



TORAH OHR • PARSHAS MISHPATIM • MAAMAR 2

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 beast” is an acquisition: revealing the very great knowledge already present in their root “beyond the river.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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 beast” is an acquisition: revealing the very great knowledge already present in their root “beyond the river.”

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

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 beast,” for there man and beast 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 beast”; there man and beast are equal.

Drawing Daas into the souls called “the seed of beast” 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 beast 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 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

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.

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.

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'

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.

Within the chain of cause and effect, the effect is not a new existence. Making something truly new belongs to the Creator alone.

אבל המשכת עילה ועלול הוא ענין גלוי ההעלם¹⁶ כמו גילוי הדבור מהעלם המחשבה כו' ועי"ז נא' קונה הכל¹⁷ 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.

Cause and effect are rather a revealing of what was concealed in the cause, as speech reveals what was concealed in thought. 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 • 13-4

Beyond the river

3 ועד"ז יובן פי' כי תקנה כו'. דהנה כתיב בעבר הנהר ישבו אבותיכם.^{18,19} הנהר הוא בחי' ונהר יוצא מעדן²⁰

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,"

The distinction between creating and acquiring will now explain the verse about acquiring a Hebrew servant. The key is Joshua's statement, "Beyond the river your fathers dwelt," and the river there is identified with the river that "goes out of Eden."

כמ"ש בזהר פ' אמור²¹ 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.

Following the Zohar, the river 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: from Atzilus the flow passes into Beriah, the first world of separate existence.

4 ועבר הנהר²² הוא מה שלמעלה מבחי' הבינה ושכל המושג שם ישבו והושרשו האבות. רק מה שירדו הנשמות אח"כ עד שנק' זרע בהמה²³ זהו רק בחי' הנצוץ הנמשך למטה ע"ז שיך 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.

“Beyond the river” is what lies above Binah, above intellect that can be grasped, and there the Patriarchs dwelt and were rooted. When souls descended further, until they are called “the seed of beast” (souls whose understanding of G-d is not a felt knowledge, as the preceding discourse explained), that name fits only the spark of the soul that is drawn down below.

אבל שרשו ומקורו²⁴ 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.”

Yet the root and source of even such a soul is “beyond the river,” above the chain of descending worlds, where man and beast are equal. The closing words, “Equal, and making small and great equal,” come from the High Holiday hymn Vechol Maaminim, which praises G-d as treating small and great alike; at that level the difference between them does not exist.

SECTION 4 • ¶5

Acquiring the Hebrew servant

5 וא"כ להמשיך בחי' הדעת בנשמות הנק' זרע בהמה²⁵ א"צ לזה רק בחי' קנין שהיא המשכה מהעלם 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,

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

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

In their root these souls have very great Daas; it is only hidden from the spark of the soul that is encloded in the lower worlds of Beriah, Yetzirah and Asiyah. The task is to draw that knowledge 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. Drawing out what already exists is easier than bringing about something truly new.

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 beast are equal?
4. Why is drawing Daas into the souls called “the seed of beast” 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

“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.”

Exodus 21:2:ב"א: שמו

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

Malkitzedek blesses Avram “to G-d Most High, Acquirer of heaven and earth.” The Alter Rebbe sets this title beside “Creator of heaven and earth” and explains the difference between them.

בראשית י"ד:19:Genesis 14:19

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 to G-d Most High, “Acquirer of heaven and earth.” Kehot cites this verse together with the previous one.

בראשית י"ד:22:Genesis 14:22

ויאמר אברהם אלימלך 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

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'3

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"ב:28:Isaiah 40:28

הלא ידעת אמלא 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 1:1

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

Isaiah speaks of G-d as the One “who creates the heavens and stretches them out, who spreads forth the earth.” It is among the verses Kehot lists for G-d as Creator of heaven and earth.

ישעיהו מ"ב:5:Isaiah 42:5

כה אמר האל ה' בורא השמים ונוטתיהם רקע הארץ וצאצאיה נתן נשמה לעם עליה ורוח להלכים בה:

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 G-d, 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

כי כה אמר ה' בורא השמים הוא האלקים יצר הארץ ועשה הוא כוננה לאיתהו בראה לשבת יצרה אני ה' ואין עוד:

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 בּוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה וְלֹא תִזְכְּרֶנָּה הָרָאשׁוֹנוֹת וְלֹא תַעֲלֶינָה 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 עָשָׂתָה ה' אֱלֹקִים 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, ימי חול, עמידה, אבות ג' תפילת שחרית, ברכות קריאת שמע, יוצר אור א-ב

ברוך אתה ה' אלקינו מלך העולם יוצר אור ובורא חשך עשה שלום ובורא את־הכל: המאיר לארץ ולדרים עליה ברחמים ובטובו מחדש

בכל־יום תמיד מעשה בראשית: מה־רבו מעשיו | ה' כלם בהכמה עשית מלאה הארץ חנוכה: המלך המרום לבדו מאז. המשבח והמפארה והמתנשא מימות עולם: אלקי עולם ברחמיך הרבים רחם עלינו אדון צנו צור משגבנו מגן ישענו משגב בעדנו: אל ברוך גדול דעה הכין ופעל יְהִי תָמָּה: טוב יצר כבוד לשמו ...

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 ג'

ברוך אתה ה' אלקינו ואלקי אבותינו אלקי אברהם אלקי יצחק ואלקי יעקב האל הגדול הגבור והנורא אל עליון גומל חסדים טובים וקונה הכל ויוצר 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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PARAGRAPH 3

18

בעבר הנהר ישבו אבותיכם

Joshua tells the people: "So says G-d, the G-d of Israel: Beyond the river your fathers dwelt of old, Terach, the father of Avraham and the father of Nachor." The Alter Rebbe reads "beyond the river" as a spiritual level above the river.

יהושע כ"ד:ב' Joshua 24:2

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תְּרַח אָבִי אֲבְרָהָם וְנָחוֹר וַיַּעֲבֹדוּ 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 Terach, 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 כך א ע"ד.

19

בעבר הנהר ישבו אבותיכם

The Zohar on Emor asks why G-d had to tell Israel, and Joshua, 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.

ספר הזוהר, אמור ל"ה:קע"א-ל"ח:קפ"ח Zohar, Emor 35:171-38:188

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

"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.

בראשית כ"ב:י' Genesis 2:10

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרֵד וְהָיָה לְאַרְבָּעָה 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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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 פב, ב. ד"ה ואלה המשפטים תשלי"ח סעי' ו.

23

זרע בהמה

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

ירמיהו ל"א:כ"ז Jeremiah 31:27

הִנֵּה יָמִים בָּאִים נְאֻם־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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24

אבל שרשו ומקורו

The note says this passage is quoted there.

KEHOT'S NOTE

מובא בלקו"ת שה"ש יט, ג.

PARAGRAPH 5

25

זרע בהמה

"I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast." The souls called "the seed of beast" are those into whom Daas is drawn from their root.

ירמיהו ל"א:כ"ז Jeremiah 31:27

הִנֵּה יָמִים בָּאִים נְאֻם־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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26

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 maamar now reads the verse as drawing Daas into the souls from their root.

שמות כ"א:ב' 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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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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