



TORAH OHR • PARSHAS MISHPATIM • MAAMAR 3

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.

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

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.

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

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 the supernal 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 the supernal Daas is called “beast”

¶5-8

Tanya says that before G-d even the supernal Daas is like “beasts,” though even the lower Daas of Atzilus is “man.” The emotions above intellect, within Keser, drawn down through the supernal 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 the supernal 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

“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,

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,” which is more than being righteous: the verse in Malachi distinguishes “one who serves G-d” from “one who has not served Him,” and the second may also be a tzaddik.

כמ”ש בגמ”⁴ הובא בתניא⁵ (פ’ ט”ו) והענין דהנה כתיב ימים יוצרו.⁶ וכתיב ואברהם זקן בא בימים באינן יומין⁷ עלאין.

as is stated in the Gemara, cited in the Tanya (ch. 15). 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.

The Gemara (Chagigah 9b), quoted in Tanya, chapter 15, explains that both are complete tzaddikim, but one who reviews his learning a hundred times is not like one who reviews it a hundred and one times. To explain what serving adds, the maamar turns to two verses about “days”: “Days were formed” and “Avraham was old, coming with days,” which the Zohar reads as “those supernal days.”

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. A day that passes without a mitzvah leaves the soul’s garment lacking.

והיינו שלבושים אלו¹⁰ הם כדי שתוכל הנשמה להנות מזיו השכינה ולאשתאבא בגופא דמלכא¹¹ שזהו ע"י לבושים אלו הנעשים מהתומ"צ ששרשן מאד נעלה מבחי' גופא דמלכא¹² ממש רק שירדו להיות לבושים

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

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 in order to serve as garments.

(והוא ע"ד המשכת המשל שעל ידו יושג הנמשל) וכיון שכך הוא דוקא כשנעשו בכל יום שתחת הזמן דוקא שהלבושים נמשכו משרשן שלמעלה מהזמן להתלבש בבחי' הזמן כדי שתוכל הנשמה להשיגם.

(this is like the drawing down of a parable, through which the thing it illustrates is grasped). 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.

As a parable brings a lofty idea down to where it can be grasped, so the mitzvos come down to become garments the soul can grasp. 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.

משא"כ כמו שהן בשרשן ומקורן למעלה מהזמן אין ביכולת הנשמה להשיגם במכ"ש וק"ו שאינה יכולה להשיג הזיו בלתי הלבוש כו' וכ"ש המצוה עצמה.

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.

In their source, above time, the garments are beyond the soul's grasp. This follows a fortiori: the soul cannot grasp even the radiance (ziv) of the Shechinah without a garment, so it surely cannot grasp what is rooted higher than the "body of the King," and still less the mitzvah itself.

רק ע"י שהמצוה ירדה להיות בבחי' לבוש ומשל יכולה להשיגה ועל ידה תשיג הזיו כו'

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.

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 שנתלכשו בבחי' הזמן שאז יכולת הנשמה להשיגה (ועמ"ש בד"ה בשעה שהקדימו ישראל¹³ נעשה ע"פ עת לכל חפץ תחת השמים¹⁴ כו').

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

This is why the garments are called “days”: they are clothed in time, where the soul can reach them. The parenthesis refers to a maamar in Likkutei Torah, Bamidbar, on “a time for every desire under the heavens,” which explains why the mitzvos, though they are G-d’s will, are bound to set times.

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.

כך כדי שתהיה הנשמה עולה מעלה במקור החיים¹⁷ הוא ע"י היוםין ולבושין דתומ"צ.¹⁸ וזהו ענין שש שנים יעבד.

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. And this is the meaning of “Six years he shall serve.”

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. This, says the maamar, is what “Six years he shall serve” means.

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

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.

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” is taken to cover that entire period.

SECTION 2 • 12-3

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

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

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.

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

into them, and be washed and laundered, like 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.

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 cattle" is read as his work, the grass being Daas, given to the souls called "cattle." 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 beast) 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 beast," the souls of Beriah, Yetzirah and Asiyah, whom the shepherd washes. "Washing in milk," from another verse of the Song, adds to the image, and the parenthesis refers to the maamar on this verse in Likkutei Torah, Shir HaShirim.

וזהו ענין לבון הלכתא כו'. וזהו ע"י התפלה שאז הוא שעת הכושר להיות גילוי הדעת בהתבוננות 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.,

The phrase "the whitening (libun) of the halachah," meaning its clarification, belongs to the same idea of washing until clean. This laundering takes place through prayer, the opportune time for Daas to be revealed through contemplation of G-d's greatness.

וכמו שאנו אומרים בש"ע אתה חונן לאדם דעת כו' ועי"ז נזדככו הלבושים ולכן נק' התפלה עולת תמיד שהתומ"צ של כל היום עולים לה' ע"י התפלה.

as we say in the Shemoneh Esrei, "You graciously grant man knowledge," etc. 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 to G-d through prayer.

The Shemoneh Esrei itself asks for this: "You graciously grant man knowledge (daas)." 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 to G-d.

SECTION 3 • 14

The six thousand years and the seventh

4 והיינו לפי שע"י התפלה הם מתעבדים ומיתקנים. וכ"ז הוא בשית אלפי שני דהוי עלמא. וזהו שש שנים יעבד²⁹ וע"ז אמרו צדיקים אין להם מנוחה³⁰ ילכו מחיל אל חיל^{31,32} וכו'.
 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^{33,34} שאז יהיה מנוחה לחיי העולמים³⁵ שאין עוד עלייה למעלה הימנה:³⁶

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.

SECTION 4 • 15-8

Gloss: why the supernal Daas is called "beast"

5 הגה"ה

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 עמך³⁷ כו' ולא ארגיש כו' ומ"ש בהמות לשון רבים לרמז

See in the Tanya, ch. 46, on [the verse] "I was as beasts with You," etc., "and I do not feel," etc.: "And that it says 'beasts' in the plural is to allude

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," and then comments on the plural "beasts."

כי לפניו ית' כם בחי' דעת עליון הכולל חו"ג נדמה כבהמות³⁸ כו' עכ"ל. ולכאורה קשה לפמ"ש שאפי' ד"ת דאצי' נק' זרע אדם.³⁹

that before Him, may He be blessed, even the level of the supernal Daas (knowledge), 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 of the World of Atzilus (Emanation) is called "the seed of man."

Tanya's comment is that before G-d even the supernal 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 נק' בהמה. אך הענין יובן ממ"ש ע"פ מים רבים⁴⁰ בענין שלעתיד יאמרו ליצחק כי אתה אבינו.^{41,42}

And how can even the supernal Daas (knowledge) 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 the supernal 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 בקר⁴³ כו'. והענין כי אף שבחי' אדם דאצי' הוא למעלה מבחי' ב"ע שנק' בהמה.

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

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. The explanation begins by granting that the level of "man" of Atzilus is above Beriah, Yetzirah and Asiyah, which are called "beast."

אך יש ב' בחי' מדות⁴⁴ היינו שיש מדות הנמשכים מן השכל ויש מדות שלמעלה מהשכל ונקי' טורי חשוכא מדות שבכתר והם נמשכים דוקא ע"י דעת העליון שהוא מקבל מהכתר כי עומד בקו האמצעי תחת הכתר.

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 the supernal Daas, which receives from Keser, for it stands in the middle line, beneath Keser.

But emotions come in two kinds: those born of the intellect, and those above the intellect, the emotions within Keser, called "mountains of darkness." These are drawn down only through the supernal Daas, which stands in the middle line directly beneath Keser and so receives from it.

8 ויש בחי' דעת שממשיך הבינה אל המדות כו' ובחי' המדות שלמעלה מהשכל נקי' 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 נקי' גם בחי' זו שלמעלה מהשכל בשם בהמה ממש כפשוטו שח"ע נקי' עשי' 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 supernal Chochmah (wisdom) 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 supernal 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, "supernal Chochmah."

ולכן גם ד"ע נק' בהמה וכענין כתר עליון⁴⁵ אע"ג דאיהו אור צח אוכם אוכם הוא^{46,47} כו' ועמ"ש בפ' עקב ע"פ ויאכילך את המן⁴⁸ כו':

Therefore even the supernal Daas 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 the supernal 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”). 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 the supernal Daas be above “man” and yet be called “beast”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 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: כִּי־אֶבְרָתִי כִּי־אֶבְרָתִי

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 ט” תענית

KEHOT’S NOTE

תענית ט, ב.

- 3 בין עובד אלקים לאשר לא עבדו

“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.

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: ט” ב: י”ג

אמר לקה בר הי הי להלל, מאי דכתיב: “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 פעמים.

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

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; תניא, ט”א-ב

וכנה יובן מה שכתוב: “ושבתם וראיתם בין צדיק לרשע, בין עובד אלקים לאשר לא עבדו.” שההפך 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 יתלבש באברי הגוף, שהוא באמת עבודה ועמל גדול להלחם בו תמיד, והיינו — הבינוני.

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- 6 ימים יצרו

“Your eyes saw my unformed body, and in Your book all were written; days were formed.” The maamar, with the Zohar, reads the “days” as fashioned into garments for the soul.

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, and G-d blessed Avraham with everything.” The Zohar reads it closely: Avraham “came with days,” clothed in his days.

Genesis 24:1: בראשית כ”ד: א

ואברהם זקן בא בימים וחי ברח אֶת־אַבְרָהָם 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’ לח.

- 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’ . . חסרה לבושא

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

באור"ת שבועות עי צא ובפי פנחס עי אקצט כ: "דלכאורה אינו מובן הלא יוכל לעשות למחר שתי מצות ומה ענין ליומין דוקא". ומבואר שם כי התומצצ כמה שהן למעלה הן אור בהיר וצריך להתגשם ולבא מלמעלה מהזמן בתוך הזמן ע"ש. וביהל אור עי תקכו וז"ל: "ואינו מובן כי כ"כ הטעם, ואפ"ל משום שצ"ל יעבוד כמו עיבוד העורות כך צריך לכבס הלבושים שיתעלו מבירור ק"נ עד שיוכלו להיות בחי אסיה"מ וימים כו דאלי"כ י"ל הם מטונפים שיש מצות שלא לשמה וה"ל כמו וכל מלבושי אגאלתי . . וע"כ דוקא ע"י היומין מתעלים המצות בבחי והנה סלם" עכ"ל ע"ש בארוכה. ובשיחת ש"פ חיי 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, רז, זח"א

KEHOT'S NOTE

זח"א רז, 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 בבאיור למ"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

"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 א'ג: קהלת

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 blesses David that "the soul of my lord shall be bound up in the bond of life," while the souls of his enemies will be slung away "as from the hollow of a sling." The maamar explains the binding as what lets the soul be lifted on high.

I Samuel 25:29 ט"כ:ה: שמואל א

וְיָקָם אָדָם לְרִדְפָּךְ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהִיתָה נַפְשׁ אֲדֹנִי צְרוּרָה בְּצִרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נַפְשׁ אֲבִיךָ יִקְלַעְנָה בְּתוֹךְ פֶּה הַקָּלָע:

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 פ"י הפסוק באור"ת נ"ך כרך א עי כט בשם מהרש"א.

16

אבן במרגמה

"Like binding a stone in a sling, so is giving honor to a fool." The maamar borrows only the image: a stone bound in a sling can be thrown upward.

Proverbs 26:8 ח"ח: משלי

כְּצִרוֹר אֶבֶן בְּמַרְגָּמָה כִּן־נֹתֵן לְכֶסֶל 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 עי לג מציין 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 עי לט מציין ע"ז: "ופי' במקור החיים היינו כמ"ש תרומה קמ"ב ב' הנ"ל וההיא נשמתא אתקשרת בא"ס והו"ע בינה שבה מאיר התגלות עתיק וכמ"ש בתו"א ע"פ לך לך בענין הוא דא עתיקא ולכן היא המאירה בגעה"ע, ובאגה"ק סי' כט ד"ה אי"ה עט"ב פ"י בצרור החיים היינו בבחי' כתר 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 כברוש 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

מוכא 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.

סנהדרין צ"א:י"ב:97a:Sanhedrin

אמר רב קטינא: שית אלפי שני הוי עלמא, וחד חרוב, שנאמר: "ונשגב הי לבדו ביום ההוא". אפ"י אמר: תרי חרוב, שנאמר: "יחיינו מיום ביום 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.

ראש השנה ל"א:ח-ט"ז:31a:Rosh Hashanah

וקמיפלגי בדבר קטינא, דאמר רב קטינא: שיתא אלפי שני הוי עלמא וחד חרוב, שנאמר: "ונשגב הי לבדו ביום ההוא". אמר אפ"י: תרי חרוב, שנאמר: "יחיינו מיום ביום השלישי יקמנו ונחיה לפניו". אמר רב ענן בר רבא אמר רב: "הוי לה".

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22 היום לעשותם

"You shall keep the commandment ... which I command you today, to do them." The maamar takes "today" as the whole six-thousand-year span in which the mitzvos are to be done.

דברים ז':י"א:11:Deuteronomy

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

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

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PARAGRAPH 3

23 "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:3:Malachi

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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24 ונתתי עשב

"I will give grass in your field for your cattle, and you will eat and be satisfied." Read here as Moshe's giving Daas to the souls called "cattle."

דברים י"א:ט"ו:11:Deuteronomy

ונתתי עשב בשדה 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.

25 כעדר הרחלים

"Your teeth are like a flock of ewes that have come up from the washing, all of them paired." The maamar reads the washed ewes as souls cleansed by the shepherd.

שיר השירים ו':ו:6:Song of Songs

שניך כעדר הרחלים שעלו מן הרחצה שכלם מתאימות ושכלה אין בהם:

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 beast." The ewes are the "seed of beast," the souls of Beriah, Yetzirah and Asiyah.

ירמיהו ל"א:כ"ז:31:Jeremiah

הנה ימים באים נאם ה' וזרעתי את בית ישראל ואת בית יהודה זרע 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

"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: שיר השירים ה': י"ב

עֵינָיו כִּיּוֹנִים עַל־אֶפְיקֵי מַיִם רַחְצוֹת בְּחֶלֶב יִשְׁבוֹת עַל־מִלָּאָה:

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

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28 ע"פ שיניך כעדר הרחלים

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

KEHOT'S NOTE

לקו"ת שה"ש לו, ד ואילך.

PARAGRAPH 4

29 "... and in the seventh he shall go out free, for nothing." The maamar reads the seventh year as the seventh millennium.

Exodus 21:2: שְׁמוֹת כ"א: ב'2

כִּי תִקְנֶה עֶבֶד עֲבָדִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבַעַת יֵצֵא לְחֶפְשִׁי חֲנָם:

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 צדיקים אין להם מנוחה

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

KEHOT'S NOTE

ברכות בסופה.

31 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.

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

אָמַר רַבִּי חִיָּיא בְּרַ אֲשֵׁי אָמַר רַב: תַּלְמִידֵי חֻכְמִים אֵין לָהֶם מְנוּחָה לֹא בְּעוֹלָם הַזֶּה וְלֹא בְּעוֹלָם הַבָּא, שְׁנֵאָמַר: "יִלְכוּ מִחִיל אֶל חִיל יִרְאֶה אֶל אֱלֹקִים בְּצִיּוֹן". אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֻכְמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאָמַר: "וְכָל בְּנֵי־לְמוּדֵי ה' וְרַב שְׁלוֹם בְּנֵיהֶם".

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" ...

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32 ילכו מחיל אל חיל

"They go from strength to strength; each appears before G-d in Zion." It is the verse the Gemara brings for the end-

less ascent of those who have no rest.

Psalms 84:8: ח"ד: פ"ד

יִלְכוּ מִחִיל אֶל־חִיל יִרְאֶה אֶל־אֱלֹקִים בְּצִיּוֹן:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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33 חנם בלא מצות

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

KEHOT'S NOTE

ראה ספרי בהעלותך יא, ה.

34 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 mitzvot. The maamar applies the same reading to the servant's going out "for nothing."

Sifrei Bamidbar 87: פ"ז במדבר

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 המן 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, ...

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35 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.

Mishnah Tamid 7:4: ד'7: תמיד

... בְּשֵׁשִׁי הָיוּ אוֹמְרִים (שם צג), הִי מִלֶּךָ גְּאוּת לְבַשׁ וְגו'. בְּשֶׁבֶת הָיוּ אוֹמְרִים (שם צב), מְזֻמֹּר שִׁיר לְיוֹם הַשְּׁבִיט, מְזֻמֹּר שִׁיר לְעֵתִיד לְבָא, לְיוֹם שֶׁכָּל־שְׁבִיט מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

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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36 שאין 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"ז להצ"צ פ' ויצא ע' קיב. ראה גם ד"ה מים רבים תרל"ו פרק עו. בסה"מ תר"מ ח"ב ע' תרצב: מסיום דואלה המשפטים משמע דקאי על אלף השביעי, ומסיום הביאור [עו, ג] משמע דקאי על ימוהמ"ש שיהי כמזות רצונך. ע"ש.

PARAGRAPH 6

37 בהמות הייתי עמך

“I was senseless and 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.

Psalms 73:22בכ"ב: תהילים ע"ג

ואני כבשר ולא אדע בהמות הייתי עמך:

But I was brutish, and ignorant; I was as a beast before Thee.

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KEHOT'S NOTE

תהלים עג, כב.

38 בהמות לשון רבים לרמוז כי לפניו ית' כם כחי' דעת עליון הכולל חו"ג נדמה כבהמות

The text's own quotation: the plural “beasts” hints that before G-d even the supernal Daas, which includes Chesed and Gevurah, seems like beasts and physical action relative to the Infinite Light, and is called “the great beast.”

Tanya, Likkutei Amarim 46:14 תניא, חלק ראשון; ליקוטי אמרים 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 אור-אין-סוף, כמו שכתוב: “כולם כחכמה עשית”. ונקרא “בהמה רבה”, כמו שנתבאר במקום אחר. והוא שם “כ”י” בגימטריא “בהמ”ה” ששפני האצילות]:

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39 זרע אדם

“I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of beast.” The souls of Atzilus are “the seed of man”; those of Beriah, Yetzirah and Asiyah, “the seed of beast.”

Jeremiah 31:27ז"כ: ירמיהו ל"א

הנה ימים באים נאם-ה' וזרעתי את-בית ישראל ואת-בית יהודה זרע 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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PARAGRAPH 7

40 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 פ' תולדות.

41 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:4-5ה'ד-ה"ט שבת פ"ט ב

אמר רבי שמואל בר נחמני אמר רבי יונתן: מאי דכתיב: “כי אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה ה' אבינו גואלנו מעולם שמה” — לעתיד לבא יאמר לו הקדוש ברוך הוא לאברהם: בנך חטאו לי. אמר לפניו: רבוננו של עולם, ימחו על קדושת שמה. אמר: אימר לקה ליצחק דהנה לקה צער גידול בנים, אפשר דבעי רחמי עליהו. אמר לקה: בנך חטאו. אמר לפניו: רבוננו של עולם, ימחו על קדושת שמה. אמר לא בסבי טעמא ולא ...

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KEHOT'S NOTE

שבת פט, ב.

42 כי אתה אבינו

“For You are our Father, for Avraham did not know us and Israel did not recognize us.” 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 63:16ז"ט: ישיהו ס"ג

כ"י אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה ה' 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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43 רבקה של 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:17-18י"ז-י"ח עירובין י"ז ב

גובהן עשרה טפחים, ורוחבן ששה ועוביים 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.

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KEHOT'S NOTE

עירובין יז, ב. ראה לעיל יח, א. אוה"ת פ' קרח ע' תשטו.

44

יש ב' בחי' מדות

The note says that the two kinds of emotive attributes, those drawn from the intellect and those above it, are explained 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

45

כתר עליון

The words here quote Tikkunei Zohar, Tikkun 70 • 120a:5-6; the passage is shown below.

Tikkunei Zohar, Tikkun 70 • 120a:5-6 תקו"ז תיקון ע

... אדם, אית אדם דלית ספירה דלא אתקריאת אדם, אכל אדם קדמא
עלאה דכלהו, כתר עליון, סתים ושמיר, סתים דכל סתמין, עלת
העלות, קדמון לכל קדומים, בגין האי אדם קדמון אתמר בעלת העלות,
ואתה אצלו אמן, ולהוא קדמון אמר (בראשית א כו) נעשה אדם
בצלמנו כדמותנו, אתה יהיב כל ציוריו וכל דיוקניו וכל תקוניו סתמין,
וכל אבריו דכל מיניו, ואנת (נ"א ואנא) יהיב חילא בקה דאשתמודענא
(דישתמודע) בקה, דאם לא יהיב לקה שכל הא לא יכיל ...

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KEHOT'S NOTE

ת"ז ת"י ע (קלה, ב).

46

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.

47

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 the supernal Daas.

Tikkunei Zohar 135b:1 תקוני זוהר קל"ה ב:א

דאינון י"א, על כל ספירה וספירה, ואינון י"א מן (דברים ו ד) הנה
א להינו הנה א חד, בא אתקרי א"ל עליון, ב"י יהו"ה, וכן בא אתקרי
אלהינו אהי"ה אלקי"ם אדנ"י והא אוקמוה. ועוד כתר עלאה אף על גב
דאיהו אור קדמון אור צח ואור מצוחצח, איהו אוכם קדם עלת העלות,
וכל חיליו דתליין מניה אתמר בהון (שיר ה יא) קווצותיו תלתלים
שחורות כעורב, לית נהורא קיימא קמי נהוריה, דכלהו נהורין
אתחשקאן קמיה.

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48

ויאכילך את המן

"He afflicted you and let you hunger, and fed you the manna." 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:3:8 Deuteronomy

ויענה וירעבה ויאכלה את־המן אשר לא־ידעת ולא ידעו אבותיה למען
הודיעה כי לא על־הלחם לבדו יחיה האדם כי על־כל־מוצא פיה יחיה
האדם:

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.

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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