



TORAH OHR • PARSHAS MISHPATIM • MAAMAR 6

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.

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

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.

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

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 en clothed 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 organs 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 • 11-2

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'

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.,

The maamar sets out to explain Exodus 24:10, which describes what Nadav, Avihu and the seventy elders saw at Sinai: "under His feet" was something like a brick of sapphire. It begins with a basic rule of the chain of worlds: the lowest level of each world, Malchus, becomes the highest level, Keser, of the world below it.

מלמעלה למטה וא"כ ממטה למעלה נחשב כלליות בריאה נגד אצי רק בחי נה"י לבר מגופא.⁶
 from above to below. 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," a phrase 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 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 בשתים יעופף⁷ מאליו וממילא כו'. וכמ”ש בזוהר פ' משפטים (דקכ”ב ב') רישא דמלכא אתתקן בחו”ג^{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 דא"ק מסתיימין בעשיה¹² וכו'. והפרצופים דעגולים ויושר מסתיימין לפני הפרסא שבין אצי' לבריאה אלא שנה"י דא"ק 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 הוא בחי' מחשבה אנה אמלוך^{13,14} שבמחש"ק 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 (hishtal-shelus), 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 להתלבש בבי"ע כו'. ולכן אפי' 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 דא"ק מסתיימין ומתלבשים שם בסוף העשיה כו' (ועמ"ש בד"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. The parenthesis sends the reader to the discourse "For the conductor, on the sheminis," which Kehot locates in the Siddur's section on circumcision.

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.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 organs are all one": the lights and the vessels are not limited.

The maamar now defines the difference between Atzilus and Beriah. In Atzilus "He and His life-force and His organs are all one": the lights (the life-force) and the vessels (the organs) are one with G-d, and so they are not limited.

משא"כ בבריאה מלאכים ונשמות נבראים ובע"ג. 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' זקנים לא ראו ולא השיגו אלא בחי תחת רגליו¹⁹ מה שיורד למטה מן הכסא בחי א"ק

The seventy elders, however, saw and grasped only the level of "under His feet": what descends below the Throne, the level of Adam Kadmon

The seventy elders grasped only what the verse calls "under His feet": what extends below the Throne. That is Adam Kadmon as it reaches into Beriah, its lowest part, which pierces the partition.

כמו שמתלבש בבריאה כי בחי' כסא הוא בחי' פרסא המפסיק בין אצי' לבריאה כסא כס א' כו'.

as it is en clothed in Beriah. 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 reads kisei (throne) as kes alef, "a covering of the alef," suggesting that the Throne covers and conceals what is above it 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.

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.

כי הנה ז"א נק' בשם אדם התחלקות קוין כו'. משא"כ חו"ב 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 אצי' הוא חכמה וכו' לכן כמראה אדם היינו בחי' נה"י דא"ק 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 מברר וב"ן מתברר כו'. מ"ה הוא בחי' הבטול בעצם. וב"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.

ויש לב' בחי' בחי' מ"ה ובחי' ב"ן דבר המביא לידי גילוי שם מ"ה ושם 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 נק' אבנים²⁷ שני אבנים כו' כי אכן 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," and the text alludes to the known saying about "two stones," in which letters are called stones. A stone is a natural creation, formed "by the hands of Heaven" and not made by people.

אב"ן א' ב"ן (כי 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' 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' לשון נעשה גם מהם בחינת חומה זו תורה. וכמו שמצינו בתנאים ואמוראים שדברו בגמרא בלשון ארמי³⁴ הכי השתא אא"ב 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."

וכן אנו מתרגמים התורה בלשוננו לשון לע"ז שהוא ענין העלאת הלע"ז ללשון הקדש.³⁵ אלא שצריך לשרפן תחלה בק"ש 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 שנעשה מן המו"מ מאכל ומשקה ובכח האכילה ההיא מתפלל וקורא ק"ש כו' עי"ז נשרפו האותיות ועי"ז נעשו מוכשרין לבנין

For out of all the words that are spoken in every language, [there is] commerce, so that from the commerce food and drink are made, 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' 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, split 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," shining like sapphire.

SECTION 5 • 118-9

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 organs 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 ואביהוא וע' זקנים שהיו מבריא ראו איך שלבנת הספיר אותיות של שם ב"ן³⁹ 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 כי שמים בחינת ז"א שם מ"ה ועצם השמים הוא בחי' ⁴⁰ האותיות של שם מ"ה באים לטהירו עלאה שהוא לפי

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), which, according to

“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” hinted at in the verse's words “for purity.” The text then gives two views of where that Supernal Purity stands.

פ"י עמק המלך⁴¹ למעלה מבחי"א א"ק כמ"ש בזהר⁴² גליף גליפו בטהירו עלאה⁴³ כו'. ולפי קבלת מהר"י⁴⁴ הוא א"ק והיינו לפי שנעוץ סופן בתחלתן^{45,46} וסוף מעשה במחשבה כו':⁴⁷

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.

According to Emek HaMelech the Supernal Purity is above Adam Kadmon, as in the Zohar's "He engraved engravings in the Supernal Purity" at the very start of creation; according to the Kabbalah of Rabbi Chaim Vital it is Adam Kadmon itself. 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.

SECTION 6 • ¶10

The nobles and the supernal hands

10 ואל אצילי בני ישראל לא שלח ידו.⁴⁸ כי הנה נדב ואביהוא^{49,50,51} וע' זקנים^{52,53,54} היו מעולם הבריאה ככל ישראל שהיו באותו הדור אלא שהיו החשובים שבאותו הדור לשון ומאציליה קראתיך⁵⁵ בחי"א צילות שבבריאה.

"And against 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: "And against the nobles of the Children of Israel He did not send forth His hand." Nadav, Avihu and the seventy elders were souls of Beriah like the rest of their generation, but its most distinguished; the word for "nobles," atzilei, is the word in "from its nobles I called you," and 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"ג⁵⁸ 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. This is the Zohar passage cited in paragraph 2, "the head of the King is arrayed in Chesed and Gevurah."

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':

Moshe and Aharon, however, whose root was from the World of Atzilus (Emanation) — “This is Aharon and Moshe,” “This is Moshe and Aharon” — 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,” and they are counted among the “seven shepherds.” 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” (vayechezu) 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.” Vayechezu, “they beheld,” is an Aramaic (Targum) word 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.

כי שמש ומגן⁶⁵ הוי"ה אלקים ולע"ל מוציא חמה מנרתקה^{66, 67} כו'. ויאכלו וישתו הוא בחי' אכילה ושתיה שבכריאה מ"ן ומ"ד מ"ה וכ"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 ומ"ד

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 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' כפי' המשניות להרמב"ם רפ"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 כתוב לחם לא אכל ומים לא שתה⁷³ וכי' שהיה ניוון 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.

כמ"ש אכלתי יערי עם דבשי⁷⁵ כו'. אכלו רעים שתו ושכרו שהם בחי' חו"ב 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 • 113-16

Bread and drink

13 ובחיי בינה נקי שתיה לפי שמרחיב ומגדל בהרחבה שמדבור אי נעשה הרחבה והתפשטות וכמשל הטפה היא בחיי נקודה ומתגדל בבטן האם ע"י שהייה בבטן האם תשעה חדשים להיות בציר 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 וכנודע בחיי ז"א הוא תלת כליל גו תלת ^{77,78} ואח"כ מתגדל להיות וי קצוות וכ"א 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 in a compact state, "three included within three," then grows into six extremities, each containing all six, making thirty-six, the numerical value of eleh and of 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 בחיי 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 בחיי תושב"כ ותושבע"פ. שהתורה שבכתב נקי לחם. לכו לחמו בלחמי ⁷⁹ 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 "Come, eat of my bread" (Proverbs 9:5), followed by a brief Aramaic phrase, "it holds two yuds," which the text leaves unexplained.

16 ובחיי תושבע"פ בחיי בינה טעמי המצות כמ"ש ועשו להם ציצית⁸⁰ כו'. כי בתורה הוא בלא טעם ובאו חז"ל 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' מאיר מ"ט דר"ע כו'. ולכן נקרא בשם שתיה כי השתיה יכול לשתות אף שאינו צמא
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,

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.

והיינו מחמת טעם המשקה. משא"כ האכילה אינו יכול לאכול כ"א כשהוא רעב. שבלחם אין טעם.
and that is because of the taste (ta'am) of the drink. With eating, however, one can eat only when he is hungry, for in bread there is no taste.

One drinks without thirst because a drink has taste (ta'am, the same word as "reason"), whereas bread 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 אכילה היא חכמה שהיא רק נקודה ושתיה נק' בינה שהיא הרחבה וד"ל. ודרך כלל התורה נקרא אכילה בחיי המשכת מ"ד.

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. וכתוב שפכי כמים לבך⁸¹ נכח פני הוי"ה. ועי' בזהר ויקרא (דף די 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 G-d." 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 G-d" (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.

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 Torah and prayer each need the other, just as the body is not sustained by food without drink, or by drink without food.

כך הוא במזון הנפש צ"ל ב' הבחי' (והנה כתיב לכו לחמו בלחמי⁸³ שהתורה כמו שהיא למטה היא בחינת מזון לנפש ונקרא לחמו והיא גם כן לחמי כביכול בשרשה למעלה).

So it is with the food of the soul: there must be both levels. (Now, it is written, "Come, eat of my bread": 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 soul's food likewise needs both. The parenthesis notes that "Come, eat of my bread" has two words for bread: the Torah as it is below, food for the soul, is lachamu, "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 "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." The whole maamar explains this verse and the next one, about what Nadav, Avihu and the seventy elders saw at Sinai.

שמות כ"ד:10 Exodus

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה 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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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.

עץ חיים מ"ו:2 Sefer Etz Chaim

... 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 מבריא 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 מתפתחין 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 enclotted in the "Throne" at the head of Beriah. It is one of the chapters Kehot cites for the opening rule.

עץ חיים מ"ו:5 Sefer Etz Chaim

... בהיכל ק"ק דיצירה כן מלכות דיצירה בהיכל ק"ק דעשיה אלא שיש הפרש א' ביניהן בין מלכות דאצילות לשאר מלכיות דבי"ע כי מלכות דאצי כל חלקיה יורדין בבריא אף 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.

זח"א כא, 21b Zohar I

KEHOT'S NOTE

זח"א כא, ב.

PARAGRAPH 2

7 בשתים 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.

ישעיהו ו':2 Isaiah

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאֶחָד בְּשֵׁתִים יְכֹסֶה פָּנָיו וּבְשֵׁתִים יְכֹסֶה רַגְלָיו וּבְשֵׁתִים יַעֲוֹפֶף:

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, 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

In Parshas Mishpatim the Zohar teaches, "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 זוהר, משפטים כ"א:תקצ"ט 21:519 Zohar, Mishpatim

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"ב מצייין הצ"צ “עמ"ש בענין רגלי א"ק באג"ה בד"ה איהו וחיוהי 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"פ. סה"מ תרל"ה ע"י תע"ה בהנחת כ"ק מהורש"ב.

13 והפרצופים . . . אנה אמלך

Kehot cites these places for the point that elsewhere it is explained that the Netzach, Hod and Yesod of Arich Anpin are en clothed in Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ו' תתלה, ב בהביאור לד"ה השמים כסאי סעי' ד. לקו"ת לגי"פ שם ח, ב. [ובסה"מ תרל"ה ע"י רס"ן] שבמ"א מבואר שנה"י דא"א מתלבשים בבי"ע. ע"ש. ובאוה"ת בלק ע"י תתקעג.

14 ענין א"ק הוא בחי מחשבה אנה 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

ראה ס' הערכים חכ"ד ערך אדם קדמון. ושי"נ. אוה"ת ענינים ע"פ.

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

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

on circumcision.

KEHOT'S NOTE

בסידור שער המילה. וראה בלקו"ת פ' תוריע.

PARAGRAPH 4

16 והכלים בלתי בע"ג

This letter opens with “He and His life-force are one, He and His organs 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 רס"ג ואילך. ובד"ה והי אמונת עתיך תרנ"ב בענין כלים דאצי.

17 ונגש אל הוי"ה

“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

ונגש משה לכדו אליהו 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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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 en clothed in Beriah.

שמות כ"ד:10 Exodus 24:10

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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PARAGRAPH 5

20 יחזקאל לא ראה אלא בבריא

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

KEHOT'S NOTE

ראה ע"ה שער ק"נ 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:ב' Sefer Etz Chaim 49:2

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

"And above the firmament ... was the likeness of a throne, and upon the likeness of the throne a likeness like the appearance of a man upon it above." 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

ומפעל 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 ש"ה בע"ה ככמה 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

דהיינו מה שהוא יש ודבר מ"מ יתבטל לאין המהווה אותו — ד"ה דרש ר' לוי בר סיוסי 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

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

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 שהי' בו איזה כלי שיאחז בו האור והוא בחי' אותיות שבשכל שהם הנק' כלי שבהם מלובש האור — ד"ה דרש ר' לוי בר סיוסי 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 לזח"ב קפו, ב. וראה ביאוה"ו לאדה"א נב, ד ואילך. וביאוה"ו להצ"צ ע' ערה ואילך.

28

כי כארבע רוחות השמים פרשתי

"Ho, ho, flee from the land of the north, says G-d, for like the four winds of the heavens I have spread you out." The Alter Rebbe reads Israel's dispersion as having a purpose: raising the languages of the nations.

Zechariah 2:10 זכריה ב':י

הוי הוי ונסו מארץ צפון נאם'הי פי 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.

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.

Pesachim 87b פסחים פ"ז כב

KEHOT'S NOTE

פסחים פז, ב. ראה תו"ח ר"פ חיי שרה. ביאוה"ו 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 בסוד בדרוש בהמ"ז 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 סיוסי 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 מאמ"א, ד.

PARAGRAPH 7

32

אני חומה

"I am a wall, and my breasts are like towers." 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."

שיר השירים ח':10 Song of Songs

אני חומה וְשָׁדַי כְּמִגְדָּלוֹת אֲזַי הָיִיתִי כְּמוֹצְאָת שְׁלוֹם:

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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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 צְדִיקִים, מְחֹל יִרְבוּן. וְקַל וְחוֹמֶר: וְזֶה חוֹל, שְׁמוֹעֵט - מְגִין עַל הַיָּם; מַעֲשֵׂיהֶם שֶׁל צְדִיקִים, שֶׁהֵם מְרוֹבִים - לֹא כָל שְׂכָן שְׁמִינִים עֲלֵיהֶם. כִּי אֲתָא לְקַמְיָה דְּרַבִּי יוֹחָנָן, אָמַר לְקַה: מַאי טַעְמָא לֹא תִימָא לְקַה מְהָא: "אֲנִי חוֹמָה וְשָׁדַי כְּמִגְדָּלוֹת"; "אֲנִי חוֹמָה" - זוֹ תוֹרָה, "וְשָׁדַי כְּמִגְדָּלוֹת" -

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

נתיב בארוכה בשיחת ש"פ וישב תשמ"ח. באוה"ת נ"ך כרך ב ע' תתק"ה "בא"י היו מדברים 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

Kehot refers to this letter for the raising of a foreign language to the holy tongue.

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 G-d your G-d with all your heart and with all your soul and with all your might," from the first

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

paragraph of the Shema. The letters are "burned" through this wholehearted love in the Shema.

דברים ו':ה' Deuteronomy 6:5

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ כְּכָל־לְבָבְךָ וְכְכָל־נַפְשְׁךָ וְכְכָל־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 "ואדמיו 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

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 brick fired until it is like stone for the refining of the seventy languages.

בראשית י"א:ג' Genesis 11:3

וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הֵבָה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשָׂרָפָה וְתִהְיֶה לָהֶם הַלְבְּנָה לְאֲבָן וְהַחֲמֵר הִיָּה 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

באוה"ת משפטים כרך ז ע' ביתשלז מוסיף ע"ז "שהוא הביטול בעצם ולא ביטול היש ולכן נק' עצם השמים, ועמ"ש ע"פ זאת הפעם עצם מעצמי ובד"ה ויקחו לכם איש יעו"ש". ועיין בבאוה"ת לבי"ק אדמו"ר הצ"צ ע' עג. ובאוה"ת חיי שרה קח, א, שמציין שצ"ע מכאן למ"ש בלקו"ת פ' בחוקותי מז, ג "בבקשת משה הראני נא את כבודך פי' שיראה א"ס שלא בבחי' כלי והשיבו כי לא יראני כו' . . ואם ע"י הכלי רואי' עצם האור אי"כ הרי הראה". ע"ש. ובסי' 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 9

40 ועצם השמים הוא בחי' אותיות של שם מ"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 עמק 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 נהוו בחי' אותיות רל"א שערס פנים ואחר שנתגלה כטהירו עילאה. בסה"מ תקס"ח ע' עח "כי 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 ז"ע לד"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."

KEHOT'S NOTE

ח"א טו, א. באוה"ת משפטים ע' ביתשלו מציין "ועמ"ש מענין גליף גליפו בטהירו עילאה בלקו"ת בביאור ע"פ זאת חוקת התורה".

43 גליף גליפו בטהירו עילאה

The Zohar opens its account of creation: "At the head of the King's authority, He engraved engravings in the Supernal Purity." The text cites it for Emek HaMelech's view that the Supernal Purity is above Adam Kadmon.

Zohar, Bereshit 1:1-2:7:ז"א-ב:א-ב, בראשית א-ב:א-ב, בראשית א-ב:א-ב

44 ולפי קבלת מהר"י

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. ראי' זו מקבלת מהר"י לא מובא בסה"מ תקס"ח.

45 לפי שנעוץ סופן בתחלתן

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

באוה"ת שם ע' ביתשלו"י "ר"ל שלכן ע"י עסק תושב"כ ותושבע"פ למטה שהם אותיות דמ"ה ואותיות דב"ן ע"י נכללו הברורים עד בחי' טהירו

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

עילאה לפי שנעוץ סופן בתחלתן כו". וראה באוה"ת ענינים ע"צ.

46 שנעוץ סופן בתחלתן

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':ז"א:1:7: Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בנחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

47 לבנת הספיר אותיות של שם בין . . ועצם השמים . . שם מ"ה

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

KEHOT'S NOTE

באוה"ת משפטים כרך ז ע' ביתשלו מוסיף ע"י "שהוא הביטול בעצם ולא ביטול היש ולכן נק' עצם השמים, ועמ"ש ע"פ זאת הפעם עצם מעצמי ובד"ה ויקחו לכם איש יעו"ש". ועיין בביאורו"י לכ"ק אדמו"ר הצ"צ ע' עג. ובאוה"ת חיי שרה קח, א, שמציין שצ"ע מכאן למ"ש בלקו"ת פ' בחוקותי מז, ג "דבקשת משה הראני נא את כבודך פ"י 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". ע"ש.

PARAGRAPH 10

48 ואל אצילי בני ישראל לא שלח ידו

"And against the nobles of the Children of Israel He did not send forth His hand." The Alter Rebbe reads "nobles" as the level of Atzilus within Beriah and "His hand" as the supernal hands that they did not attain.

שמות כ"ד:11: Exodus 24:11

וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שְׁלַח 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 כו, ב126: Zohar II, 126b

KEHOT'S NOTE

תרגום יונתן ב"ע. ראה זח"ב כו, ב.

50 נדב ואביהוא

Targum Yonasan identifies the nobles as Nadav and Avihu, against whom He did not send forth His hand at that time,

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"א ויבנה
 וילת נדב ואביהוא עולמא שפירא לא שדר מחתיה בהוא שעמא ברם
 אתנשרא להון ליום תמינא לאשלמותא לאסערא עליהון וחמון ות
 אישר שכינתא דדי והוון חדן בקורבניהון דאתקבלו ברענא הי כאכלין
 והי כשתיין

But upon Nadab and Abihu, 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 הזהר, משפטים כ"ט:תקע"ד-30:581-Zohar, 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.

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 24:11 רש"י על שמות כ"ד:י"א

ואל אצילי. הם נָדָב ונָחִיָּהוּ וְהֶזְקִינִים: לא שלח ידו. מִכָּלל שֶׁהָיוּ רְאוּיִים לְהִשְׁתַּלֵּחַ בָּהֶם יָד (תנחומא, ויקרא רבה כ'): ויחזו את האלקים. הָיוּ מִסְתַּכְּלִין בּוֹ בְּלֵב גָּס מִמּוֹךְ אֲכִילָה וּשְׁתִּיָּה, כִּךְ מִדְּרַשׁ תִּנְחֻמָּא, וְנִקְלָסוּ לֹא תִרְגָּם כֵּן. אֲצִילִי. לְשׁוֹן גְּדוֹלִים, כְּמוֹ וּמֵאֲצִילָיָה קְרָאֲתִיהָ (ישעיהו מ"א), וְאֲצֵל מִן הָרוּחַ (במדבר י"א), שֶׁשׁ אֲמוֹת אֲצִילָה (יחזקאל מ"א):

וְאֵל וְאֵלִי AND UPON THE NOBLES – these were Nadab and Abihu and the elders – לֹא שָׁלַח יְדוֹ 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). וַיַּרְאוּ אֶת אֱלֹהִים 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. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

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 24:11 רמב"ן על שמות כ"ד:יא

55 ומאצילי קראתוך

“You whom I took hold of from the ends of the earth, and called from its nobles.” The Alter Rebbe cites it to show that *atzilei* means the distinguished ones.

Isaiah 41:9 מ"א:ט'

אֲשֶׁר הִחֲקִיתִּהּ מִקְצֹת הָאָרֶץ וּמֵאֲצִילֶיהָ קְרָאתִיהָ וְאָמַר לָהּ עֲבֹדִי אֵתָּה
בְּחֶרְתִּיהָ וְלֹא מֵאִסְתִּיהָ:

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 **לֹא שִׁלַּח יָדוֹ שְׁלֹא זָכוּ לְהַשִּׁיג**

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 **רִישָׁא דְּמַלְכָּא אַתְתָּקֵן בַּחוּ"ג**

The Zohar's "the head of the King is arrayed in Chesed and in Gevurah," 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"א:תק"ט 21:519Zohar, Mishpatim

הוא אהרן ומשה

“This is Aharon and Moshe, to whom G-d said: Bring the Children of Israel out of the land of Egypt.” The Torah names them here as “Aharon and Moshe”; the maamar cites it with the next verse for the two brothers whose root was in Atzilus.

שמות ו':כ"ו Exodus 6:26

הוא אֶהְרֵן וּמֹשֶׁה אֲשֶׁר אָמַר ה' לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צִבְאָתָם:

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 מלך־מצרים להוציא את־בני־ישראל ממצרים
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.

Bereshit Rabbah 47:6 מ"ו: בראשית רבה

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך לישול 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 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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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 יְדוֹ 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 זח"א (ס"ת) פה, סע"ב. לקו"ת חט"ו ע' 209. במאמרי אדה"ו תקס"ח ע' עט מבאר הקושיא "מה שאמר ויחזו בלשון תרגום [הוספת הצ"צ] ולא אמר וראו". לסעיף זה — ראה באוה"ת פ' 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.

Zohar, Lech Lecha 26:283-290 ר"פ"ג-ר"צ

65

כי שמש ומגן ה' אלקים

"For a sun and a shield is Havayah Elokim; He gives grace and glory." Havayah is like the sun and Elokim like the shield that screens it, so the elders, who saw Elokim, saw only the screen.

Psalms 84:12 תהילים פ"ד: י"ב

כִּי שֶׁמֶשׁ 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

תהילים 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 זח"ג יז, א

Nedarim 8b:6 נדרים ח' ב: ו'

ופלגיא דרבי שמעון בן לקיש, דאמר: אין גיהנם לעולם הבא, אלא הקדוש ברוך הוא מוציא חמה מנרתקה, צדיקים מתרפאין בה ורשעים נידונין בה. שנאמר: "וְזָרְחָה לָכֶם יְרֵאִי שְׁמִי שָׁמַשׁ וְגוֹי". ולא עוד, אלא שמתעדין בה, שנאמר: "וְיִצְאָתֶם וּפְשָׁתֶם בְּעֵגְלִי מִרְבֵּק".

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

KEHOT'S NOTE

זח"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 מ"א-רפ"ה

68

רצוא ושוב

In Yechezkel's vision, "the living creatures ran and returned (ratzo vashov), like the appearance of a flash." 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 הנזק:

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 זח"ג צה, א

KEHOT'S NOTE

זח"ג צה, א.

70

אני ישנה

"I am asleep, but my heart is awake; the voice of my beloved knocks." The verse the Zohar interprets.

שיר השירים ה:2 Song of Songs

אני ישנה ולבי ער קול דודי דופק פתחילי אחתי רעיתי יונתי תמתי שראשי נמלא טל קוצותי 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 מהמוזנות אבל הם מוליכין המזון. וראה סה"מ תר"ל ע"ז. 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 רמב"ם על משנה עירובין ג:א

73

להם 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

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

Alter Rebbe explains that he was nourished by the eating and drinking of Atzilus.

שמות ל"ד:28 Exodus

ויהי עמי ארבעים יום וארבעים לילה לחם לא אכל ומים לא שתה ויכתב עליהלחת 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 ניזון 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

"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.

שיר השירים ה:1 Song of Songs

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שתיתי 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

"And G-d will appear over them, and His arrow shall go forth like lightning." The flash of lightning illustrates Chochmah as a point.

זכריה ט:14 Zechariah

והי עליהם יראה ויצא ככרק חצו ואדני הי בשופר יתקע והלה 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 נ, א"ב

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."

ספר הזהר, בשלח י"א:קל"ד134: Zohar, Beshalach

PARAGRAPH 15

79 לכו לחמו בלחמי

Wisdom calls: "Come, eat of my bread, and drink of the wine I have mixed." The Alter Rebbe reads the "bread" as the Written Torah.

משלי ט':ה'5: Proverbs

לְכוּ לַחֲמוּ בִלְחָמִי וּשְׁתּוּ בַיַּיִן מִסִּכְתִּי:

'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

"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.

במדבר ט"ו:ל"ח15:38 Numbers

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְּגֵדֵיהֶם לְדֶרֶתָם וְנָתַנוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת:

'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 לכך

"Arise, cry out in the night ... pour out your heart like water before the face of G-d." Prayer is likened to pouring

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

out water, the "drinking" that raises feminine waters.

Lamentations 2:19 איכה ב':י"ט

קוּמִי רִנִּי בְלִילָה קְרֹאֵשׁ אֲשֶׁמְרוֹת שְׁפָכִי כַּמִּים לִפְנֵי נֹכַח פְּנֵי אֲדֹנָי שְׂאִי אֶלְיוֹ כַּפֶּיךָ עַל־נַפְשׁ עוֹלָלֶיךָ הַעֲטוּפִים בְּרָעַב בְּרֹאֵשׁ כָּל־חֻצוֹת:

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' אע"ג.

83 לכו לחמו בלחמי

"Come, eat of my bread." The maamar reads its two forms of the word, lachamu and lachmi, as the Torah as it is below and the Torah in its root above.

משלי ט':ה'5: Proverbs

לְכוּ לַחֲמוּ בִלְחָמִי 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 הזהר, ויקרא ב':כ"ט-ג':מ"א29-3:41 Zohar, Vayikra

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)



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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