



TORAH OHR • PARSHAS MISHPATIM • MAAMAR 2

כי תקנה עבד עברי וגו'

“When you acquire a Hebrew servant”



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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1 כי תקנה עבד עברי וגו'. הנה לפעמים כתיב קונה שמים וארץ. קונה הכל. וכתיב בורא שמים וארץ. בורא הכל.

“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.”

והענין כי יש בחי' שנק' דרך סדר ההשתלשלות מעילה לעילה. ויש בחינה שנק' למעלה מדרך סדר ההשתלשלות (עמ"ש במ"א ע"פ ואתחנן ביאור הדבר 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.).

וזהו ענין בורא וקונה. פי' 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.

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

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.”

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

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,” for acquisition

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

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.

2 וכן בחי' המשכת העלול מן העילה אינו התהוות דבר חדש כי להוות דבר חדש הוא רק ביכולת הבורא ית'

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.

אבל המשכת עילה ועלול הוא ענין גלוי ההעלם כמו גילוי הדבור מהעלם המחשבה כו' וע"ז נא' קונה הכל להמשיכן מן ההעלם לגלוי אחר שכבר נבראו מאין ליש שייך קנין כשנמשך מההעלם לגלוי כו'.

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. 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.

3 ועד"ז יובן פי' כי תקנה כו'. דהנה כתיב בעבר הנהר ישבו אבותיכם. הנהר הוא בחי' ונהר יוצא מעדן

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 river is the level of "And a river goes out of Eden,"

כמ"ש בזהר פ' אמור שהוא בחינת בינה דאצי' שנמשך להתלבש בבריאה. וזהו ומשם יפרד כו'.

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.

4 ועבר הנהר הוא מה שלמעלה מבחי' הבינה ושכל המושג שם ישבו והושרשו האבות. רק מה שירדו הנשמות אח"כ עד שנק' זרע בהמה זהו רק בחי' הנצוץ הנמשך למטה ע"ז שייך לומר כן.

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. Only, as for the souls' descending afterward until they are called "the seed of beast": this is only the level of the spark that is drawn down below, and it is of this that it is fitting to say so.

אבל שרשו ומקורו הוא אפי' בעבר הנהר שהוא למעלה מהשתלשלות עד ששם אדם ובהמה שוין. שוה ומשוה קטן וגדול.

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 beast are equal: “Equal, and making small and great equal.”

5 וא"כ להמשיך בחי' הדעת בנשמות הנק' זרע בהמה א"צ לזה רק בחי' קנין שהיא המשכה מהעולם אל הגלוי היינו להמשיך משרשן שהוא בעבר הנהר וכו'

If so, to draw the level of Daas (knowledge) into the souls that are called “the seed of beast,” nothing is needed for this but the level of acquisition, which is a drawing from concealment into revelation; that is, to draw from their root, which is “beyond the river,” and so on,

ששם יש להם דעת גדול מאד רק שזה נעלם לגמרי מהנצוץ המלובש בבי"ע וצריך להמשיך משם מהעולם אל הגלוי.

for there they have very great Daas, only it is entirely hidden from the spark that is encloded in [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), and one must draw [it] from there, from concealment into revelation.

וזהו כי תקנה עבד עברי 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.



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text and the English translation.

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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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