ל.

117

בפרס שער האותיות ובשל"ה

The work the Alter Rebbe himself cites for the difference between the Holy Tongue and conventional languages.

KEHOT'S NOTE

פ"א. בשל"ה בתחלתו בחלק בית נאמן, בטעם שנקרא לשון הקדש. ראה אוה"ת וארא ע' קצח.

PARAGRAPH 32

118

ר"ע הי' דורש על כל קוץ

The Talmud relates that Moshe saw G-d tying crowns to the letters and was told that Rabbi Akiva would one day expound heaps of laws from every tip. The Alter Rebbe cites it to show that the shapes of the Torah's letters carry hidden meaning.

Menachot 29b:3-4 ד"ב:ג' Menachot 29b:3-4

אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות אמר לפניו רבש"ע מי מעכב על ידך אמר לו אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות אמר לפניו רבש"ע הראהו לי אמר לו חזור לאחורך הלך וישב בסוף שמונה שורות ולא היה יודע מה הן אומרים תשש כחו כיון שהגיע לדבר אחד אמרו לו תלמידיו רבי מנין לך אמר להן הלכה למשה מסיני נתיישבה דעתו

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב. ראה לעיל ו, ג. לקו"ת האזינו עג, ב.

PARAGRAPH 33

119

קבעו בפה

Sefer Yetzirah says that the twenty-two letters are engraved in the voice, hewn in the breath and fixed in the mouth in five places. The Alter Rebbe cites it: the root of the letters is above intellect, and only afterward are they fixed in the mouth.

ספר יצירה ב'ג' 2:3 Sefer Yetzirah

עשרים ושנים אותיות יסוד חקוקות בקול חצובות ברוח קבועות בפה בחמשה מקומות אחה"ע בומ"ף גיכ"ק דטלנ"ת זסר"ץ [בדפוס מנטובה נוסף במשנה זו: קשורות בלשון כשהלכת בגחלת, אחה"ע משמשת בסוף הלשון ובכית הבליעה, בומ"ף בין השפתים ובראש הלשון, גיכ"ק על שלישיתה של לשון נכרתת, דטלנ"ת בראש הלשון משמשת עם הקול, וסצר"ש בין השינים ולשון שכובה ושטוטה. ועז" קאי פי הרמ"ב:]

Sefer Yetzirah, Warsaw 1884 (Public Domain)

120

שו"ה רואים — להתעלות

A manuscript variant: the handwritten text adds, "according to the conditions mentioned above, that the occupation in business be with coolness and only as necessary, and through self-sacrifice."

KEHOT'S NOTE

בגוכתי"ק נוסף: עפ"י תנאי הנ"ל שיהי העסק במו"מ בקרירות וכפי הכרח: ועז" מס"נ.

121

כעצם השמים לטוהר

"And like the very essence of the heavens in purity." The Alter Rebbe identifies it with the letters of the Torah, which come from the supernal brightness.

Exodus 24:10: שמות כ"ד

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלֵיוֹ כְּמַעֲשֵׂה לִבְנֵת הַסִּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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122

גליף גליפו בטוה"ע

At the opening of the Zohar on Bereshis, the King "engraved engravings in the supernal brightness." The Alter Rebbe takes these engravings as the source of the letters of the Torah.

Zohar I, 15a טו, זח"א

KEHOT'S NOTE

זח"א טו, א. וראה בד"ה על שלשה דברים תרנ"א.

PARAGRAPH 34

123

ויראו את אלקי ישראל

The opening of the maamar's verse. The Alter Rebbe now stresses the Name Elokei: the elders saw G-d at the level of

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כו'

Elokim, the Throne.

Exodus 24:10: שמות כ"ד

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלֵיוֹ כְּמַעֲשֵׂה לִבְנֵת הַסִּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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124

ונגש משה לבדו אל הוי"ה והם לא יגשו

G-d tells Moshe to come up with Aharon, his sons and seventy elders and bow from afar: "Moshe alone shall approach Havayah, but they shall not approach." The Alter Rebbe reads it as Moshe reaching the level of Havayah, above the Throne (context: Steinsaltz Tanakh).

Exodus 24:2: שמות כ"ד

וַיִּגַּשׁ מֹשֶׁה לְבַדּוֹ אֶל־יְהוָה וְהֵם לֹא יִגְשׁוּ וְהָעָם לֹא יַעֲלוּ עִמּוֹ:

and Moses alone shall come near unto the L-RD; but they shall not come near; neither shall the people go up with him.'

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125

ועמ"ש במ"א בפי השמים כסאי

There "The heavens are My Throne" is explained: the heavens are the Torah, which became a throne for the Infinite Light, as sitting lowers a person's stature; through the Torah G-d's will, wisdom and understanding descend into physical things such as tefillin, tzitzis and charity, and "the earth is the stool of My feet" is a small seat under the feet.

KEHOT'S NOTE

ראה לעיל א, ב.

126

השמים כסאי

"The heavens are My Throne." The text refers to its interpretation of the heavens as the Torah, a throne for G-d's will and wisdom.

Isaiah 66:1: ישעיהו ס"ו

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדֶם רַגְלִי אֵינֶנּוּ כִּי־תִבְנֶה לִי וְאֵינֶנּוּ מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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127

מן המים משיתיהו

Pharaoh's daughter names Moshe, "for I drew him from the water." The Alter Rebbe reads the water as the upper waters of Atzilus, the root of Moshe's understanding.

Exodus 2:10: שמות ב'

וַיִּגְדַּל הַיֶּלֶד וַתִּבְאֶהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִיהוּ:

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

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KEHOT'S NOTE

שמות ב, י.

128 תורה צוה לנו משה

Moshe, speaking of himself in his blessing: "Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The Alter Rebbe reads it as Moshe drawing the Torah down from Atzilus (context: Steinsaltz Tanakh).

Deuteronomy 33:4: דברים ל"ג:ד.

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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KEHOT'S NOTE

דברים לג, ד.

129 ונגש אל ה'

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

KEHOT'S NOTE

יתרו כ, יח.

PARAGRAPH 35

130 כעצם השמים

"Like the very essence of the heavens." The Alter Rebbe identifies what the elders saw with the two kinds of letters beneath the Throne.

Exodus 24:10: שמות כ"ד:י.

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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PARAGRAPH 36

131 ואל אצילי בני ישראל לא שלח ידו

"And to the nobles of the Children of Israel He did not send forth His hand," plainly, He did not harm them. The Alter Rebbe reads the "hand" as the attributes above the Throne, not revealed to the elders (context: Steinsaltz Tanakh).

Exodus 24:11: שמות כ"ד:יא.

ואל-אצילי בני ישראל לא שלח ידו ויחזו את-האלקים ויאכלו וישתו:

And upon the nobles of the children of Israel He laid not His hand; and they beheld G-d, and did eat and drink.

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PARAGRAPH 37

132 אצילי בני ישראל

The elders are called "the nobles (atzilei) of the Children

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כו'

of Israel." The Alter Rebbe connects the word to Atzilus.

Exodus 24:11: שמות כ"ד:יא.

ואל-אצילי בני ישראל לא שלח ידו ויחזו את-האלקים ויאכלו וישתו:

And upon the nobles of the children of Israel He laid not His hand; and they beheld G-d, and did eat and drink.

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133 ויאצל מן הרוח

G-d "drew from the spirit that was upon him [Moshe]" and placed it on the seventy elders. It shows the elders had a share in Moshe's spirit, yet only as a radiance.

Numbers 11:25: במדבר י"א:כ"ה.

וירד ה' בענן וידבר אליו ויאצל מן-הרוח אשר עליו ויתן על-שבעים איש הזקנים ויהי כנוח עליהם הרוח ויתנבאו ולא יספו:

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

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134 והם לא יגשו

"But they shall not approach." The elders did not reach the revelation of Havayah that Moshe reached.

Exodus 24:2: שמות כ"ד:ב.

ונגש משה לבדו אלהי והם לא יגשו והעם לא יעלו עמו:

and Moses alone shall come near unto the L-RD; but they shall not come near; neither shall the people go up with him.'

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135 ורועות עולם

"Beneath are the everlasting arms." The Patriarchs were a chariot for these supernal arms.

Deuteronomy 33:27: דברים ל"ג:כ"ז.

מענה אלקי קדם ומתחת זרע עולם ויגרש מפניה אויב ויאמר השם:

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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136 דודי שלח ידו

The young woman tells how her beloved put his hand through the opening of the door, and her heart stirred for him. The Alter Rebbe reads it as G-d's "hand," the revelation above the Throne, sent forth to the loftiest souls (context: Steinsaltz Tanakh).

Song of Songs 5:4: שיר השירים ה:ד.

דודי שלח ידו מן-ההר ומעי המו עליו:

My beloved put in his hand by the hole of the door, And my heart was moved for him.

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KEHOT'S NOTE

שיר השירים ה, ד.

ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'...

“And under His feet, like the work of a brick of sapphire”



Moshe, a soul of Atzilus, knew only “stones,” the essential self-nullification of the Name Mah, while the elders, souls of Beriah, saw “under His feet”: “the brick of sapphire,” the letters of the Name Ban, the self-nullification of beings that exist. Such bricks are made below, when the seventy languages and the speech of daily life are “fired” in the Shema and raised to holiness.

THE MAAMAR IN BRIEF

Because the lowest level of each world becomes the highest of the next, all of Beriah stands to Atzilus only as Netzach, Hod and Yesod, “legs outside the body,” removed from the intellect that moves the “arms.” Netzach, Hod and Yesod of Adam Kadmon, the primordial thought “I shall reign,” pierce the partition and reach the end of Asiyah; so even the lowliest person can give his life for G-d’s Name. Moshe, of Atzilus, approached its lights; the seventy elders, of Beriah, saw only “under His feet,” Adam Kadmon below the Throne, as Yechezkel saw only the “man” of Beriah. Mah, essential self-nullification, refines; Ban, the self-nullification of what exists, is refined. Mah’s letters are “stones” made by Heaven; bricks are made by people, as the seventy languages are raised when “burned” in the Shema. The elders saw this “brick of sapphire,” and “the essence of the heavens,” Mah’s letters reaching the Supernal Purity. They beheld only Elokim and ate and drank Beriah’s nourishment, while Moshe was nourished by Chochmah and Binah of Atzilus. Torah is eating, prayer is drinking, and the soul needs both.

OUTLINE

1 Legs outside the body

¶1-2

Since Malchus of each world becomes Keser of the next, Beriah as a whole is to Atzilus only Netzach, Hod and Yesod. Chesed, the “right arm,” flows from the intellect of itself, as the hands move with joy; Netzach, the “leg,” is natural feeling removed from the intellect, as the legs dance only by deliberate thought.

2 The feet of Adam Kadmon

¶3

The configurations end above the partition between Atzilus and Beriah, but Netzach, Hod and Yesod of Adam Kadmon pierce it and reach the end of Asiyah, because Adam Kadmon is the thought “I shall reign,” which holds the purpose of all the worlds. Hence even the lowliest person can give his life for G-d’s Name.

3 Moshe, the elders and Yechezkel

¶4–5

In Atzilus lights and vessels are one with G-d; in Beriah beings are created and limited. Moshe approached the lights of Atzilus; the elders saw only “under His feet,” Adam Kadmon as enclothed in Beriah below the Throne; Yechezkel’s “appearance of a man” is likewise in Beriah.

4 Stones and bricks

¶6–7

Mah, essential self-nullification, refines, and Ban, the self-nullification of an existing being, is refined. Mah’s letters are “stones,” made by Heaven; bricks, made by people and fired in a kiln, stand for raising the seventy languages to the holy tongue, the purpose of the exile, which happens when their letters are “burned” in the Shema.

5 The brick and the essence of the heavens

¶8–9

Atzilus has no “brick,” only “stones,” so Moshe saw no brick; the elders, of Beriah, saw “the brick of sapphire,” the letters of Ban. “The essence of the heavens” is the letters of Mah, which reach the Supernal Purity, because the end is wedged in the beginning.

6 The nobles and the supernal hands

¶10

The “nobles,” Nadav, Avihu and the elders, were the Atzilus within Beriah, but they did not attain the supernal “hands” joined to the head. Moshe, Aharon and the Patriarchs, rooted in Atzilus, did.

7 They beheld, and ate and drank

¶11–12

“They beheld,” a Targum word, means they saw only Elokim, the shield over the sun of Havayah. Their eating and drinking was that of Beriah: as in the body food descends and drink lets a fine essence rise to the brain, so feminine waters must rise from below; Moshe was nourished by the eating and drinking of Atzilus, Chochmah and Binah.

8 Bread and drink

¶13–16

Binah expands the point of Chochmah as an embryo grows in the womb, and it raises Z’eir Anpin from “three within three” to sixty myriads. The Written Torah is “bread,” eaten only from hunger; the Oral Torah, which gives reasons (ta’amim), is “drink,” taken even without thirst for its taste.

9 Torah and prayer

¶17

Torah is eating, the drawing down from above; prayer is drinking, the raising from below; the soul needs both. The elders received the Torah as “his bread,” as it is below; Moshe on Sinai grasped it as “My bread,” in its root above.

KEY CONCEPTS

Adam Kadmon אדם קדמון

The first, all-inclusive level above Atzilus, G-d's primordial thought "I shall reign," which holds the purpose of all the worlds. Its Netzach, Hod and Yesod pierce the partition and reach the end of Asiyah.

Partition (parsa) פרסא

The boundary between Atzilus and Beriah, called the "Throne"; read as kes alef, a covering over what is above it.

Outside the body לבר מגופא

The status of Netzach, Hod and Yesod, the "legs," further removed from the intellect than Chesed and Gevurah, the "arms." Beriah as a whole stands in this relation to Atzilus.

Mah and Ban מ"ה וב"ן

Two ways of spelling out the letters of the Name Havayah, with alefs (Mah) and with hehs (Ban). Mah, which refines, is essential self-nullification; Ban, which is refined, is the self-nullification of a being that exists.

Essential self-nullification ביטול בעצם

Nullification with no sense of separate existence at all, as in Atzilus, where "He and His life-force and His vessels are one."

Self-nullification of something existent (bittul hayesh) ביטול היש

A being that does exist and yet sets itself aside before the One who brings it into being, like the angels of Michael's camp. It is the "brick," which has no place in Atzilus.

Stones and bricks אבנים ולבנים

Stones are made "by the hands of Heaven" and stand for the letters of Mah; bricks are made by people from earth and fired until they are hard as stone, and stand for the refining of the lower world, the "brick of sapphire."

Supernal Purity (tehiru ila'ah) טהירו עלאה

The level hinted at in "for purity," which the letters of Mah reach. Emek HaMelech places it above Adam Kadmon; the Kabbalah of Rabbi Chaim Vital identifies it with Adam Kadmon.

Feminine and masculine waters מ"ן ומ"ד

The raising from below and the drawing down from above. Prayer, "drinking," raises the feminine waters; Torah, "eating," draws down the masculine waters.

The back (achorayim) אחוריים

The outer side of a level. The Targum word vayechezu shows that the elders saw only the "back," the level of Elokim.

SECTION 1 • ¶1-2

Legs outside the body

1 ביאור ע"פ ותחת רגליו¹ כמעשה לבנת הספיר² כו' הנה נודע בסדר השתלשלות שמלי דאצי נעשה
 כתר לבריא^{3,4,5} ומלי דבריא ליצירה כו' מלמעלה למטה

An explanation of the verse, “And under His feet, like the work of a brick of sapphire,” etc. Now, it is known that in the order of the chain of descending worlds (hishtalshelus), Malchus (sovereignty) of the World of Atzilus (Emanation) becomes Keser (the Crown) for the World of Beriah (Creation), and Malchus of Beriah [becomes Keser] for the World of Yetzirah (Formation), etc., from above to below.

The maamar explains Exodus 24:10, what Nadav, Avihu and the seventy elders saw at Sinai: “under His feet” was something like a brick of sapphire. It opens with the rule that Etz Chaim calls the constant order of the worlds: the lowest level of each world, Malchus, becomes the highest level, Keser, of the world below it, all the way down. Another version of this discourse, the Mitteler Rebbe’s transcript with glosses by the Tzemach Tzedek, is printed in Sefer HaMaamarim 5568; the explanations below call it “the parallel version.”

וא"כ ממטה למעלה נחשב כלליות בריאה נגד אצי רק בחי נה"י [נצח הוד יסוד] לבר מגופא.⁶

If so, from below to above, Beriah as a whole is considered, relative to Atzilus, only the level of Netzach, Hod and Yesod, “outside the body” (lebar migufa).

Seen from below, then, the whole World of Beriah corresponds only to the lowest part of Atzilus. It stands to Atzilus as Netzach, Hod and Yesod, the “legs,” stand to a body: “outside the body,” the Zohar’s phrase for the thigh that the angel could touch in Yaakov, which the following parts explain.

כי בחי חסד הוא בחי עצם המדה כשמאיר בה בחי המוחין והוא בחי אהבה שע"י התבוננות כו' שע"י
 בחי מוחין נעשה ממילא התפעלות אהוי"ר [אהבה ויראה] כו'.

For the level of Chesed (kindness) is the level of the essence of the attribute, when the level of the intellect (mochin) shines in it. It is the level of love that comes through contemplation, etc., for through the level of the intellect the stirring of love and awe comes about of itself, etc.

To show why Netzach, Hod and Yesod count as “outside the body,” the Alter Rebbe first defines Chesed. Chesed is the attribute in its own essence, lit up by the intellect: a love born of contemplation, which arises by itself once the mind has grasped its subject.

2 ולכן נקרא בשם דרועא ימינא כמו הידים והזרועות שמראים תנועות השמחה בעת שמוחו טרוד בשמחה בלי שום מחשבה שיחשוב איך לעשות התנועה.

Therefore it is called by the name “the right arm” (dero’a yemina), like the hands and the arms, which show the movements of joy when a person’s mind is absorbed in joy, without his thinking any thought about how to make the movement.

Because Chesed flows directly from the mind, it is called “the right arm.” The arms and hands express a person’s joy spontaneously: when the mind is full of joy they move, without any deliberate decision about how to move.

וכמ”ש בשתיים יעופף⁷ מאליו וממילא כו'. וכמ”ש בזוהר פ' משפטים (דקכ”ב ב') רישא דמלכא אתתקן בחו”ג [בחסד וגבורה]^{8,9} כו'.

As it is written, “with two he would fly,” on its own and of itself, etc. And as it says in the Zohar, Parshas Mishpatim (page 122b): “The head of the King is arrayed in Chesed (kindness) and Gevurah (restraint),” etc.

Two sources illustrate this. In Isaiah’s vision the seraphim fly with two of their wings, which the Alter Rebbe reads as a motion that happens of itself; and the Zohar says that the King’s “head” is arrayed in Chesed and Gevurah, so the “arms” belong with the head, the seat of the intellect.

משא”כ בחי” נצח הוא בחי” השפעה של המדה בלי שכל ומוחין בחי” נצוח שהוא בחי” אהבה הטבעית ברא כרעא דאבוה¹⁰ ונקי בחי” רגלים לבר מן גופא¹¹

Netzach (victory), however, is the level of the outflow of the attribute without reason and intellect (mochin): the level of prevailing (nitzuach), which is the level of natural love, [as in] “a son is his father’s leg” (bera kar’a de’avuha). And it is called the level of “legs,” “outside the body,”

Netzach is the attribute’s outflow without the guidance of the intellect: a drive to prevail, like the natural love expressed in the saying “a son is his father’s leg.” That is why Netzach and its companions are called “legs,” outside the body; the parallel version adds that they are further removed from the intellect in the head.

ואף שגם הרגלים מראים תנועות השמחה ברקוד בעת שמחתו היינו ע”י שחושב איך לרקוד ולא ממילא כמו הידים.

and although the legs, too, show the movements of joy, in dancing at the time of one’s joy, that is through one’s thinking how to dance, and not of itself, as with the hands.

The legs too can express joy, in dancing, but only when a person thinks about how to dance; they do not move of themselves as the hands do. This completes the contrast: Chesed answers the intellect directly, while Netzach is a step removed from it.

SECTION 2 • 13

The feet of Adam Kadmon

3 והנה נה"י [נצח הוד יסוד] דא"ק [דאדם קדמון] מסתיימין בעשיה¹² וכו'. והפרצופים דעגולים ויושר מסתיימין לפני הפרסא שבין אצי לבריאה אלא שנה"י [שנצח הוד יסוד] דא"ק [דאדם קדמון] בוקע הפרסא ומתלבשים בבי"ע כו'

Now, Netzach, Hod and Yesod of Adam Kadmon end in the World of Asiyah (Action), etc. And the partzufim (configurations) of Iggulim (Circles) and Yosher (Uprightness) end before the partition (parsa) between the World of Atzilus (Emanation) and the World of Beriah (Creation); except that Netzach, Hod and Yesod of Adam Kadmon break through the partition and are en clothed in Beriah, Yetzirah (Formation) and Asiyah, etc.

Adam Kadmon, "Primordial Man," is the first, all-inclusive level of emanation, above Atzilus. The configurations, in both their "circle" and "upright" forms, end above the partition that divides Atzilus from Beriah, but the lowest part of Adam Kadmon, its Netzach, Hod and Yesod, pierces that partition and reaches down through Beriah, Yetzirah and Asiyah.

כי ענין א"ק [אדם קדמון] הוא בחי' מחשבה אנה אמלוך^{13,14} שבמחה"ק [שבמחשבה הקדומה] ההיא היה כל תכלית סדר השתלשלות עד סוף עשייה בכדי להיות אתכפיא ואתהפכא כו'.

For the concept of Adam Kadmon is the level of the thought "I shall reign" (ana emloch); for in that primordial thought was the entire purpose of the order of the chain of descending worlds (hishtalshelus), down to the end of Asiyah, so that there should be subjugation (iskafya) and transformation (is'hapcha), etc.

The reason lies in what Adam Kadmon is: G-d's primordial thought, "I shall reign," the original intention to be King. That thought already held the goal of the whole chain of worlds down to the end of Asiyah, the subduing (iskafya) and transforming (is'hapcha) of what opposes holiness, so it reaches down to the place where its purpose is fulfilled.

ולכן יכולה בחי' א"ק [אדם קדמון] להתלבש בבי"ע כו'. ולכן אפי' [אפילו] קל שבקלים ופחותי הערך יכול למסור נפשו על קידוש השם.

Therefore the level of Adam Kadmon is able to be en clothed in Beriah, Yetzirah and Asiyah, etc. And therefore even the lowest of the low and those of the least worth can give up their lives for the sanctification of the Name (kiddush Hashem).

This is why Adam Kadmon can be en clothed even in the lower worlds. It also explains why even the most unworthy and lowly person is capable of giving his life to sanctify G-d's Name: the highest level reaches him too.

והיינו מפני כי נה"י [נצח הוד יסוד] דא"ק [דאדם קדמון] מסתיימין ומתלכשים שם בסוף העשיה כו' (ועמ"ש בדי"ה למנצח על השמינית):¹⁵

That is because Netzach, Hod and Yesod of Adam Kadmon end and are en clothed there, at the end of Asiyah, etc. (See also what is written in the discourse beginning "For the conductor, on the sheminis.")

The power for such self-sacrifice comes from Netzach, Hod and Yesod of Adam Kadmon, which end and are en clothed at the very end of Asiyah; Iggeres HaKodesh 20, to which the Tzemach Tzedek's gloss points, likewise says that the feet of Adam Kadmon end at the bottom of Asiyah, with the encompassing Infinite Light shining beneath them. The parenthesis sends the reader to the discourse "For the conductor, on the sheminis" (a psalm heading, "on the eighth," read there as circumcision, given on the eighth day), which Kehot locates in the Siddur's section on circumcision. The discourse with that opening in Likkutei Torah, Tazria, says that all the configurations end at the partition, but the feet of Adam Kadmon are in Asiyah itself: "the bottom of its heel is the head of Asiyah."

SECTION 3 • ¶4-5

Moshe, the elders and Yechezkel

4 והנה ההפרש בין אצילות לבריאה כי באצ"י איהו וחיוהי וגרמוהי כלא חד האורות והכלים בלתי בע"ג [בעלי גבול / בעל גבול].¹⁶

Now, the difference between the World of Atzilus (Emanation) and the World of Beriah (Creation) is that in Atzilus "He and His life-force and His vessels are all one": the lights and the vessels are not limited.

The maamar now defines the difference between Atzilus and Beriah. In Atzilus, in the Tikkunei Zohar's phrase, "He and His life-force and His vessels are all one": as Iggeres HaKodesh 20 explains, the lights (His life-force) and the vessels (His organs) there are G-dliness itself, and so they are not limited.

משא"כ בבריאה מלאכים ונשמות נבראים ובע"ג [ובעלי גבול / ובעל גבול]. והנה משה שהיה מבחי אצילות ונגש אל הוי"ה¹⁷ בחי אורות דאצ"י.¹⁸

In Beriah, however, angels and souls are created [beings] and limited. Now Moshe, who was of the level of Atzilus, "approached Havayah": the level of the lights of Atzilus.

In Beriah, by contrast, angels and souls are created beings with real limits. Moshe, whose soul was of Atzilus, was told to "approach Havayah" alone (Exodus 24:2), and so he reached the lights of Atzilus themselves.

משא"כ הע' [השבעים] זקנים לא ראו ולא השיגו אלא בחי' תחת רגליו¹⁹ מה שיורד למטה מן הכסא בחי' א"ק [אדם קדמון] כמו שמתלבש בבריאה

The seventy elders, however, saw and grasped only the level of "under His feet": what descends below the Throne, the level of Adam Kadmon as it is en clothed in Beriah.

The seventy elders grasped only what the verse calls "under His feet": what extends below the Throne. That is Adam Kadmon as it is en clothed in Beriah: its lowest part, Netzach, Hod and Yesod, which pierces the partition.

כי בחי' כסא הוא בחי' פרסא המפסיק בין אצי' לבריאה כסא א' כו'.

For the level of the Throne is the level of the partition (parsa) that separates between Atzilus and Beriah: kisei (throne) [is] kes alef [the covering of the alef], etc.

The Throne is the partition between Atzilus and Beriah. The wordplay splits kisei (throne) into kes, "covered" (as in kisui, a covering), and alef, the first letter: the Throne is where what is above it, the "alef," is covered and concealed from the world below.

5 וכן יחזקאל לא ראה אלא בבריאה^{20, 21} כמ"ש ועל דמות הכסא דמות כמראה אדם²² כו' שהוא בבריאה

בע"ג [בעלי גבול / בעל גבול].

Likewise Yechezkel saw only in the World of Beriah (Creation), as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man," etc., which is in Beriah [and] limited.

The prophet Yechezkel likewise saw only within Beriah. His vision of "a likeness like the appearance of a man" upon the throne (Ezekiel 1:26) is of something defined and limited, as everything in Beriah is. Kehot notes that Etz Chaim and many other places put Yechezkel's chariot in Yetzirah, a world lower than the Beriah named here.

כי הנה ז"א נק' בשם אדם התחלקות קוין כו'. משא"כ חו"ב [חכמה ובינה] שהוא הארת אור א"ס לא נק' בשם אדם.

For Z'eir Anpin (the emotive attributes) is called by the name Adam ("man"): a division into lines, etc. Chochmah (wisdom) and Binah (understanding), however, which are a radiance of the Infinite Light (Or Ein Sof), are not called by the name Adam.

Z'eir Anpin, the emotive attributes, is called Adam, "man," because it divides into distinct lines, like the limbs of a human form. Chochmah and Binah, a radiance of the Infinite Light itself, have no such division and are not called Adam.

ודרך כלל אצ"י הוא חכמה וכ"ל לכן כמראה אדם היינו בחי' נה"י [נצח הוד יסוד] דא"ק [דאדם קדמון] כמו שהוא מלובש תוך בי"ע כו':

And in general, the World of Atzilus (Emanation) is Chochmah, etc. Therefore "like the appearance of a man" refers to the level of Netzach, Hod and Yesod of Adam Kadmon as it is en clothed within Beriah, Yetzirah and Asiyah, etc.

Since Atzilus as a whole is Chochmah, the "man" Yechezkel saw cannot be Atzilus itself. It is Netzach, Hod and Yesod of Adam Kadmon as they are en clothed within Beriah, Yetzirah and Asiyah, the same level the elders saw "under His feet."

SECTION 4 • ¶6-7

Stones and bricks

6 כמעשה לבנת הספיר וכעצם השמים לטהר. הנה ידוע²³ שמ"ה [ששם מ"ה] מברר וב"ן [ושם ב"ן] מתברר כו'. מ"ה [שם מ"ה] הוא בחי' הבטול בעצם. וב"ן [ושם ב"ן] הוא בחי' בטול היש²⁴ ומחנה מיכאל אהבה בחי' יש להיות בבחי' בטול בעצם.²⁵

"Like the work of a brick of sapphire, and like the essence of the heavens for purity." Now, it is known that [the Name] Mah refines and [the Name] Ban is refined, etc. Mah is the level of essential self-nullification (bittul be'etzem), and Ban is the level of the self-nullification of something existent (bittul hayesh); and the camp of Michael, love, is the level of something existent (yesh) [that comes] to be in the level of essential self-nullification.

The maamar returns to the verse and introduces two ways of spelling out the letters of the Name Havayah: Mah, spelled out with alefs, and Ban, spelled out with hehs. Mah, which refines, is essential self-nullification, with no sense of separate existence at all; Ban, which is refined, is the self-nullification of a being that does exist and yet sets itself aside before the One who brings it into being. The angels of Michael's camp, whose quality is love, are such beings rising toward essential nullification, which Or HaTorah calls the refinement of Ban.

ויש לבי' בחי' מ"ה [שם מ"ה] ובחי' ב"ן [שם ב"ן] דבר המביא לידי גילוי שם מ"ה [שם מ"ה] ושם ב"ן [שם ב"ן] הוא בחי' ²⁶ אותיות המביא לידי גילוי הבטול בעצם או ביטול היש.

And the two levels, the level of Mah and the level of Ban, have something that brings them to revelation: the Name Mah and the Name Ban, which is the level of letters that bring to revelation the essential self-nullification or the self-nullification of something existent.

Each of these two kinds of nullification needs a means of coming into the open, as a light needs a vessel to hold it. That means is the Names themselves: the letters of Mah and of Ban reveal the essential nullification and the nullification of a being.

והנה כח אותיות שם מ"ה [שם מ"ה] נק' אבנים²⁷ שני אבנים כו' כי אבן הוא בריאה בידי שמים.

Now, the power of the letters of the Name Mah is called “stones”: “two stones,” etc., for a stone is a creation by the hands of Heaven.

The letters of the Name Mah are called “stones,” as in Sefer Yetzirah’s saying that “two stones build two houses,” where the stones are letters. A stone is a natural creation, formed “by the hands of Heaven” and not made by people.

אב"ן א' ב"ן [שם ב"ן] (כי שם מ"ה [שם מ"ה] הוא מילוי אלפי"ן) הנעשים בידי שמים ולבנים בריאה בידי אדם הנעשים מטיט ועפר ונשרפים בכבשן ונעשים קשים כאבן ומוכשרים לבנין.

Even (“stone”) [is] alef [and] ban (for the Name Mah is the spelling-out with alefs), which are made by the hands of Heaven. And bricks are a creation by the hands of man: they are made from mud and earth and burned in a kiln, and they become hard as stone and fit for building.

The word even (stone) is read as alef joined to ban: the alef stands for Mah, whose letters are spelled out with alefs, and ban for the Name Ban. Bricks, in contrast, are made by people from mud and earth and must be fired in a kiln before they become hard as stone and fit for building.

והוא ענין מ"ש כי כארבע רוחות השמים פרשתי²⁸ כו'. ולא גלו ישראל²⁹ אלא להוסיף כח העלאת של ע' [שבעים] לשון ללשון הקדש.^{30,31}

This is the meaning of what is written, “For like the four winds of the heavens I have spread [you],” etc. And Israel went into exile only in order to add the strength of raising the seventy languages to the Holy Tongue.

This is linked to G-d’s words to Israel, “like the four winds of the heavens I have spread you out” (Zechariah 2:10): the dispersion has a purpose. The Sages teach that Israel was exiled among the nations only so that converts would join them (Pesachim 87b), and the Alter Rebbe applies this to raising the seventy languages into the holy tongue.

7 וכמ"ש אני חומה³² זו תורה³³ שמהאותיות של ע' [שבעים] לשון נעשה גם מהם בחינת חומה זו תורה. וכמו שמצינו בתנאים ואמוראים שדברו בגמרא בלשון ארמי³⁴ הכי השתא אא"ב [אי אמרת בשלמא] כו'.

As it is written, “I am a wall” — this is the Torah: for from the letters of the seventy languages, too, there is made the level of “a wall — this is the Torah.” As we find with the Tannaim and Amoraim, who spoke in the Gemara in the Aramaic language: “Hachi hashta?” (“Is that so now?”), “I amras bishlama” (“It is well if you say”), etc.

The Sages read “I am a wall” (Song of Songs 8:10) as the Torah; here the Alter Rebbe adds that the letters of the seventy languages can also become part of this “wall.” The proof is the Gemara itself, where the Tannaim and Amoraim discuss Torah in Aramaic, with phrases such as “hachi hashta” and “i amras bishlama.” Or HaTorah, cited by Kehot, adds that Aramaic, the Targum’s language, belongs to kelipas nogah, the “glowing husk” that can be raised to holiness, and so is holier than the other languages of the nations.

וכן אנו מתרגמים התורה בלשוננו לשון לע"ז [לעז (לשון עם זר)] שהוא ענין העלאת הלע"ז [הלעז (לשון עם זר)] ללשון הקדש.³⁵ אלא שצריך לשרפן תחלה בק"ש [בקריאת שמע] בכל לבבך ובכל נפשך³⁶ כו'.

So too, we translate the Torah into our own language, a foreign tongue (la'az), which is a matter of raising the foreign tongue to the Holy Tongue. Except that one must first burn them in the Shema: "with all your heart and with all your soul," etc.

Translating the Torah into the language we speak, a foreign tongue, likewise raises that language to the holy tongue. But first its letters must be "burned" in the Shema, through loving G-d "with all your heart and with all your soul" (Deuteronomy 6:5).

כי מכל הדברים שמדברים בכל לשון מו"מ [משא ומתן] שנעשה מן המו"מ [המשא ומתן] מאכל ומשקה ובכח האכילה ההיא מתפלל וקורא ק"ש [קריאת שמע] כו' עי"ז נשרפו האותיות ועי"ז נעשו מוכשרין לבנין

For [as to] all the words that are spoken in every language in business dealings (masa umatan): from the business dealings come food and drink, and by the strength of that eating one prays and recites the Shema, etc.; through this the letters are burned, and through this they become fit for building.

The burning works like this: the words spoken in any language in the course of business earn the food and drink a person lives on, and with the energy of that food he prays and recites the Shema. Through that devotion the letters of everyday speech are "burned" and made fit for building, as clay is fired into brick.

וכמ"ש בדור הפלגה שנפלגו לע' [לשבעים] לשון אמרו הבה נלבנה³⁷ לבנים ונשרפה לשרפה ותהי להם הלבנה לאבן³⁸ כו'. ונקרא לבנת הספיר ספירים ומאירים כו'.

As it is written of the generation of the Dispersion, who were split into seventy languages: they said, "Come, let us make bricks and burn them thoroughly," "and the brick served them as stone," etc. And it is called "a brick of sapphire": sapphire-bright and shining, etc.

The generation of the Dispersion (haflagah), the builders of Babel whose speech was split (nifl'gu) into seventy languages, said, "Come, let us make bricks and burn them thoroughly," and "the brick served them as stone" (Genesis 11:3): fired brick becomes like the stone that Heaven made. Brick refined in this way is called "a brick of sapphire," bright and shining like sapphire.

SECTION 5 • 18-9

The brick and the essence of the heavens

8 והנה משה היה באצ"י ושם אין בחי' לבינה כלל רק הכל הוא בחי' אבנים כי באצ"י איהו וחיהו וגרמוהו כלא חד ולא שייך שם בחי' לבינה שהוא בחי' בטול היש.

Now, Moshe was in the World of Atzilus (Emanation), and there, there is no level of “brick” at all; rather, everything is the level of “stones.” For in Atzilus “He and His life-force and His vessels are all one,” and the level of “brick,” which is the level of the self-nullification of something existent (bittul hayesh), has no place there.

Moshe's level was Atzilus, where there is no “brick” at all, only “stones”: everything there is one with G-d, so there is no being that first exists and then nullifies itself. The self-nullification of a being, which the brick stands for, has no place in Atzilus.

אבל נדב ואביהו וע' זקנים שהיו מבריא ראו איך שלבנת הספיר אותיות של שם ב"ן [שם ב"ן]³⁹ בטול היש.

But Nadav and Avihu and the seventy elders, who were from the World of Beriah (Creation), saw how “the brick of sapphire” [is] the letters of the Name Ban, the self-nullification of something existent.

Nadav, Avihu and the seventy elders belonged to Beriah, so what they saw was “the brick of sapphire”: the letters of the Name Ban, the self-nullification of beings that exist. Their vision was of the refining that comes from below.

9 ועצם השמים אותיות של שם מ"ה [שם מ"ה] כי שמים בחינת ז"א שם מ"ה [שם מ"ה] ועצם השמים הוא בחי'⁴⁰ האותיות של שם מ"ה [שם מ"ה] באים לטהירו עלאה

And “the essence of the heavens” [is] the letters of the Name Mah. For “heavens” is the level of Z'eir Anpin (the emotive attributes), the Name Mah; and “the essence of the heavens” is the level of the letters of the Name Mah coming to the Supernal Purity (tehiru ila'ah).

“The essence of the heavens” is the letters of the Name Mah: “heavens” stand for Z'eir Anpin, associated with Mah, and their “essence” is the letters of Mah, which reach up to the Supernal Purity (tehiru ila'ah). The verse's latohar, “for purity,” is read as the Zohar's tehiru, the highest purity; Likkutei Torah (Vayikra) sums up this passage: these are the letters of the Written Torah, whose root is in the Supernal Purity.

שהוא לפי פ"י עמק המלך⁴¹ למעלה מבחי" א"ק [אדם קדמון] כמ"ש בזהר⁴² גליף גליפו בטהירו עלאה⁴³ כו'. ולפי קבלת מהר"ח⁴⁴ [מהרבי חיים ויטאל] הוא א"ק [אדם קדמון] והיינו לפי שנעוץ סופן בתחלתן^{45, 46} וסוף מעשה במחשבה כו':⁴⁷

This, according to the explanation of Emek HaMelech, is above the level of Adam Kadmon, as it says in the Zohar, "He engraved engravings in the Supernal Purity," etc. And according to the Kabbalah of Rabbi Chaim Vital, it is Adam Kadmon. That is because "their end is wedged in their beginning," and "the end of the deed is in the thought," etc.

Emek HaMelech, the Kabbalistic work of Rabbi Naftali Bacharach, places the Supernal Purity above Adam Kadmon, a view the maamar supports with the Zohar's "He engraved engravings in the Supernal Purity" at the very start of creation; the Kabbalah of Rabbi Chaim Vital, the Arizal's disciple, identifies it with Adam Kadmon. The letters, the last and outermost expression, reach so high because "their end is wedged in their beginning": what comes last in deed was first in thought. Or HaTorah draws the lesson: through study of the Written and Oral Torah, the letters of Mah and Ban, what is refined below is raised as high as the Supernal Purity.

SECTION 6 • 110

The nobles and the supernal hands

10 ואל אצילי בני ישראל לא שלח ידו.⁴⁸ כי הנה נדב ואביהוא^{49, 50, 51} ועי זקנים^{52, 53, 54} היו מעולם הבריאה ככל ישראל שהיו באותו הדור אלא שהיו החשובים שבאותו הדור לשון ומאציליה קראתיך⁵⁵ בחי אצילות שבבריאה.

"And to the nobles of the Children of Israel He did not send forth His hand." For Nadav and Avihu and the seventy elders were from the World of Beriah (Creation), like all of Israel who were in that generation, except that they were the distinguished ones of that generation: ["nobles" is] an expression [as in] "and from its nobles I called you," the level of Atzilus within Beriah.

The maamar moves to the next words of the verse, which plainly mean that G-d did not harm the nobles though they had seen Him. The nobles, as Rashi and the Ramban explain, are Nadav, Avihu and the seventy elders: souls of Beriah like the rest of their generation, but its most distinguished. Their name, atzilei, the word in "from its nobles I called you," shares its root with Atzilus, so it hints at the level of Atzilus within Beriah.

לא שלח ידו שלא זכו להשיג⁵⁶ את בחינת הידים העליונים למעלה מן הכסא כמו שהם מחוברים וסמוכים לראש. כמ"ש בזהר⁵⁷ רישא דמלכא אתתקן בחו"ג [בחסד וגבורה]⁵⁸ וכו'.

"He did not send forth His hand": they did not merit to grasp the level of the supernal hands above the Throne, as they are joined to and adjacent to the head, as it says in the Zohar, "The head of the King is arrayed in Chesed (kindness) and Gevurah (restraint)," etc.

"He did not send forth His hand" is read to mean that they did not attain the "supernal hands" above the Throne, Chesed and Gevurah as they are joined to the "head," the intellect, as in the Zohar passage cited in paragraph 2, "the head of the King is arrayed in Chesed and Gevurah." Targum Yonasan, which Kehot cites here, says that what they saw was "the glory of the Shechinah."

משא"כ משה ואהרן שהיו שרשם מאצ"י. הוא אהרן ומשה⁵⁹ הוא משה ואהרן⁶⁰ מז' רועים כו'. וכן האבות הן המרכבה⁶¹ שהיו מבחינת אצילות השיגו גם את בחינת הידים העליונים כו':

This is not so with Moshe and Aharon, whose root was from the World of Atzilus (Emanation): "This is Aharon and Moshe," "This is Moshe and Aharon," [who are] of the seven shepherds, etc. And likewise the Patriarchs, who are the Chariot (merkavah), being of the level of Atzilus, grasped the level of the supernal hands as well, etc.

Moshe and Aharon were rooted in Atzilus. The Torah names them in both orders, "Aharon and Moshe" and "Moshe and Aharon," which Rashi explains as showing that they were equal, and both are among the "seven shepherds," the seven leaders (Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef and David) whom Kabbalah pairs with the seven attributes. The Patriarchs, who are the "Chariot" of G-d, were also of Atzilus, so they too attained the supernal hands.

SECTION 7 • ¶ 11-12

They beheld, and ate and drank

11 ויחזו את האלקים ויאכלו וישתו.⁶² ויחזו לשון תרגום^{63, 64} בחי אחוריים שלא ראו והשיגו אלא בחי אלקים.

"And they beheld Elokim, and they ate and drank." "They beheld" (vayecheznu) is a term of the Targum [language], the level of the back (achorayim), for they saw and grasped only the level of Elokim.

Next comes "And they beheld Elokim, and they ate and drank." Vayecheznu, "they beheld," is the Targum's Aramaic word for seeing rather than the Hebrew vayiru, and the Aramaic denotes the "back" (achorayim), the outer side of a thing; so what they saw was only the level of Elokim, G-d as concealed. Likkutei Torah, Vaeschanan, reads echezeh in "from my flesh I shall see G-d" the same way: the Targum word is only the "back" of actual sight.

כי שמש ומגן⁶⁵ הוי"ה אלקים ולע"ל [ולעתיד לבוא] מוציא חמה מנרתקה^{66, 67} כו'. ויאכלו וישתו הוא בחי' אכילה ושתייה שבבריאה מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין] מ"ה [שם מ"ה] וב"ן [ושם ב"ן] כו'

For "a sun and a shield is Havayah Elokim," and in the Time to Come He will take the sun out of its sheath, etc. "And they ate and drank" is the level of the eating and drinking that is in the World of Beriah (Creation): feminine waters (mayin nukvin) and masculine waters (mayin duchrin), Mah and Ban, etc.

Havayah is likened to the sun and Elokim to the shield or sheath that screens it so that its light can be borne; only in the Time to Come will G-d take the sun out of its sheath. "They ate and drank" refers to eating and drinking as they are in Beriah, which correspond to the "feminine waters" that rise from below and the "masculine waters" drawn down from above, and to the Names Mah and Ban.

כי החיות של האכילה היא מלמעלה למטה שיורד המאכל לאצטמוכא ומתבשל בכבד ועולה ללב ומוח ומשם מחיה בדרך ירידה שיורד כח מן המוח ללב להפתח ולהסגר להתפשט הדם בכל האברים בדרך רצוא ושוב⁶⁸ כו'.

For the life-force from eating is from above to below: the food goes down to the stomach and is cooked in the liver and rises to the heart and the brain, and from there it gives life by way of descent, for a power descends from the brain to the heart, to open and to close, so that the blood spreads through all the limbs in the manner of running and returning (ratzo vashov), etc.

The Alter Rebbe describes the body's nourishment, in the medical terms of his time, as a parable. Food gives life from above to below: it descends to the stomach, is digested in the liver and rises to the heart and brain, and from there a power descends from the brain to the heart, making it open and close so that the blood spreads through the limbs in a rhythm of "running and returning."

אך הנה הדם עצמו אינו עולה למוח מחמת גסותו ועבותו וגידו ועורקי המוח דקים מאד.

But the blood itself does not rise to the brain, because of its coarseness and thickness, while the sinews and vessels of the brain are very fine.

The blood itself, being coarse and thick, cannot rise into the brain, whose vessels are very fine. Something else is needed for nourishment to rise, and the next paragraph identifies it as drinking.

12 וזה פעולת השתיה לרכך הדם ולקלשו ואז עולה מן הדם רק דבר דק וכח בלבד לחלוחית למוח לחזקו

שהוא חיות דרך עלייה והוא בחי' מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין]

This is the action of drinking: to soften the blood and thin it, and then there rises from the blood only something fine, a mere power, a moisture, to the brain, to strengthen it. This is life-force by way of ascent, and it is the level of feminine waters and masculine waters,

Drinking thins the blood, so that only a fine essence, a moisture, rises from it to the brain and strengthens it. This life-force that comes by way of ascent is, the text says, the level of feminine and masculine waters: the raising from below that calls forth the flow from above.

וכמ"ש בזוהר ע"פ אני ישנה^{69,70} בגלותא שהוא ענין הסתלקות מוחין מז"א לפי שאין העלאת מ"ן [מ"ן נוקבין] מלמטה.

as it says in the Zohar on [the verse] "I am asleep": in exile, which is the matter of the departure of the intellect (mochin) from Z'eir Anpin (the emotive attributes), because there is no raising of feminine waters from below.

The Zohar reads "I am asleep" (Song of Songs 5:2) as the voice of the Congregation of Israel in exile. The Alter Rebbe explains this "sleep" as the departure of the intellect from Z'eir Anpin, because no feminine waters are raised from below, just as the brain weakens without the fine moisture that drinking sends up.

ולכן יכול אדם למות בצמא אף שאוכל. והיינו לפי שאין הדם יכול להתפשט באברים (וע' בפי' המשניות להרמב"ם [להרבי משה בן מימון] רפ"ג [ריש פרק ג'] דעירובין והמים כו')^{71,72}

Therefore a person can die of thirst even though he eats. That is because the blood cannot spread through the limbs. (See the Rambam's Commentary on the Mishnah, beginning of chapter 3 of Eruvin, [on the words] "and the water," etc.)

This is why a person can die of thirst even while eating: without drink the blood cannot spread through the limbs. The Rambam, explaining the Mishnah that one may not make an eruv with water or salt, says that they are not foods but carry the food to its places in the body.

משא"כ במשה כתיב לחם לא אכל ומים לא שתה⁷³ וכי' שהיה ניזון מבחי' אכילה ושתיה שבאצילות.⁷⁴

Of Moshe, however, it is written, "Bread he did not eat and water he did not drink," etc., for he was nourished from the level of the eating and drinking that is in the World of Atzilus (Emanation).

Moshe, during his forty days on the mountain, ate no bread and drank no water (Exodus 34:28). He was nourished instead by the eating and drinking of Atzilus; Or HaTorah, quoting this, adds the Midrash: "bread he did not eat, but he ate the bread of Torah; water he did not drink, but he drank the water of Torah."

כמ"ש אכלתי יערי עם דבשי⁷⁵ כו'. אכלו רעים שתו ושכרו שהם בחי' חו"ב [חכמה ובינה] שנקרא אכילה ושתיה. חכמה בחי' אכילה בחי' נקודה ויצא כברק חצו.⁷⁶

As it is written, "I have eaten my honeycomb with my honey," etc., "Eat, friends; drink and become drunk," these being the level of Chochmah (wisdom) and Binah (understanding), which are called eating and drinking. Chochmah is the level of eating, the level of a point: "and His arrow shall go forth like lightning."

This higher eating and drinking is the one in "I have eaten my honeycomb with my honey ... eat, friends; drink and become drunk" (Song of Songs 5:1), which refers to Chochmah and Binah. Chochmah is "eating" because it is a point, a flash, like the lightning in "His arrow shall go forth like lightning" (Zechariah 9:14).

SECTION 8 • ¶13-16

Bread and drink

13 ובחי' בינה נק' שתיה לפי שמרחיב ומגדל בהרחבה שמדבור אי' נעשה הרחבה והתפשטות [והתפשטות] וכמשל הטפה היא בחי' נקודה ומתגדל בבטן האם ע"י שהייה בבטן האם תשעה חדשים להיות בציור אברים כו'.

And the level of Binah (understanding) is called drinking because it broadens and enlarges with breadth, so that from one statement there comes breadth and expansion. It is like the analogy of the drop, which is the level of a point, and it grows in the mother's womb through remaining in the mother's womb for nine months, so as to be in the form of limbs, etc.

Binah is "drinking" because it broadens and expands: from a single statement it draws out a wide, detailed understanding. The parable is the drop, a mere point, which grows over nine months in the mother's womb until it takes the form of a body with limbs.

14 וכןודע בחי' ז"א הוא תלת כליל גו תלת^{77,78} ואח"כ מתגדל להיות ו' קצוות וכ"א [וכל אחד / וכל אחת] כלול מכולם להיות אלה אותיות לאה. לאה ילדה ששה בנים כו'. ואח"כ מתגדל להיות כלול מיו"ד הרי ששים.

As is known, the level of Z'eir Anpin (the emotive attributes) is "three included within three," and afterward it grows to be six extremities, and each one is included of all of them, so as to be "eleh," the letters of "Leah": "Leah bore six sons," etc. And afterward it grows to be included of ten, which makes sixty.

The same growth is seen in Z'eir Anpin, the emotive attributes. It begins as "three included within three," the embryonic state in which, as the Arizal teaches, Netzach, Hod and Yesod are folded within Chesed, Gevurah and Tiferes; then it grows into six extremities, each containing all six, making thirty-six, the numerical value of eleh (אלה), whose letters spell Leah, who bore six sons. Then each grows to contain ten, making sixty.

15 ומתגדל עוד להיות כלול יו"ד מיו"ד עד ס' רבוא והוא ע"י בחי' בינה אימא המגדלם כמבואר במ"א.

And it grows further, to be included ten of ten, up to sixty myriads. This is through the level of Binah (understanding), Imma (the Mother), who makes them grow, as is explained elsewhere.

It grows further, each containing ten of ten, until it reaches sixty myriads, six hundred thousand. This growth is the work of Binah, the "Mother" (Imma), who raises the attributes as a mother raises her child, as explained elsewhere.

והיא בחי' תושב"כ [תורה שבכתב] ותושבע"פ [תורה שבעל פה]. שהתורה שבכתב נק' לחם. לכו לחמו בלחמי⁷⁹ תרין יודין נקטא וכו'.

And this is the level of the Written Torah and the Oral Torah: for the Written Torah is called bread: "Come, eat of my bread"; "it holds two yuds," etc.

This pair, Chochmah and Binah, corresponds to the Written Torah and the Oral Torah. The Written Torah is called "bread," as in Wisdom's invitation, "Come, eat of my bread" (Proverbs 9:5); the brief Aramaic phrase that follows, "it holds two yuds," is given without explanation, and Kehot notes no source for it.

16 ובחי' תושבע"פ [תורה שבעל פה] בחי' בינה טעמי המצות כמ"ש ועשו להם ציצית⁸⁰ כו'. כי בתורה הוא בלא טעם ובאו חז"ל [הכמינו זכרונם לברכה] ופירשו בה הטעם.

And the level of the Oral Torah is the level of Binah (understanding), the reasons (ta'amei) of the mitzvos, as it is written, "and they shall make for themselves tzitzis," etc. For in the Torah it is without a reason, and our Sages, of blessed memory, came and explained the reason for it.

The Oral Torah corresponds to Binah: it gives the reasons (ta'amim) of the mitzvos. The Written Torah commands, for instance, "they shall make for themselves tzitzis" without a reason, and the Sages came and explained its reason.

וכן מאי טעמא דר' [דרבין] מאיר מ"ט דר"ע [דרבי עקיבא] כו'. ולכן נקרא בשם שתיה כי השתיה יכול לשתות אף שאינו צמא והיינו מחמת טעם המשקה.

And so too, "What is the reason of Rabbi Meir?" "What is the reason of Rabbi Akiva?" etc. Therefore it is called by the name "drinking," for with drinking, one can drink even when he is not thirsty, and that is because of the taste (ta'am) of the drink.

The Talmud's constant question, "What is the reason of Rabbi Meir? Of Rabbi Akiva?", shows the Oral Torah's concern with reasons. That is why it is called "drinking": a person can drink even when he is not thirsty, because a drink has taste (ta'am, the same word as "reason").

משא"כ האכילה אינו יכול לאכול כ"א כשהוא רעב. שבלחם אין טעם.

With eating, however, one can eat only when he is hungry, for in bread there is no taste.

Bread, by contrast, has no taste of its own and is eaten only out of hunger. So the Oral Torah, full of reasons, is "drink," and the Written Torah, which does not state its reasons, is "bread."

SECTION 9 • ¶17

Torah and prayer

17 וזהו חו"ב [חכמה ובינה] אכילה היא חכמה שהיא רק נקודה ושתיה נק' בינה שהיא הרחבה וד"ל [ודי למבין].

ודרך כלל התורה נקרא אכילה בחי' המשכת מ"ד [מיינ דוכרין].

This is [the meaning of] Chochmah (wisdom) and Binah (understanding): eating is Chochmah, which is only a point, and drinking is called Binah, which is breadth; and this suffices for one who understands. And in general, the Torah is called eating, the level of drawing down masculine waters (mayin duchrin).

To sum up: eating is Chochmah, a mere point, and drinking is Binah, its broad expansion. In general, all of Torah is "eating," the drawing down of "masculine waters" from above to below.

והתפלה היא בחי' שתיה בחי' העלאת מ"ן [מיינ נוקבין]. וכתוב שפכי כמים לבך⁸¹ נכח פני הוי"ה. ועי'

בזהר ויקרא (דף ד' ע"א).⁸²

And prayer is the level of drinking, the level of raising feminine waters (mayin nukvin). And it is written, "Pour out your heart like water before the face of Havayah." And see the Zohar, Vayikra (page 4a).

Prayer, by contrast, is "drinking," the raising of "feminine waters" from below, as in "Pour out your heart like water before the face of Havayah" (Lamentations 2:19). The text also refers the reader to the Zohar on Vayikra, which speaks of eating above and drinking below.

ולכן התורה והתפלה צריכים זה לזה כמו במזון הגוף אין די באכילה בלי שתיה. וכן בשתיה בלא אכילה. כך הוא במזון הנפש צ"ל ב' הבחי'

Therefore the Torah and prayer need each other, just as with the food of the body, eating without drinking is not enough, and likewise drinking without eating. So it is with the food of the soul: there must be both levels.

So Torah and prayer each need the other, just as the body is not sustained by food without drink, or by drink without food; and in the same way the soul's food must have both.

(והנה כתיב לכו לחמו בלחמי⁸³ שהתורה כמו שהיא למטה היא בחינת מזון לנפש ונקרא לחמו והיא גם כן לחמי כביכול בשרשה למעלה.

(Now, it is written, "Come, eat (lachamu) of my bread (lachmi)": the Torah as it is below is the level of food for the soul, and it is called lachamu ["his bread"]; and it is also, as it were, lachmi ["My bread"], in its root above.

The parenthesis turns to "Come, eat of my bread" (Proverbs 9:5). In the verse lachamu is the verb "eat," but the maamar reads the same letters as "his bread": the Torah as it is below, food for the soul, is "his bread," while in its root above it is, as it were, lachmi, "My bread," G-d's own.

וזהו החילוק בין ויאכלו וישתו שהיא בחינת ביי"ע לחמו כו'. ומשה בהר סיני השיג כמו שהיא בחינת לחמי כו'):⁸⁴

And this is the difference between "and they ate and drank," which is the level of Beriah, Yetzirah and Asiyah, "lachamu," etc., and Moshe, who on Mount Sinai grasped [the Torah] as it is the level of "lachmi," etc.)

This is the difference between the elders and Moshe: they "ate and drank" at the level of Beriah, Yetzirah and Asiyah, the Torah as "his bread," while Moshe on Mount Sinai grasped the Torah as "My bread," as it is in its root above.

IN ONE'S AVODAH

The maamar draws its lesson from the bricks: the words a person speaks in business, in any language, earn the food and drink that give him strength to pray and recite the Shema, and when he prays "with all your heart and with all your soul" those letters are "burned" and become fit for building, a "brick of sapphire." Torah study, "eating," and prayer, "drinking," must go together, for the soul is not sustained by one without the other. And because the "feet" of Adam Kadmon reach the end of Asiyah, even the lowliest person has the strength to give his life for G-d's Name.

QUESTIONS FOR DISCUSSION

1. Why is Chesed compared to the arms, which move with joy of themselves, while Netzach is compared to the legs, which dance only by deliberate thought? What does this say about feelings born of understanding?
2. How does Adam Kadmon's being the thought "I shall reign" explain why its "feet" reach the end of Asiyah, and why even the lowliest person can give his life for G-d's Name?
3. What is the difference between "stones," made by Heaven, and "bricks," made by people and fired in a kiln? Why did the elders see a brick, while Moshe knew only stones?
4. How do everyday business conversations, in any language, become "bricks fit for building" through prayer and the Shema?
5. Why is Torah compared to eating and prayer to drinking, and why is neither enough without the other?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 ביאור ע"פ ותחת רגליו
Kehot points to another version of this discourse, the transcript of the Mittler Rebbe printed in Sefer HaMaamarim 5568 with glosses by the Tzemach Tzedek.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ח ע"ע עם הגהות הצ"צ.

- 2 Moshe, Aharon, Nadav, Avihu and the seventy elders went up after the covenant at Sinai: "And they saw the G-d of Israel, and under His feet, like the work of a brick of sapphire, and like the essence of the heavens for purity"; plainly, beneath Him was something like sapphire tiles (livnas can also mean "whiteness"), as clear as the sky itself. The whole maamar explains this verse and the next, reading livnas as a brick that people make and fire, and "for purity" as the Supernal Purity (context: Steinsaltz Tanakh).

Exodus 24:10: שמות כ"ד:

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לְבֶנֶת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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- 3 שמלי דאצי נעשה כתר לבריאה
Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שער מו פ"ב. פ"ה. פ"ו. ועוד.

- 4 שמלי דאצי נעשה כתר לבריאה
Etz Chaim states that "this is the order always: the Malchus of this one is in the Keser of that one," the Malchus of Beriah descending into the highest chamber of Yetzirah, and so on. Kehot gives this sha'ar (chapters 2, 5 and 6) as the source of the rule the maamar opens with.

Sefer Etz Chaim 46:2: עץ חיים מ"ו:

... ומציאות ה' שהוא היכל ז' דק"ק אינו כך אמנם הוא נכלל למעלה והוא חוזר ממש כמציאותו של עולם העליון שלמעלה ממנו. המשל בזה כי מכריאה נעשה אצילות ומיצירה בריאה אמנם נבאר עתה ענין ז' היכלין דבריא מה ענינם ותחלה צריך שתבין מ"ש בזה פ' בראשית וז"ל בההוא זמנא מתפתחין ז' היכלין כו ותחלה צריך שתדע כי יש ז' היכלות באצילות והם אלו ההיכלות הנזכר כאן באומרו בהאי זמנא אתפתחין ז' היכלין ויש ס' היכלין בבריא והם אותם הנזכר פ' פקודי ויש ס' היכלות ביצירה והם אותן ההיכלות הנזכר בפרקי ...

Sefer Etz Chaim (Public Domain)

- 5 שמלי דאצי נעשה כתר לבריאה

Here too Etz Chaim says that "the Malchus of this one is Keser for that one," and that the whole of Malchus of Atzilus is en clothed in the "Throne" at the head of Beriah. It is one of the chapters Kehot cites for the opening rule.

Sefer Etz Chaim 46:5: עץ חיים מ"ו:

... בהיכל ק"ק דיצירה כן מלכות דיצירה בהיכל ק"ק דעשיה אלא שיש הפרש א' ביניהן בין מלכות דאצילות לשאר מלכויות דבי"ע כי מלכות דאצי כל חלקיה יורדין בבריא אך מלי דבי"ע אינן יורדין כל חלקיה רק חלק הי' לבד ודי בזה:

Sefer Etz Chaim (Public Domain)

- 6 נה"י לבר מגופא

On Yaakov's struggle with the angel the Zohar says that "the thigh is outside the body," for Yaakov was the body, and so the angel touched the hollow of his thigh. Kehot cites it for the phrase "outside the body" that the Alter Rebbe applies to Netzach, Hod and Yesod.

Zohar I, 21b: זח"א כא,

KEHOT'S NOTE

זח"א כא, ב.

PARAGRAPH 2

- 7 בשתיים יעופף

Isaiah sees seraphim with six wings each: "with two he would cover his face, and with two he would cover his feet, and with two he would fly." The Alter Rebbe cites the flying as an example of movement that comes of itself.

Isaiah 6:2: ישעיהו ו'ב:

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאַחַד בְּשֵׁתִים יִכְסֶּה פָנָיו וּבְשֵׁתִים יִכְסֶּה רַגְלָיו וּבְשֵׁתִים יְעוּפֶף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע"ו ו, ב.

- 8 וכמ"ש בזה פ' משפטים . . רישא דמלכא אתתקן בחו"ג

The parallel version explains "arrayed" as the revealing of lights in vessels, "for through His hands everything is revealed as action and an actual drawing-down from nothing to something." This supports reading the "hands" as the place where the attributes come into open expression.

KEHOT'S NOTE

"פ"י איתתקן בבחי' גילוי אורות בכלים שהרי בידי מתגלה הכל בבחי' פעולה והמשכה ממש מאין ליש" — סה"מ תקס"ח ע"עא.

9

רישא דמלכא אתתקן בחו"ג

At the start of the passage from the Idra d'Mishkana printed in Mishpatim (Zohar 2:122b), the Zohar teaches "in the secret of secrets: the head of the King is arrayed in Chesed and in Gevurah." The maamar takes this to show that the "arms," Chesed and Gevurah, are joined to the head, the seat of the intellect.

ספר הזהר, משפטים כ"ב:תק"כ-תקכ"ה Zohar, Mishpatim 22:520-528

10

ברא כרעא דאבוה

Kehot notes that the saying is sourced earlier in Torah Ohr.

KEHOT'S NOTE

נסמן לעיל א, ב.

11

משא"כ בחי נצח . . ונקי בחי רגלים לבר מן גופא

The parallel version gives the reason for the name: Netzach is called "outside the body" "because it is further removed from the radiance of the intellect in the head."

KEHOT'S NOTE

"כלומר מפני שנבדל יותר מן בחי הארת המוחין שבראש נקי לבר מגופא" — סה"מ תקס"ח ע"א.

PARAGRAPH 3

12

נה"י דא"ק מסתיימין בעשי

Kehot finds the statement puzzling, since partitions are known to separate the worlds, and points to this discourse: Adam Kadmon, being a general light from which Asiyah comes into being just as Atzilus does, extends into the World of Asiyah as well in order to bring it into being.

KEHOT'S NOTE

לכאורה תמוה דהלא ידוע שיש פרסאות המפסקת — ראה בד"ה והי אמונת עתיך תרנ"ב שבחי א"ק להיותו בחי אור כללי שממנו נמשך התהוות העשי כמו האצי ולזאת הוא נמשך בעולם העשי ג"כ להוותו. ע"ש בארוכה. בסה"מ תקס"ח ע"י עב מציין הצ"צ "עמ"ש בענין רגלי א"ק באג"ה בד"ה איהו וחייה גבי ואין זה אלא משום דרגלי א"ק מסתיימים בתחתית העשי ותחת רגליו מאיר אור א"ס ב"ה הסוכ"ע בלי הפסק רב ביניהם רק עיגולי א"ק לבדו" עכ"ל. ומשם יש להעיר להדרוש דכאן בענין ותחת רגליו כמעשה לבנת הספיר". ראה גם אוה"ת ענינים ע"י פט. סה"מ תרל"ח ע"י תעה בהנחת כ"ק מהורש"ב.

13

והפרצופים . . אנא אמלך

Kehot cites these places for the point that elsewhere it is explained that the Netzach, Hod and Yesod of Arich Anpin are enclothed in Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ו תתרלה, ב בהביאור לד"ה השמים כסאי סעי' ד. לקו"ת לג"פ שם ח, ב. [ובסה"מ תרל"ח ע"י רסן] שבמ"א מבואר שנה"י דא"א מתלבשים בבי"ע. ע"ש. ובאוה"ת בלק ע"י תתקענ.

14

ענין א"ק הוא בחי מחשבה אנא אמלך

Kehot refers to this encyclopedia of Chassidic concepts, whose entry on Adam Kadmon gathers the sources for describing Adam Kadmon as the thought "I shall reign."

KEHOT'S NOTE

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

ראה ס' הערכים-חב"ד ערך אדם קדמון. וש"נ. אוה"ת ענינים ע"י פז.

15

בד"ה למנצח על השמינית

Kehot locates the discourse "For the conductor, on the sheminis," to which the text refers, in the Siddur's section on circumcision.

KEHOT'S NOTE

בסידור שער המילה. וראה בלקו"ת פי' תוריע.

PARAGRAPH 4

16

והכלים בלתי בע"ג

This letter opens with "He and His life-force are one, He and His vessels are one," explaining that in the ten Sefiros of Atzilus the life-force is the lights and the organs are the vessels, all of them G-dliness, unlike Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה אגה"ק סי' כ. אוה"ת ענינים ע"י רסג ואילך. ובד"ה והי אמונת עתיך תרנ"ב בענין כלים דאצי.

17

ונגש אל הוי"ה

G-d tells Moshe to come up with Aharon, Nadav, Avihu and the seventy elders, who are to bow from afar: "And Moshe alone shall approach Havayah, but they shall not approach." The maamar reads Moshe's approach as reaching the lights of Atzilus, which the elders could not reach.

שמות כ"ד:ב' Exodus 24:2

וַיִּגַּשׁ מֹשֶׁה לְבָדּוֹ אֶל־יְהוָה לֹא יִגָּשׁוּ וְהָעָם לֹא יֵעָלוּ עִמּוֹ:

and Moses alone shall come near unto the L-RD; but they shall not come near; neither shall the people go up with him.'

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18

משה שהי מבחי אצילות

Kehot refers here, and to note 7 there, on Moshe being of the level of Atzilus.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 204. וראה שם הערה 7.

19

תחת רגליו

The verse says that "under His feet" there was something like a brick of sapphire. The maamar identifies "under His feet" as the level below the Throne that the elders saw: Adam Kadmon as enclothed in Beriah.

שמות כ"ד:י' Exodus 24:10

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנֵת הַסַּפִּיר וְכַעֲשֵׂם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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PARAGRAPH 5

20 יחזקאל לא ראה אלא כבריאה

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

KEHOT'S NOTE

ראה ע"ה שער ק"ג שמ"ט פ"ב. ובכ"מ מובא: יחזקאל ביצירה.

21 יחזקאל לא ראה אלא כבריאה

In Sha'ar Kelipas Nogah, Etz Chaim speaks of "the chariot of Yechezkel, which is in Yetzirah." Kehot cites it and adds that many places say "Yechezkel in Yetzirah," while the maamar here says Beriah.

עץ חיים מ"ט:2' Sefer Etz Chaim

מרכבת יחזקאל ונבאר עתה מרכבת יחזקאל שהיא ביצירה וממנו תקיש אל השאר. דע כי הנה נתבאר שבכל העולמות יש בהם או"פ ואו"מ והכלים של כל העולמות מפסיקין הם באמצע בין אורות מקיפים ובין אוה"פ והנה האו"פ וכליהם הם היותר עליונים בפנים והיותר תחתונים בחוץ כי הרי עתיק הפנימי וכלי שלו בפנים מן הכל ועליו או"פ וכלי דא"א וכן כיוצא עד העשיה שאו"פ שלה וכלי שלה הם מלבישים כל העולמות כולם ואורות הקיפין הם להיפך כי התחתונים יותר פנימים כי מקיף דעשיה ע"ג כלים דעשיה ועליו מקיף דיצירה וכו' ונמצא א"כ ...

Sefer Etz Chaim (Public Domain)

22 In his vision by the river Kever, Yechezkel sees above the firmament "the likeness of a throne ... and upon the likeness of the throne a likeness like the appearance of a man upon it above": only like a man, not a man. The Alter Rebbe identifies this "man" with Netzach, Hod and Yesod of Adam Kadmon as encloded in Beriah.

יחזקאל א':כ"ו Ezekiel 1:26

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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PARAGRAPH 6

23 הנה ידוע דמ"ה מברר וב"ן מתברר

The parallel version notes that "Mah refines and Ban is refined" is found in Etz Chaim in several places.

KEHOT'S NOTE

בתקס"ח ע' עד מציין שכי"ה בע"ה בכמה דוכתי. באוה"ת בשלח ע' תרכה מציין "ע' בהביאור ע"פ מי מנה".

24 ב"ן הוא בחי' ביטול היש

It defines Ban, the nullification of a being: what is a being and a thing nevertheless becomes nullified to the Nothing that brings it into being.

KEHOT'S NOTE

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

דהיינו מה שהוא יש ודבר מ"מ יתבטל לאין המהווה אותו — ד"ה דרש ר' לוי בר סיסי תרל"א.

25 ומחנה מיכאל אהבה . . להיות ביטול בעצם

Or HaTorah comments that this is the refinement of Ban, and refers to the discourse "Ve'eileh shemos" on Michael, who stands and offers up the souls of the tzaddikim.

KEHOT'S NOTE

באוה"ת בשלח ע' תרכה: "ר"ל זהו בירור ב"ן וע' בד"ה ואלה שמות בענין מיכאל עומד ומקריב נשמות הצדיקים". בלקו"ת מטות פב, ג. מציין לכאן בענין אותיות דמ"ה וב"ן.

26 דבר המביא לידי גילוי . . הוא בחי' האותיות

It explains why letters are needed: there must be some vessel in which the light is held, and that is the letters of the intellect, the vessel in which the light is encloded.

KEHOT'S NOTE

בהכרח שיהי' בו איזה כלי שיאחז בו האור והוא בחי' אותיות שבשכל שהם הנק' כלי שבהם מלובש האור — ד"ה דרש ר' לוי בר סיסי תרל"א.

27 אותיות שם מ"ה נק' אבנים

The parallel version cites the Zohar, vol. 2, 187b, for the letters being called "stones."

KEHOT'S NOTE

בסה"מ תקס"ח ע' עה מציין לוח"ב קפז, ב. וראה ביאוה"ז לאדה"א נב, ד ואילך. וביאוה"ז להצ"צ ע' ערה ואילך.

28 כי כארבע רוחות השמים פרשתי

The prophet calls on the exiles in Babylon, "the land of the north," to flee and come home: "Ho, ho, flee from the land of the north, says Havayah, for like the four winds of the heavens I have spread you out, says Havayah." The Alter Rebbe reads the scattering as purposeful: Israel was spread among the nations to raise their languages (context: Steinsaltz Tanakh).

זכריה ב':10 Zechariah 2:10

הו' הו' ונסו מארץ צפון נאם-ה' כי כארבע רוחות השמים פרשתי אתכם נאם-ה'

Ho, ho, flee then from the land of the north, saith the L-RD; for I have spread you abroad as the four winds of the heaven, saith the L-RD.

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

KEHOT'S NOTE

זכרי' ב, י.

29 ולא גלו ישראל

Rabbi Elazar teaches that the Holy One, blessed be He, exiled Israel among the nations only so that converts would be added to them. The Alter Rebbe applies the same "only" to raising the seventy languages to the holy tongue.

פסחים פ"ז ב' Pesachim 87b

KEHOT'S NOTE

פסחים פז, ב. ראה תו"ח ר"פ חיי שרה. ביאוה"ז לאדה"א קלה, ד ואילך.

30 מ"ה... הבטול בעצם... וב"ן... ביטול היש

Or HaTorah sends the reader to the Siddur, to the discourse on Birkas HaMazon concerning blessing and thanksgiving, for more on these two kinds of nullification.

KEHOT'S NOTE

באוה"ת בשלח ע' תרכה: "וע' מזה בסדור בדרוש בהמ"ו בענין ברכה והודאה". ענין שם מ"ה — מבואר בדא"ח בכ"מ שם מ"ה הוא בחכמה שעל שם זה נקרא חכמה כח מ"ה, וענין בחי מ"ה הוא בחי הביטול לאלקות שזה בא מצד החכמה שהוא בחי מהות הביטול — ד"ה דרש ר' לוי בר סיסי תרל"א.

31 אב"ן א' ב"ן

Kehot refers to this work for the reading of even, "stone," as alef and ban.

KEHOT'S NOTE

ראה מאו"א א, ד.

PARAGRAPH 7

32 אני חומה

The maiden of the Song answers that she is "a wall, and my breasts are like towers": plainly, that she is steadfast and grown. The Sages read "I am a wall" as the Torah, and the Alter Rebbe adds that the letters of the seventy languages, too, can become this "wall" (context: Steinsaltz Tanakh).

שיר השירים ח':10 Song of Songs

אני חומה וְשָׂדִי כַּמְגְדָּלוֹת אֲנִי חִיטִּי כְּמוֹצָאֵת שְׁלוֹם:

I am a wall, And my breasts like the towers thereof; Then was I in his eyes As one that found peace.

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

33 אני חומה זו תורה

Rabbi Yochanan expounds: "'I am a wall' — this is the Torah; 'and my breasts are like towers' — these are the Torah scholars." The Alter Rebbe adds that the letters of the seventy languages, too, can become this "wall" of Torah.

בבא בתרא ז' ב:ט"ו-ט"ז Bava Batra 7b:15-16

אֵלָא הָכִי קָאָמַר: אֶסְפְּרָם לְמַעֲשֵׂיהֶם שֶׁל צַדִּיקִים, מְחֹל לְרִבּוֹן. וְקַל וְחֹמֶר: וְכָה חֹל, שְׁמוּעָט – מְגִין עַל הַיָּם; מַעֲשֵׂיהֶם שֶׁל צַדִּיקִים, שֶׁהֵם מְרוּבִים – לֹא כָּל שָׂכָן שְׁמִינִים עֲלֵיהֶם. כִּי אֲתָא לְקַמְיָה דְּרַבִּי יוֹחָנָן, אָמַר לְקָה: מַאי טַעְמָא לָא תִּימָא לְקָה מָהָא: "אֲנִי חֹמֶה וְשָׂדִי כַּמְגְדָּלוֹת"; "אֲנִי חֹמֶה" – זֶה תּוֹרָה, "וְשָׂדִי כַּמְגְדָּלוֹת" –

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

34 וכמו שמצינו בתנאים ואמוראים שדברו בגמרא בלשון ארמי

Kehot notes that the Sages' speaking Aramaic in the Gemara is explained at length in this talk.

KEHOT'S NOTE

נתי' בארוכה בשיחת ש"פ וישב תשמ"ח. באוה"ת נ"ך כרך ב ע' תתק"ה "בא"י" היו מדברים בל"ק ובבבל בלשון ארמי". וראה שם ע' תתקד שתרגום שהוא לשון ארמי הוא בק"נ, לכן קדוש הוא משאר לשונות של עו"ג. בסה"מ תקס"ח ע' עו "דברו בלשון ערבי ובלשון ארמי".

35 שהוא ענין העלאת הלע"ז ללשון הקודש

In this letter the Alter Rebbe explains that the divine word, the Shechinah, gives life to everything, even to speech against holiness (Shimi's curse lived from the breath of His mouth), and that outside the Land of Israel its life-force passes through the "princes" appointed over the seventy nations.

KEHOT'S NOTE

ראה אגה"ק סי' כה (קמא, א). לקו"ת שה"ש יג, ד. אוה"ת נ"ך כרך ב ע' תתקד ואילך. ובשיחת ש"פ וישב שם.

36 בכל לבבך ובכל נפשך

"And you shall love Havayah your G-d with all your heart and with all your soul and with all your might," from the first paragraph of the Shema, Moshe's charge to Israel. The letters are "burned" through this wholehearted love in the Shema.

דברים ו':5:5 Deuteronomy

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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

37 אמרו הבה נלבנה

It quotes "my master" as explaining that this was the rectification brought about through "mortar and bricks," and that through it the level of "the brick of sapphire" came about.

KEHOT'S NOTE

בסי' החקירה עא, א "ואדמ"ו נ"ע פי' . . שזה הי' התיקון ע"י בחומר ובלבנים כו' ועי"ז נעשה בחי לבנת הספיר". ע"ש.

38 הבה נלבנה לבנים ונשרפה לשרפה ותהי להם הלבנה לאבן

In the land of Shinar, which had little stone, the builders of Babel said, "Come, let us make bricks and burn them thoroughly," and the brick served them as stone. The Alter Rebbe uses this image of clay fired until it is like stone for the refining of the seventy languages (context: Steinsaltz Tanakh).

בראשית י"א:3:3 Genesis

וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ הֵבָה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשָׂרָפָה וְתִהְיֶה לָהֶם הַלִּבְנָה לְאֶבֶן וְהַחֲמֵר הִזָּה לָהֶם לְחֵמֶר:

And they said one to another: 'Come, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime had they for mortar.

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

PARAGRAPH 8

39 לבנת הספיר אותיות של שם ב"ן... ועצם השמים... שם מ"ה

On Mishpatim, Or HaTorah adds that "the essence of the heavens" is essential self-nullification and not the nullification of a being, which is why it is called "essence," and refers to the discourses on "This time, bone of my bones" and "Vayikchu lahem ish." On Chayei Sarah it notes that

this passage needs to be reconciled with Likkutei Torah, Bechukosai, on Moshe's request to see G-d's glory.

KEHOT'S NOTE

באזה"ת משפטים כרך ז ע' ביתשלו מוסיף ע"ז ("שהוא הביטול בעצם ולא ריטול היש ולכן נק' עצם השמים, ועמ"ש ע"פ זאת הפעם עצם מעצמי ובר"ה ויקחו לכם איש ערו"ש"). ועיין בביתאזה"ז לכ"ק אדמו"ר הצ"צ ע' עג. ובאזה"ת חיי שרה קח, א, שמציין שצ"ע מכאן למ"ש בלקו"ת פ' בחוקותי מז, ג "דבקשת משה הראני נא את כבודך פי' שיראה א"ס שלא בבחי' כלי והשיבו כי לא יראני כו' . ואם ע"י הכלי רואי' עצם האור א"כ הרי הראה". ע"ש. ובס' החקירה עא, א מציין לכאן פ"י דכעצם השמים הוא בחי' עליונה יותר מבחי' לבנת הספיר, ולדבריו י"ל דבחי' שמים אלו זהו ענין השמים כסא"י. ע"ש.

PARAGRAPH 9

40 וַעֲצַם הַשָּׁמַיִם הוּא בָּרִי' אוֹתִיּוֹת שֶׁל שֵׁם מַ"ה

Likkutei Torah refers back to this maamar, summarizing that “like the essence of the heavens for purity” means the letters of the Written Torah, whose root is in the Supernal Purity.

KEHOT'S NOTE

בלקו"ת ויקרא נג, ב "ועמ"ש בת"א פ' משפטים בפ"י כעצם השמים לטהר שהם אותיות דתשב"כ ששרשם מטהירו עילאה כו".

41 לפי פ"י צמק המלך

As Kehot summarizes it, Emek HaMelech teaches that from the reshimu left after the tzimtzum, in the vacated space, came the letters of the 231 gates, front and back, revealed in the Supernal Purity.

KEHOT'S NOTE

עמק המלך שער א' שמבחי' הרשימו שנשאר אחר הצמצום ומקום פנוי
 נהווו בחי' אותיות רל"א שערים פנים ואחור שנתגלה בטהירו עילאה.
 בסמ"מ תקס"ח ע"ז ע"כ הורמנא דמלכא הוא בחי' רצון הפשוט הנקי רעוא
 דכל רעיון והוא בחי' מחשבה הקדומה דא"ק ושם גליף גליפו בחי' חקיקה
 תוך חקיקה דהיינו רק בחי' הארה דהארה להמשיך מבחי' טהירו עילאה כו'
 א"כ בחי' טהירו עילאה למעלה מבחי' א"ק ע"ש. ראה ד"ה ציון במשפט
 תרס"ב ע' שסא. הערת כ"ק אדמו"ר זצ"ל ד"ה החלצו תרנ"ט פכ"ז.

42 כמ"ש בזהר

Or HaTorah refers to Likkutei Torah, in the explanation on “Zos chukas haTorah,” for more on “He engraved engravings in the Supernal Purity.” There (Chukas 2:35) the engraving is explained as letters cut into a gem itself: the levels of Keser, which are one with the Infinite Light and far above Atzilus, are “engraved” in it.

KEHOT'S NOTE

ח"א טו, א. באוה"ת משפטים ע' ביתשלו מציין "ועמ"ש מענין גליף גליפו בטהירו עילאה בלמו"ת בבאיור ע"פ זאת חוקת התורה".

גליף גליפו בטהירו עלאה

The Zohar opens its account of creation: “At the head of the King’s authority, He engraved engravings in the

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

Supernal Purity.” The text cites it for Emek HaMelech’s view that the Supernal Purity is above Adam Kadmon.

ספר הזהר, בראשית א'-ב':ז **Zohar, Bereshit 1:1-2:7**

44 ולפי קבלת מהרח"ו

Kehot refers to this encyclopedia's entry on Adam Kadmon for the view of Rabbi Chaim Vital.

KEHOT'S NOTE

ראה ספר הערכים-חב"ד ערך אדם קדמון. רא"י זו מקבלת מהרח"ו לא מובא בסה"מ תקס"ח.

45 לפי שנצטו סופן בתחלתו

Or HaTorah explains the point: through the study of the Written and Oral Torah below, which are the letters of Mah and of Ban, the refinements are included as high as the Supernal Purity, because their end is wedged in their beginning.

KEHOT'S NOTE

באזה"ת שם ע' ביתשליז "ר"ל שלכן ע"י עסק תושב"כ ותושבע"פ למטה שהם אותיות דמ"ה ואותיות דב"ן ע"יז נכללו הבריורים עד בחי' טהירו עילאה לפי שנעוץ סופן בתחלתן כו". וראה באזה"ת ענינים ע' ז.

46 שְׁנֵעוּזִי סוֹפֵן בַּתְחִלָּתוֹ

Sefer Yetzirah says of the ten Sefiros that “their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal.” The Alter Rebbe uses it to explain how the letters, the last expression, reach up to the Supernal Purity.

ספר יצירה א':7 Sefer Yetzilah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת
השורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York. 1877 (Public Domain)

47 לבנת הספיר אותיות של שם ב"ן... ועצם השמים... שם מ"ה

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

KEHOT'S NOTE

באווה"ת משפטים כרך ז ע' בתשלום מוסיף ע"ז ("שהוא הביטול בעצם ולא יטול היש ולכן נקי עצם השמים, ועמ"ש ע"פ זאת הפעם עצם מעצמי וכד"ה ויקחו לכם איש יעו"ש"). ועיין בבאווה"ז לכ"ק אדמו"ר הצ"צ ע' עג. ובאווה"ת חיי שרה קח, א, שמציין שצ"ע מכאן למ"ש בלקו"ת פ' בחוקותי מז, ג "דבקשת משה הראני נא את כבודך פי' שיראה אי"ס שלא בבחי' כלי והשיבו כי לא יראני כו' . ואם ע"י הכלי רואי' עצם האור א"כ הרי הראה". ע"ש. ובס' החקירה עא, א מציין לכאן "פי' דכעצם השמים הוא בחי' עליונה יותר מבחי' לבנת הספיר, ולדבריו י"ל דבחי' שמים אלו זהו ענין השמים כסא"י". ע"ש.

PARAGRAPH 10

48 ואל אצילי בני ישראל לא שלח ידו

“And to the nobles of the Children of Israel He did not send forth His hand”: plainly, G-d did not strike them, though they had come near and seen Him (Rashi: they deserved it). The Alter Rebbe reads “nobles” as the level of Atzilus within Beriah and “His hand” as the supernal hands that they did not attain (context: Steinsaltz Tanakh).

Exodus 24:11א”י: שמות כ”ד

וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזוּ אֶת־הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:

And upon the nobles of the children of Israel He laid not His hand; and they beheld G-d, and did eat and drink.

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49 ואל אצילי . . נדב ואביהוא

Kehot's note points to Zohar II, 126b for these words.

זח”ב קכו, בZohar II, 126b

KEHOT’S NOTE

תרגום יונתן ב”ע. ראה זח”ב קכו, ב.

50 נדב ואביהוא

Targum Yonasan identifies the nobles as Nadav and Avihu, upon whom the stroke was not sent at that hour (it was held back for the eighth day of the inauguration), and says that they “saw the glory of the Shechinah of G-d.” Kehot cites it for both points.

תרגום יונתן על שמות כ”ד:י”אExodus 24:11א”י: Targum Jonathan on

ולות נדב ואביהוא עולמא שפירא לא שדר מחתיה בההוא שעתא ברם אתנבא להון ליום תמינא לאשלמותא לאסערא עליהון וחמון ת איקר שכנתא ד”י והיון חדן בקורבניהון דאתקבלו ברעוא הי כאקליו והי כשתיון

But upon Nadab and Avihu, the comely young men, was the stroke not sent in that hour, but it awaited them on the eighth day for a retribution to destroy them; but they saw the glory of the Shekinah of the L-rd, and rejoiced that their oblations were received with favour, [as if they] did eat and drink.

Targum Jonathan on Exodus (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

51 נדב ואביהוא

The Zohar says that “the nobles of the Children of Israel” are Nadav and Avihu, and that when Nadav, Avihu and the seventy elders saw “the G-d of Israel,” the Shechinah was revealed to them. Kehot cites it on the identity of the “nobles.”

ספר הזוהר, משפטים כ”ט:תקע”ד-29:574-30:581Zohar, Mishpatim

ל:תקפ”א

52 וע’ זקנים

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

KEHOT’S NOTE

ראה רש”י ורמב”ן כאן.

...ביאור ע”פ ותחת רגליו כמעשה לבנת הספיר כו’

53 נדב ואביהוא וע’ זקנים

Rashi explains that “the nobles” are Nadav, Avihu and the elders, and that atzilei means “great ones,” as in “from its nobles I called you.” The Alter Rebbe likewise calls them the distinguished ones of their generation.

Rashi on Exodus 24:11א”י: שמות כ”ד

וּלְאֶלְאִילֵי הֵם נָדָב וְאַבִּיהוּא וְהַזְקֵנִים: לֹא שָׁלַח יָדוֹ. מִקְלָל שְׁהִיוּ רְאוּיִים לְהִשְׁתַּלַּח בָּהֶם יָד (תנחומא, ויקרא רבה כ’): ויחזו את האלקים. הָיוּ מְסֻתָּקִין בּוֹ בְּלֵב גָּס מִתּוֹךְ אֲכִילָה וּשְׁתִּיָּה, כִּי מִדְּרַשׁ תִּנְחוּמָא, וְאַנְקְלוֹס לֹא תִּרְגֵּם כֵּן. אֲצִילֵי. לְשׁוֹן גְּדוּלִּים, כְּמוֹ וּמֵאֲצִילֵיהָ קְרָאתִיהָ (ישעיהו מ”א), וְאַצֵּל מִן הָרוּחַ (במדבר י”א), שֵׁשׁ אֲמוֹת אֲצִילָה (יחזקאל מ”א):

AND UPON THE NOBLES — these were Nadab and Abihu and the elders — HE LAID NOT HIS HAND — This implies that they well deserved that G-d should stretch forth His hand against them (Midrash Tanchuma, Beha'alotcha 16). AND THEY BEHELD GOD [AND DID EAT AND DRINK] — They gazed at him intimately as though their association with Him were a matter of eating and drinking. Thus does the Midrash Tanchuma, Beha'alotcha 16 explain it. Onkelos, however, does not translate the ...

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

54 נדב ואביהוא וע’ זקנים

Ramban identifies the nobles as Nadav, Avihu and the elders, called so because the spirit of G-d was emanated (ne’etzel) upon them, and cites “from its nobles I called you.” This sheds light on the maamar’s link between atzilei and Atzilus.

Ramban on Exodus 24:11א”י: שמות כ”ד

55 ומאצילי קראתיך

G-d speaks to Israel, His servant, the seed of Avraham: “You whom I took hold of from the ends of the earth, and called from its nobles.” Rashi and the Ramban cite it for atzilei as the great ones, and the Alter Rebbe for the distinguished ones of the generation.

ישעיהו מ”א:ט”9Isaiah 41:9

אֲשֶׁר הִחַלְתִּיד מִקְצוֹת הָאָרֶץ וּמֵאֲצִילֵיהָ קְרָאתִיד וְאָמַר לָהּ עֲבֹדִי־אֵתָהּ בְּחִרְתִּיד וְלֹא מֵאֲסִתִּיד:

Thou whom I have taken hold of from the ends of the earth, And called thee from the uttermost parts thereof, And said unto thee: ‘Thou art My servant, I have chosen thee and not cast thee away’;

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KEHOT’S NOTE

ישע”י מא, ט.

56 לא שלח ידו שלא זכו להשיג

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

KEHOT’S NOTE

ראה תרגום יונתן ב"ע "איקר שכינתא".

57

כמ"ש בזהר

Kehot refers to the parallel version on this Zohar passage.

KEHOT'S NOTE

פ' משפטים קכב, א. ראה במאמרי אדה"ז תקס"ח ע' עא.

58

רישא דמלכא אתתקן בחו"ג

The Zohar's "the head of the King is arrayed in Chesed and in Gevurah" (2:122b, at the start of the passage from the Idra d'Mishkana printed in Mishpatim), cited again here: the supernal "hands," Chesed and Gevurah, as they are joined to the head. These are what the elders did not attain.

ספר הזהר, משפטים כ"ב:תק"כ-תקכ"ח 22:520-528 Zohar, Mishpatim

59

הוא אהרן ומשה

At the end of the genealogy: "This is Aharon and Moshe, to whom Havayah said: Bring the Children of Israel out of the land of Egypt." Rashi notes that the Torah sometimes names Aharon first and sometimes Moshe, to show that they were equal; the maamar cites both verses for the two whose root was in Atzilus.

שמות ו':כ"ו Exodus 6:26

הוא אהרן ומשה אשר אמר ה' להם הוציאו את בני ישראל מארץ מצרים על־צבאָתָם:

These are that Aaron and Moses, to whom the L-RD said: 'Bring out the children of Israel from the land of Egypt according to their hosts.'

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60

הוא משה ואהרן

"They are the ones who spoke to Pharaoh, king of Egypt, to bring the Children of Israel out of Egypt; this is Moshe and Aharon." Here the order is reversed, "Moshe and Aharon."

שמות ו':כ"ז Exodus 6:27

הם המדברים אל־פרעה מִלִּהֲיוֹתָם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם: הוא משה ואהרן:

These are they that spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron.

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61

האבות הן המרכבה

Reish Lakish teaches, "The Patriarchs are themselves the Chariot," drawing it from verses that describe G-d as standing over them. The Alter Rebbe cites it for the Patriarchs, who were of Atzilus and grasped the supernal hands.

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

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הו"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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PARAGRAPH 11

62

ויחזו את האלקים ויאכלו וישתו

The end of the verse: "and they beheld Elokim, and they ate and drank." The maamar explains both what they saw and what their eating and drinking was.

שמות כ"ד:י"א Exodus 24:11

וְאַל־אֶצִּילִי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזוּ אֶת־הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ: And upon the nobles of the children of Israel He laid not His hand; and they beheld G-d, and did eat and drink.

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63

ויחזו לשון תרגום

There the Alter Rebbe explains "from my flesh I shall see (echezeh)" as the level of Daas: echezeh is the Targum word for seeing, and so it is only the "back" of actual sight.

KEHOT'S NOTE

ראה לקו"ת ואתחנן ז, א. שער האמונה פכ"ה. ועוד. וראה זה"א (ס"ת) פה, סעי"ב. לקו"ש חט"ו ע' 209. במאמרי אדה"ז תקס"ח ע' עט מבאר הקושיא "מה שאמר ויחזו בלשון תרגום (הוספת הצ"צ) ולא אמר וראו". לסעיף זה — ראה באוה"ת פי פינחס ע' אעב ואילך.

64

ויחזו לשון תרגום

On Avram's vision (machazeh), the Zohar explains that mar'eh and machazeh are one, "this one Targum and this one the holy tongue," and that this language is hidden from the supernal angels. Kehot cites it for the Alter Rebbe's point that vayechezu is a Targum word.

ספר הזהר, לך לך כ"ו:רפ"ג-ר"צ 26:283-290 Zohar, Lech Lecha

65

כי שמש ומגן ה' אלקים

The psalmist praises G-d, the protector of those who trust Him: "For a sun and a shield is Havayah Elokim; Havayah gives grace and glory." Plainly G-d is both light and protection; the maamar reads Havayah as the sun and Elokim as the shield that screens it, so the elders, who saw Elokim, saw only the screen.

תהילים פ"ד:י"ב Psalms 84:12

כִּי שָׁמַשׁ וּמִגָּן ה' אֱלֹקִים חֵן וְכְבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לְהִלְכִים בְּתַמִּים:

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

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KEHOT'S NOTE

תהלים פד, יב.

66

ולע"ל מוציא חמה מנרתקה

Reish Lakish teaches that in the future the Holy One, blessed be He, will take the sun out of its sheath. The maamar uses the image for the revelation of Havayah without the concealing shield of Elokim.

Zohar III, 17a, א"ג יז,

Nedarim 8b:6"ו: בדרים ח' ב' ו' נדריים

ופליגא דרבי שמעון בן לקיש, דאמר: אין גיהנם לעולם הבא, אלא הקדוש ברוך הוא מוציא חמה מנרתיקה, צדיקים מתרפאים בה ורשעים נידונים בה. שנאמר: "וְזָרְחָה לָכֶם יְרֵאִי שָׁמַי שָׁמֶשׁ גּוֹי". ולא עוד, אלא שמתעדין בה, שנאמר: "וַיִּצְאָתָם וּפְשָׁתָם קַעְגָלִי מִרְבֵּק".

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

KEHOT'S NOTE

ז"ח א"ג יז, א. נדרים ח, ב. ב"ר ו, י.

67

ולע"ל מוציא חמה מנרתקה

The Zohar identifies the "sun" with the Name Havayah and its "sheath" with Ado-nai, quoting the teaching that in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath. The maamar uses this for the revelation that will come without the screen.

Zohar, Vayikra 40:278-41:285"ה:רפ"ה מ"א:רפ"ה ויקרא מ' ער"ח מ"א:רפ"ה ספר הוהר,

68

רצוא ושוב

In Yechezkel's vision, "the living creatures ran and returned (ratzo vashov), like the appearance of a flash": they darted to and fro like flashes of fire. The Alter Rebbe borrows the phrase for the rhythm of the heart's opening and closing that spreads the blood.

Ezekiel 1:14"ד:א יחזקאל

והחיות רצוא ושוב כמראה הברק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 12

69

וכמ"ש בזהר ע"פ אני ישנה

The Zohar reads "I am asleep, but my heart is awake" as the Congregation of Israel saying, "I am asleep in the exile of Egypt," while her heart stays awake to guard her children. The Alter Rebbe cites it for the "sleep" of exile, the departure of the intellect when no feminine waters are raised.

Zohar III, 95a, א"ג צה,

KEHOT'S NOTE

ז"ח א"ג צה, א.

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו

70

אני ישנה

The maiden speaks: "I am asleep, but my heart is awake; the voice of my beloved knocks": drowsing at night, she still hears him calling her to open. The Zohar reads it as Israel in exile, and the maamar as the intellect withdrawn when no feminine waters rise (context: Steinsaltz Tanakh).

Song of Songs 5:2"ב:ה שיר השירים

אני ישנה ולבי ער קול דודי דופק פתחילי אחתי רעיתי יונתי תמתי שראשי נמלא טל קצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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71

רפ"ג דעירובין והמים כו

A place Kehot cites for further use of the Rambam's point that water and salt carry the food.

KEHOT'S NOTE

שם: והמים והמלח אינם מהמזונות אבל הם מוליכין המזון. וראה סה"מ תר"ל ע' יז. סה"מ תרנ"ה ע' לג.

72

והמים כו

On the Mishnah that one may make an eruv with any food except water and salt, the Rambam explains that water and salt are not foods, but they carry the food to its places. The Alter Rebbe cites it for the role of drink in letting the blood reach the limbs.

Rambam on Mishnah Eruvin 3:1"א:ג רמב"ם על משנה עירובין

73

לחם לא אכל ומים לא שתה

Moshe was there with G-d forty days and forty nights; "bread he did not eat and water he did not drink." The Alter Rebbe explains that he was nourished by the eating and drinking of Atzilus.

Exodus 34:28"ח:כ שמות

ויהי"ש עמ"ה ארבעים יום וארבעים לילה לחם לא אכל ומים לא שתה ויכתב עליהלח את דברי הברית אשרת הדברים:

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.

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KEHOT'S NOTE

שמות לד, כד.

74

שהיה נזון מבחי אכילה ושתיה שבאצילות

Or HaTorah quotes this point and adds the Midrash Rabbah on Ki Sisa (ch. 47): "bread he did not eat, but he ate the bread of Torah; water he did not drink, but he drank the water of Torah." So Moshe's nourishment was the Torah itself as it is above.

KEHOT'S NOTE

מובא באוה"ת פ' פינחס ע' אעג ומוסיף: "והיינו כמ"ש במד"ר פ' כי תשא פמ"ז לחם לא אכל אבל לחמה של תורה אכל, מים לא שתה אבל מימיה של תורה שתה". וכ"ה באוה"ת דרושים ליוהכ"פ ע' איתקפו.

75

אכלתי יערי עם דבשי

The beloved speaks: "I have come into my garden ... I have eaten my honeycomb with my honey, I have drunk my wine with my milk; eat, friends; drink and become drunk, beloved ones." The maamar reads this eating and drinking as Chochmah and Binah of Atzilus.

Song of Songs 5:1 א'ה: שיר השירים

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי
שתייתי ייני עם-חלבי אכלו רעים שתו ושקרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

76

ויצא ככרק חצו

The prophet foretells G-d appearing to fight for His people: "And Havayah will appear over them, and His arrow shall go forth like lightning." The flash of lightning illustrates Chochmah as a point.

Zechariah 9:14 זכריה ט: ייד

וה' עליהם יראה ויצא ככרק חצו ואדני ה' בשופר יתקע והלך בסערות
תימן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT'S NOTE

זכרי' ט, יד.

PARAGRAPH 14

77

תלת כליל גו תלת

Kehot's note points to Zohar II, 50a for these words.

Zohar II, 50a ז"ב נ, א

KEHOT'S NOTE

ראה זח"ב נ, א.

78

תלת כליל גו תלת

Among the hidden beginnings it describes, the Zohar speaks of "three winds included in three." Kehot cites it for the phrase "three included within three."

Zohar, Beshalach 11:134 קל"ד י"א: בשלח

PARAGRAPH 15

79

לכו לחמו בלחמי

Wisdom, pictured as a hostess who has set her table, invites the simple: "Come, eat of my bread, and drink of the

wine I have mixed." The Alter Rebbe reads the "bread" as the Written Torah.

Proverbs 9:5 מ'ה: ט: משלי

לכו לחמו בלחמי ושתו ביינן מסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

PARAGRAPH 16

80

ועשו להם ציצית

G-d tells Moshe: "Speak to the Children of Israel and say to them that they shall make for themselves tzitzis on the corners of their garments." The Alter Rebbe gives it as an example of a command stated in the Written Torah whose reason the Sages explained.

Numbers 15:38 מ"ו: ל"ח: במדבר

דבר אל-בני ישראל ואמרת אליהם ועשו להם ציצת על-כנפי בגדיהם
לדרתם ונתנו על-ציצת הכנף פתיל תכלת:

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

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KEHOT'S NOTE

במדבר טו, לח.

PARAGRAPH 17

81

שפכי כמים לבך

The lamenter calls on Jerusalem to rise in the night watches and pray for her starving children: "Arise, cry out in the night ... pour out your heart like water before the face of Ado-nai." The verse has the Name Ado-nai where the maamar writes Havayah; prayer is likened to pouring out water, the "drinking" that raises feminine waters (context: Steinsaltz Tanakh).

Lamentations 2:19 י"ט: ב: איכה

קומי רגי בלילה לראש אשמרות שפכי כמים לבך נכח פני אדני שאי
אליו כפיה על-נפש עולליה העטופים ברעב בראש כל-חוצות:

Arise, cry out in the night, At the beginning of the watches; Pour out thy heart like water Before the face of the L-rd; Lift up thy hands toward Him For the life of thy young children, That faint for hunger At the head of every street.'

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KEHOT'S NOTE

איכה ב, יט.

82

ועי בזהר ויקרא (דף ד' ע"א)

Kehot refers to Or HaTorah on Pinchas in connection with this Zohar reference.

KEHOT'S NOTE

ראה אוה"ת פ' פינחס ע' א"ענ.

83

לכו לחמו בלחמי

Wisdom invites the simple to her feast: "Come, eat (lachamu) of my bread (belachmi)." In the verse lachamu is the verb "eat," but the maamar reads it as "his bread," the Torah as it is below, and lachmi, "My bread," as the Torah in its root above.

משלי ט':ה"ט Proverbs 9:5

לְכוּ לַחֲמוּ בֶלֶחְמִי וּשְׁתּוּ בַיַּיִן מִסִּכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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84

On "eat, friends; drink and become drunk, beloved ones," the Zohar teaches that of the upper ones, the "friends," eating is written without drinking, while of the lower ones, the "beloved," who need watering from the deep stream, drinking is written. The text refers to it for eating and drinking as two distinct kinds of nourishment, above and below.

ספר הזוהר, ויקרא ב':כ"ט-ג':מ"א Zohar, Vayikra 2:29-3:41

Note that those in the higher realm are bidden only to eat and not to drink. For he who already has a cask of wine needs something to eat with it, and since in that realm is the precious "wine of creation", they are invited to eat, whereas those below who require liquid are invited to drink, for all shoots require to be watered from the deep stream.'

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

לא תהיה משכלה ועקרה בארצך את מספר ימיה אמלא

“None shall lose her young or be barren in your land”



Love and awe of G-d cannot be manufactured: they grow as G-d’s gift from a supernal “land of life,” while a person’s part is to plow and sow, by contemplating G-d until He becomes “your G-d,” by making himself an empty, clean vessel, and by prayer that reaches above the Name of creation. Feelings produced “in your land,” from one’s own self, either die at once or never come.

THE MAAMAR IN BRIEF

The maamar reads the promise “None shall lose her young or be barren in your land” as speaking of the soul. Above is a “land of life,” Knesses Yisrael above, from which love of G-d and the life of the mitzvos grow as food grows from the earth: the growth is G-d’s, while a person must plow and sow. Love is “light sown for the tzaddik,” that is, for every upright Jew. So one should not try to love G-d by oneself, but contemplate Havayah, before whom all is nothing, until He becomes “your G-d.” Then love and awe are born and endure; feelings forced “in your land” die at once (“loses her young”) or never come (“barren”). A second barrenness is the lack of a vessel: the ego blocks the mind, so one must be hollowed by a broken heart and rinsed even of permitted pleasures. Next is Chanah’s prayer “upon Havayah,” above the Name that creates worlds, and her weeping, which arouses His great compassion. A person makes the “days,” the garments of Torah and mitzvos; G-d fills their “number,” their light. Last, G-d promises to remove the serpent’s “sickness,” the self-awareness born with the first sin.

OUTLINE

1 The land of life

¶1-2

Above is a “land of life,” Knesses Yisrael above, from which love of G-d and the mitzvos grow as food grows from the earth; the growth is G-d’s, and a person’s task is to plow and sow.

- 2 Light sown for the tzaddik** ¶13-4
The sown “light” is the love of G-d, sown for every upright Jew; all love and awe are G-d’s gift, not the worshiper’s own product.
-
- 3 Serving Havayah your G-d** ¶15-6
Rather than forcing love, a person contemplates Havayah, before whom all is nothing, until He becomes “your G-d,” grasped as if seen; G-d’s greatness toward the worlds is His humility, and this descent into the mind is where service begins.
-
- 4 Losing young and barrenness** ¶17
Love and awe born of such contemplation endure, awe coming first; feelings produced “in your land” die at once or are never born.
-
- 5 The empty, clean vessel** ¶18-10
A second barrenness is the lack of a vessel: the sense of self blocks the mind. A broken heart hollows the vessel, and detachment even from permitted pleasures rinses it clean.
-
- 6 Chanah’s prayer and weeping** ¶11-15
Chanah prays “upon Havayah,” binding herself with self-sacrifice to G-d above the Name that brings worlds into being; her weeping arouses the great compassion that flows from His exaltation above all worlds and shields us from sinking into this world.
-
- 7 The number of your days** ¶16-18
Service must be steady and settled, every day whole and accounted for; the days are the garments of Torah and mitzvos that a person makes, and G-d fills their “number,” the light within them.
-
- 8 Removing the sickness** ¶19-20
G-d also promises to remove the serpent’s contamination, the awareness of one’s own lack and good that was born with the sin of the Tree of Knowledge.
-

KEY CONCEPTS

The land of life ארץ החיים

The supernal source, Knesses Yisrael above, from which the souls of Israel receive love of G-d and the life of the mitzvos, as living things are fed from the earth.

Knesses Yisrael כנסת ישראל

The collective soul of Israel, above (rooted in G-d’s thought) and below; called Leah when she gives birth to love and awe, and Chanah when she is barren.

Love and awe אהבה ויראה

The “son” and “daughter” born of contemplating G-dliness, awe first; true love and awe endure because they grow from above, while self-made feelings fade.

Empty vessel כלי ריקן

A heart hollowed by humility and rinsed of attachment to the world, able to receive the contemplation of G-dliness.

The Name Havayah שם הוי

The Name that signifies bringing everything into being from nothing; it applies only in relation to the worlds, while Chanah’s prayer reaches above it.

Great compassion (rachamim rabim) רחמים רבים

The compassion that flows from G-d’s infinite exaltation above all worlds, before whom even the highest worlds are lowly; it is aroused by weeping in prayer.

The number of your days מספר ימיו

The light within the days, which are the garments of Torah and mitzvos; a person makes the days, and G-d fills their light.

SECTION 1 • ¶1-2

The land of life

1 לא תהיה משכלה ועקרה בארצך את מספר ימיך אמלא. הנה מודעת זאת כי יש למעלה¹ בחינת ארץ החיים שממנה נשפע חיים ומזון לכללות נשמות ישראל לאהבה את ה' לעשות כל מצותיו אשר יעשה אותם האדם וחי בהם חיים אמיתיים²

“None shall lose her young or be barren in your land; the number of your days I will fill.” Now, it is well known that above there is the level of the “land of life,” from which life and sustenance flow to the souls of Israel as a whole, to love G-d, to do all His mitzvos, “which a person shall do and live by them,” a true life;

The maamar opens with Exodus 23:26, among the blessings G-d promises Israel for serving Him: no woman will lose her young or be barren, and their days will be full. The Alter Rebbe begins with a premise: above there is a spiritual “land of life,” from which flow, to all the souls of Israel together, life and nourishment: the power to love G-d and keep His mitzvos, which the Torah calls living by them and he calls “a true life.” In a gloss, the Tzemach Tzedek identifies this land as Malchus of Atzilus.

דוגמת ארץ הלזו התחתונה הגשמית שמצמחת כל מיני מגדים להחיות בהם נפש כל חי חיים גשמיים.^{3,4}

just like this lower, physical earth, which grows all kinds of choice fruits to give the soul of every living thing physical life by them.

The spiritual land is modeled on this lower, physical earth, which grows every kind of fruit to keep every living creature alive.

2 וזולתה אין קיום וחיות לכל הדברים עליה כי לא יועיל הון ועושר זהב וכסף אם לא⁵ יהיה צמח האדמה חיו [חס ושלום].

Without it, there is no existence or life-force for any who dwell on it; for wealth and riches, gold and silver, are of no avail if there is no growth from the soil, G-d forbid.

The comparison is pressed further: without the earth’s produce no one can survive, and all the gold and silver in the world are useless if nothing grows. The point being prepared is that spiritual life depends on its source in the same way.

וכך כל חיות רוחני הנמשך לאדם לתורה ולעבודה הכל הוא ע"י ארץ החיים העליונה⁶ וכמ"ש בארצות החיים.⁷

So too, all the spiritual life-force that is drawn to a person for Torah and for [divine] service all comes through the supernal land of life, as it is written, "in the lands of life."

All the spiritual vitality a person has for Torah study and for serving G-d comes through the supernal "land of life." The Alter Rebbe finds this land in the Psalmist's phrase "the lands of life."

(ומ"ש בארצות היינו כי יש ארץ עלאה וארץ תתאה. דהיינו כנ"י [כנסת ישראל] דלעילא וכנ"י [וכנסת ישראל] דלתתא כי גם למעלה יש כח"י כנ"י [כנסת ישראל] כי ישראל עלו במחשבה)⁸ ונקי בשם ארץ.

(And when it says "lands," this is because there is a higher land and a lower land, that is, Knesses Yisrael above and Knesses Yisrael below; for above, too, there is the level of Knesses Yisrael, since Israel arose in [G-d's] thought.) And it is called by the name "land."

The parenthesis explains the plural "lands": there is a higher and a lower land, Knesses Yisrael (the collective soul of Israel) as it exists above and as it exists below. Knesses Yisrael exists above too because Israel "arose in [G-d's] thought": the souls have a root in the divine thought itself, and that root too is called "land." Kehot notes that Or HaTorah marks this parenthesis as the words of "the Ril," and that one manuscript has it in the running text.

כי כמו ארץ הלזו הגשמית אין כח צמיחתה מצד עצמה⁹ אלא מן הזריעה וכח הצומח אשר ניתן בה להיות ממנה ועל ידה נגדל ונצמח כל הזרעים שבתוכה. כך החיים הרוחניים¹⁰ הנמשכים ונשפעים מארץ החיים הם נמשכים ממקור וחיי החיים ב"ה כי הוא הנותן כח בארץ להוציא צמחה.

For just as this physical earth does not have its power of growth from itself, but from the sowing and the power of growth that was placed in it, so that from it and through it all the seeds within it are grown and sprout, so the spiritual life that is drawn and flows from the land of life is drawn from the Source and the Life of life, blessed be He, for it is He who gives the land the power to bring forth its growth.

The supernal source is called "land" because of the parallel: the physical earth has no power of growth of its own, and things grow from it only through the seed sown in it and the power of growth placed in it. So spiritual life flows through the "land of life" but comes from G-d, the Source and Life of all life, who gives that land its power to grow; Iggeres HaKodesh 20 explains that the earth's power to bring forth growth from nothing comes from the Infinite Light itself.

אך זאת עבודת האדם לחרוש ולזרוע בה.¹¹

But this is the service of man: to plow and to sow in it.

The human part is to plow and sow, preparing the ground; the next paragraphs explain what that work is.

SECTION 2 • 113-4

Light sown for the tzaddik

3 והיינו כמ"ש אור זרוע לצדיק¹² כי ועמך כלם צדיקים¹³ כתיב. ואינו שם התואר דהיינו מדרגת צדיק אמיתי שנתבאר במ"א.¹⁴ אלא ר"ל [רוצה לומר] מדרגת אדם כשר שאינו רשע ח"ו [חס ושלום] וכמ"ש צדיק ורשע לא קאמר.^{15, 16, 17}

This is as it is written, "Light is sown for the tzaddik," for it is written, "And your people are all tzaddikim." And this is not the title, that is, the rank of a true tzaddik, which is explained elsewhere; rather, it means the rank of an upright person who is not wicked (rasha), G-d forbid, as it is said, "'Tzaddik' and 'rasha' it does not say."

The "sowing" is linked to the verse "Light is sown for the tzaddik," and since "your people are all tzaddikim," the light is sown for every Jew. "Tzaddik" here is not the title of the true tzaddik that Tanya, ch. 1, defines (one in whom no evil remains), but an upright person who is not wicked. As the Talmud says, the angel over conception asks whether the child will be strong or weak, wise or foolish, but "'tzaddik' and 'rasha' it does not say": righteousness is not fixed in advance, so the "tzaddik" meant here is what any person can choose to be.

4 והאור היא אהבת ה' ותשוקתו אליו ית' הנמשך לאדם

And the "light" is the love of G-d and the longing for Him, blessed be He, that is drawn to a person.

The "light" of the verse is the love of G-d and the longing for Him that come to a person.

הנה הוא זרוע בארץ החיים לצדיק.¹⁸ פ"י להיות צדיק ומקושר בה' לדבקה בו.¹⁹

It is sown in the land of life "for the tzaddik": that is, to be a tzaddik and bound to G-d, to cleave to Him.

That love is sown in the supernal "land of life" "for the tzaddik," which means: so that the person becomes a tzaddik, bound to G-d and cleaving to Him. In Or HaTorah the Tzemach Tzedek offers another reading: the sowing reaches the supernal land through Yosef the tzaddik, and from there it is drawn to the soul.

וזאת ישים האדם אל לבו וידע נאמנה ויאמין באמונה שלימה כי כל אהבה ויראה הנמשכים אליו הוא מתת אלקים שנותן כח הצומח בארץ העליונה להצמיח אהבת ה' ויראתו על פניו ואינם נמשכים מכח האדם העובד עצמו.

And a person should take this to heart, and know with certainty, and believe with complete faith, that all love and awe that are drawn to him are a gift of G-d, who gives the power of growth in the supernal land to make the love of G-d and the awe of Him grow upon his face; and they are not drawn from the power of the worshiper himself.

A person must take to heart, with knowledge and complete faith, that all the love and awe he feels are G-d's gift: He gives the supernal land the power to make them grow "upon his face" (as in "that His awe may be upon your faces," said at Sinai), and the worshiper does not produce them by his own strength. This prepares the next paragraph's warning against trying to generate love by oneself.

SECTION 3 • 15-6

Serving Havayah your G-d

5 וע"כ כל עיקר עבודתו לא תהיה לאהוב ה' מעצמו שיהיה הוא העובד והוא האהוב כו'. כ"א כמ"ש ועבדתם את²⁰ הוי"ה אלקיכם.

Therefore the whole essence of his service should not be to love G-d on his own, so that he is the one who serves and he is the one who loves, etc.; but rather as it is written, "And you shall serve Havayah your G-d."

Since love and awe come from above, a person's main service should not be an effort to love G-d by himself, as if he were the one who serves and loves. It should follow the verse just before the maamar's verse, "And you shall serve Havayah your G-d."

ופי' לפי פשוטו אינו מובן וכי הוא יתברך לעבודתנו הוא צריך וכלום חסר ח"ו [חס ושלום] ואם צדקת מה תתן לו.²¹

Now, according to its plain sense, its meaning is not understood: does He, blessed be He, need our service? Does He lack anything, G-d forbid? "If you are righteous, what do you give Him?"

Taken simply, the command to serve G-d is puzzling, since G-d lacks nothing and needs nothing from us. As Elihu tells Job, "If you are righteous, what do you give Him?"

אלא הענין²² כי הוי"ה פי' היה הוה ויהיה ואני ה' לא שנית²³ וכולא קמיה כלא חשיב ותהיה עבודתכם כ"כ [כל כך] עד שבח"י זו תהי' [תהיה] אצליכם בבחי' אלהיכם כאלו הוא אלקים שלכם.

Rather, the point is this: Havayah means "He was, He is and He will be," and "I, Havayah, have not changed," and "before Him all is considered as nothing." And your service should be to such a degree that this level becomes, for you, the level of "your G-d," as though He were your own G-d.

The answer reads the verse through the Name Havayah, which means "He was, He is and He will be": G-d unchanging and beyond time, before whom all is as nothing. The service asked of us is to make this transcendent Havayah into "your G-d," something truly one's own.

דהיינו שיהיה שורה וקבוע במוח ומחשבה ומורגש ונתפס בשכלו באמת לאמתו כאלו עיניו רואות גילוי אלהותו ית' ממש.

That is, that it rest and be fixed in the mind and thought, and be felt and grasped in his intellect in utter truth, as though his eyes actually saw the revelation of His G-dliness, blessed be He.

Making Havayah "your G-d" means that this truth settles firmly in the mind and is felt and grasped as vividly as if one saw G-dliness with one's own eyes. The "service" is the work of bringing the infinite into human understanding.

6 ועד"ז הוא סדר כל השבחים²⁴ אלהי אברהם כו' הגדול כו'.²⁵ כי במקום שאתה מוצא גדולתו²⁶ שם אתה מוצא ענותנותו כי באמת כולא קמיה כלא חשיב והתלבשותו בבחי' גדולה כביכול ענוה היא.

In this way, too, is the order of all the praises: "G-d of Avraham," etc., "the great," etc. For "where you find His greatness, there you find His humility"; for in truth "before Him all is considered as nothing," and His investing Himself in the level of greatness is, so to speak, humility.

The praises at the start of the Amidah, "G-d of Avraham... the great...", follow the same pattern of joining the transcendent to the personal. As the Talmud says, "where you find His greatness, there you find His humility": since all is as nothing before Him, His appearing as "great" toward the worlds is itself an act of humility. Earlier in Torah Ohr (Chayei Sarah) the Alter Rebbe explains the saying the same way: giving life to the worlds is not His greatness but a lowering of Himself, praise of His humility.

והוא באמת עיקר העבודה ומכאן עיקר ההתחלה מלמעלה למטה. וזהו באמת עבודה גדולה שיוכל מוחו הגשמי לקבל ולתפוס בו גילוי אלהותו ית'.

And this is truly the essence of [divine] service, and from here comes the essential beginning, from above to below. And this is truly a great service: that his physical brain can receive and grasp within it the revelation of His G-dliness, blessed be He.

This descent from above to below, G-d making Himself graspable, is the true starting point of service. Hence it is a great service for a physical brain to receive and grasp a revelation of G-dliness.

SECTION 4 • 17

Losing young and barrenness

7 והנה בכאן נולדה ונתעוררה ²⁷ מדת אוי"ר [אהבה ויראה] ונקי' בשם הולדה. כי אהוי"ר [אהבה ויראה] הם בחי' בן ובת. שאהבה היא בחי' בן כמ"ש זכר חסדו. ²⁸ והיראה היא בחי' בת.

Now, here the attributes of love and awe are born and aroused, and this is called "birth." For love and awe are the aspects of a son and a daughter: love is the aspect of a son, as it is written, "He remembered (zachar) His kindness," and awe is the aspect of a daughter.

When the mind truly grasps G-dliness, love and awe are "born" and aroused, so this stage is called "birth." Love is a "son" and awe a "daughter"; love is male because of the verse "He remembered (zachar, a word that also means 'male') His kindness," kindness being the attribute of love.

וזהו בת תחלה סימן יפה לבנים ^{29,30} שצריך לעורר יראת ה' ופחדו תחלה כי זה השער להי³¹ כמ"ש במ"א.

And this is "A daughter first is a good sign for sons": one must first arouse the awe of G-d and the dread of Him, for "this is the gate to Havayah," as is explained elsewhere.

This is the Talmud's "A daughter first is a good sign for sons": awe must be aroused first, because awe is "the gate to Havayah" through which one enters to love.

משא"כ כשאין עבודתו עד"ז ובחי' זו רק שרוצה לאחוז במדות אהוי"ר [אהבה ויראה] להיות אוהב וירא כו' הנה היא לא תצלח בידו

This is not so when his service is not in this way and on this level, but he only wants to take hold of the attributes of love and awe, to be one who loves and fears, etc.: then it will not succeed in his hands.

The Alter Rebbe contrasts a person whose service skips this contemplation and who simply wants to seize the feelings of love and awe, to become one who loves and fears G-d: such an effort will not succeed.

ולעולם לא יוליד שום אהבה ויראה אמיתיים כ"א דמיונות שוא שהוא דבר שאין לו קיום אלא לפי שעה
And he will never beget any true love and awe, but only false imaginings, which are a thing that has no permanence except for the moment.

It will never produce real love and awe, only empty imaginings that last no more than a moment.

ונקי בחיי זו משכלה שיולדת וקוברת. ועקרה היינו שאינה יולדת אהוי"ר [אהבה ויראה] כלל.

And this level is called “one who loses her young” (meshakelah), who gives birth and buries; and “barren” means one who does not give birth to love and awe at all.

Feelings that last only a moment are the meshakelah, the mother who gives birth and then buries her children. The “barren” one is the person in whom love and awe are not born at all.

וזהו לא תהיה משכלה ועקרה בארץ כי סבת היות בחינות אלו משכלה ועקרה הוא מחמת כי הם בארץ ואינם באים מארץ עליונה:

And this is “None shall lose her young or be barren in your land”: for the reason these levels are “one who loses her young” and “barren” is that they are “in your land” and do not come from the supernal land.

This explains the verse: both failures happen “in your land,” when love and awe are generated from a person’s own ground rather than coming from the supernal land. The promise that none will lose her young or be barren is fulfilled when love and awe are drawn from above.

SECTION 5 • 18-10

The empty, clean vessel

8 אך הנה יש עוד³² בחיי עקרה. והוא כענין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ אין לה ולד אפי' [אפילו] בית ולד³³ אין לה³⁴ ושהיו טומטומים פי' שנסתם כ"כ [כל כך] עד שאין לה כלי קבול לקבל הריון.

But there is yet another level of barrenness. It is like what our Sages, of blessed memory, said on the verse “She had no child”: “She did not even have a womb”; and that they were tumtumim, meaning that she was so closed up that she had no receptacle to receive a pregnancy.

A second, deeper barrenness is introduced. On “She had no child,” said of Sarai, the Sages said that she did not even have a womb, and that Avraham and Sarah were tumtumim (a tumtum is one whose sex organs are covered over): there was no receptacle in which a child could be conceived.

ועד"ז הנה יש באדם ג"כ בחיי זו לעבודת ה' שאינו תופס במוחו ושכלו האמת כאשר הוא מחמת שאין לו כלי מחזיק.³⁵

In the same way, there is also this level in a person with regard to the service of G-d: he does not grasp in his mind and intellect the truth as it is, because he has no vessel that holds [it].

The parallel in divine service is a person who cannot grasp the truth as it is, not for lack of contemplation, but because he has no “vessel” to hold it.

כי כנ"י [כנסת ישראל] נק' כוס ישועות^{36, 37} שהוא כלי קבול לקבל החסדים העליונים ונק' כוס של ברכה שמקבלת יין המשמח דהיינו בחי' התבוננות הנ"ל.

For Knesses Yisrael is called "the cup of salvations," for it is a receptacle to receive the supernal kindnesses; and it is called "the cup of blessing," for it receives the wine that gladdens, that is, the level of the contemplation mentioned above.

The vessel is illustrated from Knesses Yisrael, called "the cup of salvations," a receptacle for the supernal kindnesses, and "the cup of blessing," the cup of wine over which Grace after Meals is said, which receives "the wine that gladdens." That wine is the contemplation described above, and it needs a vessel to hold it.

9 והיינו כשהוא כלי ריקן. משא"כ אם מחזיק מקום לעצמו ונחשב בעצמו ליש ודבר בפ"ע [בפני עצמו].

That is, when it is an empty vessel. This is not so if he holds a place for himself and considers himself a "something" (yesh), a thing in its own right.

The vessel receives only when it is empty. A person who "holds a place for himself," regarding himself as a separate somebody, is a full vessel with no room for G-dliness.

ולכן הוא עוסק ברצונותיו לומר כך אני רוצה וכך טוב לי זה איני יכול לעשות וכיוצא בדברים ויש בזה פרטים ופרטי פרטים עד אין מספר.

Therefore he is occupied with his desires, saying, "This is what I want," and "This is good for me," "This I cannot do," and things of that sort; and there are details and fine details in this without number.

Such a person is taken up with his own wishes: what he wants, what is good for him, what he cannot do. The forms this takes are endless.

אך דרך כלל יש בחי' זו לכל או"א [אחד ואחד] למצוא בנפשו. הן העוסקים במו"מ [במשא ומתן]. הן יושבי אוהלים בכל דבר שאומר אני כו' ומחמת זה נטמטם ונסתם מוחו:

But in general, each and every person can find this quality in his soul, both those engaged in business and those who sit in the tents [of Torah], in every matter in which he says "I," etc.; and because of this his mind becomes stopped up and closed.

Everyone can find this trait in himself, the businessman and the scholar alike, whenever he says "I." This self-assertion is what blocks the mind: the word for "stopped up," nitamtem, is from the same root as tumtum, the closed-up state of paragraph 8.

10 והנה העצה לעשות כלי ריקן³⁸ הוא כמ"ש לב נשבר ונדכה³⁹ כוי אשכון את דכא⁴⁰ וגוי.

Now, the advice for making an empty vessel is as it is written, "A broken and crushed heart," etc., [and] "I dwell with the crushed," etc.

The remedy for the blocked vessel is "a broken and crushed heart," which G-d does not despise, for G-d says, "I dwell... with the crushed and lowly of spirit." Brokenness turns a person into the empty vessel in which G-d can dwell.

והוא כמשל אומן העושה כלי קבול שצריך להכותה בפטיש סביב סביב עד שנעשה חלל בתוכה וכך יהיה האדם ידכה וישוח להיות שפל רוח שלא יתפוס מקום כלל שיהיה מקומו פנוי וחלל כאלו אין ואפס ממש.

It is like the analogy of a craftsman who makes a receptacle: he must strike it with a hammer all around until a hollow is formed inside it. So should a person be: he should crush himself and bow low, to be lowly of spirit, so that he takes up no space at all, so that his place is empty and hollow, as though he were truly nothing and naught.

A craftsman makes a vessel by hammering the material all around until a hollow forms inside. So a person must crush and humble himself until he takes up no room at all, as though he were nothing.

אך עוד אחת היא משארז"ל [מה שאמרו רבותינו זכרונם לברכה] כוס של ברכה⁴¹ צריך הדחה מבפנים⁴²

But there is one more thing, from what our Sages, of blessed memory, said: "The cup of blessing requires rinsing on the inside."

A second requirement comes from the law that "the cup of blessing requires rinsing on the inside": the cup over which Grace after Meals is said must be rinsed inside, not only washed outside.

והענין הוא כי אפילו מי שהוא נדכה בטבע כגון שהוא עני ואין לו מצח להרים ראש. עוד צריך הוא שלא יטה לבו אפילו לדברים המותרים להיות מקושר בהם בכל לב ונפש

The point is that even someone who is crushed by nature, for example, one who is poor and has not the face to lift up his head, still needs not to incline his heart even toward permitted things, to be bound up in them with all his heart and soul;

This applies even to someone who is humble by nature or circumstance, such as a poor man who would not dare to raise his head: he too must not give his heart to permitted things, becoming bound to them with all his heart and soul.

כי אפשר לעולם שיתקיים עשיית דברים המותרים בלא לב⁴³ ג"כ ואם הטא לבו ונקשר להיות בהבלי העולם א"א להיות כלי קבול עד שיטהר

for it is always possible for permitted things to be done without the heart as well. And if he has inclined his heart and become bound up in the vanities of the world, he cannot be a receptacle until he is purified.

Permitted things can be done without the heart being in them. But if the heart attaches itself to the world's vanities, the person cannot be a receptacle for G-dliness until he is purified; the Tzemach Tzedek explains that a person must still eat and drink, but "without heart," so that his knowing of these things does not move him at his core.

והוא כמו למשל כוס המלוכלך שא"א להטיל בו יין עד שירחצנו וכן האשה לא תוכל לקבל הריון אפילו יש לה בית ולד אם לא נטהרה מטומאתה:

This is like, for example, a soiled cup, into which one cannot put wine until he washes it; and likewise a woman cannot conceive, even if she has a womb, if she has not been purified of her impurity.

A dirty cup cannot hold wine until it is washed, and a woman cannot conceive, even with a womb, until she has become pure. Humility makes the hollow; detachment from worldly desire cleans it.

SECTION 6 • ¶ 11-15

Chanah's prayer and weeping

11 והנה אחר שעשה כלי קבול נקיה ומודחת הנה הוא עוד צריך לשית עצות בנפשו. והוא ענין מ"ש ותתפלל חנה על⁴⁴ ה' ובכה תבכה.

Now, after he has made a receptacle, clean and rinsed, he still needs to take counsel in his soul. This is the meaning of what is written, "And Chanah prayed upon Havayah, and wept sorely."

With a clean, rinsed vessel ready, one more inner step is needed, to "take counsel in one's soul." It is found in the story of Chanah, childless, praying at Shiloh: "And Chanah prayed upon Havayah, and wept sorely"; plainly she prayed to G-d, but the maamar will read "upon" as "above" (paragraph 13).

כי הנה כנ"י [כנסת ישראל]⁴⁵ יש לה כמה בחי' ושמות וכשהיא בבחי' הולדה נק' בשם לאה אם הבנים.

For Knesses Yisrael has several aspects and names; when she is in the state of giving birth, she is called by the name Leah, the mother of children.

Knesses Yisrael, the collective soul of Israel, appears under several names. When she is "giving birth" to love and awe, she is called Leah, "the mother of children" (as the psalm says of the barren woman made a joyful mother of children).

12 וכשהיא בבחי' עקרה שאינה מולדת אהבה ויראה⁴⁶ נק' בשם חנה כמ"ש ולחנה אין ילדים.⁴⁷ והעצה היא ותתפלל חנה על הוי"ה.

And when she is in the state of barrenness, not giving birth to love and awe, she is called by the name Chanah, as it is written, "But Chanah had no children." And the advice is: "And Chanah prayed upon Havayah."

When Knesses Yisrael is barren, with no love and awe, she is called Chanah, of whom it is written, "But Chanah had no children." The remedy is "And Chanah prayed upon Havayah," which the Alter Rebbe now explains.

והענין כי הנה שם הוי"ה מורה ע"ש שמהווה את הכל מאין ליש ושם זה הוא בכל עולמות אצילות ב"ע שאין חילוק ביניהם אלא שזה ברא וזה יצר כו'.

The explanation is that the Name Havayah signifies that He brings everything into being (mehaveh) from nothing to something. This Name is in all the worlds, Atzilus, Beriah, Yetzirah and Asiyah, for there is no difference between them except that this one He created and this one He formed, etc.

The Name Havayah signifies bringing into being (mehaveh) from nothing to something. It is at work in all four worlds alike; their differences, "this one He created, that one He formed," are only matters of detail.

אבל דרך כלל הנה הוא מחיה את כולם ומהווה אותם מאין ליש. אך אמתות שם זה אינו אלא לגבי העולמות הנאצלים והנבראים והנוצרים והנעשים.

But in general, He gives life to them all and brings them into being from nothing to something. However, the truth of this Name applies only in relation to the worlds that are emanated, created, formed and made.

Havayah gives life to all the worlds and brings them into being. But this Name is true only in relation to the worlds that are emanated, created, formed and made, since it describes G-d as their Creator.

אבל לגבי הקב"ה בכבודו ובעצמו לא שייך כלל לומר שם זה דכולא קמיה כלא חשיב ואינם נתפסים אצלו בגדר מציאות כלל כמ"ש אני הוי"ה לא שנית.⁴⁸

But in relation to the Holy One, blessed be He, in His glory and His essence, it is not at all relevant to speak of this Name, for "before Him all is considered as nothing," and in relation to Him they do not register within the bounds of existence at all, as it is written, "I, Havayah, have not changed."

From the standpoint of G-d Himself, the Name Havayah does not apply at all, since before Him all is nothing and the worlds do not count as existing. This is "I, Havayah, have not changed": creation makes no change in Him.

ואתה הוא קודם שנברא כו'. ואתה הוא לאחר שנברא כו'. וזהו מ"ש בפרקי דר"א [דרבי אליעזר] (פ"ג [פרק ג]) עד שלא נברא העולם ⁴⁹ היה ⁵⁰ הקב"ה ⁵¹ ושמו בלבד.

“And You are He before [the world] was created,” etc.; “and You are He after it was created,” etc. This is what is said in Pirkei deRabbi Eliezer (chapter 3): “Before the world was created, there was the Holy One, blessed be He, and His Name alone.”

“You are He before [the world] was created... You are He after it was created,” from the morning prayers: G-d is the same before and after creation. Pirkei deRabbi Eliezer says the same: before creation there was only “the Holy One, blessed be He, and His Name alone.”

פ"י שמו לבד ששמו אינו בגדר מהווה ומחיה כלל אלא הוא לבד וכענין נשגב שמו לבדו. ⁵²

The meaning of “His Name alone” is that His Name is not at all in the category of bringing into being and giving life; rather, it is alone. This is like “His Name alone is exalted.”

“His Name alone” means that the Name was not acting as Creator and Life-giver at all: it stood alone (hu lev-ad can be read “it alone,” of the Name, or “He alone”), and nothing besides Him existed. This is also the sense of “His Name alone is exalted.”

ונשגב הוא מורה על הפלגה יתירה שהוא מופלג הרבה מעולמות הנמצלים כו' רק כי הודו על ארץ ושמים. פ"י שנמשך הוד וזיו משמו לחיות ארץ ושמים.

“Exalted” denotes an exceeding remoteness: He is far removed from the emanated worlds, etc.; only “His radiance is upon earth and heaven,” meaning that a radiance and splendor is drawn from His Name to give life to earth and heaven.

“Exalted” implies vast distance: G-d is far removed even from the emanated worlds. What reaches “earth and heaven” is only His hod, plainly His “glory” and here read as “radiance,” a glow drawn from His Name that gives them life.

אך וירם קרן לעמו ⁵³ כתיב להיות לו לעם קרובו להיות קרבים אליו בעצמו כדי לקרבם אליו ליכלל ביחודו ית' כמ"ש חמלה גדולה ויתירה כו' כמ"ש במ"א.

But it is written, “And He has raised up a horn for His people”: that they should be to Him “a people near to Him,” to be near to Him, to His very self, in order to bring them near to Him, to be absorbed into His unity, blessed be He, as it says, “Great and exceeding compassion,” etc., as is explained elsewhere.

Yet the next verse says, “And He has raised up a horn for His people... a people near to Him”: Israel are meant to be near to G-d Himself, beyond the level that gives life to worlds, and to be absorbed into His unity. This comes from His “great and exceeding compassion,” in the words of the blessing before the morning Shema.

13 ומה תתלהט נפשו להשליך נפשו מנגד למסור נפשו על קדוש השם בפועל ממש להיות נפש צמאה וכלתה לה' לאתדבקא רוחא ברוחא.

From this his soul will blaze up to cast away his life, to give his life over for the sanctification of the Name in actual deed; to be a soul that thirsts and pines away for G-d, so that spirit may cleave to spirit.

Contemplating that Israel is drawn to G-d's very self sets the soul aflame with readiness to give up life itself for the sanctification of G-d's Name. The soul thirsts and pines for G-d, to cleave to Him "spirit to spirit."

דהיינו שיהיה כל מחשבה דבור ומעשה שלו במחדו"מ [במחשבה דבור ומעשה] של הקב"ה ומצות מעומקא דלבא בדביקה וחשיקה כו' כמ"ש בזהר ע"פ נפשי איתך⁵⁴ כו' כמ"ש במ"א.⁵⁵

That is, that all his thought, speech and action be in the thought, speech and action of the Holy One, blessed be He, and in the mitzvos, from the depths of the heart, with cleaving and passionate desire, etc., as is said in the Zohar on the verse "My soul, I yearn for You," etc., as is explained elsewhere.

In practice this means that all of a person's thought, speech and action are absorbed into G-d's "thought, speech and action" and into the mitzvos, performed from the depths of the heart with attachment and passion. The Zohar on "My soul, I yearn for You" describes this love.

וזהו ותתפלל חנה על הוי"ה כי תפלה הוא מלשון התקשרות שהתקשרה עצמה על ה' פי' למעלה מעלה מבחי' שם הוי"ה המורה על התהוות העולמות וחיותן כ"א ליבטל וליכלל ביחודו ית' במסירת נפש בפ"ע [בפני עצמו].⁵⁶

And this is "And Chanah prayed upon Havayah": for tefillah (prayer) is a term for attachment; she attached herself "upon" Havayah, meaning far, far above the level of the Name Havayah, which denotes the coming into being of the worlds and their life-force; rather, [she sought] only to be nullified and absorbed into His unity, blessed be He, through self-sacrifice (mesirus nefesh) in its own right.

Now "prayed upon Havayah" is clear: tefillah (prayer) means attachment, and "upon" means above. Chanah bound herself to G-d far above the Name Havayah, which brings the worlds into being and gives them life, seeking only to dissolve into His unity with self-sacrifice.

14 והנה משם נמשך בחי' ר"ר [רחמים רבים] על נצוץ אלהות שבנפשו. וזהו בכה תבכה⁵⁷ לעורר רחמים רבים.

Now, from there the level of great compassion (rachamim rabim) is drawn upon the spark of G-dliness in his soul. This is "and wept sorely": to arouse great compassion.

From that level above the worlds, "great compassion" is drawn upon the spark of G-dliness in the soul. That is why Chanah "wept sorely": weeping arouses great compassion.

וזהו המלך המרום לבדו⁵⁸ כו' והמתנשא מימות עולם. פי' שהוא רם ונשא מגדר ובחי' עולם ולפיכך ברחמך הרבים שמחמת התנשאותו מימות עולם עד אין חקר גדלה בעיניו הרחמנות על כל העולם

And this is "The King who alone is exalted," etc., "and who is uplifted beyond the days of the world." That is, He is high and uplifted beyond the bounds and level of "world"; and therefore, "in Your great compassion": for because He is uplifted beyond the days of the world to an unsearchable degree, compassion is great in His eyes for the whole world.

The same idea is in the morning prayer "The King who alone is exalted... uplifted beyond the days of the world": G-d is "uplifted" above the very category of "world" (plainly, mimos olam means "from days of old"). Precisely because He is infinitely beyond the worlds, compassion for the whole world is great in His eyes, which is why the prayer continues "in Your great compassion."

ואפי' [ואפילו] על עולמות עליונים אפי' [אפילו] על בחי' ג"ע [גן עדן] העליון ולמעלה מעלה עד רום כל המעלות שייך אצלו רחמנות כי כולם שפלים אצלו.

And even for the higher worlds, even for the level of the upper Gan Eden, and higher and higher, up to the summit of all heights, compassion applies with Him, for they are all lowly before Him.

From His vantage point, compassion applies even to the higher worlds, even to the upper Gan Eden, where souls delight in G-dliness, and to the highest levels of all, since all are lowly compared to Him.

משא"כ בעולמות הנאצלים והנבראים כו' כל מה שיורד מטה מטה מתמעט בחי' רחמים עד שבבחינת ארץ הלזו הגשמית אין אנו משיגים הרחמנות אפילו שעל עוה"ז הגשמי כיון שאנחנו בתוכה כי הרחמנות הוא אצל גדול על הקטן.

This is not so in the emanated and created worlds, etc.: the further down it descends, the more the level of compassion diminishes, until at the level of this physical earth we do not grasp the compassion even over this physical world, since we are within it; for compassion is [felt] by the great for the small.

Within the chain of worlds, compassion diminishes the lower one goes, until here, in the physical world, we cannot even perceive how much this world needs compassion, because we are inside it. Compassion is felt by the great toward the small, so only one far above can feel it.

כי כמו שהוא מתנשא עד אין חקר כך רחמיו מרובים אף כי נשגב שמו לבדו⁵⁹ מ"מ הרי אלהי עולם כו'.

For just as He is uplifted to an unsearchable degree, so is His compassion abundant. Though "His Name alone is exalted," nevertheless He is indeed "G-d of the world," etc.

The greater His exaltation, the greater His compassion: though "His Name alone is exalted," He is nevertheless "G-d of the world," who has compassion on it.

15 וזהו אלהי עולם ברחמיך. ובקשתנו הוא שלפי שאין אנו משיגים בשכלנו הרחמנות אתה תעורר

רחמיך הרבים שלא נטבע ונשקע בזה העולם. ותהי' [ותהיה] מגן ישענו משגב בעדנו.⁶⁰

And this is "G-d of the world, in Your compassion." Our request is that, since we do not grasp the compassion with our intellect, You arouse Your great compassion, so that we not be drowned and sunk in this world; and that You be "the shield of our salvation, a stronghold for us."

The prayer "G-d of the world, in Your compassion" therefore asks: since our minds cannot grasp this compassion, may You arouse Your great compassion so that we do not drown in this world. It continues by asking G-d to be "the shield of our salvation, a stronghold for us."

פי' משגב כמו חומה נשגב' [נשגבה] ומוקפת. וכן מגן הוא מחסה להסתיר בפני האויבים (כי בחי המקיף

מסמא עיני החיצונים⁶¹ שלא ישלטו):⁶²

"Stronghold" (misgav) is like a lofty, encircling wall; and likewise a shield is a shelter to hide [one] from the enemies (for the level of the encompassing [light] blinds the eyes of the external forces, so that they do not hold sway).

A "stronghold" (misgav, from the same root as nishgav, "exalted") is a high, encircling wall, and a "shield" hides one from enemies. Both describe the encompassing light (makif), which blinds the external forces of kelipah so that they cannot rule.

SECTION 7 • ¶16-18

The number of your days

16 והנה כתיב ואברהם זקן בא בימים.⁶³ פי' זקן זה שקנה חכמה.^{64,65} ואמרו ע"פ בישישים חכמה שדעתם מתיישבת עליהם.^{66,67}

Now, it is written, "And Avraham was old, advanced in days." "Old" (zaken) means "one who has acquired wisdom." And [the Sages] said on the verse "With the aged is wisdom" that "their minds become settled upon them."

The maamar now turns to the second half of its verse, "the number of your days I will fill," beginning with "Avraham was old, advanced in days." The Sages read zaken (old) as zeh shekanah chochmah, "one who has acquired wisdom," and on "With the aged is wisdom" the Mishnah says that the minds of Torah scholars grow more settled as they age.

דהיינו שתהיה עבודה בקביעות ובישוב הדעת ולא יהיה פעם כך ופעם כך כי צריך להיות כל הימים שלמים כמ"ש בזוהר

That is, the service should be with constancy and a settled mind, and not one time this way and another time that way; for all the days must be whole, as is said in the Zohar.

Applied to service, it should be steady and settled, not one way today and another way tomorrow. Every one of a person's days must be "whole," as the Zohar says.

והימים שנתנו לו מן השמים לחיות בהם כימי שנותיו לא ניתנו לבטלה אפילו שעה אחת יתירה על השיעור ששיערו כמה הוא צריך להשלים את נפשו.

And the days that were given to him from heaven to live in, like the days of his years, were not given in vain, not even one hour beyond the measure that was set: how much he needs in order to complete his soul.

A person's days are allotted from heaven according to exactly what his soul needs to be completed, without a single extra hour. Hence no day, and no hour, may be wasted.

ומזה יתבונן המשכיל להיות ממארי דחושבנא לחשוב כל המחשבות והדבורים והמעשים דבר יום ביומו.

From this the thoughtful person will reflect, to be one of the "masters of accounting," reckoning all his thoughts, words and deeds, each day's matter on its day.

From this the thoughtful person will learn to be one of the "masters of accounting," reviewing every thought, word and deed of each day on that day.

17 והנה הימים הם בחינת לבושים והם לבושי התורה והמצות שלומד ועושה בכל יום. ובלבושים אלו יכול האדם לקבל גלוי אלהותו ית' ואהוי"ר [ואהבה ויראה] הנמשכים מארץ עליונה בתוספת אורה

Now, the days are the level of garments: they are the garments of the Torah and the mitzvos that he learns and does each day. In these garments a person can receive the revelation of His G-dliness, blessed be He, and the love and awe that are drawn from the supernal land, with added light.

The "days" are garments: they are the Torah a person learns and the mitzvos he does each day. Through these garments he can receive a revelation of G-dliness, and love and awe from the supernal land, with added light.

כי אף שלומד פשטי התורה ואינו מגיע לו מזה שום אהוי"ר [אהבה ויראה] בשעת מעשה מ"מ הרי התורה אור זרוע⁶⁸ בארץ עליונה ומשם תצמיח צדקה ורב חסד דהיינו בחי' אהבה רבה על נפשות ישראל להאיר להם בלבושים אלו.

For even though he learns the plain meaning of the Torah and no love or awe at all comes to him from it at the time, nevertheless the Torah is "light sown" in the supernal land, and from there will sprout righteousness and abundant kindness, that is, the level of a great love for the souls of Israel, to shine for them in these garments.

Even when a person studies the plain meaning of Torah and feels no love or awe at the time, the Torah is "light sown" in the supernal land. From there grow "righteousness and abundant kindness," G-d's great love for the souls of Israel, which later shines into these garments.

18 וזהו את מספר ימיך אמלא.^{69,70} פ"י כי הנה בחי' הימים עצמן שהן הלבושים מוטל עליך לעשותן ומספר ימיך הוא אור שבתוך הימים⁷¹ כמ"ש בזהר ע"פ השמים מספרים.^{72,73,74} ופ"י מנהרין ומנצצין כספירין

And this is "The number of your days I will fill." That is: the level of the days themselves, which are the garments, is incumbent upon you to make; and "the number (mispar) of your days" is the light within the days, as is said in the Zohar on the verse "The heavens declare (mesaprim)," whose meaning is "they shine and sparkle like sapphires (sapirin)."

Now the end of the verse is explained. Making the "days" themselves, the garments of Torah and mitzvos, is a person's own task; but "the number (mispar) of your days" is the light within those days. So the Zohar reads "The heavens declare (mesaprim)": they "shine and sparkle like sapphires (sapirin)," from the same root as mispar.

ובחיי מספר זה עלי למלאותו שיאיר עליך מכח הצומח שבארץ החיים.

And this level of “number,” it is upon Me to fill it, so that it shines upon you from the power of growth in the land of life.

This inner light, the “number,” is what G-d promises to fill (“I will fill”), making it shine on the person from the power of growth in the land of life.

SECTION 8 • 19-20

Removing the sickness

19 וכן בענין סור מרע אמר והסירותי מחלה מקרבך.⁷⁵ פיי המחלה אשר נדבקה ונשרשה בקרבך.

Likewise, regarding “turning from evil,” He said, “And I will remove sickness from your midst,” meaning the sickness that has clung to you and taken root within you.

Having explained the promises about love, awe and the days, which concern doing good, the Alter Rebbe turns to “turning from evil,” found in the verse before: “And I will remove sickness from your midst.” The sickness meant is one that has clung to a person and taken root inside him.

והוא ענין מארז"ל [מאמר רבותינו זכרונם לברכה] ד' מתו בעטיו של נחש^{76.77} שאע"פ [שאף על פי] שהם צדיקים גמורים מ"מ נשאר בהם עדיין איזה שמץ מזוהמת הנחש שלא יכלו להסירו מכל וכל.

This is what our Sages, of blessed memory, said: “Four died through the counsel of the serpent”: even though they were complete tzaddikim, nevertheless there still remained in them some trace of the contamination of the serpent, which they could not remove entirely.

This is the contamination of the serpent that remained even in the four who “died through the counsel of the serpent,” complete tzaddikim who died only because death entered the world through the serpent’s advice. Even in them some trace of it remained, which they could not remove entirely.

20 והוא עיקר נקודת קליפת גסות הרוח שנעשה בטבע האדם בחטאו מעץ הדעת טוב ורע דהיינו שרואה א"ע [את עצמו] ומכיר חסרונו⁷⁸ או יודע שזה טוב לו.

This is the essential point of the kelipah of arrogance that entered human nature through man’s sin with the Tree of Knowledge of Good and Evil, that is, that he sees himself, and recognizes his lack, or knows that this is good for him.

This residue is the core of the kelipah of arrogance that entered human nature with the sin of the Tree of Knowledge: a person sees himself, aware of what he lacks or of what is good for him.

כמ"ש ותרא האשה כי טוב⁷⁹ העץ למאכל וגוי' וזהו שרש הזוהמא ומקור לכל התאוות והעבירות כי בוחר בזה לטובתו או לרעתו.

As it is written, "And the woman saw that the tree was good for food," etc. And this is the root of the contamination and the source of all desires and sins, for by this he chooses for his own good or his own harm.

Its source is "And the woman saw that the tree was good for food": for the first time, something was judged by whether it was good for oneself. This self-reference is the root of the contamination and the source of all desires and sins, since a person then chooses by what benefits or harms him.

משא"כ קודם החטא היו ערומים כדכתיב מי הגיד לך⁸⁰ כו' כי לא⁸¹ היו מרגישים שום הרגש חסרונם או טובה לעצמו רק שהיו משיגים גלוי אלהותו ית' וד"ל [ודי למבין]:

This was not so before the sin: they were naked, as it is written, "Who told you," etc.; for they did not feel any sense of their lack, or of good for themselves; they only perceived the revelation of His G-dliness, blessed be He. And this is enough for one who understands.

Before the sin Adam and Chavah were "naked," as G-d's question "Who told you...?" implies, for they felt no lack and no good of their own; they perceived only the revelation of G-dliness. The maamar closes with "enough for one who understands"; the self-awareness described here is the same "I" that blocked the vessel in paragraph 9.

IN ONE'S AVODAH

Do not try to manufacture love and awe: contemplate G-d, before whom all is nothing, until this is fixed and felt in your own mind, and know that true feeling is G-d's gift from above. Make yourself an empty vessel: notice every "I want" and "I," break your sense of self, and do even permitted things without your heart in them. Pray with self-sacrifice and tears for G-d's great compassion. Keep your service steady, with every day whole: be one of the "masters of accounting," reviewing each day's thoughts, words and deeds, and keep learning even when you feel nothing, for that Torah is light sown above.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that love and awe are G-d's gift, and how does that change what a person should actually do in prayer and study?
2. What is the difference between "one who loses her young" and the "barren" one, and what does each look like in a person's inner life?
3. How can someone who is already humble by circumstance still fail to be an empty vessel, and what does it mean to do permitted things "without the heart"?
4. Why should G-d's exaltation above all worlds make His compassion greater rather than more distant?
5. If Torah study without feeling is "light sown" above, what does that mean for days when learning feels dry?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 יש למעלה בחי' ארץ החיים

In his Or HaTorah on the Prophets and Writings, the Tzemach Tzedek adds here that the “land of life” is Malchus of Atzilus, noting that three things are called “life.”

KEHOT'S NOTE

באזה"ת נ"ך כרך א' ע' תיד מוסיף "שהיא מל' דאצי" . . כי ג' דברים נקראים חיים".

2 וחי בהם חיים אמיתיים

In Ki Seitzei the Alter Rebbe reads “which a person shall do and live by them”: the person “makes” them into mitzvos, and “lives by them” by drawing into them life from the Life of life; this is “doing the will of the Omnipresent,” drawing His will, which is above “place,” down into place.

Song of Songs 2:1 א' שיר

אני חבצלת השרון שושנת העמקים:

I am a rose of Sharon, A lily of the valleys.

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KEHOT'S NOTE

ראה לקו"ת תצא מ, ג. שה"ש ב, א. באזה"ת מג"א ע' ע' מא ואילך בפ"י הפסוק. ובאזה"ת אחרי ע' עט. אזה"ת שמות כרך ז ע' ביתשכט.

3 לא תהי' משכלה

The Kehot note dates the maamar to Shabbos Parshas Mishpatim, Shabbos Mevarchim Adar, 5557 (1797), and refers to this collection of the Alter Rebbe's short maamarim, p. 618.

KEHOT'S NOTE

המאמר נאמר בשבת משפטים ש"מ אדר תקנ"ז — ראה מאמרי אדה"ז הקצרים ע' תריח. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות באזה"ת משפטים ע' אירמח. אירסב. ביתשכט. ביתשלב. המאמר נזכר בלקו"ת כמדבר ו, ג. אזה"ת פנחס ע' אירא בענין השמים מספרים.

4 לא תהי' משכלה

Among the blessings G-d promises Israel at the end of the laws of Mishpatim, if they serve Him: “None shall lose her young or be barren in your land; the number of your days I will fill”: plainly, no miscarriage or barrenness, and a full span of life. The maamar reads the first half as love and awe that are born and endure (paragraph 7), and the second as the light within a person's days (paragraph 18) (context: Steinsaltz Tanakh).

שמות כ"ג:26 Exodus

לא תהי' משכלה ועקרה בארצך את מספר ימיך אמלא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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KEHOT'S NOTE

PARAGRAPH 2

5 אם לא יהי' צמח האדמה ח"ו

There the Tzemach Tzedek cites the Midrash (Vayikra Rabbah, beginning of chapter 22) on “a king is subject to the field”: even a king who rules from one end of the world to the other depends on the field; if the land is worked, there is something, and if not, nothing.

KEHOT'S NOTE

באזה"ת שמות שם ע' ביתשכט מציין “וכמ"ש במד"ר פ' אחרי ר"פ כב ע"פ מלך לשדה נעבד אפילו הוא מלך ושלט מסוף העולם עד סופו לשדה נעבד עבדת ארעא או לא עבדת ארעא ולא כלום". ע"ש.

6 ארץ החיים העליונה

On “Let the earth sprout grass,” the Alter Rebbe refers to this maamar: “the earth” is the supernal land, which, as the physical earth reveals its power of growth each day, reveals the power of bringing into being within it, creating each day angels who sing and are nullified into their source.

KEHOT'S NOTE

בלקו"ת פינחס עט, ב מציין לכאן.

7 בארצות החיים

The psalmist, rescued from death, vows: “I will walk before Havayah in the lands of life”: plainly, in the land of the living. The maamar reads “life” as the supernal source of spiritual life, and the plural “lands” as the higher and the lower Knesses Yisrael (context: Steinsaltz Tanakh).

Psalms 116:9 ט"ז תהלים

אתהלך לפני ה' בארצות החיים:

I shall walk before the L-RD In the lands of the living.

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KEHOT'S NOTE

תהלים קטז, ט.

8 (ומ"ש . . במחשבה)

In this manuscript the passage is part of the running text, not in parentheses.

KEHOT'S NOTE

בבוך 2061 נכתב בלא מוסגר. באזה"ת שם: עכ"ל הרי"ל.

9 אין כח צמיחתה מצד עצמה

Iggeres HaKodesh 20 explains that the earth's power to grow plants from nothing, year after year, flows from the Infinite Light; what grows through sowing and planting is far superior to what grows by itself, and from this one understands how man's service draws higher lights into the worlds.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קלב, א). ובלקו"ת פינחס עט, סעי"ב.

- 10** **כך החיים הרוחניים**
This passage is quoted by the Tzemach Tzedek in Or HaTorah on Parshas Shemos.

KEHOT'S NOTE

מובא באוה"ת פי' שמות ע' פז.

- 11** Shlomo's proverb: "Wealth will not avail on the day of wrath, but righteousness saves from death." The Alter Rebbe borrows its opening words: wealth is of no use if the land yields nothing.

Proverbs 11:4: י"א:ד' משלי

לא יועיל הון ביום עברה וצדקה תציל ממות:

Riches profit not in the day of wrath; But righteousness delivereth from death.

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PARAGRAPH 3

- 12** **אור ורוע לצדיק**
The psalmist, on G-d's reign: "Light is sown for the tzaddik, and joy for the upright in heart": the light stored up for the righteous is like seed, hidden now but sure to grow. The Alter Rebbe reads the "light" as the love of G-d sown in the supernal land (paragraph 4) (context: Steinsaltz Tanakh).

Psalms 97:11: י"ז:יא' תהילים

אור ורע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים זו, יא.

- 13** **ועמד כולם צדיקים**
In Yeshayahu's prophecy of Jerusalem's future: "And your people are all tzaddikim; they shall inherit the land forever." It shows that "the tzaddik" for whom light is sown includes every Jew.

Isaiah 60:21: כ"א:ס' ישעיהו

ועמד כלם צדיקים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע"י ס, כא.

- 14** **מדרגת צדיק אמיתי שנתבאר במ"א**
Or HaTorah's text reads "explained in Likkutei Amarim" (the Tanya) in place of "explained elsewhere."

KEHOT'S NOTE

באוה"ת משפטים ע' אירגב: "שנתבאר בלק"א". פ"א.

לא תהיה משכלה ועקרה בארצך את מספר ימך אמלא

- 15** **ואינו שם התואר . . ורשע לא קאמר**

In this manuscript the sentence about the title of tzaddik is written in parentheses, as an aside.

KEHOT'S NOTE

בכרך 1174 נכתב זה בתוך סוגריים.

- 16** **צדיק ורשע לא קאמר**

Kehot cites this passage, where "a tzaddik who suffers" is explained as "a tzaddik who is not complete," the use of "tzaddik" short of the full rank that Tanya, ch. 1, discusses. The saying "tzaddik" and 'rasha' it does not say" itself is in Niddah 16b.

Berakhot 7a:25-26: כ"ה-כ"ו ברכות

... משה, צדיק וטוב לו — צדיק בן צדיק. צדיק ורע לו — צדיק בן רשע. רשע וטוב לו — רשע בן צדיק. רשע ורע לו — רשע בן רשע. אמר מר: צדיק וטוב לו — צדיק בן צדיק, צדיק ורע לו — צדיק בן רשע. אינני? והא קתיב: "פקד עון אבות על בנים", וקתיב: "ובנים לא יומתו על אבות", ורמינן קראי אהדדי,

"Show me now Thy ways" (ibid. 5:13). Moses said before Him, "L-rd of the Universe, why is there a righteous man enjoying prosperity and a righteous man afflicted with adversity? Why is there a wicked man enjoying prosperity and a wicked man afflicted with adversity?" He answered him, "Moses, the righteous man who enjoys prosperity is the son of a righteous father; the righteous man who is afflicted with adversity is the son of a wicked father; the wicked man who enjoys prosperity is the son of ...

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KEHOT'S NOTE

ברכות ז, א. וראה בליקוט פ"י — היטריק לתניא פרק א.

- 17** **צדיק ורשע לא קאמר**

Rabbi Chanina bar Pappa: the angel appointed over conception asks of each drop whether it will be strong or weak, wise or foolish, rich or poor, "but wicked or righteous it does not say," for all is in the hands of Heaven except the fear of Heaven. So the "tzaddik" of the verse is what any person can choose to be.

Niddah 16b:13-14: ג'י"ג-י"ד נדה

ואילו רשע או צדיק לא קאמר, כדרכי חנינא. דאמר רבי חנינא: תכל בידי שמים, חוץ מיראת שמים, שנאמר: "ועתה ישראל מה ה' אלקיך שואל מעמך כי אם ליראה וגו'". ורבי יוחנן, אם כן נכתוב קרא "גבר הורח", מאי "הורח גבר"? לילה ניתן להריון, ויום לא ניתן להריון.

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PARAGRAPH 4

- 18** **זרוע בארץ החיים לצדיק**

The version in Or HaTorah reads "sown in the land for the tzaddik," without "of life."

KEHOT'S NOTE

באוה"ת ע' ביתשל (הנדפס מגוכתי"ק הצי"צ): "זרוע בארץ לצדיק".

19 פני להיות צדיק ומקושר בה' לדבקה בו

There the Tzemach Tzedek offers another explanation of “for the tzaddik”: this sowing of love and awe is drawn into the supernal land through Yosef the tzaddik, and from there to the human soul.

KEHOT'S NOTE

באוה"ת עי' ביתשל: "פני לצדיק י"ל שזריעה אה"ר זו נמשך בארץ העליונה עי"י יוסף הצדיק ומשם נמשך לנפש האדם." ע"ש.

PARAGRAPH 5

20 ועבדתם את הוי"א אלקיכם

G-d's promise to Israel at the end of the laws of Mishpatim: "And you shall serve Havayah your G-d, and He will bless your bread and your water, and I will remove sickness from your midst." It is the verse just before the maamar's; its last words are taken up in paragraph 19.

שמות כ"ג:25 Exodus

וְעַבַדְתֶּם אֶת ה' אֱלֹהֵיכֶם וּבָרַךְ אֶת־לֶחְמְךָ וְאֶת־מִימֶיךָ וְהָסַרְתִּי מִקֶּלְכָּךְ:

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

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KEHOT'S NOTE

שמות כג, כה.

21 ואם צדקת מה תתן לו

Elihu's words to Job: "If you are righteous, what do you give Him, or what does He receive from your hand?" They show that G-d needs nothing from our service.

איוב ל"ה:7 Job

אִם־צִדְקָתָהּ מִה־תִּתֶּנּוּ לוֹ אוֹ מִה־מִּידָךְ יִקַּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

22 אלא הענין . . גילוי אלקותו ית' ממש

The Kehot note points to a related discussion in the Tzemach Tzedek's Or HaTorah on Shemos for this explanation of serving "Havayah your G-d."

KEHOT'S NOTE

ראה אוה"ת שמות כרך ו ע' ארלב.

23 ואני ה' לא שנית

Through Malachi G-d tells Israel: "For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed": His constancy is why they endure. Here it shows that Havayah is beyond all change, so that creation adds nothing to Him (context: Steinsaltz Tanakh).

מלאכי ג':6 Malachi

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כִלִיתֶם:

לא תהיה משכלה ועקרה בארצך את מספר ימך אמלא

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

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KEHOT'S NOTE

מלאכי ג, ו.

PARAGRAPH 6

24 סדר כל השבחים אלקי אברהם

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

KEHOT'S NOTE

בתפלת שמו"ע.

25 אלהי אברהם כוי הגדול כוי

The first blessing of the Amidah: "...G-d of Avraham, G-d of Yitzchak and G-d of Yaakov, the great, mighty and awesome G-d...." The Alter Rebbe reads its praises as G-d's greatness coming down to relate to man.

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Patriarchs
סידור אשכנז, ימי חול, תפילת שחרית, עמידה, אבות ג'

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ וְאַלְהֵינוּ אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסִדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמַבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה:

Blessed contains eighteen expressions of praise which parallel the Eighteen Benedictions. are You, Adonoy, our G-d, and G-d of our fathers, G-d of Abraham, G-d of Isaac, and G-d of Jacob, the Almighty, the Great, the Powerful, the Awesome, most high Almighty, Who bestows beneficent kindness, Who possesses everything, Who remembers the piety of the Patriarchs, and Who brings a redeemer to their children's children, for the sake of His Name, with love.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

26 במקום שאתה מוצא גדולתו

Rabbi Yochanan: "Wherever you find the might of the Holy One, blessed be He, there you find His humility," shown from the Torah, the Prophets and the Writings. The Alter Rebbe applies it to G-d's "greatness" toward the worlds being itself humility.

מגילה ל"א א"י"ב-ג'13-12 Megillah

אָמַר רַבִּי יוֹחָנָן: כָּל מְקוֹם שֶׁאַתָּה מוֹצֵא גְבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, אַתָּה מוֹצֵא עֲנוּתוֹתָיו. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשְׁנוּי בְּנְבִיאִים, וּמְשוּלָּשׁ בְּכַתּוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדוֹנֵי הָאֲדוֹנִים", וּכְתִיב בַּתְּרִיה: "עוֹשֶׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה". שְׁנוּי בְּנְבִיאִים: "כֹּה אָמַר רִם וְנִשְׁאָר שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בַּתְּרִיה: "וְאַתָּה דָּכָא וּשְׁפִל רּוּחַ", מְשוּלָּשׁ בְּכַתּוּבִים, דְּכִתְיב: "סוּלוֹ לְרוּכַב בְּעֶרְבוֹת בָּקָה שְׁמוֹ", וּכְתִיב בַּתְּרִיה: "אֲבִי יְתוּמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow"

(Deuteronomy 10:17). It is repeated in the Prophets: “For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. נסמן לעיל טו, א.

PARAGRAPH 7

27

נולדה ונתעוררה

Chapter 4 describes awe and love, with their “branches and offspring,” as the soul’s emotions, clothed in the practice of the mitzvot: love is the root of the positive commands and awe of the prohibitions.

KEHOT'S NOTE

ראה תניא פרק ד.

28

זכר חסדו

The psalmist calls all the earth to sing: “He remembered His kindness and His faithfulness to the house of Israel; all the ends of the earth have seen the salvation of our G-d.” Zachar (“remembered”) also means “male,” so the verse links kindness, love, with the masculine.

Psalms 98:3: תהילים צ”ח:ג

זָכַר חֲסִדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רְאוּ כָּל־אֲפִסְיָאֲרֵץ אֶת יְשׁוּעָתוֹ אֱלֹהֵינוּ:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

29

בת תחלה סימן יפה לבנים

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

KEHOT'S NOTE

בבא בתרא קמא, א.

30

בת תחלה סימן יפה לבנים

Rav Chisda: “A daughter first is a good sign for sons” (the Gemara gives as reasons that she helps raise her brothers, or that the evil eye does not rule them). The Alter Rebbe applies it to awe, the “daughter,” which must come before love, the “son.”

Bava Batra 141a:4: בבא בתרא קמ”א א:ד

ושמואל אומר: הקא במבפרת עסקינו, וכדרב חסדא - דאמר רב חסדא: בת תחלה - סימן יפה לבנים. איכא דאמרי: דמרבא לאחא, ואיכא דאמרי: דלא שלטא בקה עינא בישא. אומר רב חסדא: ולדידי - בנתן עדיפן לי מבני.

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31

זה השער לה:

At the Temple gates the psalmist says: “This is the gate to Havayah; the righteous shall enter through it.” Here awe

לא תהיה משכלה ועקרה בארצך את מספר ימיך אמלא

is that gate, through which one enters to love.

Psalms 118:20: תהילים קי”ח:כ

זֶה־הַשַּׁעַר לִּי צְדִיקִים יָבֹאוּ בוֹ:

This is the gate of the L-RD; The righteous shall enter into it.

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PARAGRAPH 8

32

אך הנה יש עוד . . אם לא נטהרה מטומאתה

The Kehot note points to these places in Or HaTorah as parallel discussions of the whole passage on the second barrenness and the making of an empty, clean vessel (paragraphs 8-10).

KEHOT'S NOTE

ראה אוה”ת דרושים לר”ה עי אישכד. אוה”ת שה”ש עי תפט. סה”מ תרל”ג ח”א עי עג.

33

אין לה ולד אפי' בית ולד

“And Sarai was barren; she had no child.” The Sages read the added words “she had no child” as saying more than barrenness.

Genesis 11:30: בראשית י”א:ל

וְתֵהִי שָׂרִי עֲקֵרָה אֵין לָהּ וָלֵד:

And Sarai was barren; she had no child.

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Yevamot 64a: יבמות ס”ד א

KEHOT'S NOTE

בראשית יא, ל. יבמות סד, א. בלקו”ת חקת סב, ד מציין לכאן. ראה אוה”ת בראשית כרך ד תשנח, א.

34

אפי' בית ולד אין לה

Rav Nachman, citing Rabbah bar Avuha, reads “she had no child” as “she did not even have a womb”; just before this (64a), Rabbi Ami says that Avraham and Sarah were tumtumin.

Yevamot 64b:2-3: יבמות ס”ד ב:ב-ג

אמר רב נחמן אמר רבה בר אבונה: שרה אמנו אילנית היתה, שנאמר: “וְתֵהִי שָׂרִי עֲקֵרָה אֵין לָהּ וָלֵד”, אפילו בית ולד אין לה. אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב: לא שנו אלא בדורות הראשונים, ששנותיהן מרובות. אבל בדורות האחרונים, ששנותיהן מועטות — שתי שנים ומחצה, כנגד שלשה עיבורים. רבה אמר רב נחמן: שלש שנים, כנגד שלש פקידות. דאמר מר: בראש השנה נפקדו שרה רחל ורחל וזנה.

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35

שאין לו כלי מחזיק

The Tzemach Tzedek’s explanations of the Zohar, to which the note points for the idea of a person who lacks a vessel to hold the truth.

KEHOT'S NOTE

ראה ביאורו להצ”צ כרך א עי רצה.

36

כנ"י נקי כוס ישועות

A maamar of the Mitteler Rebbe to which the note points as another place where Knesses Yisrael is called "the cup of salvations."

KEHOT'S NOTE

ראה גם מאמרי אדה"א בראשית ע"ר פ.

37

כוס ישועות

The psalmist, thankful for rescue, vows: "I will raise the cup of salvations and call upon the Name of Havayah," a cup of wine lifted in thanks. The Alter Rebbe applies "the cup" to Knesses Yisrael as a vessel for the supernal kindnesses (context: Steinsaltz Tanakh).

תהילים קט"ז:י"ג:116:Psalms

כוס־ישועות אֲשָׁא וְקָשָׁם ה' אֶקְרָא:

I will lift up the cup of salvation, And call upon the name of the L-RD.

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PARAGRAPH 10

38

והנה העצה לעשות כלי ריקן

The Kehot note points to Or HaTorah on the Prophets and Writings for this advice of making oneself an empty vessel.

KEHOT'S NOTE

ראה אוה"ת נ"ך ע' תשנו.

39

לב נשבר ונדכה

David, in his psalm of repentance: the offerings G-d wants are a broken spirit, "a broken and crushed heart, O G-d, You will not despise." The Alter Rebbe makes the broken heart the way to become an empty vessel.

תהילים נ"א:י"ט:51:Psalms

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לִב־נִשְׁבָּר וְנִדְכָּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

תהלים נא, יט.

40

אשכון את דכא

Thus says the One high and exalted: "I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." G-d dwells with the one who has made himself crushed and empty.

ישעיהו נ"ז:ט"ו:57:Isaiah

כִּי כֹה אָמַר רִם וְנָשָׂא שָׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשָׁכֹן וְאֶת־דִּכָּא וְשִׁפְלִי-רוּחַ לְהַחְיֹת רוּחַ שְׁפִילִים וְלְהַחְיֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ישע"י נז, טו.

41

כוס של ברכה

Among the things said of the cup of blessing is that it requires rinsing and washing, and it was taught: rinsing on the inside, washing on the outside. The Alter Rebbe reads the inner rinsing as cleansing the heart.

ברכות נ"א א:13:51a:Berakhot

אָמַר רַבִּי יִשְׁמָעֵאל בֶּן אֱלִישָׁע: שְׁלֹשָׁה דְּבָרִים סָח לִי סוּרְיָאֵל שֶׁר הַפְּנִיִּים: אֵל תִּטּוֹל חֲלוּקָה בְּשַׁחֲרִית מִיַּד הַשֶּׁמֶשׁ וְתִלְבַּשׁ. וְאֵל תִּטּוֹל יְדֶיךָ מִמִּי שְׁלֹא נָטַל יְדָיו. וְאֵל תַּחְזִיר כּוֹס אֶסְפָּרָגוֹס אֲלָא לְמִי שֶׁנִּתְּנוּ לָהּ — מִפְּנֵי שֶׁתִּכְסְּפִיתָ, וְאָמַרְי לָהּ, אֶסְתַּלְגְּנִית שֶׁל מִלְּאֲכִי חִבְלָה מְצַפִּין לוֹ לְאֶדָם, וְאָמַרְיִם: אִמְתִּי יָבֵא אָדָם לְיָדִי אֶחָד מִדְּבָרִים הַלְלוּ וְיִלְכְּדוּ.

R. Ishmael b. Elisha said : Three things Suriel, the Prince of the Presence, related to me: Do not take thy shirt in the morning from the hand of the attendant and put it on; do not let thy hands be washed by one who has not washed his own ; and do not return the cup of asparagus-beverage except to him who handed it to thee, because a band of demons (another version : a company of angels of destruction) lies in wait for a man, saying, "When will ...

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

KEHOT'S NOTE

ברכות נא, א. שו"ע או"ח סי' קפג.

42

כוס של ברכה צריך הדחה מבפנים

The law of the cup over which Grace after Meals is said: it requires rinsing on the inside and washing on the outside, unless it is already clean.

שולחן ערוך, אורח חיים183:183:Shulchan Arukh, Orach Chayim

המברך איך יתנהג בכוס של בהמ"ז. ובו יב סעיפים: כוס של ברכה טעון הדחה מבפנים ושטיפה מבחוץ ואם הוא נקי ואין בו שיורי כוסות אינו צריך:

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

43

אפשר — בלא לב

The Tzemach Tzedek explains: although a person must eat, drink and attend to other physical things, it must be "without heart," that is, his knowing of them should not move him at his core.

KEHOT'S NOTE

"היינו הגם שהאדם מוכרח לאכילה ושת"י ושאר דברים הגשמיים אלא שצ"ל בלא לב ולב, היינו שהידע לא תפעול בו הוזה עצמית" — אוה"ת בראשית כרך ו תתרנ"ב.

PARAGRAPH 11

44

ותתפלל חנה על ה'

At Shiloh, "she was bitter of soul, and she prayed upon Havayah and wept sorely": plainly, she prayed to G-d. Chanah, childless, prays for a son; the maamar reads her prayer "upon" Havayah, above that Name, and her weep-

ing as the remedy for a barren soul (context: Steinsaltz Tanakh).

I Samuel 1:10 א'י: שמואל

וְהָיָא מֵרַת נֶפֶשׁ וַתִּתְפַּלֵּל עַל־יָהּ וּבָכָה תְּבֻכָּה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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KEHOT'S NOTE

שמואל-א, י.

45

כי הנה כניי

The Kehot note points to Or HaTorah on Eikev for the several aspects and names of Knesses Yisrael.

KEHOT'S NOTE

עיי אזה"ת פי עקב עי תרג.

PARAGRAPH 12

46

שאינה מולדת אהבה ויראה

Before explaining "I will betroth you to Me forever," the Alter Rebbe refers to this maamar: when Knesses Yisrael is barren and does not give birth to love and awe, the advice is "And Chanah prayed upon Havayah," above the level of the Name Havayah.

KEHOT'S NOTE

בלקו"ת במדבר ח, ד מציינ לכאן.

47

ולחנה אין ילדים

Elkanah had two wives: "Peninah had children, but Chanah had no children." Chanah, the barren wife, stands for Knesses Yisrael when she does not give birth to love and awe.

I Samuel 1:2 א'י: שמואל

וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אֶחָת חַנָּה וְשֵׁם הַשֵּׁנִית פִּנְנָה וַיְהִי לַפִּנְנָה יְלָדִים וְלַחַנָּה אֵין יְלָדִים:

And he had two wives: the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.

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KEHOT'S NOTE

שמואל-א, ג.

48

אני ה' לא שנית

Through Malachi G-d tells Israel: "For I, Havayah, have not changed." The worlds' coming into being makes no change in G-d, before whom they do not count as existing.

Malachi 3:6 ג'י: מלאכי

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

לא תהיה משכלה ועקרה בארצך את מספר ימיך אמלא

49

עד שלא נברא העולם

On "I am Havayah, that is My Name," the Alter Rebbe explains that before creation there was "He and His Name alone," "alone" meaning in concealment; for Havayah to be revealed, His goodness and great compassion were drawn forth, a compassion from before Atzilus, far above the chain of descending worlds, without measure or comparison.

KEHOT'S NOTE

ראה גם לעיל סג, ב ובמ"מ לשם.

50

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone" (so the text on Sefaria). The Alter Rebbe reads it to mean that before creation the Name was not acting as Creator; there was G-d alone.

Pirkei DeRabbi Eliezer 3:2 ג'י: פרקי דרבי אליעזר

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוקדאיו ומוצאיו, אינו מתחיל לבנות. כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

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

51

היי הקב"ה

The Kehot note observes that Pardes Rimmonim also quotes this saying with the words "the Holy One, blessed be He, was," as this maamar does.

KEHOT'S NOTE

כ"ה גם בפרדס שער עצמות וכלים פ"ח. וראה הלשון לעיל יד, א: "היי הוא ושמו בלבד". וכן הלשון ברוב המקומות. ובלקו"ת בהר מא, ג: ושמו הגדול בלבד.

52

נשגב שמו לבדו

The psalmist calls all creation to praise G-d: "Let them praise the Name of Havayah, for His Name alone is exalted; His glory (hodo) is upon earth and heaven." "Exalted" is read as utter remoteness from the worlds, and hodo as a radiance (hod vaziv) drawn from His Name that gives them life (context: Steinsaltz Tanakh).

Psalms 148:13 י"ג: תהילים קמ"ח

יְהַלְלוּ אֶת־שֵׁם ה' בְּיִשְׁשָׁבֶן שְׁמוֹ לְבָדוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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53

וירם קרן לעמו

The same psalm ends: "And He has raised up a horn for His people... the children of Israel, a people near to Him": plainly, He has raised their strength and glory. The Alter Rebbe reads it as Israel's closeness to G-d Himself, beyond the radiance that gives life to the worlds.

Psalms 148:14: תהילים קמ"ח:י"ד

וירם קרן לעמו תהלה לכל־חסידיו לבני ישראל עם קרבו הללו־קה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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PARAGRAPH 13

54

נפשי אויתך

The prophet's song: "My soul, I yearn for You in the night; my spirit within me seeks You at dawn": plainly, "with my soul I yearn for You." The Zohar reads it as "You are my soul, so I yearn for You," the love of one who loves G-d as his own life (context: Steinsaltz Tanakh).

Isaiah 26:9: שיעיהו כ"ו:ט"ז

נפשי אויתך בלילה אֶחֱרוּחִי בְקֶרְבִי אֲשַׁחֲרֶךָ כִּי כַּאֲשֶׁר מִשְׁפָּטֶיךָ לְאַרְצִי צָדֵק לְמַדּוֹ יִשְׁבִּי תִּבְלִי:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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55

כמ"ש בזהר ע"פ ונפשי אויתך כו' כמ"ש במ"א

The Zohar's discussion of "My soul, I yearn for You," to which the Kehot note points: loving G-d with the love of soul and spirit, cleaving to Him.

Zohar III, 67a: זח"ג ס, זח"א

תניא, חלק ראשון; ליקוטי אמרים 44:4: תניא, מ"ד:ד'

והינינו, מה שכתב הזהר על פסוק: "נפשי אויתך בלילה וגו'" - "דִּי־רַחֲמִים לְקוֹדֶשׁ־אֱבֹרִיךָ־הוּא רַחֲמִימוּתָא דְּנִפְשָׁא וְרוּחָא כְּמָה דְּאִתְדַבְּקוּ אֵילִין בְּגוּפָא וְגוּפָא רַחֲמִים לֹזֵן וְכוּי". וְזֶהוּ שֶׁכְּתוּב: "נִפְשִׁי אוֹתִיךָ", כְּלוּמַר, מִפְּנֵי שֶׁאַתָּה ה' נִפְשִׁי וְחַיִּי הָאֲמִתִּים, לָכֵן - "אוֹתִיךָ", פִּירוּשׁ, שְׁאֲנִי מִתְאַוֶּה וְתָאֵב לָךְ כְּאֶדָם הַמִּתְאַוֶּה לְחַיִּי נִפְשׁוֹ, וְכֵשֶׁהוּא חֲלָשׁ וּמַעֲוִנָּה - מִתְאַוֶּה וְתָאֵב שֶׁתִּשׁוּב נִפְשׁוֹ אֵלָיו, וְכֵן כֵּשֶׁהוּא הוֹלֵךְ לִישׁוֹן - מִתְאַוֶּה וְחֹפֵץ שֶׁתִּשׁוּב נִפְשׁוֹ אֵלָיו ...

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KEHOT'S NOTE

ראה זח"ג סז, א ואילך. ראה שער היחוד והאמונה בחנוך לגער. וראה תניא פמ"ד. וראה גם לעיל לז, ב.

56

במסירת נפש בפ"ע

Or HaTorah reads "with self-sacrifice in actual deed" where this text has "in its own right."

KEHOT'S NOTE

באוה"ת משפטים ע' ארנט: במס"ג בפ"מ.

PARAGRAPH 14

57

בכה תבכה

"And she prayed upon Havayah, and wept sorely." The weeping, doubled in the Hebrew (uvachoh sivkeh), is read as arousing great compassion.

I Samuel 1:10: שמואל א א':י"ז

והיא מרת נפש ותתפלל עליה ובכה תבכה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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58

המלך המרום לבדו

From the first blessing before the morning Shema: "The King who alone is exalted from of old... and uplifted from the days of the world (mimos olam); G-d of the world (Elokei olam), in Your great compassion, have compassion on us." Plainly olam here is "eternity"; the Alter Rebbe reads it as "world": because G-d is exalted beyond the worlds, His compassion for them is great.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 2-3, ימי חול, סידור אשכנז, ימי חול, ברכות קריאת שמע, יוצר אור ב-ג

תפילת שחרית, ברכות קריאת שמע, יוצר אור ב-ג

המאיר לארץ ולדורים עליה ברחמים ובטובו מחדש בכל־יום תמיד מעשה בראשית: מה־רבו מעשיך | ה' כלם בהקמה עשית מלאה הארץ קננה: המלך המרום לבדו מאז. המשבח והמפאָר והמתנשא מימות עולם: אלקי עולם ברחמיך הרבים רחם עלינו אדון עזנו צור משגיבנו מגן ישענו משגיב בעדנו: אל ברוך גדול דעה הכין ופעל וזהרי חמה: טוב יצר כבוד לשמו מאורות נתן סביבות עזו: פנות צבאיו קדושים רוממי שִׁדְי תמיד מספרים כבוד־אל ...

He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal G-d, in Your abundant mercy, have compassion on us, Master, Who is our strength, Rock, Who is our stronghold Shield, of our deliverance, ...

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59

נשגב שמו לבדו

"For His Name alone is exalted; His radiance is upon earth and heaven." Here it shows that the higher G-d is exalted, the greater His compassion.

Psalms 148:13: תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' בִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג. ראה לעיל נז, ב. ובסד"מ תשי"א ע' יא.

PARAGRAPH 15

60

מגן ישענו משגב בעדנו

The same blessing continues: “Master of our strength, Rock of our stronghold, Shield of our salvation, a stronghold for us.” The Alter Rebbe reads the “stronghold” and the “shield” as the encompassing light that protects us from the external forces.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 2, חול, ימי חול, ברכות קריאת שמע, יוצר אור ב

... המשגב והמפאָר והמתנשא מימות עולם: אלקי עולם ברחמיך הרבים רחם עלינו אדון עזנו צור משגבנו מגן ישענו משגב בעדנו: אל ברוך גדול דעה חכין ופעל זהרי חמה: טוב צר כבוד לשמו מאורות נתן סביבות עזו: פנות צבאיו קדושים רוממי שדי תמיד מספרים כבוד אל וקדשתו: תתברך ה' אלקינו על־שבח מעשה ידיו ועל־מאורי אור שעשית יפאָרוך סלה:

He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal G-d, in Your abundant mercy, have compassion on us, Master, Who is our strength, Rock, Who is our stronghold Shield, of our deliverance, ...

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61

המקיף מסמא עיני החיצונים

There, in the context of Torah study, the Alter Rebbe says that one must also draw down encompassing lights, “for the encompassing light blinds the eyes of the external forces”; Torah draws down “food,” while acts of kindness draw down a “garment” and encompassing light.

KEHOT'S NOTE

ראה לעיל לד, א. לקוית קרח נג, ד. ובכ"מ.

62

ברחמין הרבים

Kehot's note points to where this is explained further: Imrei Binah.

KEHOT'S NOTE

ראה לעיל בשלח, סג, ב. אמרי בינה שער הציצית ס"ט בסופו. אוה"ת וארא עי' ביתקא. סה"מ תש"א ד"ה אלקי עולם (עי' 27 ואילך). ובכ"מ. לקו"ש חכ"ב ע' 321.

PARAGRAPH 16

63

ואברהם זקן בא בימים

Before the search for Yitzchak's wife: “And Avraham was old, advanced in days (ba bayamim, literally “came with days”), and Havayah blessed Avraham in all things.” The Alter Rebbe reads “old” as acquired, settled wisdom,

לא תהיה משכלה ועקרה בארצך את מספר ימיו אמלא

which brings steadiness to all of one's days, each of them whole.

Genesis 24:1 כ"ד:א' בראשית

ואברהם זקן בא בימים וה' בֵּרַךְ אֶת־אֲבִרְהָם בְּכָל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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KEHOT'S NOTE

בראשית כד, א.

64

זקן זה שקנה חכמה

Kehot's note points to Kiddushin 32a for these words.

Kiddushin 32a ל"ב קידושין

KEHOT'S NOTE

קידושין לב, א.

65

זקן זה שקנה חכמה

Rabbi Yose HaGelili: “Zaken (an elder) means only one who has acquired wisdom.” The Alter Rebbe uses it to read “Avraham was old” as acquired, settled wisdom.

Kiddushin 32b:8 ח"ב:ח' קידושין

תנו רבנן: “מפני שיבה תקום” - יכול אפילו מפני זקן אשמאי? תלמוד לומר: “זקן”, ואין זקן אלא חכם, שנאמר: “אספה לי שבועים איש מזקני ישראל”. רבי יוסי הגלילי אומר: אין זקן אלא מי שקנה חכמה, שנאמר: “הי קנני ראשית דרכי”.

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

66

בישישים חכמה שדעתם מתיישבת עליהם

Iyov answers his friends: “With the aged is wisdom, and length of days is understanding.” The Mishnah reads it as Torah scholars whose minds grow more settled with age.

איוב י"ב:י"ב Job 12:12

בישישים חכמה וארץ ימים תבונה:

Is wisdom with aged men, And understanding in length of days?—

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KEHOT'S NOTE

איוב יב, יב. קנים ספ"ג.

67

בישישים חכמה שדעתם מתיישבת עליהם

Rabbi Shimon ben Akashya: the elders of the unlearned grow more confused as they age, but the elders of Torah grow more settled in mind, as it says, “With the aged is wisdom.” The Alter Rebbe applies this settledness to steady, unwavering service.

Mishnah Kinnim 3:6 ג'ר"ב:3 משנה קנים

... אכל זקני תורה אינן כז, אלא כל זמן שמזקיניו, דעתן מתשבת עליהן, שנאמר (שם), בישישים חכמה וארץ ימים תבונה:

If a woman says: “I vow a pair of birds if I give birth to a male child,” and she does give birth to a male child, then she must offer up two pairs one for her vow and one for her obligation. If [before she assigned them] she gave them to the priest, and the priest who ought to offer three birds above and one below does not do so, but offers two above

and two below, and does not seek guidance, she must she bring another bird and ...

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

PARAGRAPH 17

68

אור זרוע

"Light is sown for the tzaddik." Here the sown light is the Torah a person studies, which grows in the supernal land even when he feels nothing at the time.

Psalms 97:11א"י: תהילים

אור זרוע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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PARAGRAPH 18

69

את מספר ימיו אמלא

The Tzemach Tzedek refers to this maamar: "From all this one can also understand what is said in Torah Ohr on 'The number of your days I will fill.'"

KEHOT'S NOTE

באזה"ת פנחס ע' אירא מצייין לכאן: "ומכ"ז יובן ג"כ ענין הנז' בתו"א ע"פ את מספר ימיו אמלא".

70

את מספר ימיו אמלא

"...the number of your days I will fill." The "days" are the garments of Torah and mitzvos that a person makes; their "number" is the light within them, which G-d fills.

Exodus 23:26ו"ג: שמות

לא תהיה משפלה ועקרה בארצה את־מספר ימיה אִמְלֵא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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71

אור שבתוך הימים

These passages refer to this maamar.

Numbers 6:3ו"ג: במדבר

מִיֵּזֶן וְשָׂכַר יֵיזֵר חֲמֹץ יֵיזֵן וְחֲמֹץ שָׂכַר לֹא יִשְׁתֶּה וְכֹל־מִשְׁרֵת עֲנָבִים לֹא יִשְׁתֶּה וְעֲנָבִים לֶחִים וִיבָשִׁים לֹא יֹאכֵל:

he shall abstain from wine and strong drink: he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried.

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KEHOT'S NOTE

בלקו"ת צו יא, ב. במדבר ו, ג. שה"ש יז, ב. לז, ג — מצייין לכאן.

72

כמ"ש בזהר ע"פ השמים מספרים

In the Zohar's account of the bride's wedding day, "the heavens" are the groom entering the canopy, and mesaprim means "they shine with the radiance of sap-

לֹא תהיה משכלה ועקרה בארצך את מספר ימיו אמלא

phire (sapir)," from one end of the world to the other. The maamar applies this to the light within a person's days.

Zohar I, 8א, ח, זח"א

Zohar II, 136א, זח"ב קלו, א.

KEHOT'S NOTE

זח"א ח, א. זח"ב קלו, א.

73

השמים מספרים

The psalmist: "The heavens declare the glory of G-d, and the firmament tells of His handiwork." The Zohar reads mesaprim ("declare") as shining like sapphire, and the maamar applies it to the mispar, the "number," of a person's days.

Psalms 19:2ב"ט: תהילים

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים וּמַעֲשֵׂה יְדֵיו מְגִיד הַרְקִיעַ:

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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74

השמים מספרים

On Shabbos, the Zohar says, mesaprim does not mean telling a story: the heavens "shine and sparkle with the sparkle of the supernal light," the light of the supernal Book (sefer). Kehot cites it with 1:8a for the reading the maamar gives.

ספר הזהר, תרומה ט"ו:קפ"ב-15:182-16:192 Zohar, Terumah
ט"ז:קצ"ב

PARAGRAPH 19

75

והסירותי מחלה מקרבך

"...and I will remove sickness from your midst." The Alter Rebbe reads the "sickness" as the serpent's contamination rooted within a person, which G-d promises to remove.

Exodus 23:25ו"ג: שמות

וְעִבַדְתֶּם אֶת ה' אֱלֹהֵיכֶם וּבִרְדֹּךְ אֶת־לֶחְמֶךָ וְאֶת־מִימֶיךָ וְהִסְרֵתִי מִקֶּרְבְּךָ:

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

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76

ד' מתו בעטיו של נחש

This passage of the maamar is copied by the Tzemach Tzedek in Or HaTorah on Bereshit.

KEHOT'S NOTE

בבא בתרא יז, א. וש"נ. קטע זה נעתק באזה"ת בראשית כרך ד תת, א.

77

מתו בעטיו של נחש

"Four died through the counsel of the serpent: Binyamin son of Yaakov, Amram the father of Moshe, Yishai the fa-

בראשית ג, יא.

ther of David, and Kilav son of David.” Even such tzadikim retained a trace of the serpent’s contamination.

Bava Batra 17a:6ר"א: בבא בתרא

תנו רבנן: ארבעה מתו בעטיו של נחש. ואלו הן: בנימין בן יעקב, ועמרם אבי משה, וישי אבי דוד, וכלאב בן דוד. וכולהו גמרא, לבר מישי אבי דוד דמפרש בקה [קרא], דכתיב: "וְאֵת עֵמְשָׁא שֶׁם אֲבִשְׁלָם תַּחַת יוֹאֵב עַל הָעָבָא, וְעֵמְשָׁא בֶן אִישׁ וְשֵׁמוֹ יִתְרָא הִישְׁרָאֵלִי, אֲשֶׁר בָּא אֶל אַבְיגִיִּיל בֵּת נָחֵשׁ אַחֲוֵת צְרוּיָה אִם יוֹאֵב" – וְכִי בֵּת נָחֵשׁ הִיא? וְהִלָּא בֵּת יִשִׁי הִיא, דְּכֵתִיב: "וְאַחֲחִיתִיהֶם צְרוּיָה וְאַבְיגִיִּיל!" אֲלָא בֵּת מִי שְׁמַת בְּעֵטִיו שֶׁל נָחֵשׁ.

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PARAGRAPH 20

78

שרואה א"ע ומכיר חסרונו

In this note the Rebbe refers to maamarim explaining that the sin of the Tree of Knowledge was that Adam wanted “feeling” itself, the awareness of himself that this paragraph describes.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 1 הערה 5 שמציין לד"ה להבין ענין חטא אדה"ר בסה"מ אתהלך לאוניא. ד"ה פדה בשלום עזר"ת, שענין חטא עה"ד הי' שרצה ענין ההרגשה דוקא.

79

ותרא האשה כי טוב

After the serpent speaks to her: “And the woman saw that the tree was good for food and that it was a delight to the eyes....” The Alter Rebbe sees here the beginning of judging things by whether they are good for oneself.

בראשית ג:6ר"א: Genesis 3:6

וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תֹאֲוָה־הוּא לְעֵינֶיהָ וְנִחְמָד הָעֵץ לְהִשְׁכִּיל וְתִקַּח מִפְּרִיו וַתֹּאכַל וַתֵּתֶן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל:

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

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KEHOT'S NOTE

בראשית ג, ו.

80

מי הגיד לך

G-d asks Adam: “Who told you that you are naked? Have you eaten from the tree...?” They had been naked before without shame; before the sin they had no sense of their own lack.

בראשית ג:11ר"א: Genesis 3:11

וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עִירָם אֶתֶּה הַמִּדְּהָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבְלָתִי אֲכָל־מִמֶּנּוּ אֲכָלְתָּ:

And He said: ‘Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?’

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KEHOT'S NOTE

81

כי לא היו מרגישים שום הרגש חסרונם

Before the sin Adam and Chavah were naked and had children without shame, as they ate and drank, since it was G-d’s command, not knowing that desire was involved; after eating from the Tree of Knowledge they knew of desire, and it became hard to separate from it.

KEHOT'S NOTE

ראה לעיל ה, ד. ספר החקירה סו, א ואילך.



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THE CHASSIDISHE PARSHA

About this edition

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

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

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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