



TORAH OHR • PARSHAS VAYEIRA • MAAMAR 2

ארדה נא וגו'

“I will go down now [and see]”



G-d knows everything in the manner of “revealed and known,” without His knowledge entering into what is known. The “roaming eyes” of G-d are the vessels of the Sefiros and the angels, through which deeds rise from below, the feminine eyes carrying judgment; and “I will go down and see” is the descent of Chesed, which looks at the same facts and seeks merit.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

G-d knows everything in the manner of “revealed and known,” without His knowledge entering into what is known. The “roaming eyes” of G-d are the vessels of the Sefiros and the angels, through which deeds rise from below, the feminine eyes carrying judgment; and “I will go down and see” is the descent of Chesed, which looks at the same facts and seeks merit.

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

The maamar opens with questions on G-d’s words about Sodom: why “its outcry” and “which has come” are feminine, and why G-d, Who sees all from heaven, must “go down and see.” To answer, the Alter Rebbe takes up the philosophers’ problem: how can the simple One know countless details without becoming many? The Sages’ phrase “revealed and known” answers it: G-d’s knowledge does not enter into what it knows. Yet Scripture speaks of G-d’s “eyes” roaming the earth. These eyes are the vessels of the Sefiros and the angels, through which deeds rise upward, while the Infinite Light within them knows as “revealed and known.” A long gloss distinguishes an encompassing higher Daas, which knows without reacting (the key to foreknowledge and free choice), from a lower Daas in the vessels, which brings reward and punishment. Following the Zohar, the feminine “eyes” are angels of Malchus and judgment, and the masculine ones are angels of Z’eir Anpin and Chesed. The outcry of Sodom rose through the feminine channel; “I will go down and see” is Chesed descending, like seeing rather than hearing, to read the same facts toward merit.

OUTLINE

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|----------|---|------|
| 1 | The questions on the verse
Why the feminine forms, and why G-d must “go down and see”; the outcry is the judgment of Malchus. | ¶1 |
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| 2 | “Revealed and known”
The philosophers’ problem of providence and multiplicity; G-d’s knowledge does not enter what it knows; the roaming eyes raise a new question, answered by lights and vessels. | ¶2–3 |
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| 3 | The eyes as vessels
Deeds rise through angels and the vessels of Malchus of Atzilus; the roaming belongs to the vessels, while the light within knows as “revealed and known.” | ¶4–7 |

4 Gloss: higher and lower Daas

¶18-13

An encompassing higher Daas knows without reacting and is the source of forgiveness; the lower Daas in the vessels brings reward and punishment; foreknowledge and choice; Yosef's "good eye" and Sodom's loss of it.

5 Feminine and masculine eyes

¶14-17

From the Zohar: the feminine eyes are angels of Malchus, the masculine eyes angels of Z'eir Anpin; the outcry rose through Malchus, and G-d goes down with Chesed.

6 Judgment and kindness read the same facts

¶18

Every case can be argued toward guilt or merit; the Flood and Noah's offering show Chesed turning the same reasoning into merit; "I will go down" as direct light descending into judgment.

7 Seeing and hearing

¶19-20

The three lines of the Sefiros; seeing is from the long right line of Chochmah and Chesed, hearing from Binah on the left; the outcry is heard, and G-d goes down to see.

KEY CONCEPTS

Revealed and known גלוי וידוע

The Sages' phrase for G-d's knowledge: everything is simply revealed before Him, without His mind entering into or being affected by what He knows. It resolves how the simple One can know countless details.

Lights and vessels אורות וכלים

Each Sefirah has a vessel (the attribute itself, such as Chesed or Gevurah, which limits and defines) and a light within it, a radiance of the Infinite One that is none of the attributes.

The eyes of Havayah that roam עיני ה' משוטטים / עיניו משוטטות

The vessels of the Sefiros and the angels that receive from them, through which the deeds of those below are observed and carried upward. The masculine form refers to Z'eir Anpin and Chesed, the feminine to Malchus and judgment.

Higher Daas and lower Daas דעת עליון ודעת תחתון

The higher Daas is encompassing: it knows everything without flowing into the attributes, so it produces no reaction, and it is the source of forgiveness. The lower Daas is enclothed in the vessels and brings reward and punishment.

Direct light and returning light אור ישר ואור חוזר

Light descending from above to below (Chesed) and light rising from below to above (gevuros). The outcry rises like returning light; "I will go down" is the direct light of Chesed.

Long, short and intermediate חד אריך וחד קציר וחד בינוני

The three lines of the Sefiros: the right line of kindness reaches furthest, the left line of severity reaches only the most worthy, and the middle line has compassion on whoever needs it.

SECTION 1 • 11

The questions on the verse

1 ארדה נא וגו'. הנה הכצעקתה הוא לשון נקבה וכן הבאה. ועשו לשון נקבה ולשון זכר.¹ וגם להבין מהו ארדה נא ואראה הלא משמים הביט² ה'.

“I will go down now [and see]” etc. Now, “according to its outcry” (haktza’akasah) is in the feminine form, and so is “which has come” (haba’ah); while “they have done” (asu) is a form [shared by] the feminine and the masculine. We must also understand what “I will go down now and see” means: surely “From heaven Havayah looked down.”

The maamar opens with G-d’s words before the destruction of Sodom (Genesis 18:21): “I will go down now and see whether they have done altogether according to its outcry which has come to Me.” The Alter Rebbe notes a grammatical oddity: “its outcry” and “which has come” are feminine, while “they have done” (asu) is a plural form that can be either feminine or masculine. He adds a second question: why should G-d need to “go down” and “see,” when Scripture says He looks down from heaven and sees everything?

אך פיי הכצעקתה היינו הצעקה העולה מבחי' מדת הדין שהיא בחי' מדת מלכות שנק' דין דינא דמלכותא דינא³ רק שהוא דינא רפיא מלך במשפט יעמיד ארץ⁴ וז"ש [וזהו שכתוב] הכצעקתה הבאה⁵ וכמ"ש בערב היא באה.⁶

But the meaning of “according to its outcry” is: the outcry that rises from the level of the attribute of judgment, which is the level of the attribute of Malchus (sovereignty), which is called din (judgment), [as in] “the law (dina) of the kingdom is law”; only that it is a soft judgment, [as in] “A king by justice establishes the land.” And this is [the meaning of] “according to its outcry which has come (haba’ah),” as it is written, “In the evening she would come (ba’ah),”

The first answer concerns the feminine forms. The outcry is the complaint of judgment against Sodom, and judgment belongs to Malchus, the feminine Sefirah. The word din means both “judgment” and “law,” so Malchus, “kingdom,” is tied to judgment through the Talmud’s rule “the law (dina) of the kingdom is law.” Yet this is a “soft” judgment, like a king whose justice stabilizes the land rather than destroying it. The feminine “came” (ba’ah) is then shown in two verses where a woman “came”: a hint to Malchus, since in the Kabbalah Rachel is a name for Malchus, and evening is a time of judgment.

SECTION 2 • ¶2-3

“Revealed and known”

2 ורחל באה.⁷ וביאור הענין הנה מתחלה יש להקדים לשון השגור⁸ בדחז”ל [בדברי חכמינו זכרונם לברכה] גלוי וידוע לפני מי שאמר⁹ והיה העולם.¹⁰ גלוי וידוע דייקא.

[and] “And Rachel came (ba’ah).” And the explanation of the matter: first we must preface [with] the expression that is common in the words of our Sages, of blessed memory: “It is revealed and known before Him Who spoke and the world came into being.” “Revealed and known,” precisely.

“And Rachel came” completes the verses with the feminine “came” (ba’ah). The Alter Rebbe then begins the full explanation by introducing a phrase often found in the Talmud: “It is revealed and known before Him Who spoke and the world came into being.” He stresses the precise wording “revealed and known,” which will carry the whole answer.

כי הנה הפילוסופים נלאו להשיג ענין ההשגחה פרטית¹¹ כמו אין אדם נוקף אצבעו מלמטה¹² אא”כ [אלא אם כן] מכריזין עליו מלמעלה דקשה להם כיון

For the philosophers have wearied [themselves] to grasp the matter of individual providence, such as “A person does not bruise his finger below unless it is proclaimed concerning him above,” for it is difficult for them: since

The philosophers struggled with the idea that G-d watches over every detail of the world, as expressed in the Talmud’s saying that a person does not even bruise his finger below unless it was decreed above.

שהוא ית’ יחיד ומיוחד אחד האמת וא”כ איך יתכן ידיעת הש”י [השם יתברך] הפרטים וההשגחה פרטית לתת דעתו על ענינים רבים שהרי זה בחי’ רבוי.^{13, 14, 15}

He, may He be blessed, is singular and unique, the true One, then how is it possible [that there be] G-d’s knowledge of the particulars, and individual providence, [that He should] set His mind on many matters, when this is [a state of] multiplicity?

Their difficulty: G-d is absolutely one and simple. To know countless particulars and attend to each one seems to require a mind divided among many things, which would introduce multiplicity into G-d’s oneness.

3 וחז"ל [וחכמינו זכרונם לברכה] כיוונו לתרץ זה בדבור אחד באמרם גלוי וידוע לפני כו' שאין ידיעתו ית'¹⁶
 כדמיון ידיעת האדם איזו דבר שדעתו השיג

And our Sages, of blessed memory, meant to resolve this in a single phrase, by saying "It is revealed and known before [Him]" etc.: that His knowledge, may He be blessed, is not like a person's knowledge of some thing, where his mind has grasped

The Sages' phrase "revealed and known" answers the philosophers in a word. A person's knowledge is different: he first does not know something, then his mind reaches out and grasps it.

הדבר ומתחלה לא ידעו וכשיודע הדבר הרי דעתו מלובשת בידיעה זו¹⁷ ומחשבה זו שנותן דעתו
 להשיגה וקודם ידיעתו היה דעתו פנוי וה"י [והרי זה] בחי' שינוי והתפעלות

the thing, and at first he did not know it, and when he knows the thing his mind is enlothed in this knowledge and in this thought, as he applies his mind to grasp it; and before his knowing, his mind was free. And this is [a state of] change and of being affected.

When a person comes to know something, his mind becomes wrapped up in that thought; before, it was free of it. So human knowing involves change and being affected by the object known.

משא"כ למעלה ידיעתו ית' שיודע כל העולמות ופרטיהן אין הענין שדעתו מתלבשת ונתפסת בזה אלא
 Above, however, it is not so. His knowledge, may He be blessed, by which He knows all the worlds and their particulars, does not mean that His mind is enlothed in it and grasped by it; rather,

G-d's knowledge of all the worlds and their details is not like that: His mind does not become wrapped up in and held by what He knows.

ע"ד גלוי וידוע שהכל גלוי וידוע לפניו ית' ממילא וא"צ [ואין צריך / ואינו צריך] להיות נתפס ומתלבש
 בהדבר לידע

[it is] in the manner of "revealed and known": that everything is revealed and known before Him, may He be blessed, of itself, and He need not be grasped by and enlothed in the thing in order to know [it].

Everything is simply "revealed and known" before Him, on its own. He does not need to reach out to the thing and enter into it in order to know it.

(במכש"כ [במכל שכן] ממה שמחיה ומהווה הדבר שלא ע"י התלבשות בהדבר כ"א על ידי היותו סוכ"ע. וכ"ש [וכל שכן] וק"ו שידיעת הדבר ופרטיו א"צ [אין צריך / אינו צריך] להיות ע"י התלבשות ותפיסה בהדבר כו')

(All the more so, from [the fact] that He gives life to the thing and brings it into being not by being en clothed in the thing, but by His being the light that encompasses all worlds (sovev kol almin). Then all the more so, by kal vachomer, knowing the thing and its particulars need not come by being en clothed in and grasped by the thing, etc.)

A supporting argument, a kal vachomer (a fortiori): G-d gives life to every creature and brings it into being not by entering into it but as the light that encompasses all worlds, acting on it from beyond. If even creating and sustaining a thing does not require entering it, then surely knowing it does not.

וכיון שהוא גלוי וידוע אין שייך כלל קושייתם שהוא בחי רבוי כי זה אינו רק במין ידיעת האדם שא"א לו לידע דבר כ"א ע"י שדעתו ומחשבתו מתלבשים בידיעת הדבר.

And since it is "revealed and known," their question, that this is [a state of] multiplicity, does not apply at all; for this is so only in the kind of knowledge a person has, who cannot know a thing except by his mind and thought being en clothed in the knowledge of the thing.

Since G-d's knowledge is "revealed and known," the philosophers' objection falls away. Multiplicity arises only in human knowing, where the mind must enter into each thing it knows.

וזהו כי לא מחשבותי מחשבותיכם¹⁸ כו' כי הוא גלוי וידוע כו' (והמשכיל יבין דקות הדברים ולא כל מוחא סביל דא).

And this is [the meaning of] "For My thoughts are not your thoughts" etc.: for it is "revealed and known" etc. (The discerning will understand the subtlety of these matters; not every mind can bear this.)

Isaiah's verse "My thoughts are not your thoughts" is read in this light: G-d's knowing is of a completely different kind from ours. The Alter Rebbe adds that the point is subtle and not every mind can take it in.

והנה כתיב¹⁹ (זכרי' [זכריה] סי' ד') שבעה אלה עיני²⁰ ה' המה משוטטים בכל הארץ וכתיב (ד"ה [דברי הימים] ב' י"ו ט') כי ה' עיניו משוטטות בכל הארץ.²¹

Now it is written (Zechariah, chapter 4), "These seven are the eyes of Havayah; they roam (meshotetim) throughout the whole earth"; and it is written (II Chronicles 16:9), "For Havayah, His eyes roam (meshotetos) throughout the whole earth."

A new question begins. Two verses describe G-d's "eyes" as "roaming" through the whole earth, once with a masculine verb (meshotetim) and once with a feminine one (meshotetos).

ויש להבין דענין משוטטים ומשוטטות משמע שנמשך לראות ולעיין הדבר על ידי ראייה זו והרי זה כמו כחי התלבשות בהדבר הנראה וידוע וזה לכאורה הפך ממ"ש בפ"י גלוי וידוע.

And this must be understood: the term "roam" (meshotetim, meshotetos) implies that [the gaze] extends to see and examine the thing by means of this seeing; and this is like a state of being en-clothed in the thing that is seen and known. And this seems to be the opposite of what was said in explaining "revealed and known."

"Roaming" suggests going out to look at and examine things, which sounds like the very mind-entering-the-thing that "revealed and known" denied.

אך הענין כי נודע שבע"ס [שבעשר ספירות] יש אורות וכלים²² כי בחי' חו"ג [חסד וגבורה] זהו בחי' כלי²³ אבל האור הוא הארה מא"ס ב"ה דלאו מכל אינון מדות איהו כלל

But the explanation is that, as is known, in the ten Sefiros there are lights and vessels. For the level of Chesed (kindness) and Gevurah (restraint) is the level of a vessel; but the light is a radiance from the Infinite One (Ein Sof), blessed be He, [of Whom it is said that] "He is not of any of these attributes at all."

The answer rests on the known teaching that each of the ten Sefiros has a light and a vessel. Attributes like Chesed and Gevurah are the vessels, while the light within them is a radiance of the Infinite One, which in itself is none of these attributes, as the Tikkunei Zohar says in Eliyahu's opening prayer (Patach Eliyahu).

רק שהאור מתלבש בהכלי שהוא חו"ג [חסד וגבורה] ושאר המדות שהן נקראים בחינת כלים שהם מגבילים את האור ובהן

Only, the light is en-clothed in the vessel, which is Chesed and Gevurah and the other attributes, which are called the level of vessels, for they limit the light. And in them

The light is en-clothed in the vessels, the attributes of Chesed, Gevurah and the rest. They are called vessels because they give the light limits and definition.

ועל ידם נמשך האור להיות מחיה נבראים בע"ג [בעלי גבול / בעל גבול] להיות התהוות מיכאל וגבריאל מחנה מיכאל מקבלים מבחי' חסד²⁴ וגבריאל מבחי' גבורה שא"א להיות המשכה זו מהאור עצמו כ"א ע"י הכלים.

and through them the light is drawn down to give life to finite creations, bringing into being Michael and Gavriel: the camp of Michael receives from the level of Chesed, and Gavriel from the level of Gevurah. For this drawing-down cannot come from the light itself, but only through the vessels,

Through these vessels the light reaches finite creatures, for example the angels: Michael's camp receives from Chesed and Gavriel's from Gevurah. Limited beings cannot receive directly from the unlimited light; it must pass through the vessels.

כמו שא"א להיות השפעת כסף וזהב מהנשמה אא"כ [אלא אם כן] מלובשת בגוף ונותנת הנשמה צדקה לעני ע"י היד הגשמי.

just as there cannot be a giving of silver and gold from the soul unless it is enclothed in a body, and the soul gives charity to the poor man through the physical hand.

An analogy: the soul cannot give money to a poor man unless it is clothed in a body and uses a physical hand. So too the divine light acts on creation only through the vessels.

SECTION 3 • ¶4-7

The eyes as vessels

4 והנה כמו כן ע"י הכלים דע"ס [דעשר ספירות] הוא ג"כ בחי' העלאת הזכות וחוב של כל נברא

Now likewise, through the vessels of the ten Sefiros there is also the raising up of the merit and the guilt of every creature.

Just as the light reaches creation through the vessels, so too the record of every creature's merits and faults rises upward through the vessels.

כי ע"י שהאדם עובר עבירה קונה לו קטיגור אחד²⁵ נעשה פגם וכתם באותו המלאך הממונה ע"י כי יש מלאכים שמקבלים ממדה זו ויש ממדה זו כנ"ל בענין מיכאל וגבריאל כו'

For when a person commits a transgression, he “acquires for himself one accuser”: a blemish and a stain are made in the angel appointed over this [matter]. For there are angels that receive from this attribute and [angels that receive] from that attribute, as was said above regarding Michael and Gavriel, etc.

A sin, in the words of the Mishnah, “acquires an accuser”: it leaves a blemish in the angel charged over that matter. Angels are of different kinds, some drawing from Chesed and some from Gevurah, as with Michael and Gavriel.

ומלאך זה מעלה הדבר למלאך גבוה ממנו עד שמתעלה בכלים דע"ס [דעשר ספירות] דמלכות דאצי' המתלבשים בבי"ע ובתוך הכלי מלובש האור מא"ס ב"ה.

And this angel raises the matter up to an angel higher than it, until it rises into the vessels of the ten Sefiros of Malchus of Atzilus, which are enclothed in [the worlds of] Beriah, Yetzirah and Asiyah; and within the vessel is enclothed the light from the Infinite One, blessed be He.

That angel passes the matter up to a higher angel, and so on, until it reaches the vessels of Malchus of Atzilus, which are clothed in the lower worlds of Beriah, Yetzirah and Asiyah. Within those vessels is the light of the Infinite One.

5 ונמצא ע"י הכלים מתעלה להאור א"ס ב"ה המלובש בהכלים דע"ס [דעשר ספירות]. ולכן נאמר ע"י עיניו משוטטות שהוא בחי' הכלים דע"ס [דעשר ספירות]. וגם המלאכים המקבלים מהם²⁶ נקי מארי דעיינין²⁷ ויש מארי דאודנין.

It follows that through the vessels [the matter] rises to the Infinite Light (Or Ein Sof), blessed be He, which is enclothed in the vessels of the ten Sefiros. Therefore it is said of this, “His eyes roam,” which is the level of the vessels of the ten Sefiros. And the angels that receive from them, too, are called “masters of eyes”; and there are [also] “masters of ears.”

So a deed rises through the vessels until it reaches the Infinite Light clothed within them. The verse's “His eyes roam” refers to these vessels, and the angels who receive from them are called by the Aramaic name “masters of eyes,” alongside others called “masters of ears”: angels whose task is to see, and angels whose task is to hear.

6 והם משוטטים בכל הארץ כמאמר דע מה למעלה ממך²⁸ עין רואה²⁹ כו' ובהכלים שייך לומר משוטטים בבחינת התלכשות בהדבר.

And they roam throughout the whole earth, as in the saying, “Know what is above you: an eye that sees” etc. And of the vessels it is fitting to say “roam,” in the sense of being encloded in the thing.

These “eyes” roam the whole earth, as the Mishnah says, “Know what is above you: an eye that sees and an ear that hears.” Speaking of “roaming,” going out to the thing, fits the vessels, which do enter into what they observe.

ובהם וע"י מתעלה הדבר בבחי' האור המלוכש בתוכן מא"ס ב"ה והוא ע"ד גלוי וידוע³⁰ שידיעה זו שבכלים דע"ס [דעשר ספירות] שעל ידי עיניו משוטטים היא בחי'

And in them and through them the matter rises to the level of the light from the Infinite One, blessed be He, that is encloded within them; and this is in the manner of “revealed and known”: that this knowledge in the vessels of the ten Sefiros, which [comes] through “His eyes roam,” is in the level of

Through the vessels the matter reaches the Infinite Light clothed within them. At that level, the knowledge gathered by the roaming eyes is known in the manner of “revealed and known.”

גלוי וידוע לאור א"ס ב"ה המלוכש בהכלים כיון שהאור באמת לאו מכל אינון מדות איהו כלל אע"פ [אף על פי] שמלוכש בהכלי כו'.

“revealed and known” to the Infinite Light, blessed be He, that is encloded in the vessels; since the light in truth “is not of any of these attributes at all,” even though it is encloded in the vessel, etc.

This is because the light, though clothed in the vessels, is in truth none of the attributes. So the “roaming” belongs only to the vessels, while the light within knows without entering into anything.

7 וזהו תירוץ לקושיית הפילוסופים שאין ידיעה והשגחה זו גורם בחי' רבוי כי ההשגחה ע"ד עיניו משוטטות הוא ע"י הכלים כנ"ל

And this is the answer to the philosophers' question: this knowledge and providence does not cause [a state of] multiplicity. For the providence in the manner of “His eyes roam” is through the vessels, as said above;

This answers the philosophers: providence through the “roaming eyes” does not make G-d many, because that providence operates through the vessels.

אבל הידיעה בא"ס ב"ה המלוכש בהכלים מה שידוע ורואה מה שענינו משוטטות הנה ידיעתו יתברך זו היא בבחי' גלוי וידוע³¹ כו':

but the knowledge in the Infinite One, blessed be He, Who is en clothed in the vessels, [namely,] what He knows and sees of what His eyes roam over: this knowledge of His, may He be blessed, is in the manner of "revealed and known" etc.

What the Infinite One, clothed in the vessels, knows of what the eyes observe is not a knowledge that enters into things. It is in the manner of "revealed and known," with no multiplicity.

SECTION 4 • 18-13

Gloss: higher and lower Daas

8 הגה"ה [הגהה] (ועיין בפרדס שער³² פ"ח [פרק ח'] ושער ד' פ"ט³³ מענין זה ובזוהר פקודי רנ"ב ע"א ואלין עיני ה' כולהו נטלי אשגחותא כו' עיי"ש [עייין שם] וברע"מ [וברע"א מהימנא] פ' שופטים ד' ער"ה סע"א [סוף עמוד א].³⁴ ויש להבין כיון דפיי עיני ה' הם הכלים דע"ס [דעשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה] והמלאכים.

Gloss: (And see Pardes, Sha'ar, chapter 8, and Sha'ar 4, chapter 9, on this subject; and in the Zohar, Pekudei, p. 252a: "And these are the eyes of Havayah; all of them take up watchfulness" etc., see there; and in the Ra'aya Mehemna, Parshas Shoftim, p. 275, end of column a. Now this must be understood: since the meaning of "the eyes of Havayah" is the vessels of the ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah, and the angels,

A long gloss (hagahah) begins here, set off from the main text. It first lists where the subject is discussed: Rabbi Moshe Cordovero's Pardes Rimonim (the first reference gives a chapter without a gate number, as printed), and two Zohar passages on "the eyes of Havayah" that keep watch, one of them in the Ra'aya Mehemna ("the Faithful Shepherd"), a section of the Zohar. Then it sharpens the question. The "eyes of Havayah" are the vessels of the Sefiros in all four worlds and the angels.

א"כ איך שייך שהבורא ית' יצטרך לידע את כל הנבראים ע"י אמצעות הע"ס [העשר ספירות] והרי היוצר עין הלא יביט³⁵ בעצמו דבשלמא לענין ההשפעה והמשכת החיות בהנבראים הוצרך להיות ע"י הכלים דע"ס [דעשר ספירות] שאל"כ [שאם לא כן] לא יוכלו הנבראי' [הנבראים] לקבל

then how can it be that the Creator, may He be blessed, would need to know all the creatures by means of the ten Sefiros? Surely "He Who forms the eye, shall He not see?" by Himself. Granted, as regards the flow of influence and the drawing of life-force into the creatures, it had to be through the vessels of the ten Sefiros, for otherwise the creatures could not receive [it];

If so, why would the Creator need intermediaries in order to know His creatures? The Psalmist says, "He Who forms the eye, shall He not see?" It makes sense that life-force must pass through the vessels, because creatures could not receive it directly.

משא"כ לענין ידיעת השי"ת [השם יתברך] שיודע את כל הנבראי' [הנבראים] אין שייך לומר כן ח"ו [חס ושלום] וא"כ למה צ"ל בחי' העינים שהם הכלים משוטטים כו' דהא בודאי הכל גלוי וידוע לפניו ית' בעצמו ביתר שאת שלא ע"י אמצעו' הכלי' כלל:]

but as regards G-d's knowledge, by which He knows all the creatures, one cannot say so, heaven forbid. If so, why must there be the level of the eyes, which are the vessels, roaming etc.? For surely everything is revealed and known before Him, may He be blessed, Himself, to a far greater degree, without any mediation of the vessels at all.)

Knowing, however, is not a matter of what the creatures can receive. G-d surely knows everything Himself, far better and without any intermediary. So why speak of "eyes" that roam?

אך הענין כמ"ש³⁶ כי אל דעות³⁷ ה' שיש ב' בחי' בדעת^{38, 39} דעת עליון וד"ת [ודעת תחתון]. ד"ע [דעת עליון] הוא בחי' מקיף וסוכ"ע⁴⁰ היינו

But the explanation is as it is written, "For Havayah is a G-d of knowledges": that there are two levels in Daas (knowledge): the higher Daas and the lower Daas. The higher Daas is the level of the encompassing and of the light that encompasses all worlds (sovev kol almin); that is,

The answer: the verse "a G-d of knowledges" uses the plural, teaching that there are two levels of Daas. The higher Daas is "encompassing": like the light that encompasses all worlds, it relates to everything from above without entering into it.

כי יש בחי' דעת שיודע ורואה הכל רק שהדעת הוא בבחי' מקיף דהיינו שאינו מתפשט בהמדוי' להיות התפעלות מהדבר שהוא יודע או רואה וכענין

there is a level of Daas that knows and sees everything, only that this Daas is in an encompassing mode, meaning that it does not extend into the attributes so as to [produce] a reaction to the thing that it knows or sees; as in the matter

This higher Daas knows and sees everything, but its knowledge does not flow down into the emotive attributes (such as kindness and severity), so it produces no reaction to what it knows.

שנאמר לא הביט און ביעקב⁴¹ שאין הפי' שלא הביט כלל אלא כמ"ש וירא און ולא יתבונן⁴² וכמ"ש אם צדקת מה תתן לו⁴³ וע"ז נאמר טהור עינים מראות ברע⁴⁴ שאין ראיתו הרע עושה רושם והתפעלות כלל

that is said, "He has not looked at iniquity in Yaakov": the meaning is not that He did not look at all, but as it is written, "He sees iniquity and does not consider [it]"; and as it is written, "If you are righteous, what do you give Him?" And of this it is said, "[You are] too pure of eyes to look upon evil": His seeing of evil makes no impression and [produces] no reaction at all,

Several verses illustrate this. "He has not looked at iniquity in Yaakov" does not mean G-d does not see it, but, as the verse in Iyov is read here, He sees it and does not dwell on it. "If you are righteous, what do you give Him?" shows that human deeds do not change Him, and "too pure of eyes to look upon evil" means that seeing evil leaves no mark on Him at this level.

כי שממית בידים תתפש⁴⁵ ומשם מקור הסליחה⁴⁶ והרחמים שאין מגיע שם שום פגם והוא למעלה מהכלים דע"ס [דעשר ספירות].

for "the lizard grasps with its hands." And from there [comes] the source of forgiveness and compassion, for no blemish reaches there; and it is above the vessels of the ten Sefiros.

The Alter Rebbe cites the verse about the lizard that "grasps with its hands" without elaborating on it. Because no blemish reaches the higher Daas, forgiveness and compassion flow from there; it stands above the vessels of the Sefiros.

רק הפגם והשכר והעונש הוא נמשך ע"י הדעת המתפשט ונמשך במדות ונקי דעת תחתון והוא המתלבש בבחי' ממכ"ע [ממלא כל עלמין] היינו בכלים דע"ס [דעשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה]⁴⁷

Only the blemish, and the reward and punishment, are drawn through the Daas that extends and is drawn into the attributes, which is called the lower Daas; and it is what is encloded in the level of the light that fills all worlds (memalei kol almin), that is, in the vessels of the ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah.

Blemish, reward and punishment belong to the lower Daas, which does flow into the attributes. It is encloded in the light that fills all worlds, that is, in the vessels of the Sefiros of the four worlds.

ולכן ידיעה זו היא ע"י בחי' עיני ה' שהם הכלים והמדות שע"י נמשך ההתפעלות שכר ועונש שהפגם מגיע בהכלים דייקא

Therefore this knowledge is through the level of "the eyes of Havayah," which are the vessels and the attributes, through which the reaction of reward and punishment is drawn; for the blemish reaches the vessels, precisely;

This is why knowledge through "the eyes of Havayah" (the vessels and attributes) brings reward and punishment: a sin's blemish reaches the vessels themselves.

משא"כ ע"י הידיעה שבדעת העליון שלא ע"י הכלים דע"ס [דעשר ספירות] אע"פ [אף על פי] שהכל גלוי וידוע לא נמשך מזה התפעלות כו'.^{48, 49}

whereas through the knowledge that is in the higher Daas, not through the vessels of the ten Sefiros, even though everything is revealed and known, no reaction is drawn from it, etc.

The higher Daas, which does not work through the vessels, also knows everything, yet nothing it knows produces a reaction of reward or punishment.

9 ותדע שכן הוא מענין ידיעה ובחירה שאין הידיעה שהשי"ת [שהשם יתברך] יודע שזה יהיה צדיק או רשע מכרחת את הבחירה כלל.⁵⁰ ואיך הוא.

And you may know that this is so from the matter of knowledge and free choice: that the knowledge by which G-d, blessed be He, knows that this one will be righteous or wicked does not compel the choice at all. And how is this?

Proof from the classic problem of divine foreknowledge and free choice: G-d knows whether a person will be righteous or wicked, yet that knowledge does not force his choice. How can that be?

אלא לפי שידיעה זו שהשיי [שהשם יתברך] יודע הכל מקודם אשר נעשה זהו בבחי' דעת עליון שלא עיי הכלים דעיס [דעשר ספירות]

Rather, because this knowledge, by which G-d, blessed be He, knows everything before it is done, is in the level of the higher Daas, not through the vessels of the ten Sefiros.

Because G-d's knowledge of what will happen, before it happens, belongs to the higher Daas, which does not work through the vessels of the Sefiros.

דהא עיני ה' משוטטים לראות המעשה שכבר נעשה שזה נראה לבחי' המלאכים והכלים דבי"ע שנעשה עיי"ז פגם וכתם בהמלאך כו' וכנ"ל

For "the eyes of Havayah roam" to see the deed that has already been done, which is seen by the level of the angels and the vessels of Beriah, Yetzirah and Asiyah, so that a blemish and a stain are thereby made in the angel, etc., as said above;

"The eyes of Havayah roam" to see a deed only after it has been done: the deed is seen by the angels and the vessels of the lower worlds, and it leaves a blemish in the angel, as explained above.

משא"כ הידיעה שהקב"ה יודע העתיד ומעשה האדם קודם שנעשה אינו על ידם כלל כ"א ידיעה זו היא במקום גבוה מאד בחי' דעת עליון ולהיות דעת זה בחי' מקיף אינו מכריח את הבחירה שאין האדם מתפעל מזה

whereas the knowledge by which the Holy One, blessed be He, knows the future and a person's deeds before they are done is not through them at all. Rather, this knowledge is in a very high place, the level of the higher Daas; and since this Daas is an encompassing level, it does not compel the choice, for the person is not affected by it,

Foreknowledge is not through them at all but in the very high, encompassing higher Daas. Because it is encompassing, it does not act upon the person, and his choice stays free.

כמו שלא נמשך מדעת זה התפעלות אפי' [אפילו] בהמדות עליונים חו"ג [חסד וגבורה] להיות מזה שכר ועונש כנ"ל.

just as no reaction is drawn from this Daas even into the supernal attributes, Chesed and Gevurah, so that reward and punishment would come of it, as said above.

Just as this Daas causes no reaction even in the supernal attributes of Chesed and Gevurah, so that no reward or punishment follows from it, so it causes no compulsion in the person below.

10 ושיהי' [ושיהיה] שכר ועונש זהו דוקא ע"י דעת תחתון שע"י הכלים והעינים.⁵¹ ועיין בפרדס ש"ד פ"ט בענין ידיעה ובחירה⁵² שכ' [שכתב] כי יש חילוק בידיעה קודם שיחטא האדם אעפ"י [אף על פי] שעתידי לחטוא. לאחר שחטא כו' ע"ש.

And that there be reward and punishment is specifically through the lower Daas, which is through the vessels and the eyes. And see Pardes, Sha'ar 4, chapter 9, on the matter of knowledge and choice, where he writes that there is a difference in the knowledge before a person sins, even though he will sin in the future, [and] after he has sinned, etc.; see there.

Reward and punishment come only through the lower Daas, which works through the vessels and the "eyes." The Alter Rebbe refers again to Pardes Rimonim, which distinguishes between G-d's knowledge before a person sins, even when he will sin, and His knowledge after he has sinned.

11 ולפמ"ש [ולפי מה שכתוב] יובן כי הידיעה קודם שיחטא זהו בבחי' דעת עליון וכנ"ל.

And according to what has been said, it will be understood that the knowledge before he sins is in the level of the higher Daas, as said above.

Following this, G-d's knowledge of a sin before it is committed is in the higher Daas.

וז"ש [וזהו שכתוב] בפ' שמות וירא אלקים את בניי [בני ישראל]⁵³ וידע אלקים פי' לא שנתחדש [שנתחדשה] הידיעה אלא שמקודם היה בדעת עליון שלא נמשך מזה התפעלות להיות עונש לפרעה ושכר לישראל

And this is what is said in Parshas Shemos: "And G-d saw the children of Israel, and G-d knew." The meaning is not that the knowledge was new; rather, beforehand it was in the higher Daas, from which no reaction was drawn [to bring] punishment for Pharaoh and reward for Israel.

The verse "G-d saw the children of Israel, and G-d knew" does not mean G-d learned something new. He knew all along, but in the higher Daas, which produced no reaction, no punishment for Pharaoh and no reward for Israel.

וע"י וירא אלהים ע"י בחי' עיני ה' לראות המעשה כשכבר נעשה בפועל ע"י וידע אלקים שנמשך בחי' הדעת תחתון המתפשט במדות להיות שכר ועונש.

And through "And G-d saw," through the level of "the eyes of Havayah" seeing the deed once it had already actually been done, thereby "and G-d knew": the level of the lower Daas, which extends into the attributes, was drawn [down], so that there be reward and punishment.

Once "G-d saw" through "the eyes of Havayah" the deed actually done, then "G-d knew": the lower Daas, which flows into the attributes, came into play, bringing reward and punishment.

12 והנה השגחה זו מבחי' דעת עליון ע"ז נאמר עין ה' אל יראיו⁵⁴ וכתוב עין בעין נראה⁵⁵ כדפי' באד"ר
[באדרא רבא] דף ק"ל ע"א⁵⁶ וע"ש דיוסף הצדיק זכה לזה וזהו

Now of this providence, from the level of the higher Daas, it is said, "The eye of Havayah is toward those who fear Him"; and it is written, "eye to eye [You] were seen," as explained in the Idra Rabba, p. 130a; and see there that Yosef the righteous merited this, and this is [the meaning of]

Providence from the higher Daas is "the eye of Havayah toward those who fear Him," and "eye to eye," Moshe's words of how G-d was seen openly. The Idra Rabba ("the Great Assembly," a section of the Zohar) explains this and says Yosef merited it.

בן פורת עלי עין⁵⁷ וזכה לזה ע"י ויכלכל יוסף⁵⁸ וזהו טוב עין הוא יבורך⁵⁹ כי נתן מלחמו לדל ע"ש.

"A fruitful son above the eye (ayin)." And he merited this through "And Yosef sustained"; and this is [the meaning of] "He who has a good eye shall be blessed, for he has given of his bread to the poor"; see there.

Yosef is called "a fruitful son above the eye": the word ayin plainly means "spring" in the verse, but it also means "eye," and the maamar reads it as the higher "eye." He merited it by sustaining his family, as "he who has a good eye shall be blessed, for he has given of his bread to the poor."

ומזה יובן דבעון סדום שפגמו בזה ע"כ נמנע מהם גלוי בחי' עליונה זו הממתיק כל הדינים בחי' ורב
חסד⁶⁰ כו':

And from this it will be understood that, because of the sin of Sodom, in which they blemished this, the revelation of this supernal level, which sweetens all the judgments, the level of "and abundant in kindness" etc., was withheld from them.

By contrast, Sodom's sin blemished this very quality, and so they were denied the revelation of this higher level, the "abundant in kindness" that sweetens all judgments.

13 (ע"כ הגה"ה [הגהה]):

(End of the gloss.)

This marks the end of the long gloss that began in paragraph 8; the main text resumes.

SECTION 5 • ¶14-17

Feminine and masculine eyes

14 והנה בזוהר בסבא דמשפטים דק"ז⁶¹ ע"א פ"י מ"ש עיניו משוטטות אל"ן נוקבין ומ"ש המה משוטטים אל"ן דכורין וכ"ה בזוהר ויחי דרמ"א סע"א [סוף עמוד א']^{62, 63} דפ"י משוטטים הם בתקוני שכינתא לתתא כו' היינו

Now in the Zohar, in the Saba deMishpatim, p. 107a, it explains that what is said, "His eyes roam (meshotetos)," these are feminine; and what is said, "they roam (meshotetim)," these are masculine. And so it is in the Zohar, Vayechi, p. 241, end of column a, which explains that "roam (meshotetim)" are in the adornments of the Shechinah below, etc. That is,

The Zohar, in the section called Saba deMishpatim ("the Elder" of Parshas Mishpatim), distinguishes the two verses: "His eyes roam" (feminine) refers to feminine powers, and "they roam" (masculine) to masculine ones. Another Zohar passage says the "roaming" ones serve the adornments of the Shechinah below.

כי יש מלאכים שהם מז"א ויש מלאכים שהם ממלכות⁶⁴ כמ"ש הרח"ו [הרבי חיים ויטאל] עמ"ש בזוהר ר"פ שמות דף ד' ע"א בענין איש וביתו באו^{65, 66} וז"ל [זוהר לשונן] נ"ב⁶⁷ ת"ת [תפארת] ומלכות ור"ל [ורוצה לומר] המלאכים שמן הז"א והמלאכים שמן המל' עכ"ל [עד כאן לשונן] המק"מ [המקדש מלך] שם.

there are angels that are from Z'eir Anpin and there are angels that are from Malchus, as Rabbi Chaim Vital wrote on what is said in the Zohar at the beginning of Parshas Shemos, p. 4a, on "each man came with his household"; and this is his wording: "Note: Tiferes and Malchus; and he means the angels that are from Z'eir Anpin and the angels that are from Malchus." Until here the wording of the Mikdash Melech there.

So there are two kinds of angels, from Z'eir Anpin (the masculine) and from Malchus (the feminine). The Alter Rebbe quotes this from the Mikdash Melech, a commentary on the Zohar by Rabbi Shalom Buzaglo, which records a gloss of Rabbi Chaim Vital, the Arizal's chief disciple, on "each man came with his household": the "man" is Tiferes and the "household" is Malchus, meaning the angels of each.

15 והמלאכים שהם בתקוני שכינתא היא בחי' מלכות דאצי' נק' נוקבין וכמש"ש [וכמה שכתוב שם] בזוהר ד' רמ"ז ע"א בפ"י בנות צעדה⁶⁸ למיהוי עלי שור. בנות צעדה.

And the angels that are in the adornments of the Shechinah, which is the level of Malchus of Atzilus, are called feminine; as is said there in the Zohar, p. 247a, explaining "Daughters stepped, to be upon the wall" (banos tza'adah alei shur): "Daughters stepped" (tza'adah):

The angels in the "adornments of the Shechinah," which is Malchus of Atzilus, are called feminine. The Zohar shows this from the verse "daughters stepped (tza'adah) upon the wall" in Yaakov's blessing to Yosef, which plainly says that the branches (banos, literally "daughters") of a fruitful vine climb over the wall.

צעדות מיבעי ל"י אלא ההוא עין דכתיב לעילא ומאן איהו עין משפט כו' ואיהו עין צעדה ופסעת למיטל
בנות לתקונהא והיינו בנות צעדה ולא בנים

it should have said tza'adus [in the plural]. Rather, [it is] that eye which is written above; and what is it? The eye of justice, etc.; and it steps and strides to take daughters for its adornment. And this is [why it says] 'daughters stepped,' and not 'sons.'

The Zohar notes that the verb is singular when "daughters" is plural. It explains that the subject is "the eye" (ayin) mentioned earlier in the verse, "the eye of justice" (Ein Mishpat, also a place name in Genesis 14:7, "the spring of judgment"), which steps forth to take "daughters" for its adornment. That is why the verse says "daughters" and not "sons."

פ"י שההשגחה הנמשכת ע"י הע"ס [העשר ספירות] דמלכות דאצ"י שהיא בחי' עין משפט ע"ש מלך במשפט
יעמיד ארץ⁶⁹ הוא נמשך ומתלבש בהמלאכים הנקראים בנות שהם בחי' נוקבין.

The meaning is that the providence which is drawn through the ten Sefiros of Malchus of Atzilus, which is the level of "the eye of justice," [so called] after [the verse] "A king by justice establishes the land," is drawn down and enclothed in the angels that are called "daughters," which are the level of the feminine.

The Alter Rebbe explains: the providence that comes through the Sefiros of Malchus of Atzilus, called "the eye of justice" because Malchus is the king who rules by justice, is enclothed in angels called "daughters," the feminine angels.

16 וזהו בנות צעדה שהמלי' צועדת על הבנות עלי שור⁷⁰ לראות ולהשגיח מעשה התחתונים וע"ז נאמר
עיניו משוטטות לשון נוקבא. וזהו ענין הכצעקתה הבאה אלי.⁷¹

And this is [the meaning of] "daughters stepped": that Malchus steps over the daughters "upon the wall," to see and watch over the deeds of the lower beings. And of this it is said, "His eyes roam (meshotetos)," in the feminine. And this is the matter of "according to its outcry which has come to Me,"

Now the Zohar's image is applied: Malchus "steps over" her "daughters," the feminine angels, to watch the deeds of those below. The words "upon the wall" (alei shur) are read here for their purpose, "to see": shur also means "to gaze," as the Alter Rebbe explains elsewhere (Likkutei Torah, Shemini Atzeres 91d). This is the feminine "His eyes roam," and it is also why the maamar's verse speaks of "its outcry" in the feminine.

לשון נקבה שהיא בחי' מלכות שנק' דינא דמלכותא והוא העלאת הפגם ע"י המלאכים שמבחי' מלי' והכלים דע"ס [דעשר ספירות] דבחי' מלי' הבאה אלי' לאא"ס [לאור אין סוף] כ"ה המלוכש בע"ס [בעשר ספירות] דאצי'.

in the feminine, which is the level of Malchus, which is called “the law of the kingdom”; and it is the raising up of the blemish through the angels that are of the level of Malchus, and the vessels of the ten Sefiros of the level of Malchus, “which has come to Me”: to the Infinite Light, blessed be He, that is encloded in the ten Sefiros of Atzilus.

The feminine form points to Malchus, the attribute of “the law of the kingdom.” The “outcry which has come to Me” is the report of the blemish carried upward by the angels of Malchus and the vessels of Malchus, until it reaches the Infinite Light clothed in the Sefiros of Atzilus.

17 ועז"נ [ועל זה נאמר] ארדה נא ואראה ע"י מדת החסד וכנודע שז"א רובו חסדים אנפוי דמלכא נהירין שהוא

And of this it is said, “I will go down now and see”: through the attribute of Chesed. And as is known, Z'eir Anpin is mostly chasadim (kindnesses), [as in] “the face of the King shines,” which is

G-d's response, “I will go down now and see,” comes through Chesed. Z'eir Anpin, the masculine configuration of the emotive attributes, is mostly kindness; in the Aramaic phrase, “the face of the King shines.”

מ"ש עיני ה' הם משוטטים ל' [לשון] זכר שהם בחי' דכורין שהוא בחי' חסד ואראה הכצעקתה כו' שאולי ע"י מדת החסד ימצא להם זכות.

what is said, “the eyes of Havayah, they roam (meshotetim),” in the masculine, which are the level of the masculine, which is the level of Chesed. “And I will see according to its outcry” etc.: that perhaps through the attribute of Chesed merit will be found for them.

This is the masculine “the eyes of Havayah, they roam”: the angels of Z'eir Anpin, which are of Chesed. “I will see” means that perhaps, through Chesed, some merit will be found for Sodom.

SECTION 6 • ¶18

Judgment and kindness read the same facts

18 וכמבואר באדר"ז [באדרא זוטא] דרצ"ג ע"ב ⁷² שבחי ההשגחה ע"י בחי עיניו משוטטות ל' [לשון] נוקבא הוא בחי דין וההשגחה שע"י בחי עיני ה' המה משוטטים הוא בחי רחמים כו' ע"ש.

And as is explained in the Idra Zuta, p. 293b, that the providence through the level of “His eyes roam (meshotetos),” in the feminine, is the level of judgment, and the providence that is through the level of “the eyes of Havayah, they roam (meshotetim)” is the level of compassion, etc.; see there.

The Idra Zuta (“the Small Assembly,” a section of the Zohar) states outright that the feminine “eyes” are judgment and the masculine “eyes” are compassion.

והענין שהוא עד"מ כמ"ש ושפטו העדה ⁷³ והצילו העדה. ⁷⁴ עדה שופטת ועדה מצלת. ⁷⁵ לפי שבכל דבר יוכל ללמד זכות וחובה

And the matter is, by way of analogy, as it is written, “And the congregation shall judge... and the congregation shall save”: a congregation that judges and a congregation that saves. For in every matter one can argue for merit and for guilt.

An analogy from court: the Torah speaks of the court both judging and saving, since every case offers grounds both to condemn and to acquit.

וע"כ ארז"ל [אמרו רבותינו זכרונם לברכה] פסילנא ל' לצורבא מרבנן ⁷⁶ לדינא דחביב עלי כגופאי ואין אדם רואה חוב לעצמו הרי

And therefore our Sages, of blessed memory, said, “I disqualify [myself from judging] a Torah scholar, for he is as dear to me as my own body”; and “a person does not see guilt in himself.” Thus,

The Talmud records a sage who disqualified himself from judging a Torah scholar he loved “as my own body,” because a person does not see guilt in himself.

אע"פ [אף על פי] שהוא חייב באמת אינו רואה עליו חובה שמחמת קירוב הדעת והחביבות מוצא מקום ללמד זכות

even though he is truly guilty, one does not see guilt in him; for because of closeness of mind and affection, one finds room to argue for merit.

Love and closeness lead the mind to find grounds for acquittal even where there is real guilt.

משא"כ למי שאינו חביב עליו כ"כ [כל כך] הי' [היה] מלמד חובה וכמ"ש וכל יצר מחשבות לבו רק רע⁷⁷
 כו'

Whereas for one who is not so dear to him, he would argue for guilt; as it is written, "and every inclination of the thoughts of his heart is only evil" etc.;

Toward someone less beloved, the same facts are read as guilt. So before the Flood Scripture says that "every inclination of the thoughts of his heart is only evil."

ועי"ז נמשך ויאמר ה' אמחה את האדם⁷⁸ כו' הרי מחמת זה שיצר מחשבות לבו רק רע נמשך ללמד
 חובה⁷⁹

and through this there followed, "And Havayah said, I will blot out man" etc. Thus, because the inclination of the thoughts of his heart was only evil, [judgment] was drawn to argue for guilt.

From that assessment came the decree "I will blot out man": the evil inclination was taken as grounds for condemnation.

ואח"כ בפ' נח כתיב ויאמר ה' אל לבו⁸⁰ לא אוסיף לקלל עוד את האדמה בעבור האדם

And afterwards, in Parshas Noach, it is written, "And Havayah said in His heart, I will not again curse the ground any more because of man,

After the Flood, in Parshas Noach, G-d says He will never again curse the ground because of man.

כי יצר לב האדם רע מנעוריו הרי שמסברא זו עצמה שיצר לב האדם רע מצא ללמד זכות שלא יוסיף
 לקלל את האדמה בעבור האדם

for the inclination of man's heart is evil from his youth." Thus from this very reasoning, that the inclination of man's heart is evil, He found [a way] to argue for merit: that He would not again curse the ground because of man.

G-d gives the reason: "for the inclination of man's heart is evil from his youth." The very same fact, that man's inclination is evil, is now a reason for leniency.

והיינו לפי שהי' [שהיה] התגלות מדת החסד ע"י וירח ה' את ריח הניחוח⁸¹ שבקרבן שהקריב נח המשיך גילוי מדת החסד ללמד זכות בזו הסברה עצמה שנמשך תחלה ללמד חובה ע"י מדה"ד [מדת הדין].

And this is because there was a revelation of the attribute of Chesed through “And Havayah smelled the pleasing fragrance”: through the offering that Noach brought, he drew down a revelation of the attribute of Chesed to argue for merit with this very reasoning that at first had been drawn to argue for guilt through the attribute of judgment.

The change came from a revelation of Chesed: when G-d “smelled the pleasing fragrance” of Noach’s offering, Chesed was drawn down, and the same reasoning that judgment used to condemn became grounds to acquit.

וזהו ענין החילוק בין ב' בחינות השגחות הנ"ל (ועמ"ש במ"א ע"פ לעשות הישר בעיני^{82,83} ה' אלקיך). וזהו פ"י ארדה נא.

And this is the difference between the two levels of providence mentioned above. (And see what is written elsewhere on the verse “to do what is right in the eyes of Havayah your G-d.”) And this is the meaning of “I will go down now”:

This is the difference between the two kinds of providence, the feminine of judgment and the masculine of Chesed. The Alter Rebbe refers to another discussion on “to do what is right in the eyes of Havayah,” and then returns to explain “I will go down now.”

כי צעקתה היא הבאה מלמטה למעלה שהוא בחי' גבורות ואו"ח [ואור חוזר] ולזה נאמר ארדה נא לשון ירידה הוא מלמעלה למטה דהיינו בחי' או"י [אור ישר] שהוא בחי' חסד להשגיח במדת החסד ללמד זכות.

for “its outcry” is that which comes from below to above, which is the level of the gevuros (severities) and the returning light (or chozer); and therefore it says “I will go down now,” a term of descent, which is from above to below, that is, the level of the direct light (or yashar), which is the level of Chesed, to watch over with the attribute of Chesed, to argue for merit.

The “outcry” rises from below to above, like the “returning light” (or chozer) of severity. “Going down” is from above to below, like the “direct light” (or yashar), which is Chesed: G-d descends with Chesed to look for merit.

ואראה הכצעקתה הבאה אלי עשו⁸⁴ דהיינו אם עוונם גדול מנשוא כ"כ [כל כך] עד שגם ע"פ החסד לא יוכל למצוא זכות אז כלה. ואם לא. פי' אולי ע"י החסד יוכל ללמד זכות כו'.

"And I will see [whether] according to its outcry which has come to Me they have done": that is, if their sin is so great, too great to bear, that even according to Chesed He could not find merit, then [there will be] destruction (kalah). "And if not": meaning, perhaps through Chesed He could argue for merit, etc.

The verse ends "whether they have done altogether (kalah)." The Alter Rebbe reads it: if their sin is so great that even Chesed can find no merit, there will be destruction (kalah); "and if not," Chesed may yet find merit.

וז"ש [וזהו שכתוב] במדרש ארדה נא ממדה"ר [ממדות הרחמים] למדה"ד [למדת הדין]^{85,86} ובזוהר דק"ה ע"כ⁸⁷ ארדה נא מדרגא דרחמי לדרגא דדינא⁸⁸ ר"ל [רוצה לומר] להמשיך רחמים ממדה"ר [ממדות הרחמים] אל בחי' מדה"ד [מדת הדין] ואראה כו'.

And this is what is said in the Midrash: "I will go down now": from the attribute of mercy to the attribute of judgment; and in the Zohar, p. 105b: "I will go down now: from the level of mercy to the level of judgment"; meaning, to draw mercy from the attribute of mercy into the level of the attribute of judgment, "and I will see," etc.

The Midrash and the Zohar say that "I will go down" means going down from mercy to judgment. The Alter Rebbe explains this as bringing mercy down into the attribute of judgment, so that it is judgment itself that is "seen" with mercy.

SECTION 7 • 119-20

Seeing and hearing

19 והנה רש"י [רבי שלמה יצחקי] פי' בחומש ארדה נא למד לדיינים שלא יפסקו דיני נפשות אלא בראיה.⁸⁹ והענין דאיתא בת"ז [בתיקוני זוהר]⁹⁰ ואלין עשר ספירן אינן אזלין כסדרן⁹¹ חד אריך וחד קציר וחד בינוני.

Now Rashi explains in the Chumash [on] "I will go down now": "[This] teaches judges not to decide capital cases except by seeing." And the explanation is that it is found in the Tikkunei Zohar: "And these ten Sefiros go in their order: one long, one short, and one intermediate."

Rashi learns from "I will go down and see" that judges may not decide capital cases except by seeing for themselves. To explain why "seeing" matters, the Alter Rebbe cites the Tikkunei Zohar: the Sefiros go in order, "one long, one short, and one intermediate."

פ"י כי ע"ס [עשר ספירות] נחלקי לג' קוין קו הימין חח"נ [חכמה חסד נצח] נקי' חד אריך כי החסד נמשך ומתפשט יותר

The meaning is that the ten Sefiros are divided into three lines. The right line, Chochmah, Chesed and Netzach, is called "one long," for Chesed extends and spreads further.

The ten Sefiros form three lines. The right line, Chochmah, Chesed and Netzach, is "long" because kindness reaches far.

ולכן גמ"ח [גמילות חסדים] בין לעניים בין לעשירים⁹² הרי שהחסד מתפשט יותר מהרחמים שעל העשיר אין שייך רחמנות כ"א על העני.

And therefore acts of kindness [are done] both to the poor and to the rich; thus Chesed spreads further than compassion, for compassion does not apply to the rich man, but only to the poor.

The Talmud teaches that acts of kindness are greater than charity (tzedakah): charity is given only to the poor, while kindness is done for rich and poor alike. From this the Alter Rebbe shows that Chesed reaches further than compassion, for one feels compassion only for the poor, not for the rich.

וקו השמאל בג"ה [בינה גבורה הוד] נקי' חד קציר שאינו נמשך כ"א למי שהגון ביותר. וקו האמצעי נקי' בינוני שמרחם על מי שנופל רחמנות.

And the left line, Binah, Gevurah and Hod, is called "one short," for it extends only to one who is most worthy. And the middle line is called "intermediate," for it has compassion on whoever is fitting for compassion.

The left line, Binah, Gevurah and Hod, is "short": it reaches only the most deserving. The middle line is "intermediate": it has compassion on whoever is in a state that calls for compassion.

20 והנה יש ראייה ושמיעה הראיה נמשך מבחי' חכמה קו הימין ושמיעה מבינה קו השמאל. וכנודע מענין ראובן⁹³ ושמעון⁹⁴

Now there is seeing and there is hearing. Seeing is drawn from the level of Chochmah, the right line, and hearing from Binah, the left line; as is known from the matter of Reuven and Shimon.

Seeing and hearing correspond to the two sides: seeing to Chochmah on the right, hearing to Binah on the left. This is known from the names Reuven (from "seeing") and Shimon (from "hearing").

ולכן הראי' [הראיה] היא מלמעלה למטה והשמיעה ממטה למעלה שהאותיות מתעלים ונכנסים לאוזן השומע ולזה ג"כ הראי' [הראיה] נשפלת למטה יותר מהשמיעה שרואה דבר גשמי

And therefore seeing is from above to below, and hearing from below to above, for the letters rise and enter the ear of the listener. And for this reason too, seeing descends lower than hearing, for it sees a physical thing,

Seeing goes from above to below, while hearing goes from below to above, as sounds rise into the ear. So seeing reaches lower, even to physical objects.

משא"כ השמיעה היא רק קול ודבור כי הראי' [הראיה] היא מבחי' חד אריך וכנודע שיסוד אבא אריך כו'.

whereas hearing is only voice and speech. For seeing is from the level of "one long," as is known that the Yesod of Abba is long, etc.

Hearing, by contrast, takes in only voice and speech. Seeing belongs to the "long" line; the Alter Rebbe adds the Arizal's teaching that the Yesod of Abba (Chochmah) is long, reaching further down than the Yesod of Imma (Binah).

וזהו מ"ש ארדה נא ואראה כי הכצקתה הבאה זהו כמו בחי' שמיעה שמבחי' בינה ולכן היא הבאה מלמטה למעלה והוא בחי' קו השמאל אבל ארדה נא ואראה בבחי' ראי' שהוא בחי' חסדים כו':

And this is what is said, "I will go down now and see": for "according to its outcry which has come" is like the level of hearing, which is from the level of Binah; therefore it comes from below to above, and it is the level of the left line. But "I will go down now and see" is in the level of seeing, which is the level of chasadim (kindnesses), etc.

Applied to the verse: "its outcry which has come" is like hearing, from Binah, rising from below on the left side. "I will go down and see" is seeing, which belongs to kindness. G-d responds to the outcry not only by hearing but by "going down and seeing" with Chesed.

IN ONE'S AVODAH

The maamar says Yosef merited the higher providence, “the eye of Havayah toward those who fear Him,” through sustaining others: “he who has a good eye shall be blessed, for he has given of his bread to the poor.” Sodom blemished this very quality and was denied it. It also shows, from the judge who loves the one he judges, that closeness and kindness find room for merit in the very same facts that judgment would condemn.

QUESTIONS FOR DISCUSSION

1. How does “revealed and known” differ from the way a person comes to know something, and why does that difference answer the philosophers’ question about multiplicity?
2. If G-d knows everything by Himself, why does Scripture speak of “eyes” that roam the earth? What role do the vessels and the angels play?
3. How do the two levels of Daas explain why G-d’s foreknowledge does not compel a person’s free choice?
4. The same fact, that “the inclination of man’s heart is evil,” leads first to the Flood and then to G-d’s promise never to curse the ground again. What changed, according to the maamar?
5. Why does the maamar link “I will go down and see” with seeing rather than hearing, and what does this suggest about Rashi’s rule that judges must see for themselves?

FOR CHILDREN • AGES 9-13

For the children at the table

Going down to see with kindness

THE BIG IDEA

G-d knows everything without being changed by it, and with kindness He looks at the very same facts to find the good.

When an outcry about the city of Sodom rose up to G-d, He said, “I will go down now and see.” But G-d sees everything from heaven; why would He need to go down? Our Sages say that everything is “revealed and known” before G-d. When a person learns something, at first they do not know it, and then their mind takes it in and is changed. G-d is not like that. He knows every small detail of every creature without His mind being changed at all, as the verse says, “My thoughts are not your thoughts.” Another verse says that “the eyes of G-d roam throughout the whole earth.” These “eyes” are the channels through which G-d’s light reaches the world and through which people’s deeds rise up. Some of them belong to judgment: through them the outcry over what people do rises up, the way a sound rises to the ear. Others belong to Chesed, kindness, which looks down from above. Every story can be told for the good or for the bad. “I will go down and see” means looking with kindness, to find merit in the very same facts.

THE MASHAL

Our Sages said that a judge should not judge a Torah scholar who is as dear to him as his own body, because “a person does not see guilt in himself.” When we love someone, we find a way to see the good in what they did. G-d’s kindness looks at us in this way.

QUESTIONS FOR THE SHABBOS TABLE

1. How is the way G-d knows things different from the way we come to know something?
2. Why does the verse say “I will go down now and see,” and not “I will hear”?
3. Yosef had a “good eye” and gave bread to others. How can you look at someone with a good eye this week?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 הנה הכצעקתה הוא לשון נקבה וכן הבאה, ועשו לשון נקבה ולשון זכר

Another version of this maamar poses the question as: “its outcry” is feminine and singular, while “they have done” is plural and masculine.

KEHOT’S NOTE

במאמרי אדה"צ פרשיות ע' קו הקושיא "מה שבתחלה אמר הכצעקתה לשון נקבה ולשון יחיד ואח"כ אמר עשו לי רבים ולשון זכר". ושם מוסיף עוד קושיא "מהו ענין הירידה הזאת האריך שייך ירידה לפניו". וראה שם בשולי העמוד מבי' כתי' דשם נוסף עוד קושיא "מה טעם תלה (הירידה הכצעקתה) הירידה בצעקתה אם ירד דוקא ויראה כו" ע"ש בארוכה. ובאוה"ת בראשית כרך ד תשל, א.

- 2 הלא משמים הביט ה'

The psalmist: “From heaven Havayah looked down; He saw all mankind.” The Alter Rebbe uses it to ask why G-d, Who sees everything from heaven, must “go down” to see.

Psalms 33:13ג"ג: תהילים

משמים הביט ה' ראה את כל בני האדם:

The L-RD looketh from heaven; He beholdeth all the sons of men;

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

- 3 דינא דמלכותא דינא

The Talmudic rule that “the law of the kingdom is law.” Here it is read as a hint that Malchus, “kingdom,” is the attribute of law and judgment.

Bava Kamma 113a:14-16ט"ד-ט"ו: בבא קמא

ומוקסין. והאמר שמואל: דינא דמלכותא דינא! אמר רבי חנינא בר כהנא אמר שמואל: במוקס שאין לו קצבה. דבי רבי ינאי אמרי: במוקס העומד מאליה. איכא דמתני לה אהא: לא ילבש אדם כלאים אפילו על גבי עשרה בגדים, להקריח בו את המכס. מתניתין דלא כרבי עקיבא. דתנא: אסור להקריח את המכס. רבי שמעון אומר משום רבי עקיבא: מותר להקריח את המכס.

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

- 4 מלך במשפט יעמיד ארץ

“A king by justice establishes the land.” It shows that the judgment of Malchus is a judgment that sustains rather than destroys.

Proverbs 29:4ד"ט: משלי

מלך במשפט יעמיד ארץ ואיש תרומות יקרינה:

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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

KEHOT’S NOTE

משלי כט, ד.

- 5 G-d tells Avraham of the outcry against Sodom and Amorah (Genesis 18:20-21): “I will go down now and see whether they have done altogether according to its outcry which has come to Me; and if not, I will know.” Plainly, “altogether” (kalah) says they have acted fully as the outcry claims; the maamar (paragraph 18) reads kalah, with Rashi, as “destruction.” It is the maamar’s opening text.

בראשית י"ח:כ"א: Genesis 18:21

אדרה-נא ואראה הכצעקתה הבאה אלי עשו כלה ואם-לא אדעה:

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.

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

- 6 בערב היא באה

“In the evening she would come,” said of the maidens brought to King Ahasuerus; cited as another use of the feminine “came” (ba’ah), matching “which has come” (haba’ah) in our verse.

אסתר ב':י"ד: Esther 2:14

בערב היא באה ובבקר היא שבה אל-בית הנשים שני אליה ששגנו קריס המלך שמר הפילגשים לא-תבוא עוד אל-המלך כי אם-תפץ בה המלך ונקראה בשם:

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king’s chamberlain, who kept the concubines; she came in unto the king no more, except the king delighted in her, and she were called by name.

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PARAGRAPH 2

- 7 ורחל באה

“And Rachel came with her father’s sheep.” Another use of the feminine “came” (ba’ah), completing the examples for “which has come” in our verse.

בראשית כ"ט:ט' Genesis 29:9

עודנו מדבר עמם ורחל באה עם-הצאן אשר לאביה כי רעה הוא:

While he was yet speaking with them, Rachel came with her father’s sheep; for she tended them.

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KEHOT’S NOTE

בראשית כט, ט.

- 8 וביאור הענין . י ש להקדים לשון השגור

The Kehot note says that from this point on, the discussion should be compared with this later maamar, which takes up the same theme.

KEHOT’S NOTE

מכאן ואילך ראה ד"ה השמר לך תרלי"ה כרך א ע' ב ואילך.

9

בדחז"ל גלוי וידוע לפני מי שאמר והיה העולם

The Talmud uses the phrase "It is revealed and known before Him Who spoke and the world came into being" about Rabbi Meir, that there was none like him in his generation. The Alter Rebbe draws on the fixed wording of this phrase.

Eruvin 13b:3 ג'ג ב: עירובין

אמר רבי אחא בר חנינא: גלוי וידוע לפני מי שאמר והיה העולם שאין בדורו של רבי מאיר כמותו, ומפני מה לא קבעו הלכה כמותו? שלא יכלו חביריו לעמוד על סוף דעתו. שהוא אומר על טמא טהור ומראה לו פנים, על טהור טמא ומראה לו פנים.

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

Kiddushin 30b:21-22 כ"ב כ"א: קידושין

וכן בדיו, ששלישן שותפין בו. תנו רבנן: שלשה שותפין הן בקדש: הקדוש ברוך הוא, ואביו, ואמו. בזמן שאדם מכבד את אביו ואת אמו אמר הקדוש ברוך הוא: מעלה אני עליהם כאילו דרתי ביניהם, וכבודני. תניא רבי אומר: גלוי וידוע לפני מי שאמר והיה העולם שכן מכבד את אמו יותר מאביו, מפני

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

Chullin 63b:9-10 ט"ז ט"ב: חולין

תניא רבי אומר גלוי וידוע לפני מי שאמר והיה העולם שבהמה טמאה מרובה מן הטהורות לפיכך מנה הכתוב בטהורה גלוי וידוע לפני מי שאמר והיה העולם שעופות טהורין מרובין על הטמאין לפיכך מנה הכתוב בטמאין מאי קמ"ל כדרב הונא אמר רב ואמרי לה אמר רב הונא אמר רב משום ר' מאיר לעולם ישנה אדם לתלמידו דרך קצרה

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Sanhedrin 76b:13-14 י"ג י"ד: סנהדרין

תניא גמי הכי: רבי אומר, גלוי וידוע לפני מי שאמר והיה העולם שהקדוש ממת ככל שהוא, לפיכך לא נתנה תורה בו שיעור. והני מילי דבריה מייבין. וכבש עליו לתוך המים. רישא רבואתא קא משמע לן, וסיפא רבואתא קא משמע לן. רישא רבואתא קא משמע לן: אף על גב דלאו איהו דחפו, כיון דאין יכול לעלות משם ומת - חייב. סיפא רבואתא קא משמע לן: אף על גב דחפו, כיון דכולל לעלות משם ומת - פטור.

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

KEHOT'S NOTE

כמה פעמים בש"ס ואחדים מהם: עירובין יג, ב. קידושין ל, ב. לא, א. חולין סג, ב. סנהדרין עו, ב ועוד. וראה בדרך מצותיה מצות דין עבד עברי פרק ב. המשך תעריב פרק רלא. ד"ה והנה נת"ל תרס"ג.

10

גלוי וידוע לפני מי שאמר והיה העולם

The same phrase appears regarding a son honoring his mother more than his father. It shows that the phrase is a standard expression in the Sages' language.

Kiddushin 31a:1 א:א: קידושין

שמשידלתו בדברים, לפיכך הקדים הקדוש ברוך הוא כיבוד אב לכיבוד אם. וגלוי וידוע לפני מי שאמר והיה העולם שהבן מתירא מאביו יותר מאמו, מפני שמלמדו תורה, לפיכך הקדים הקדוש ברוך הוא מורה האם למורה האב.

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11

כי הנה הפילוסופים נלאו להשיג ענין ההשגחה פרטית

Tanya explains the purpose of the tzimtzum and concealment through which the world appears separate, for the sake of G-d's kingship over a people.

Tanya, Sha'ar HaYichud והאמונה 7:15 חלק שני: שער היחוד

והנה, מכאן יש להבין שגגת מקצת חכמים בעיניהם, ה' יכפר בעדם, ששגו וטעו בעיונם בכתבי הארי"ז וזרנו לבקרה, והבינו ענין הצמצום המוזכר שם כפשוטו, שהקדוש ברוך הוא סילק עצמו ומהותו חס ושלוש מעולם הזה, רק שמשגיח מלמעלה בהשגחה פרטית על כל היצורים כולם, אשר בשמים ממעל ועל הארץ מתחת.

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KEHOT'S NOTE

ראה תניא ח"ב פ"ז (פג, ב). מאמרי אדה"ז תק"ע ע' נג, ובארוכה בסה"מ תרמ"ג ע' כד. ד"ה ויחי יעקב תרנ"ב ע' כט ואילך. שם ע' ככו. ובאוה"ת בראשית כרך ד תתשלו, א שהקושיא שייך יותר בעיקר התהוות ריבוי התחלקות הנבראים מהאחד הפשוט. במאמרי אדה"א בראשית ע' קפד כי שקושיית החוקרים על עיקר ענין ההשגחה [ולא להשיג כמו שכתב כאן].

12

אין אדם נוקה אצבעו מלמטה

"A person does not bruise his finger below unless it is proclaimed concerning him above." It expresses individual providence over even the smallest events.

Chullin 7b:15-16 ט"ו ט"ז: חולין

ואמר ר' חנינא אין אדם נוקה אצבעו מלמטה אלא א"כ מכריזין עליו מלמעלה שנאמר (תהלים לו, כג) מה מצעדי גבר כוננו (משלי כ, כד) ואדם מה יבין דרכו א"ר אלעזר דם ניקוף מרצה כדם עולה אמר רבא בגודל ימין ובניקוף שני והוא דקאזיל לדבר מצוה אמרו עליו על ר' פנחס בן יאיר מימיו לא בצע על פרוסה שאינה שלו ומיום שעמד על דעתו לא נהנה מסעודת אביו:

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Zohar III, 274b רעד, זח"ג

KEHOT'S NOTE

חולין ז, ב. זח"ג רעד, ב.

13

הכצעקתה הבאה

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

KEHOT'S NOTE

המשך הפסוק ארדה נא.

14

בערב היא באה

The words here quote Esther 2:14; the passage is shown below.

Esther 2:14 י"ד:אסתר

בערב היא באה ובבקר היא שבה אל־בית הנשים שני אל־יד שעשגו סריס המלך שמר הפילגשים לא־תבוא עוד אל־המלך כי אס־חפץ בה המלך ונקראה בשם:

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines; she came in unto the king no more, except the king delighted in her, and she were called by name.

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KEHOT'S NOTE

אסתר ב, יד.

15

ולהעיר ממרו"ל בכ"מ

There the Alter Rebbe distinguishes "He commanded and they were created" (Psalms 148:5), said of G-d's essence, for which the worlds come into being as of themselves, from "Elokim created," which implies the Creator's power within the created thing and applies only to His Names.

Shabbat 55a:8-9 ט"ח-ט"ז

אמר לה: גלוי וידוע לפני שאם מיחו בהם לא יקבלו מהם. (אמר) [אמרה] לפניו: רבוננו של עולם! אם לפניך גלוי, להם מי גלוי? והיינו דכתיב: "זמן בחר ובתולה טף ונשים תהרגו למשחית ועל כל איש אשר עליו התו אל תגשו וממקדשי תחלו". וכתיב: "ויחלו באנשים הזקנים אשר לפני הבית". תני רב יוסף: אל תקרי "מקדשי" אלא "מקודשי" — אלו בני אדם שקנמו את התורה כלה מאליה ועד תיו. ומיד: "והנה ששה אנשים באים מדרך ...

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

KEHOT'S NOTE

גלוי וידוע לפני (שבת נה, א. ועוד) — ובאם לא היי אדה"י מעתיק כאן הסיום "מי שאמר והי העולם" הי כולל גם מחז"ל אלו, וי"ל שמרמו בזה עוד דוגמא וראי ממאמרם "שאמר והי העולם" (ולא — "שמהווה העולם", וע"ד החילוק בין "ציוה ונבראו" ו"ברא אלקים" — תו"א מג"א זו, ג). ועוד ענין — שאפילו בדרגת הטהוהות עולמות — ג"כ ישנו אופן ד"גלוי וידוע". לקו"ש ח"ח ע' 197. ראה ספר הערכים ח"ד ע' תקכו. ראה גם לקמן לו, א.

PARAGRAPH 3

16

שאינ ידיעתו ית'

The maamar there explains that the created beings, even the highest angels, remain divided and limited, while G-d is simple unity; its discussion of G-d's knowledge builds on this contrast.

KEHOT'S NOTE

ראה לקו"ת שה"ש כא, ב.

17

הרי דעתו מלובשת בידיעה זו

It says that G-d's providence reaches every detail, but not like a person whose knowledge is clothed in what he knows; it is "everything is revealed and known before Him," seeing to the end of all generations in one glance.

KEHOT'S NOTE

ראה לקו"ת שה"ש כא, ב.

18

כי לא מחשבותי מחשבותיכם

G-d, through the prophet, calling the people to return: "For My thoughts are not your thoughts, nor are your ways My ways." Used to show that G-d's knowing is different in kind from human knowing.

Isaiah 55:8 ח"ח

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע"י נה, ח.

19

והנה כתיב שבעה אלה

That passage reads "From heaven Havayah looked down" as providence from above to below and speaks of two kinds of providence matching the higher and lower unity: G-d sometimes watches with Chesed and sometimes with Gevurah, both in Z'eir Anpin and in Malchus.

KEHOT'S NOTE

בלקו"ת ראה כד, א. שמע"צ צא, ד — מצ"יין לכאן.

20

שבעה אלה עיני ה' המה משוטטים בכל הארץ

The angel explains to the prophet Zechariah his vision of a lampstand with seven lamps: "These seven are the eyes of Havayah; they roam throughout the whole earth," with the masculine form meshotetim.

Zechariah 4:10 י"ד

כי מי בו ליום קטנות ושמחו וראו את-האֵבֶן הַבְּדִיל בְּיַד זְרֻבָּבֶל שְׂכֵעָה-אֵלֶּה עֵינֵי ה' הֵמָּה מְשׁוֹטְטִים בְּכָל-הָאָרֶץ:

For who hath despised the day of small things? even they shall see with joy the plummet in the hand of Zerubbabel, even these seven, which are the eyes of the L-RD, that run to and fro through the whole earth.'

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21

כי ה' עיניו משוטטות בכל הארץ

The seer Chanani rebukes King Asa for relying on Aram: "For Havayah, His eyes roam throughout the whole earth, to strengthen those whose heart is whole toward Him." It uses the feminine form meshotetos; the two forms will be tied to two kinds of providence.

II Chronicles 16:9 ט"ז

כי ה' עֵינָיו מְשַׁטְטוֹת בְּכָל-הָאָרֶץ לְהַתְחַזֵּק עִם-לִבָּבָם שְׁלָם אֵלָיו נִסְכַּלְתָּ עַל-זוֹאת כִּי מַעֲתָה שְׁעַמָּה מִלְחָמוֹת:

For the eyes of the L-RD run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is whole toward Him. Herein thou hast done foolishly; for from henceforth thou shalt have wars.'

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22

כי נודע שבע"ס יש אורות וכלים

This version links the lights and vessels to the question above: the same difficulty arises for the ten distinct Sefiros of Atzilus emerging from the simple Infinite Light, which is beyond all division.

KEHOT'S NOTE

במאמרי אדה"א בראשית ע' קפד מקשר זה אלמעלה וז"ל שם: "אך באמת קושיא זו תפול גם כן על מציאות עשר ספירות דאצי' ממאצילן שהוא ג"כ בחי' התחלקות עשר מציאות פרטים . . ואיך נמצא זאת מבחי' אור א"ס הפשוט שהוא מופשט מגדר התחלקות מכל וכל" ע"ש. וראה פרשיות ע' קז. אזה"ת בראשית כרך ד תשלו, א.

23

כי בחי' חו"ג והו בחי' כלי

It explains that Chesed and Gevurah are vessels in Z'eir Anpin, where the light takes on the nature of the vessels,

but in Arich Anpin “there is no left,” because the vessel is completely nullified to the light.

KEHOT'S NOTE

בד"ה אין עומדין תרס"ו (בהמשך תרס"ו ע' תפא) מפרש: והיינו בז"א לפי שהאור נעשה כמהות הכלים כו', אבל בא"א לית שמאלא בהאי עתיקא לפי שהכלי בטל לגמרי אל האור וה"ה כמהות האור כו' עכ"ל ע"ש.

24 מחנה מיכאל מקבלים מבחי' חסד כו'

The Kehot note gives this Zohar passage for the teaching that Michael's camp is of Chesed and Gavriel's of Gevurah.

Zohar III, 235b זח"ג רלה, בבב

KEHOT'S NOTE

ראה זח"ג רלה, ב. ובכ"מ.

PARAGRAPH 4

25 קונה לו קטיגור אחד

Rabbi Eliezer ben Yaakov teaches in the Mishnah: “One who commits one transgression acquires for himself one accuser.” Here the “accuser” is understood as the blemish the sin makes in a particular angel.

משנה אבות ד:י"א Pirkei Avot 4:11

רבי אליעזר בן יעקב אומר, העושה מצוה אחת, קונה לו פרקליט אחד. והעובר עברה אחת, קונה לו קטגור אחד. תשובה ומעשים טובים, כתרים בפני הפרענות. רבי יוחנן הסנדלר אומר, כל כנסיה שהיא לשם שמים, סופה להתקיים. ושאינה לשם שמים, אין סופה להתקיים:

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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PARAGRAPH 5

26 וגם המלאכים המקבלים מהם

Cited for the angels who receive from the vessels; the same maamar is cited below on “He did not look at iniquity in Yaakov.”

KEHOT'S NOTE

ראה ד"ה וזה סיני תרנ"ג ע' רא.

27 מארי דעינין

Cited for the angels called “masters of eyes.”

KEHOT'S NOTE

ע' אוה"ת וירא כרך ד תשלו, א. פ' עקב ע' תקצו.

PARAGRAPH 6

28 דע מה למעלה ממך

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

KEHOT'S NOTE

אבות ב, א.

29 דע מה למעלה ממך עין רואה

Rabbi Yehudah HaNasi teaches in the Mishnah: “Know what is above you: an eye that sees, an ear that hears, and all your deeds are written in a book.” It supports the picture of divine “eyes” that observe every deed.

משנה אבות ב:א' Pirkei Avot 2:1

רבי אומר, איזוהי דרך ישרה שיכר לו האדם, כל שהיא תפארת לעושיה ותפארת לו מן האדם. והוי זהיר במצוה קלה כבחמורה, שאין אתה יודע מתן שכרך של מצות. והוי מחשב הפסד מצוה כנגד שכרה, ושכר עברה כנגד הפסדה. והסתכל בשלשה דברים ואי אתה בא לידי עברה, דע מה למעלה ממך, עין רואה ואזן שומעת, וכל מעשיך בספר נכתבין:

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

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30 והוא ע"ד גלוי וידוע

The note says this passage refers here; its maamar contrasts the divided created beings with G-d's simple unity and explains His providence as “revealed and known.”

KEHOT'S NOTE

בלקו"ת שה"ש כא, ב מציין לכאן. ראה ד"ה זהר תעשה תרע"ג.

PARAGRAPH 7

31 שו"ה משוטטות — בבחי' גלוי וידוע

According to the note, Or HaTorah there refers to this passage.

KEHOT'S NOTE

באוה"ת סידור ע' נ מציין לכאן. ענין הידיעה נתבאר בארוכה בספר הערכים-חב"ד ח"ד בערך אורות דספירות “פשיטותם” ע' פד ואילך, ובמילואים שם ע' תקכו, שהכוונה כאן בתו"א דזה מה שהוא יודע הוא לא מצד שהוא רואה כבר את המעשים, כי אם שהידיעה היא מחמת עצמו, ע"ש. ראה ביאוה"ז להצ"צ כרך א ע' סה ואילך.

PARAGRAPH 8

32 ועיין בפרדס שער

The parallel version adds: as the Pardes explains in several places, the philosophers' questions about the chain of de-

the words are usually read as a question; the maamar reads them as "He sees iniquity and does not consider [it]": He sees without being affected.

איוב י"א:י"א: Job 11:11

כִּי־הוּא יָדַע מִתִּי־שׁוֹא וְיִרְא־אֶן וְלֹא יִתְּבוֹן:

For He knoweth base men; and when He seeth iniquity, will He not then consider it?

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KEHOT'S NOTE

איוב יא, יא. סה"מ תרנ"ג שם "והטעם מה שוירא און ולא התבונן הוא מפני שהפגם ממעשה התחוננים אינו מגיע לשם, והיינו בבחי' עצמיות ואז"ס שהוא למעלה מעלה מבחי' עולם, ולכן מה שנעשה בעולם אינו נוגע שם כלל" ע"ש. ראה המשך תער"ב כרך ג' ע' אישסט.

43 אם צדקת מה תתן לו

Elihu to Iyov: "If you are righteous, what do you give Him?" At the level of the higher Daas, human deeds make no change in G-d.

איוב ל"ה: Job 35:7

אִם־צִדְקָתְךָ מִה־תִּתֶּן־לוֹ אוֹ מִה־מִּדְּךָ יִקַּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

44 טהור עינים מראות ברע

The prophet Chavakuk to G-d: "[You are] too pure of eyes to look upon evil," asking why He then tolerates the wicked. The maamar reads it as seeing evil without its making any impression.

חבקוק א':י"ג Habakkuk 1:13

טָהוֹר עֵינַיִם מִרְאוֹת רָע וְהִבֵּיט אֶל־עֶמֶל לֹא תוּכַל לָמַה תִּבְטֵחַ בּוֹגְדִים תִּתְּרִישׁ בְּכֹלֶךָ רָשָׁע צָדִיק מִמֶּנּוּ:

Thou that art of eyes too pure to behold evil, And that canst not look on mischief, Wherefore lookest Thou, when they deal treacherously, And holdest Thy peace, when the wicked swalloweth up The man that is more righteous than he;

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KEHOT'S NOTE

חבקוק א, יג.

45 שממית בידים תתפש

Among the small but wise creatures of Proverbs 30: "The lizard grasps with its hands, and it is in the king's palaces." The maamar cites it here without explaining it; the same words appear in the parallel passage of Likkutei Torah, Shir HaShirim 30b.

משלי ל"ח: Proverbs 30:28

שְׁמִמִּית בְּיָדַיִם תִּתְּפֹשׂ וְהִיא בְּהִיכְלֵי מֶלֶךְ:

The spider thou canst take with the hands, Yet is she in kings' palaces.

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KEHOT'S NOTE

משלי ל, כח.

46 ומשם מקור הסליחה

It adds: on the contrary, forgiveness comes from there precisely because the blemish does not reach there, so from there forgiveness of sins is drawn down to fill the blemishes.

KEHOT'S NOTE

סה"מ תרנ"ג שם "ואדרבה משם נמשך הסליחה כו' והיא הנותנת מפני שאין הפגם נוגע שם לכן נמשך משם להיות סליחות עוונות למלאות הפגמים כו'".

47 היינו בכלים דע"ס דאבי"ע

It refers here and explains that the blemish reaches the vessels of Atzilus, and that this is knowledge in the mode of enclothement.

KEHOT'S NOTE

ראה המשך תער"ב ח"ג ע' אישסט. שמציין לכאן "מבוי [= הכוונה לכאן] דבהכלים דאצי" מגיע הפגם והוא בבחי' יודע היינו בבחי' התלבשות כו'". וראה שם ע' ארכח.

48 הגה"ה

That passage refers to this gloss.

KEHOT'S NOTE

בלקו"ת שה"ש ל, ב מציין לכאן.

49 The Zohar on Pekudei describes "the eyes of Havayah" as powers that all take up watching over the world. It is cited as a source for identifying the eyes with the means of providence.

Sf. Zohar, Pekudei 49:611-621 א"תרכ"א

PARAGRAPH 9

50 מכרחת את הבחירה כלל

It adds a proof that foreknowledge does not compel the choice: a person is made to swear, "Be righteous."

KEHOT'S NOTE

"שהרי משביעין אותו תהא צדיק" — סה"מ תרכ"ט ע' כט.

PARAGRAPH 10

51 דוקא... שע"י הכלים והעינים

It spells out the point: through the vessels and attributes, where the blemish reaches, reward and punishment are drawn, by G-d's descent into the lower Daas, the light that fills all worlds, in the vessels of the Sefiros of the four worlds.

KEHOT'S NOTE

שע"י הכלים והמדות שלשם מגיע הפגם ומשם נמשך השכר והעונש שזהו ע"י ירידתו והשפלתו בבחי' ד"ת בחי' ממכ"ע היינו בכלים דע"ס דאבי"ע — סה"מ תרכ"ט ע' ל.

52 ועיין בפרדס ש"ד פ"ט בענין ידיעה ובחירה

Rabbi Moshe Cordovero discusses knowledge and free choice there and distinguishes between G-d's knowledge

before a person sins and after he has sinned. The Alter Rebbe maps this onto the higher and lower Daas.

Pardes Rimmonim 4:9 ט"ז: פרדס רמונים ד'

PARAGRAPH 11

53

וירא אלקים את בני

After the children of Israel cried out from their bondage in Egypt (Exodus 2:23-25): "And G-d saw the children of Israel, and G-d knew," plainly, He took notice of their plight. Read here as the move from knowledge in the higher Daas to the lower Daas, which brings reward and punishment.

Exodus 2:25 ה"כ: שמות ב'

וַיֵּרָא אֱלֹקִים אֶת־בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹקִים:

And G-d saw the children of Israel, and G-d took cognizance of them.

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KEHOT'S NOTE

שמות ב, כה.

PARAGRAPH 12

54

עין ה' אל יראיו

The psalmist: "The eye of Havayah is toward those who fear Him, to those who hope for His kindness." Cited for providence from the higher Daas.

Psalms 33:18 ח"י"ג: תהילים

הִנֵּה עֵין ה' אֶל־יִרְאָיו לְמַיְחָלִים לְחֶסֶד:

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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KEHOT'S NOTE

תהלים לג, יח.

55

עין בעין נראה

Moshe pleads for Israel after the spies, saying the nations have heard "that You, Havayah, were seen eye to eye." Cited for the same higher providence.

Numbers 14:14 י"ד: במדבר

וְאָמְרוּ אֶל־יֹשֵׁב הָאָרֶץ הַזֹּאת שָׁמְעוּ כִּי־אַתָּה ה' בְּקֶרֶב הָעָם הַזֶּה אֲשֶׁר־עִין בְּעֵין נִרְאָה אֶתָּה ה' וְעַנְגָּה עִמָּד עֲלֵהֶם וּבְעַצְמָד עָנַן אֶתָּה הַלֵּךְ לִפְנֵיהֶם יוֹמָם וּבְעַמּוּד אֵשׁ לַלַּיְלָה:

they will say to the inhabitants of this land, who have heard that Thou L-RD art in the midst of this people; inasmuch as Thou L-RD art seen face to face, and Thy cloud standeth over them, and Thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night;

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KEHOT'S NOTE

במדבר יד, יד.

56

כדפי באדר דף ק"ל ע"א

Cited for a discussion of this Idra Rabba passage.

KEHOT'S NOTE

ראה המשך תעריב ח"ב ע' א"ל.

בן פורת עלי עין

57

Yaakov's blessing to Yosef: plainly "a fruitful son by a spring" (ayin means both "spring" and "eye"). The maa-mar reads it as "above the eye," as the Talmud does (Berachos 20a), linking Yosef to the higher "eye."

Genesis 49:22 ט"כ: בראשית

בֶּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עַל־עֵין בְּנוֹת צֶעְדָּה עַל־יְשׁוּר:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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KEHOT'S NOTE

בראשית מט, כב.

58

ויכלכל יוסף

"And Yosef sustained his father, his brothers" and his father's household. His generosity earned him this level.

Genesis 47:12 כ"ז: בראשית

וַיִּכְלַל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֶת־כָּל־בֵּית אָבִיו לָחֶם לְפִי הַטָּף:

And Joseph sustained his father, and his brethren, and all his father's household, with bread, according to the want of their little ones.

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KEHOT'S NOTE

בראשית מז, יב.

59

טוב עין הוא יבורך

"He who has a good eye shall be blessed, for he has given of his bread to the poor." It ties generosity to the higher "eye."

Proverbs 22:9 ט"ז: משלי

טוֹב־עֵין הוּא יְבָרֶכֶּה כִּי־נָתַן מִלֶּחֶמוֹ לְדָל:

He that hath a bountiful eye shall be blessed; For he giveth of his bread to the poor.

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KEHOT'S NOTE

משלי כב, ט.

60

ורב חסד

"And abundant in kindness," one of the Thirteen Attributes of Mercy, named as the level that sweetens all judgments.

Exodus 34:6 ו': שמות

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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PARAGRAPH 14

61 **בוהר . . דמשפטים דק"ז**
According to the note, it quotes the wording of this Zohar passage with an explanation.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' תקטו מעתיק לשון זוהר עם ביאור. ובסה"מ תרכ"ט ע' ל.

62 **וכ"ה בוהר ויחי דרמ"א סע"א**
According to the note, it quotes the wording of this Zohar passage.

KEHOT'S NOTE

באוה"ת נ"ך שם ע' תקיד מעתיק הלשון.

63 **וכ"ה בוהר ויחי דרמ"א סע"א**
The Zohar on Vayechi explains that the "roaming" ones are in the adornments of the Shechinah below.

ספר זוהר, ויחי ס"ד:תרנ"א-64:651-65:661
ס"ה:תרס"א

64 **כי יש מלאכים שהם מז"א ויש מלאכים שהם ממלכות**
It says, apparently referring here, that according to this maamar these are angels of Atzilus, formed from the outer aspect of the vessels of Z'air Anpin and Malchus of Atzilus; p. 1408 discusses why the verse sometimes says meshotetim and sometimes meshotetos.

KEHOT'S NOTE

ראה בהמשך תער"ב ח"ג ע' איתע, ואולי הכוונה לכאן, שכי "לפמ"ש בתו"א בד"ה אדרה נא הבי' נרי' שהם מלאכים דאצי' וכמ"ש באגה"ק שם [סי' כ] דמחיצוניות הכלים ד"ס דאצי' שהן אלקות נבראו ההיכלות כו' וגם גופות המלאכים דאצי' שהן בחי' יש כו', ד"ל דעיניו משוטטים ועיניו משוטטות שהן בחי' דכורין ונוקבין מבחי' ז"א ומלי' כמ"ש בד"ה אדרה נא הנ"ל הן המלאכים המתהווים מבחי' חיצוניות הכלים דו"נ דאצי' כו"י ע"ש. וראה שם ע' איתח מה שלפעמים נאמר משוטטים ולפעמים משוטטות ע"ש.

65 **בוהר ר"פ שמות דף ד' ע"א בענין איש וביתו באו**
The Zohar at the start of Shemos on "each man came with his household"; Rabbi Chaim Vital's note there reads it as Tiferes and Malchus, the angels of Z'air Anpin and of Malchus.

ספר זוהר, שמות ה':ל"ג-ו':ל"ט 5:33-6:39
R. Hiya found an indication of the purity of the Israelitish women in Egypt in the text: "And he made the laver of brass, and the foot of it brass, of the looking-glasses of the women assembling at the door of the tent" (Ex. 38, 8). What was the merit of the women to have made them worthy of such honour that their looking-glasses should be used for the laver of the Tabernacle? Their ritual ablutions on the one hand, and their eagerness to attract their husbands on the other. ...

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

66 **איש וביתו באו**
"Each man came with his household," the verse on which

the Zohar passage and Rabbi Chaim Vital's note comment.

שמות א':א"א 1:1 Exodus

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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67 **עמ"ש — וז"ל נ"ב**
According to the note, the version there reads "the wording of the Mikdash Melech" before "נ.ב."

KEHOT'S NOTE

בסה"מ תרכ"ט שם: וז"ל המק"מ נ"ב.

PARAGRAPH 15

68 **בנות צעדה**
Yaakov's blessing to Yosef: "daughters stepped upon the wall" (banos tza'adah alei shur); plainly, the branches of a fruitful vine run over the wall. The Zohar reads banos as "daughters," feminine angels, and the singular verb as referring to "the eye."

בראשית מ"ט:כ"ב 49:22 Genesis

בן פרת יוסף בן פרת עלי-שור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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69 **מלך במשפט יעמיד ארץ**
"A king by justice establishes the land," linking Malchus to "justice" and to "the eye of justice."

משלי כ"ט:ד 29:4 Proverbs

מֶלֶךְ בַּמִּשְׁפָּט יַעֲמִיד אֶרֶץ וְאִישׁ תְּרוֹמוֹת יִהְרֹסֶנָּה:

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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PARAGRAPH 16

70 **בנות צעדה . . עלי שור**
Yaakov's blessing to Yosef, "daughters stepped upon the wall"; plainly, the branches of a vine run over the wall. Read here with the Zohar as Malchus stepping over her feminine angels, "upon shur," to gaze at and watch over those below.

בראשית מ"ט:כ"ב 49:22 Genesis

בן פרת יוסף בן פרת עלי-שור:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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KEHOT'S NOTE

בראשית מט, כב.

71 **הכצקתה הבאה אלי**
The maamar's verse; its feminine forms are now explained

as referring to the providence of Malchus.

בראשית י"ח:כ"א: Genesis 18:21

אֲרֹדֶה-נָּא וְאֶרְאֶה הַפְּעֻקָּתָהּ הַבָּאָה אֵלַי עָשׂוּ כָּלָה וְאִם-לֹא אֶדְעָה:

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'

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KEHOT'S NOTE

בראשית יח, כא.

PARAGRAPH 18

72 וכמבואר באדר"ז דרצ"ג ע"ב

The Idra Zuta explains that the providence of "His eyes roam" (feminine) is judgment, and that of "they roam" (masculine) is compassion.

ספר הזוהר, האדרא זוטא כ"ד:ק"י-ג-27:113-24:111 Zohar, Idra Zuta

כ"ז:קכ"א

73 ושפטו העדה

In the laws of one who kills unintentionally: "And the congregation shall judge" between the killer and the blood avenger; the court's role of judging.

Numbers 35:24 כ"ד:ל"ה: במדבר

וְשָׁפְטוּ הָעֵדָה בֵּין הַמַּכֶּה וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים הָאֵלֶּה:

then the congregation shall judge between the smiter and the avenger of blood according to these ordinances;

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74 והצילו העדה

"And the congregation shall save" the killer from the blood avenger; the court's role of saving. The Mishnah (Sanhedrin 1) derives from these verses "a congregation that judges and a congregation that saves."

Numbers 35:25 כ"ה:ל"ה: במדבר

וְהִצִּילוּ הָעֵדָה אֶת-הַרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהִשְׁבִּיחוּ אוֹתוֹ הָעֵדָה אֶל-עִיר מְקֻלָּטוֹ אֲשֶׁר-נָס שָׁמָּה וַיָּשָׁב בָּהּ עַד-מוֹת הַכֹּהֵן הַגָּדֹל אֲשֶׁר-מָשַׁח אוֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ:

and the congregation shall deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled; and he shall dwell therein until the death of the high priest, who was anointed with the holy oil.

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75 ושפטו העדה והצילו העדה עדה שופטת ועדה מצלת

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

KEHOT'S NOTE

מסעי לה, כד-כה. סנהדרין פ"א משנה א.

76 פסילנא לי לצורבא מרבנן

A sage said he would disqualify himself from judging a Torah scholar who was as dear to him as his own body, for

a person does not see guilt in himself.

Shabbat 119a:1 א"א:ט"ט שבת

עֲבִידְנָא יוֹמָא טְבָא לְרַבְנֵנוּ. אָמַר רַבָּא תִּיתִי לִי, דְּכִי אָתָּא צוֹרְבָא מְרַבְּנֵנוּ לְקַמָּאי לְדִינָא, לֹא מְזִיגְנָא רִישִׁי אֲבִי סְדִיָּא כְּמָה דְּלֹא מְהַפִּיכְנָא בְּזִכּוּתִיהּ. אָמַר מַר בַּר רַב אָשִׁי: פְּסִילָנָא לָקָה לְצוֹרְבָא מְרַבְּנֵנוּ לְדִינָא. מָאי טַעְמָא? — דְּחַבִּיב עָלֵי כְּגוּפָאִי, וְאִין אָדָם רוּאָה חוּבָה לְעַצְמוֹ.

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

KEHOT'S NOTE

שבת קיט, א.

77 וכל יצר מחשבות לבו רק רע

Before the Flood, the Torah says Havayah saw "that every inclination of the thoughts of his heart is only evil all the day"; the fact read as grounds for guilt.

Genesis 6:5 ה'ו':ה' בראשית

וַיֵּרָא ה' כִּי רָבָה רַעַת הָאָדָם בָּאָרֶץ וְכָל-יִצְרָן מַחְשַׁבַת לִבּוֹ רָק רַע כָּל-הַיּוֹם:

And the L-RD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

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KEHOT'S NOTE

בראשית ו, ה.

78 ויאמר ה' אמהח את האדם

"And Havayah said, I will blot out man": the decree that followed from reading man's evil inclination as guilt.

Genesis 6:7 ו'ז:ה' בראשית

וַיֹּאמֶר ה' אֶמְחָה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם כִּי נַחֲמַתִּי כִּי עָשִׂיתֶם:

And the L-RD said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for it repenteth Me that I have made them.'

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KEHOT'S NOTE

בראשית ו, ז.

79 נמשך ללמד חובה

There the Alter Rebbe cites the same verses: "for the inclination of man's heart is evil," the argument that first drew guilt, later gave rise to a reason for merit, "the one who argues guilt argues merit." This comes, he explains, from a revelation of the supernal will in Chochmah, which tilts Chochmah toward Chesed.

KEHOT'S NOTE

ראה לקו"ת אמור לט, א. שה"ש מז, ד. באוה"ת ענינים עי קצו מציינ לכאן.

80 ויאמר ה' אל לבו

After the Flood the same fact, man's evil inclination, becomes the reason not to curse the ground again.

Genesis 8:21 ח'כ"א:ה' בראשית

וַיֹּרַח ה' אֶת-רִיחַ הַנִּיחֹחַ וַיֹּאמֶר ה' אֶל-לִבּוֹ לֹא-אֶסְפָּה לְקַלֵּל עוֹד אֶת-הָאֲדָמָה בְּעִבּוֹר הָאָדָם כִּי יִצֹר לִבּ הָאָדָם רַע מִנְעָרִיו וְלֹא-אֶסְפָּה עוֹד לְהַכּוֹת

את־כל־חי כְּאֶשֶׁר עֲשִׂיתִי:

And the L-RD smelled the sweet savour; and the L-RD said in His heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

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KEHOT'S NOTE

בראשית ח, כא.

81 וירח ה' את ריח הניחוח

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

KEHOT'S NOTE

נח ח, כא.

82 ע"פ לעשות הישר בעיני ה'

This is the discussion the Alter Rebbe refers to.

KEHOT'S NOTE

לקו"ת ראה כג, ד ואילך.

83 לעשות הישר בעיני ה' אלקיך

Moshe to Israel: "to do what is right in the eyes of Havayah your G-d." The Alter Rebbe refers to his discussion of this verse elsewhere (Likkutei Torah, Re'eh 23d).

Deuteronomy 13:19ט"ט: דברים י"ג

כי תשמע בקול ה' אלקיך לשמר את־כל־מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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84 ואראה הכצעקתה הבאה אלי עשו

G-d to Avraham about Sodom. Plainly, "whether they have done altogether (kalah) according to its outcry"; the maamar reads it clause by clause, with kalah, as Rashi does, meaning destruction, and "and if not" as the chance that Chesed will find merit.

Genesis 18:21א"כ: בראשית י"ח

אֲרֹדֶה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עֲשׂוּ כָלָה וְאִם־לֹא אֲדַע:

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'

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85 וז"ש במדרש אדרה נא ממדה"ר למדה"ד

According to the note, the source of this Midrash is identified there.

KEHOT'S NOTE

ראה רמב"ן וירא יח, כ. הנסמן במאמרי אדה"א בראשית ע' קצו.

86

וז"ש במדרש אדרה נא ממדה"ר למדה"ד

The Kehot note refers to Ramban here for the Midrash that "I will go down" means from the attribute of mercy to the attribute of judgment.

Ramban on Genesis 18:20כ"ח: על בראשית י"ח

87

ובזהר דק"ה ע"ב

It quotes this Zohar, which follows the Midrash: "Did the Holy One, blessed be He, not know...? Rather, 'I will go down now' from the level of mercy to the level of judgment."

KEHOT'S NOTE

בתורת חיים ר"פ וירא (צו, א): בזהר [ח"א קה, ב] אי ע"ד המדרש הנ"ל וז"ל וכי לא הוה ידע קודמ"ה דא' אדרה נא . . אלא אדרה נא מדרגא דרחמי לדרגא דדינא כו'.

88

ובזהר דק"ה ע"ב אדרה נא מדרגא דרחמי לדרגא דדינא

The Zohar asks whether G-d did not already know, and explains "I will go down" as from the level of mercy to the level of judgment.

Sforno, Vayera 12:201-14:212כ"ד: וירא י"ב: ר"א-י"ד

According to another interpretation, again, the proper reading is 'asu (they have made), and this accords with the translation of Onkelos. It says: "I will go down and see." Are not all things revealed before the Almighty that there was need for Him to go down and see? The expression, however, "I will go down", implies descent from the grade of mercy to that of rigour, and by "and see" is meant the consideration of the kind of punishment to be meted out to them.

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

PARAGRAPH 19

89 רש"י פ"י בחומש אדרה נא למד לדיינים שלא יפסקו דיני נפשות

אלא בראיה

Rashi learns from "I will go down and see" that judges must not decide capital cases without seeing for themselves.

Rashi on Genesis 18:21א"כ: על בראשית י"ח

אדרה נא. למד לדיינים שלא יפסקו דיני נפשות אלא בראיה, הכל כמו שפרשתי בפרשת הפלגה. דבר אחר, אדרה נא לסוף מעשיהם: הכצעקתה. של מדינה: הבאה אלי עשו. וכן עומדים במרדם, כלם אני עושה בהם, ואם לא יעמדו במרדן אדעה מה אעשה להפרע מהן ביסורין ולא אכלה אותן. וכיוצא בו מצינו במקום אחר, ועתה הורד עדיך מעליך ואדעה מה אעשה לך (שמות ל"ג); ולפיכך יש הפסק נקדת פסיק ב"ו עשו לכלה, כדי להפריד תבה מחברתה. ורבותינו ...

I WILL GO DOWN NOW — This teaches the judges that they should not give decisions in cases involving capital punishment, except after having carefully looked into the matter — all as I have explained in the section dealing with the dispersion of the nations (11:5). Another explanation of I will go down to the very end of their doings (I will fathom the depths of their wickedness). WHETHER

ACCORDING TO THE CRY OF IT (literally, of her) — i.e. the cry of 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)

90

דאיתא בת"ז

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

KEHOT'S NOTE

בהקדמה (פתח אליהו).

91

In Eliyahu's opening prayer (Patach Eliyahu) the ten Sefiros are said to go "one long, one short, and one intermediate."

Tikkunei Zohar 17a:13ג"א: תקוני הזהר י"ז א:

ואלין עשר ספירן. אינון אזלין כסדרן. חד אריך וחד קצר וחד בינוני

Constantinople, 1740 (CC-BY-NC)

92

גמ"ח בין לעניים בין לעשירים

Acts of kindness are greater than charity, for they are done both for the poor and for the rich. Here this shows that Chesed reaches further than compassion.

Sukkah 49b:11א"ב: סוכה מ"ט ב:

תנו רבנן: בשלשה דברים גדולה גמילות חסדים יותר מן הצדקה. צדקה — בממונו; גמילות חסדים — בין בגופו, בין בממונו. צדקה — לעניים; גמילות חסדים — בין לעניים בין לעשירים. צדקה — לחיים; גמילות חסדים — בין לחיים בין למתים.

Our rabbis taught: In three respects gemilut hasadim is superior to charity: charity can be done only with one's money, but gemilut hasadim can be done with one's person and one's money. Charity can be given only to the poor, but gemilut hasadim both to the rich and the poor. Charity can be given to the living only, gemilut hasadim can be done both to the living and to the dead.

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PARAGRAPH 20

93

ראובן

Leah names her firstborn Reuven, "because Havayah has seen (ra'ah) my affliction," linking Reuven with seeing.

בראשית 29:32ל"ב: בראשית

ותהר לאה ותלד בן ותקרא שמו ראובן כי אמרה כי־ראָה ה' בְּעָנִי כִּי עָתָה יִרְאֶה בְּנִי אִישִׁי:

And Leah conceived, and bore a son, and she called his name Reuben; for she said: 'Because the L-RD hath looked upon my affliction; for now my husband will love me.'

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94

שמעון

Leah names her second son Shimon, "because Havayah has heard (shama)," linking Shimon with hearing.

בראשית 29:33ג"ב: בראשית

ותהר עוד ותלד בן ותאמר כִּי־שָׁמַע ה' כִּי־שָׁנוּאַה אֶנֶכִּי וַיִּתְּנִלִּי גִם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:

And she conceived again, and bore a son; and said: 'Because the L-RD hath heard that I am hated, He hath therefore given me this son also.' And she called his name Simeon.

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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/](https://www.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