



LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 5

ביאור הדברים

An explanation of the words: “Now, the matter of the higher unity and the lower unity is known...”



G-d's single “eye” on those who fear Him is providence through one unity alone, while His two “eyes” on the righteous are the higher and the lower unity joined, so that below becomes like above; drawn from Atika Kadisha through the Torah, this joining is “doing what is upright in the eyes of Havayah.” Yet there is also a higher awe, beyond Torah itself, which receives the undivided encompassing light: the singular eye above the two.

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's single "eye" on those who fear Him is providence through one unity alone, while His two "eyes" on the righteous are the higher and the lower unity joined, so that below becomes like above; drawn from Atika Kadisha through the Torah, this joining is "doing what is upright in the eyes of Havayah." Yet there is also a higher awe, beyond Torah itself, which receives the undivided encompassing light: the singular eye above the two.

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

This is the explanation (biur) of the preceding maamar on "When you hearken to the voice of Havayah your G-d." There are two unities: the higher, in which all is as nothing before G-d, and the lower, in which a created yesh exists and bows. Each has its own providence. "The eye of Havayah is toward those who fear Him" is a single mode, higher or lower; "the eyes of Havayah are toward the righteous" join the two, as Yosef the Tzaddik joins heaven and earth and as Shabbos unites the King with Malchus. Higher still, the two eyes are the gaze of Atika Kadisha into Z'eir Anpin, drawn down through the Torah, the middle line; this is "to do what is upright." A summary of the earlier discourse follows: awe is the outer key and Torah the inner, awe comes first, and the mitzvos guard the light of Torah. Then a difficulty: the Midrash calls Avraham, the greatest servant, "one who fears Him." The answer is that there are two kinds of awe. The lower awe precedes wisdom; the higher awe, rooted above Chochmah, surpasses Torah and receives the undivided encompassing light, the singular eye beyond the two.

OUTLINE

- 1 The one eye and the two eyes** ¶11
The higher and the lower unity and their two kinds of providence; Yosef the Tzaddik, who joins them; and, higher still, the gaze of Atika Kadisha into Z'eir Anpin, drawn down by the Torah: "to do what is upright in the eyes of Havayah."
- 2 Summary of "When you hearken"** ¶12-5
Awe is the outer key and Torah the inner; awe must come first; the mitzvos guard the light that Torah draws; and the goal is the two eyes turned toward the righteous, in whom above and below are equal.
- 3 Adam, Avraham and two difficulties** ¶16-7
Panim Yafos reads "upright" as Adam before the sin; the Midrash calls Avraham "one who fears Him"; and the Talmud seems to put awe both below Torah and above it.

The lower awe precedes wisdom and is watched by the single eye of Malchus; the higher awe, rooted above Chochmah, surpasses Torah and receives the undivided light of sovev kol almin, the singular eye above the two.

KEY CONCEPTS

The higher unity (yichuda ila'ah) יחודא עילאה

Unity from G-d's side: before Him all is as nothing, "You are He, Havayah, alone." Its providence looks from above to below.

The lower unity (yichuda tata'ah) יחודא תתאה

Unity from the creature's side: through the Name Elokim a yesh exists, and that yesh bows and is nullified, as at Modim.

Providence (hashgachah) השגחה

G-d's watching over the world. A single "eye" is providence through one unity; two "eyes" are both unities joined, so that below becomes like above.

The outer keys and the inner keys מפתחות החיצוניות ומפתחות הפנימיות

ומפתחות הפנימיות

The Talmud's image: awe is the key to the outer door and Torah the key to the inner one. The order matters: awe comes first.

Tzaddik צדיק

The one who binds the worlds, "holding fast to heaven and to earth," and so joins the higher and the lower unity. Yosef, whose name ben poras holds the letters of tofer, "one who sews," is the model.

The gaze of Atika Kadisha אסתכלותא דעתיקא קדישא

The innermost level, above Atzilus, "looking into" Z'eir Anpin, so that the lower receives the light of the higher. It comes about through the Torah, the middle line.

The higher awe (yirah ila'ah) יראה עילאה

An awe rooted in Mocha Stima'ah, above Chochmah. It is reached through Torah but surpasses it, and it is Avraham's awe at the Akeidah.

SECTION 1 • 11

The one eye and the two eyes

1 ביאור הדברים. ¹ הנה נודע ענין יחוי"ע [יחודא עילאה] ויחוי"ת [יחודא תתאה] שיחוי"ת [שיחודא תתאה] הוא בשם אלקים שהוא המפריד להיות בחי' יש דוקא שיהיה היש בטל כי יש ב' מיני ביטול.

An explanation of the words [above]. Now, the matter of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah) is known: the lower unity is in the Name Elokim, which is what separates, so that there be specifically the level of yesh (existence), in order that the yesh be nullified. For there are two kinds of self-nullification (bittul).

This maamar is the "explanation" (biur) of the preceding one, on "When you hearken to the voice of Havayah your G-d" (Deuteronomy 13:19). It opens with two ways in which creation is one with G-d: in the higher unity everything is as nothing before Him, while in the lower unity, rooted in the Name Elokim, a sense of independent existence (yesh) is allowed to arise precisely so that this yesh can then bow and be nullified.

הא' ביטול יחוי"ע [יחודא עילאה] אתה הוא הוי' לכדך כו' דכולא קמיה כלא כו' והב' ביטול יחוי"ת [יחודא תתאה] אתה עשית את השמים שמי השמים וצבא השמים לך משתחוים ² ביטול כו'

The first is the bittul of the higher unity: "You are He, Havayah, alone," etc., for all before Him is as nothing, etc. And the second is the bittul of the lower unity: "You made the heavens, the heavens of the heavens... and the host of the heavens bow down to You": a bittul, etc.

The first kind of bittul belongs to the higher unity: "You are He, Havayah, alone" (Nehemiah 9:6), for before Him everything is as nothing. The second belongs to the lower unity: the heavens and their hosts do exist, and that existing being bows down before G-d.

והוא ענין מודים אנחנו לך ומאן דלא כרע במודים ³ כו' שהוא בחי' ביטול היש כו' (ועמ"ש לקמן בביאור לפסוק שובה ישראל ^{4,5} בד"ה איתא במ"ח)

This is the matter of "Modim anachnu lach," "We acknowledge You," and "one who does not bow at Modim," etc., which is the level of the bittul of the yesh, etc. (And see what is written below, in the explanation of the verse "Return, O Israel," in the discourse beginning "It is found in Mishnas Chassidim.")

Bowing at Modim in the Amidah, "We acknowledge You," is the human form of the second bittul: a person who exists as a self bends before G-d, and the Talmud (Bava Kamma 16a) speaks severely of one who does not bow there. The parenthesis points ahead to the explanation of "Return, O Israel" in the discourse beginning "It is found in Mishnas Chassidim."

והנה ב' בחי' אלו יש ע"ז ב' מיני השגחות שמשגיחים כך מלמעלה (עמ"ש בפ"י לבבתני באחת מעיניך).^{6,7}

Now, corresponding to these two levels there are two kinds of providence, according to which [the world] is watched over from above (see what is written in the explanation of “You have captured my heart with one of your eyes”).

Each of these two unities has its own providence, its own way in which G-d watches over the world from above. The reader is referred to the explanation of “You have captured my heart with one of your eyes” (Song of Songs 4:9), a verse that itself speaks of a single eye.

וזהו ענין משמים הביט⁸ ה' שהוא משגיח באופן כמו שהוא מלמעלה למטה דכולא קמיה כלא כו'

This is the matter of “From heaven Havayah looked”: that He watches over [the world] in the manner that it is from above to below, for all before Him is as nothing, etc.

The first providence is “From heaven Havayah looked” (Psalms 33:13): a looking down from above, from the standpoint in which all is as nothing before Him. This is providence in the mode of the higher unity.

ולפעמים משגיח במדת החסד ולפעמים במדת הגבורה כו' כי מדה הוא לי [לשון] לבוש מלשון מדו בד⁹ כו'

And at times He watches through the attribute of Chesed (kindness), and at times through the attribute of Gevurah (restraint), etc.; for middah (attribute) is a term for a garment, from the expression “his linen garment (mido vad),” etc.

Even this providence from above comes through different attributes, at times through Chesed (kindness) and at times through Gevurah (restraint). The Hebrew middah (attribute) is a term for a garment, as in the priest's “linen garment (mido vad)” (Leviticus 6:3): an attribute is a garment through which G-d's providence is expressed.

וכשם שהוא במדות כך הוא בהשתלשלות העולמות חו"ג [חסד וגבורה] דו"א נקי משמים הביט¹⁰ ויש חו"ג [חסד וגבורה] דמלי ולפעמים משגיח

And just as it is with the attributes, so it is in the chain of descending worlds (hishtalshelus): the Chesed and Gevurah of Z'eir Anpin (the emotive attributes) are called “From heaven He looked,” and there are the Chesed and Gevurah of Malchus (sovereignty); and at times He watches

The same pattern holds across the chain of worlds: the Chesed and Gevurah of Z'eir Anpin, the emotive attributes of the World of Atzilus, are what “From heaven He looked” refers to, and Malchus, below them, has its own Chesed and Gevurah. The sentence then goes on to a lower mode, providence as it is in the created worlds.

כמו שהוא בבי"ע שבחי"י בי"ע הוא בחי' חיצוניות ממש ואין ערוך לאצי' שבאצי' איהו וחיוהי חד^{11,12} כו' ושם הביטול יותר עליון מה שאין כן ביטול דבי"ע

as it is in Beriah, Yetzirah and Asiyah. For the level of Beriah, Yetzirah and Asiyah is truly the outer dimension (chitzoniyus), and bears no comparison to the World of Atzilus (Emanation); for in Atzilus "He and His life-forces are one," etc., and there the bittul is higher, which is not so of the bittul of Beriah, Yetzirah and Asiyah.

The lowest mode is providence as it operates in Beriah, Yetzirah and Asiyah, the created worlds, which are wholly an outer dimension and bear no comparison to Atzilus. In Atzilus "He and His life-forces are one" (Tikkunei Zohar), so the bittul there is of a higher order than any bittul in the created worlds.

(ובמדרש רבה ע"פ וירא איתא אין שייך לומר הבט אלא מלמעלה למטה והיינו כי משמים הביט שהוא ההשגחה ע"ד שהוא מלמעלה למטה כנ"ל ועמ"ש בפ' וירא¹³ ע"פ ארדה נא ואראה¹⁴ מענין ב' השגחות הנ"ל).

(And in the Midrash Rabbah on [the verse] "Vayera" it is found that the term habet ("look") applies only from above to below. That is, "From heaven He looked" is the providence that is in the manner of from above to below, as mentioned above. And see what is written in Parshas Vayera on the verse "I will go down now and see," on the matter of the two kinds of providence mentioned above.)

This parenthesis supports reading "looked" as watching from above: the Midrash says that the Hebrew habet (look) is used only of looking from above to below. The Alter Rebbe also refers to his discourse in Torah Ohr on "I will go down now and see" (Genesis 18:21), which deals with the same two kinds of providence.

וע"ז נאמר עיני ה' אל צדיקים¹⁵ עיני להיות התחברות ויחוד בין ב' בחי' השגחות כי אל דעות¹⁶ ב' ב' דעות כלולים עין בעין יראו¹⁷ כו'

And of this it is said, "The eyes of Havayah are toward the righteous": "eyes," so that there be a joining and a union between the two levels of providence. For [He is] "a G-d of knowledges (de'os)": two, two knowledges included [in each other]; "eye to eye they shall see," etc.

The second verse, "The eyes of Havayah are toward the righteous" (Psalms 34:16), says "eyes" in the plural because here the two kinds of providence are joined and united. In the same way G-d is called "a G-d of knowledges" (I Samuel 2:3), two kinds of knowledge included in each other, and the prophet promises that "eye to eye they shall see" (Isaiah 52:8).

(עמ"ש מזה בפי יתרו ע"פ משה ידבר^{18,19} ובד"ה לבבתני) והיינו אל צדיקים בי צדיקים יוסף ובנימין יוסף שושבינא דמלכא מלמעלה למטה ובנימין שושבינא דמטרוניתא ממטה למעלה.

(See what is written about this in Parshas Yisro, on the verse "Moshe would speak," and in the discourse beginning "You have captured my heart.") That is, "toward the righteous": two tzaddikim, Yosef and Binyamin. Yosef is the attendant (shushvina) of the King, from above to below, and Binyamin is the attendant of the Matronita (the Queen), from below to above.

The two righteous ones are Yosef and Binyamin: Yosef, "the attendant of the King," draws from above to below, and Binyamin, "the attendant of the Matronita," the Queen, that is, Malchus, raises from below to above. The Torah Ohr discourse on "Moshe would speak" (Exodus 19:19), cited here, uses the same image, calling Moshe "the attendant of the King," who draws from above to below.

וכענין עליות שבת ואתתקנת למשרי עלה מלכא²⁰ קדישא עילאה למשרי עלה רזא דאחד יח"ע [יחודא עילאה] אך קב"ה [קודשא בריך הוא] אחד לא שריא עד דאיהי אתעבדת ברזא דאחד יח"ת [יחודא תתאה] למהוי אחד באחד דהיינו כשיש יח"ת [יחודא תתאה]

This is like the matter of the ascents of Shabbos: "and she is prepared for the holy supernal King to rest upon her," "for the mystery of One to rest upon her": the higher unity. But "the Holy One, blessed be He, [Who is] One, does not rest [upon her] until she is made in the mystery of One": the lower unity, "so as to be one in One." That is, when there is the lower unity,

The same joining happens every Shabbos, as the Zohar (2:135b) describes it: Malchus is prepared for the supernal King to rest upon her, which is the higher unity, but the Holy One, Who is One, does not rest upon her until she herself becomes "one," which is the lower unity. Only then is there "one in One."

אזי שורה ומתגלה יח"ע [יחודא עילאה] שיהא למטה כמו למעלה ובשבת הוא בפנימית העולמות לבד ולע"ל [ולעתיד לבוא] יום שכולו שבת^{21,22} בזמן התחיה יהיו גם הגופים מרכבה אין בו לא אכילה²³ כו' והמחבר הוא עמוד אחד וצדיק שמו²⁴

then the higher unity rests and is revealed, so that it be below as it is above. On Shabbos this is in the inner dimension (pnimiyus) of the worlds alone; and in the Time to Come, "the day that is entirely Shabbos," at the time of the Resurrection, the bodies too will be a chariot (merkavah): "there is no eating in it," etc. And the one who joins [them] is "one pillar, and Tzaddik is its name,"

When the lower unity is in place, the higher unity rests and is revealed within it, so that below is like above. On Shabbos this reaches only the inner dimension of the worlds, but in the Time to Come, "the day that is entirely Shabbos" (Mishnah Tamid 7:4), even bodies will be a chariot for G-dliness; the Alter Rebbe applies to the time of the Resurrection the Sages' words that "there is no eating" in it (Berachos 17a), and he names the Tzaddik, "one pillar" on which the world stands (Chagigah 12b), as the one who joins the two.

כי כל בשמים וארץ²⁵ (דאחיד בשמיא ובארעא²⁶ שמחבר בחי יחו"ע [יחודא עילאה] משמים הביט עם בחי יחו"ת [יחודא תתאה]. וזהו בן פורת יוסף²⁷ אותיות תופר²⁸ וכמ"ש סדי"ה ויקח קרח^{29,30} וע"כ עיני ה' אל צדיקים התחברות ויחוד ב' ההשגחות)

“for all that is in heaven and earth” (“that holds fast to heaven and to earth”: he joins the level of the higher unity, “From heaven He looked,” with the level of the lower unity. And this is “Yosef is a fruitful son (ben poras)”: [poras has] the letters of tofer (“sews”), as is explained at the end of the discourse beginning “And Korach took.” Therefore “the eyes of Havayah are toward the righteous”: a joining and union of the two kinds of providence).

The Tzaddik is “all that is in heaven and earth” (I Chronicles 29:11), rendered in Aramaic as one “that holds fast to heaven and to earth”: he binds the higher unity, “From heaven He looked,” to the lower unity. Yosef is called ben poras (Genesis 49:22), and poras has the letters of tofer, “one who sews,” for he stitches the two together; this is why “the eyes,” in the plural, are directed “toward the righteous.”

אבל אל יראיו מפתחות החיצוניות עין ה' אל יראיו עין א' או יחו"ע [יחודא עילאה] או יחו"ת [יחודא תתאה] אבל לא בהתכללות כו'

But “toward those who fear Him,” the outer keys: “the eye of Havayah is toward those who fear Him,” one eye, either the higher unity or the lower unity, but not in inclusion [of the two in each other], etc.

Those who fear Him, by contrast, have only “the outer keys,” the Talmud’s image (used in the preceding maamar) for awe as against Torah. So Psalms 33:18 speaks of a single “eye”: G-d watches over them in one mode, either the higher unity or the lower, but not with the two included in each other.

(וצ"ל דההתכללות עדיף גם מבחי השגחה עין יחו"ע [יחודא עילאה] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גבי מצות ראייה מה לראות בשתי עיניו של מקום³¹ כו' בשתי עיניו דוקא דהיי נו יחוד ב' ההשגחות שיהיה ביחו"ת [ביחודא תתאה] כמו ביחו"ע [ביחודא עילאה] כו' שזהו תכלית הבריאה.

(It must be said that the inclusion is superior even to the level of the providence of the eye of the higher unity. As our Sages, of blessed memory, said regarding the mitzvah of appearing [in the Temple]: “just as [it is] to see with the two eyes of the Omnipresent,” etc., with two eyes specifically; that is, the union of the two kinds of providence, so that it be in the lower unity as in the higher unity, etc., which is the purpose of creation.

A parenthesis explains why the inclusion of both is greater even than the single eye of the higher unity. The Talmud (Chagigah 2a) learns that one comes to the Temple “to be seen” just as one comes “to see,” with two eyes; seeing with “the two eyes of the Omnipresent” means that the lower unity becomes like the higher one, and this is the purpose of creation.

ועוד כי זה שגם ביחודית [ביחודא תתאה] יהיה הגילוי כמו ביחודי' [ביחודא עילאה] הוא ע"י המשכה מלמעלה מב' הבחי'.

Furthermore, [the fact] that in the lower unity too there will be the revelation as in the higher unity comes through a drawing down from above both levels.

A second reason: for the lower unity to receive the same revelation as the higher unity, light must be drawn from a level above both of them. So the joining of the two eyes reaches higher than either eye alone.

ועי"ל [ועוד יש לומר] דהמעלה בזה כי כשהוא בחי' עין ה' אל יראיו אפילו מיחודי' [מיחודא עילאה] הרי אח"כ יוכל להיות ההשגחה ע"י עין דיחודית [דיחודא תתאה] משא"כ בבחי' עיני ה' אל צדיקים התכללות ב' הבחי' לא שייך שינוי אח"כ.

One may further say that the advantage in this is that when it is at the level of "the eye of Havayah is toward those who fear Him," even from the higher unity, afterwards the providence can be through the eye of the lower unity; whereas at the level of "the eyes of Havayah are toward the righteous," the inclusion of the two levels, change afterwards does not apply.

A third reason: providence through one eye, even the eye of the higher unity, can later change, so that one comes to be watched through the eye of the lower unity instead. When the two are included in each other, as in "the eyes of Havayah are toward the righteous," no such later change applies.

ועד"ז נת' [נתבאר] במ"א פ"י המתפלל צריך שיתן עיניו למטה^{32,33} היינו בבחי' יחודית [יחודא תתאה] ולבו למעלה לבחי' יחודי' [יחודא עילאה] והוא כדי שיהיה התכללות ב' הבחי' בכדי שלא יסתיר היש אח"כ כו').

Along these lines it was explained elsewhere, on the meaning of "One who prays must direct his eyes downward," that is, at the level of the lower unity, "and his heart upward," to the level of the higher unity: this is so that there be the inclusion of the two levels, in order that the yesh not conceal afterwards, etc.)

The same idea explains the rule (Yevamos 105b) that one who prays should direct his eyes downward and his heart upward: the eyes below correspond to the lower unity and the heart above to the higher unity. Holding both at once includes the two levels in each other, so that the person's sense of self (yesh) does not afterwards hide G-d.

וזהו למטה בנפש וכן למעלה הוא ענין יחודא עילאה ויחודא תתאה שהוא בחי' התחברות ויחוד זו"נ

[זעיר אנפין ונוקבא].³⁴

This is below, in the soul; and so too above, it is the matter of the higher unity and the lower unity, which is the level of the joining and union of Z'eir Anpin and Nukva (the feminine / Malchus).

All this describes the soul below. Above, the same pair, the higher and the lower unity, is the union of Z'eir Anpin and Nukva, the giving and the receiving configurations of Atzilus.

ואמנם יובן ענין זה עוד למעלה יותר דפ"י עיני ה' שהוא התחברות ויחוד ב' השגחות.³⁵

However, this matter will be understood still higher: that the meaning of “the eyes of Havayah,” which is the joining and union of two kinds of providence,

The Alter Rebbe now takes the idea one level higher. The “eyes” that join the two kinds of providence will be traced to a source above Z'eir Anpin itself.

הוא ענין אסתכלותא דע"ק [דעתיקא קדישא] בז"א³⁶ כי הז"א ק"נ נהורין ונמשך לו יאר ה' פניו ונעשה ש"ע [ש"ע (370)] נהורין כי ז"א שהוא באצ"י נקי עדיין מפתחות החיצוניות.

is the matter of the gazing of Atika Kadisha (the Holy Ancient One) into Z'eir Anpin. For Z'eir Anpin [has] 150 lights, and there is drawn to it “May Havayah make His face shine,” and it becomes 370 lights. For Z'eir Anpin, which is in Atzilus, is still called “the outer keys.”

In the Zohar's language this is the “gazing” of Atika Kadisha, the innermost level above Atzilus, into Z'eir Anpin. Z'eir Anpin has 150 lights, and when the light of “May Havayah make His face shine” (Numbers 6:25) is drawn into it, it becomes 370; even Z'eir Anpin, though it is in Atzilus, counts as “the outer keys” relative to this.

ועיין בזח"א [בוהר חלק א] תולדות (קמ"א ב')³⁷ ע"פ חכמות בחוץ³⁸ מתמן ולהלן איהו חוץ³⁹ ובפ' אחרי (דע"א א') ע"פ או מולדת חוץ.^{40, 41}

And see the Zohar, Part I, Toldos (141b), on the verse “Wisdoms cry aloud outside”: “From there onward it is ‘outside’”; and in Parshas Acharei (80a), on the verse “or born outside.”

These Zohar passages show how something can be “outside” even within holiness: in Toldos (1:141b), on “Wisdoms cry aloud outside” (Proverbs 1:20), the Zohar says that from a certain point onward the level is called “outside.” In Acharei it reads “or born outside” (Leviticus 18:9) as what comes forth from the place of Z'eir Anpin.

וע"ק [ועתיקא קדישא] הוא פנימית א"ס ב"ה בעצמו שהוא למעלה מאצ"י וכנודע ממ"ש והיה הוי"י לי לאלקים⁴² גבי יעקב אחר שאמר ושבת בשלום אל בית אבי אמר והיה הוי"י לי לבחי' אלקים

Atika Kadisha is the inner dimension of the Infinite One (Ein Sof), blessed be He, Himself, which is above Atzilus. As is known from what is written, “then Havayah will be my G-d (Elokim),” concerning Yaakov: after he said, “and I return in peace to my father's house,” he said, “then Havayah will be to me at the level of Elokim,”

Atika Kadisha is the inner dimension of the Infinite One Himself, above Atzilus. The proof is Yaakov's vow: after “and I return in peace to my father's house” he says “then Havayah will be my G-d (Elokim)” (Genesis 28:21), which the Alter Rebbe reads as “Havayah will be to me at the level of Elokim.”

כי נגד בחי ע"ק [עתיקא קדישא] יהיה הוי' ז"א כאלקים הוא בחי צמצום (וכמו שבחי יח"ת [יחודא תתאה])
נקי אלקים לגבי יח"ע [יחודא עילאה] כנ"ל)

for in relation to the level of Atika Kadisha, Havayah and Z'eir Anpin will be as Elokim, which is the level of tzimtzum (contraction) (just as the level of the lower unity is called Elokim in relation to the higher unity, as mentioned above).

Relative to Atika Kadisha, even Havayah, that is, Z'eir Anpin, is like Elokim, the Name of contraction and limitation. This parallels the beginning of the maamar, where the lower unity is called Elokim relative to the higher unity.

וכמ"ש בנעילת יו"כ [יום כפור] ז"פ [ז' פעמים] הוי' הוא האלקים ⁴³ עליות ז"א לגבי ע"ק [עתיקא קדישא] (וכמ"ש
בביאור ע"פ שובה ישראל הנ"ל)

And as is said at Ne'ilah of Yom Kippur seven times, "Havayah, He is HaElokim (the G-d)": the ascents of Z'eir Anpin in relation to Atika Kadisha (as is written in the explanation of the verse "Return, O Israel," mentioned above).

Ne'ilah, at the close of Yom Kippur, ends with the sevenfold proclamation "Havayah, He is HaElokim" (from I Kings 18:39). The Alter Rebbe reads it as Z'eir Anpin, Havayah, rising until before Atika Kadisha it is as Elokim; his explanation of "Return, O Israel" makes the same point.

והתחברות זה שיומשך מלמעלה מבחי ע"ק [עתיקא קדישא] וא"א שהם עולמות א"ס לבחי אצילות הוא
ע"י התורה

And this joining, that there be drawn from above, from the level of Atika Kadisha and Arich Anpin, which are the worlds of Ein Sof, to the level of Atzilus, is through the Torah,

This joining, the drawing of light from Atika Kadisha and Arich Anpin, called "the worlds of Ein Sof," down into Atzilus, comes about through the Torah. Torah is what links the levels above Atzilus with Atzilus itself.

וכמו שכתוב באדרא (קלי"א ב' ק"מ ע"א) בפ"י חכמות בחוץ ^{44, 45} ע"ש (והרס"ב א') וזהו בן פרת יוסף בן פרת
ב"פ [ב' פעמים] בן פרת ע"ש [על שם] ב' התחברות הנ"ל

as is written in the Idra (131b, 140a) on the meaning of "Wisdoms cry aloud outside," see there (and 262a). And this is "Yosef is a fruitful son (ben poras), a fruitful son": "a fruitful son" twice, on account of the two joinings mentioned above.

The Idra (Zohar 3:131b, 140a) explains "Wisdoms cry aloud outside" in this way: wisdom is drawn from the hidden brain of Arich Anpin to the brain of Z'eir Anpin. Yosef is called "a fruitful son" twice in one verse (Genesis 49:22) because there are two such joinings: of the two unities below, and of Atika Kadisha with Z'eir Anpin above.

וזהו עלי עין היינו למעלה מבחינת עין ה' אל יראיו אלא בבחינת עיני ה' אל צדיקים.

And this is “alei ayin,” “over the eye”: that is, above the level of “the eye of Havayah is toward those who fear Him,” but rather at the level of “the eyes of Havayah are toward the righteous.”

The same verse goes on “over the eye (alei ayin)”: Yosef stands above the single “eye” of those who fear Him, at the level of “the eyes” toward the righteous. The one eye and the two eyes of the two psalms are thus read into Yosef’s blessing.

וזהו לעשות הישר בעיני⁴⁶ ישר כמו ישר יחזו פנימו⁴⁷ שיהיו שוים יחו"ע [יחודא עילאה] ויחו"ת [ויחודא

תתאה] שהתורה היא מתרי"ג ארחין דא"א והיא העושה הישר בחי" קו אמצעי כו'

And this is “to do what is upright (yashar) in the eyes”: “upright” as in “yashar yechezu fanaimo” (“the upright shall behold His face”), that the higher unity and the lower unity be equal. For the Torah is from the 613 paths of Arich Anpin, and it is what makes [things] upright, the level of the middle line, etc.

Now the verse of the maamar, “to do what is upright in the eyes of Havayah” (Deuteronomy 13:19), is explained: “upright” (yashar) as in “the upright shall behold His face” (Psalms 11:7), that the higher and the lower unity become level and equal, and “eyes” again in the plural. The Torah, which stems from the 613 paths of Arich Anpin, is what makes things upright, for it is the middle line that balances the sides.

[ור"ל [ורוצה לומר] שגם בזו"נ [בזעיר אנפין ונוקבא] יהיה האור והגילוי מבחי" ע"ק [עתיקא קדישא] ממש ועמשי"ל

[ועיין מה שכתוב לעיל] פ' צו בפ"י והיה אור הלבנה כאור החמה⁴⁸ כו'

[That is to say: that in Z'eir Anpin and Nukva too there be the light and the revelation from the very level of Atika Kadisha. And see what is written above, in Parshas Tzav, on the meaning of “And the light of the moon shall be as the light of the sun,” etc.,

The bracketed gloss spells out the goal: that even Z'eir Anpin and Nukva receive light and revelation from Atika Kadisha itself. The prophecy “the light of the moon shall be as the light of the sun” (Isaiah 30:26) describes this future equality of the lower with the higher.

כאור שבעת הימים כו' וזהו בחי" הישר שיהיה למטה כמו למעלה וזהו פ"י ישר יחזו פנימו.

“as the light of the seven days,” etc. And this is the level of yashar: that it be below as it is above. And this is the meaning of “yashar yechezu fanaimo.”

Isaiah goes on to say that the light of the sun will be “as the light of the seven days.” When the lower reflects the higher in this way, below as above, that is yashar, and this is what “the upright shall behold His face” means.

פנימו היינו פנים דע"ק [דעתיקא קדישא] ודז"א ⁴⁹ שכאשר יחזו פנימו והוא אסתכלותא דע"ק [דעתיקא קדישא]
 בז"א זהו בחי' ישר וכדפי' בזהר ויקרא (דט"ו סע"א [סוף עמוד א])

Fanaimo means the faces of Atika Kadisha and of Z'eir Anpin: when "fanaimo yechezu," "their faces behold," which is the gazing of Atika Kadisha into Z'eir Anpin, this is the level of yashar, as is explained in the Zohar, Vayikra (end of 15a).

The word fanaimo, "their faces," refers to two faces, of Atika Kadisha and of Z'eir Anpin: when they "behold" each other, that is the "gazing" of Atika into Z'eir Anpin, and that is called yashar. So the Zohar on Vayikra (3:15a) explains the verse.

וע' בהרמ"ז [בהרב משה זכות] שם ⁵⁰ שזהו פי' כמים הפנים לפנים ⁵¹ ונודע דהתורה נק' מים שע"ז נאמר כל צמא לכו למים ⁵² והיינו שעל ידי התורה נעשה בחי' הפנים לפנים להיות יחזו פנימו ו.

And see the Ramaz (Rabbi Moshe Zacuto) there, that this is the meaning of "As in water, face to face." And it is known that the Torah is called water, of which it is said, "All who thirst, go to the water." That is, through the Torah there comes about the level of "face to face," so that there be "yechezu fanaimo."

Rabbi Moshe Zacuto (the Ramaz), in his commentary on that Zohar passage (at 15b, according to the Kehot note), links it to "As in water, face to face" (Proverbs 27:19). Torah is called water, as in "All who thirst, go to the water" (Isaiah 55:1), so through the Torah the two faces come to reflect each other "face to face."

שהתורה היא מבחי' קו האמצעי המחבר וז"ש [וזהו שכתוב] באד"ר [באדרא רבא] (קכ"ט ⁵³ א') בפלגותא דשערי ⁵⁴ כו' ובפי' האריז"ל [האריז' זכרוננו לברכה] שם

For the Torah is from the level of the middle line, which joins. And this is what is said in the Idra Rabba (129a), "In the parting of the hair," etc., and in the commentary of the Arizal, of blessed memory, there,

Torah joins because it comes from the middle line, which unites right and left. The Idra Rabba (Zohar 3:129a) speaks of a path of light "in the parting of the hair" that divides into the 613 paths of the Torah, and the Arizal explains there what this path is.

כי תשב"כ [תורה שבכתב] היא עמודא דאמצעית' [דאמצעיתא] כו' ועמש"ל [ועיין מה שכתוב לעיל] פ' מטות בביאור לפסוק החלצו בפי' או יחזיק במעוזי יעשה שלום לי ⁵⁵ כו'.

that the Written Torah is the middle pillar, etc. And see what is written above, in Parshas Matos, in the explanation of the verse "Arm yourselves (hechaltzu)," on the meaning of "Or let him take hold of My strength, let him make peace with Me," etc.

According to the Arizal, the Written Torah is the "middle pillar," the line that holds the sides together. The Alter Rebbe also refers to his discourse in Parshas Matos on "Or let him take hold of My strength, let him make peace with Me" (Isaiah 27:5): peace, here, is the joining that Torah brings about.

גם יובן ע"ד מ"ש ע"פ שחורה אני כו' כיריעות שלמה⁵⁶ כו' דע"י ל"ת [לא תעשה] התלויות בשערות דז"א ממשיכים מבחי' גבוה יותר ממ"עא [ממצות עשה] התלויות בשערות דא"א

It will also be understood along the lines of what is written on the verse "I am black," etc., "like the curtains of Shlomo," etc.: that through the prohibitions, which depend on the hairs of Z'eir Anpin, one draws from a higher level than [through] the positive commandments, which depend on the hairs of Arich Anpin.

A further angle comes from the explanation of "I am black... like the curtains of Shlomo" (Song of Songs 1:5): the prohibitions, linked to the hairs of Z'eir Anpin, draw from a higher level than the positive commandments, linked to the hairs of Arich Anpin. Hair, in this imagery, is a channel that carries light outward from the brain.

לכן ע"י התורה נעשה השלום וההתחברות מבחי' יריעות שלמה שגם בזו"נ [בזעיר אנפין ונוקבא] יהיה גילוי ע"ק [עתיקא קדישא] ממש וע' עוד מפ"י ישר במ"ש ע"פ הזהר וישלח (דקע"ה ע"ב) ע"פ

Therefore through the Torah there comes about the peace and the joining from the level of "the curtains of Shlomo," so that in Z'eir Anpin and Nukva too there be a revelation of the very [level of] Atika Kadisha. And see further on the meaning of yashar in what is written according to the Zohar, Vayishlach (175b), on the verse

Therefore Torah brings "peace" and joining from the level called "the curtains of Shlomo" (the name Shlomo is from shalom, peace), so that Atika Kadisha is revealed even in Z'eir Anpin and Nukva. Further discussion of yashar is referred to the Zohar on Vayishlach (1:175b).

כי ישרים דרכי⁵⁷ ה' וע' בזהר אמור (דק"י) ובפ' תרומה (דק"נ ע"א) ובס' ע"ה (דכ"ח א'):^{58, 59, 60}

"For the ways of Havayah are upright (yesharim)." And see the Zohar, Emor (107), and in Parshas Terumah (150a), and in the book ע"ה (28a).]

That Zohar passage opens with "For the ways of Havayah are upright" (Hosea 14:10) and teaches that all the ways of the Holy One, blessed be He, are upright. Further references are given to the Zohar on Emor and Terumah, and to a book cited only by its initials, ע"ה.

SECTION 2 • ¶2-5

Summary of “When you hearken”

2 קיצור מד"ה כי תשמע בקול (א)⁶¹ היראה נקרא מפתחות החיצוניות לגבי התורה שנק' מפתחות הפנימיות⁶². (בפ"ב [בפרק ב'] דשבת ל"א ב').

A summary of the discourse beginning “When you hearken to the voice”: (1) Awe is called “the outer keys” in relation to the Torah, which is called “the inner keys” (in chapter 2 of Shabbos, 31b).

Here begins a summary (kitzur) of the preceding discourse, “When you hearken to the voice,” in numbered points. The first point is the Talmud’s image (Shabbos 31b): Torah is “the inner keys” and awe of G-d “the outer keys,” so one who has Torah without awe is like a treasurer given the inner keys but not the outer ones.

רמ"ה פקודין אינן רמ"ה אברים שממשיכים חיי העוה"ב [העולם הבא] לצדיקים זיו השכינה והוא זיו המצות עצמן עמ"ש בד"ה נורת זהב ובד"ה אני דפ' ציצית וע' במא"א [במאורי אור] אות זיין ס"ה בענין זיו.

“The 248 commandments are 248 limbs,” which draw down the life of the World to Come for the righteous, the radiance (ziv) of the Shechinah (Divine Presence); and this is the radiance of the mitzvos themselves. See what is written in the discourse beginning “A lamp of gold,” and in the discourse beginning “Ani” (“I”) of the passage of tzitzis; and see Me’orei Or, the letter zayin, section 18, on the matter of ziv.

The 248 positive commandments correspond to the 248 limbs, and as the limbs carry the soul’s life, the mitzvos draw down the life of the World to Come for the righteous, which the Sages call “the radiance (ziv) of the Shechinah.” That radiance is the radiance of the mitzvos themselves; two other discourses, and Me’orei Or, a Kabbalistic dictionary, are cited for the term ziv.

ובעוה"ז בעבודה המשכת הזיו הוא ההתבוננות בתפלה שהיא נוגעת רק בבחי' זיו והארה ונק' שם כמ"ש יהללו את שם וכמ"ש בד"ה אחרי הוי' אלקיכם תלכו.⁶³

And in this world, in the service [of G-d], the drawing down of the radiance is the contemplation in prayer, which touches only the level of radiance and illumination, and [this level] is called “Name,” as it is written, “Let them praise the Name”; and as is explained in the discourse beginning “After Havayah your G-d shall you walk.”

In this world a person draws down that radiance through avodah, by contemplating in prayer G-d’s greatness as it shows in creation, as the preceding discourse explained. Such contemplation touches only G-d’s radiance and illumination, which Scripture calls His “Name,” as in “Let them praise the Name.”

ולכן היראה הלקוחה מזה נקראת מפתחות החיצוניות. אבל העיקר הוא מפתחות הפנימיות מפתח לפתוח בגילוי בחי פנימיות גילוי אור א"ס ב"ה ממש והיינו על ידי התורה.

Therefore the awe that is taken from this is called “the outer keys.” But the main thing is the inner keys: a key to open, in revelation, the level of the inner dimension (pnimiyus), the revelation of the very Infinite Light (Or Ein Sof), blessed be He; and that is through the Torah.

Awe that comes from contemplating G-d's radiance is therefore only “the outer keys.” The inner keys open the inner dimension, the revelation of the Infinite Light itself, and this comes through the Torah.

ובזח"ב [ובזהר חלק ב'] תרוהמ (קע"ד א') משמע שיסוד אבא נקרא מפתח⁶⁴ ועיין זח"א [זהר חלק א'] (די"ג סע"ב [סוף עמוד ב']) גבי פטר כל רחם⁶⁵ ועמ"ש מזה סד"ה מה טובו אהליך.⁶⁶

In the Zohar, Part II, Terumah (174a), it is implied that the Yesod (foundation) of Abba is called a “key.” And see the Zohar, Part I (end of 13b), regarding “that opens every womb”; and see what is written about this at the end of the discourse beginning “How goodly are your tents.”

Kabbalistic sources for the image of a “key”: the Zohar on Terumah (2:174a) implies that the Yesod of Abba, the channel of Chochmah, is called a key, and the Zohar (1:13b) on “that opens every womb” (Exodus 13:2) speaks of the narrow path that opens the womb. The discourse “How goodly are your tents” is also cited on this.

וע' במא"א [במאורי אור] אות ב' סנ"ז⁶⁷ פ"י שאו"א [שאבא ואימא] נק' בתי גוואי וזו"נ [וזעיר אנפין ונוקבא] נק' בתי בראי וע' זח"ג [זהר חלק ג'] נשא (קל"ג ב') בענין חסד דלגאו וחסד דלבר:^{68, 69}

And see Me'orei Or, the letter beis, section 57, the explanation that Abba and Imma (Chochmah and Binah) are called “the inner houses,” and Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) are called “the outer houses.” And see the Zohar, Part III, Naso (133b), on the matter of “the inner Chesed (kindness)” and “the outer Chesed.”

Me'orei Or explains that Abba and Imma, the configurations of intellect, are called “the inner houses,” while Z'eir Anpin and Nukva, the configurations of emotion and of receiving, are “the outer houses,” matching the inner and outer keys. The Idra in the Zohar on Naso (3:133b) likewise distinguishes an inner Chesed, of the Ancient of Ancients, from an outer Chesed.

3 (ב) וזהו כי תשמע בקול⁷⁰ ועמ"ש סד"ה בשעה שהקדימו ישראל נעשה⁷¹ בפ"י לשמוע בקול דברו.⁷²

(2) And this is "When you hearken to the voice." And see what is written at the end of the discourse beginning "At the time when Israel put 'we will do' first," on the meaning of "to hearken to the voice of His word."

The second point applies this to the verse: "When you hearken to the voice" is the inner key, Torah. The Alter Rebbe refers to his discourse on the Talmud's teaching (Shabbos 88a) that when Israel put "we will do" before "we will hear," a heavenly voice called it the secret of the angels, who "do His word, to hearken to the voice of His word" (Psalms 103:20).

אך צ"ל תחלה כסדר תחלה מפתחות החיצוניות ואחר כך מפתחות הפנימיות וכענין אם אין יראה אין חכמה:^{73, 74}

But it must first be in order: first the outer keys and afterwards the inner keys, as in the matter of "If there is no awe, there is no wisdom."

Yet the order matters: first the outer keys of awe, and only then the inner keys of Torah. This is the Mishnah's "If there is no awe, there is no wisdom" (Avos 3:17).

4 (ג) והיינו ג"כ שיסוד התור' [התורה] הוא מיוסד על מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] כי לא⁷⁵ יגורך רע עמ"ש ע"ז בביאור ע"פ במדבר סיני באהל מועד⁷⁶ והתורה שאינה בבחינה זו נקרא רק תרעא לדרתא⁷⁷ לגבי יראה.

(3) This also means that the foundation of the Torah is founded on the positive commandments and the prohibitive commandments, for "evil shall not dwell with You"; see what is written about this in the explanation of the verse "In the wilderness of Sinai, in the Tent of Meeting." And Torah that is not at this level is called only "a gate to the courtyard" in relation to awe.

The third point: Torah rests on the positive and the prohibitive commandments, because G-d does not dwell where there is evil: "evil shall not dwell with You" (Psalms 5:5), as the discourse on "In the wilderness of Sinai, in the Tent of Meeting" explains. Torah study without this purity is only "a gate to the courtyard," in the Talmud's image (Shabbos 31b), a gate with no courtyard behind it.

וזהו לשמור את כל מצותיו⁷⁸ שע"י המצות תהיה שמירה לבחי' המשכה פנימית שע"י התורה וז"ש [וזהו שכתוב] כ"א בזאת יתהלל כו' עושה חסד ומשפט⁷⁹ כו' ועמ"ש בד"ה וידבר הנ"ל בענין קדשנו במצותיך ותן חלקנו בתורתך:

And this is "to keep all His commandments": that through the mitzvos there be a safekeeping for the level of the inner drawing-down that comes through the Torah. And this is [the meaning of] what is written, "But only in this shall he glory," etc., "Who does kindness and justice," etc. And see what is written in the discourse beginning "And He spoke," mentioned above, on the matter of "Sanctify us with Your mitzvos and grant our portion in Your Torah."

This is "to keep all His commandments": the mitzvos guard and preserve the inner light that Torah draws down. In Jeremiah's verse, knowing G-d is completed by "Who does kindness and justice" (Jeremiah 9:23), and the prayer "Sanctify us with Your mitzvos and grant our portion in Your Torah," discussed in the discourse cited, likewise pairs the two.

5 (ד) ותכלית המכוון לעשות הישר בעיני⁸⁰ ה'. כי עין ה' אל יראיו שהיראה הואיל והיא עדיין מפתחות החיצוניות ע"כ נאמר עין ה' מביט להם בעינו אחת.⁸¹

(4) And the ultimate intent is "to do what is upright in the eyes of Havayah." For "the eye of Havayah is toward those who fear Him": since awe is still the outer keys, it therefore says "the eye of Havayah"; He looks upon them with His one eye.

The fourth point names the goal of the verse: "to do what is upright in the eyes of Havayah." Since awe is still only the outer key, those who fear G-d are watched with His "one eye," in the words of the Midrash (Shir HaShirim Rabbah 8:13), as in "the eye of Havayah is toward those who fear Him" (Psalms 33:18).

אבל אל צדיקים⁸² מביט אליהם בשתי עיניו דהיינו שיהיה שוה מלמטה למעלה כמו מלמעלה למטה מחמת שהצדיק הוא המקשר העולמות.

But "toward the righteous," He looks at them with His two eyes; that is, that it be equal from below to above as from above to below, because the tzaddik is the one who binds the worlds together.

The righteous are watched with "two eyes," because in them the flow from below to above equals the flow from above to below. The tzaddik binds the worlds together, so both directions meet in him.

ועיין זח"ב [זוהר חלק ב'] בשלח (דף ס' ע"ב) ע"פ והישר בעיניו תעשה⁸³ דא צדיק⁸⁴ וזהו ענין ישר יחזו פנימו:^{85,86}

And see the Zohar, Part II, Beshalach (folio 60b), on the verse “and you will do what is upright in His eyes”: “This is Tzaddik.” And this is the matter of “yashar yechezu fanaimo” (“the upright shall behold His face”).

The Zohar on Beshalach (2:60b) reads “you will do what is upright in His eyes” (Exodus 15:26) as referring to Tzaddik, the Sefirah of Yesod that binds above and below. This is also “the upright shall behold His face” (Psalms 11:7), the equality of the two faces described in paragraph 1.

SECTION 3 • ¶6-7

Adam, Avraham and two difficulties

6 ה ובספר פנים יפות פ"י לעשות הישר שיהיה כמו מדרגת אדה"ר [אדם הראשון] קודם חטא עה"ד [עץ הדעת] שעליו נאמר אשר עשה האלקים⁸⁷ את האדם ישר^{88,89} (בקהלת ס"י ז')

5. And in the book Panim Yafos he explains “to do what is upright” [as meaning] that it be like the level of Adam, the first man, before the sin of the Tree of Knowledge, of whom it is said, “that G-d made man upright” (Koheles, chapter 7),

A fifth note brings another reading, from Panim Yafos, a commentary on the Torah: doing “what is upright” means returning to the level of Adam before the sin of the Tree of Knowledge. Of that level it is said, “G-d made man upright” (Koheles 7:29).

וכמ"ש ברבות שם וע' מזה בוח"א [בזהר חלק א'] ויחי (דרכ"א)⁹⁰ אמור (דק"ז סע"א [סוף עמוד א']). וברבות בראשית פכ"א. והוא ג"כ עולה בקנה א' עם משנ"ת [מה שנתבאר].

as is written in the Midrash Rabbah there. And see about this the Zohar, Part I, Vayechi (221); Emor (end of 107a); and the Midrash Rabbah on Bereishis, chapter 21. And this too accords with what has been explained.

The Midrash there and the Zohar (Vayechi 1:221b; Emor 3:107a) discuss this verse; the Zohar says that man, made upright, left the single highest Tree and was drawn into changes, now good and now bad, the “many calculations.” The Alter Rebbe notes that this reading agrees with his own, uprightness as the equality of above and below.

והנה ברבות לך לך ר"פ מ"ם פ"י הנה עין^{91,92} ה' אל יראיו זה אברהם שנאמר עתה ידעתי כי ירא אלקים אתה.⁹³

Now, in the Midrash Rabbah on Lech Lecha, at the beginning of chapter 40, it explains: “Behold, the eye of Havayah is toward those who fear Him”: this is Avraham, as it is said, ‘Now I know that you fear G-d.’”

Now a difficulty: the Midrash (Bereishis Rabbah 40:1) applies “the eye of Havayah is toward those who fear Him” to Avraham, citing “Now I know that you fear G-d” (Genesis 22:12), said at the binding of Yitzchak. If the single eye is the lower level, this would place Avraham there, a problem taken up next.

7 וא"כ לפ"ז [לפי זה] א"א לומר שזהו למטה ממדרגת עיני ה' אל צדיקים.⁹⁴ שהרי אין לך עושין רש"מ [רצונו של מקום] יותר מאברהם ובפרט ע"י העקדה שהיה נסיון העשירי.⁹⁵

If so, according to this it is impossible to say that this is below the level of “the eyes of Havayah are toward the righteous.” For there are none who do the will of the Omnipresent more than Avraham, especially through the Akeidah, which was the tenth trial.

The difficulty: no one did G-d's will more than Avraham, above all at the Akeidah, the binding of Yitzchak, the tenth of his trials (see Avos 5:3 and Sanhedrin 89b). So “those who fear Him” cannot simply mean a level below “the righteous.”

אך הענין דבלא"ה [דבלאו הכי] יש להבין מ"ש בגמרא שהיראה נק' מפתחות החיצוניות לגבי התורה⁹⁶ שהרי שם גופא אמר שהתורה לגבי יראה נקרא תרעא לדרתא.⁹⁷

But the matter is that even without this, one must understand what is said in the Gemara, that awe is called “the outer keys” in relation to the Torah; for there itself it says that the Torah, in relation to awe, is called “a gate to the courtyard.”

There is also a difficulty in the Talmud itself (Shabbos 31b): it calls awe “the outer keys,” below Torah, yet in the same passage it calls Torah, relative to awe, only “a gate to the courtyard,” which puts awe above Torah.

SECTION 4 • 118-9

Two levels of awe

8 ועמשי"ל [ועיין מה שכתוב לעיל] אות ג' ליישב בדוחק. אך הענין י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] במ"א בד"ה וידבר אלקים כו' אנכי⁹⁸ הוי' כו'

And see what is written above, in section 3, which settles it in a strained way. But the matter may be explained according to what is written elsewhere, in the discourse beginning “And G-d spoke,” etc., “I am Havayah,” etc.:

Section 3 of the summary above gave a strained answer, that Torah without the mitzvos is a mere gate. The real answer draws on the discourse on “And G-d spoke... I am Havayah,” the opening of the Ten Commandments.

פ"י המאמר אם אין יראה⁹⁹ אין חכמה אם אין חכמה אין יראה¹⁰⁰ דהיינו שיש ב' בחינות יראה.

the meaning of the saying “If there is no awe, there is no wisdom; if there is no wisdom, there is no awe”: that is, that there are two levels of awe.

That discourse explains the Mishnah “If there is no awe, there is no wisdom; if there is no wisdom, there is no awe” (Avos 3:17), which seems to go in a circle. The answer is that there are two levels of awe.

הא' היא יראה תתאה שע"ז אמרו שצ"ל יראת חטאו קודמת לחכמתו.^{101,102} כי היא מפתחות החיצוניות וע"ז אמר אם אין יראה אין חכמה.

The first is the lower awe, of which they said that one's fear of sin must precede one's wisdom; for it is the outer keys. And of this he said, “If there is no awe, there is no wisdom.”

The first is the lower awe, of which the Mishnah says one's fear of sin must come before one's wisdom (Avos 3:9). This is the outer key, the awe without which “there is no wisdom.”

9 והב' היא יראה עילאה שא"א להשיגה כ"א ע"י החכמה שהיא התורה. והתורה נקרא אצלה תרעא לדרתא¹⁰³ כמ"ש בס"ב [בספר של בינונים] ס"פ כ"ג כי יראה עילאה זו שרשה ממז"ס [ממוחא סתימאה] שלמעלה מהחכמה דאצילות דאורייתא מחכמה נפקת.^{104, 105, 106}

And the second is the higher awe, which it is impossible to attain except through wisdom (Chochmah), which is the Torah. And in relation to it the Torah is called “a gate to the courtyard,” as is explained in Sefer Shel Beinonim, at the end of chapter 23. For this higher awe is rooted in Mocha Stima'ah (the hidden brain), which is above the Chochmah of Atzilus (Emanation), for “the Torah comes forth from Chochmah.”

The second is the higher awe, which can be reached only through wisdom, that is, Torah; yet relative to it Torah is only “a gate to the courtyard,” as Tanya (end of chapter 23) says. This awe is rooted in Mocha Stima'ah, the hidden brain of Arich Anpin, above the Chochmah of Atzilus, while Torah “comes forth from Chochmah” (Zohar 2:121a); so this awe stands higher than Torah.

ולכן על יראה זו נאמר עתה ידעתי כי ירא אלקים אתה^{107, 108, 109, 110, 111} ועיין מענין כי ירא אלקים אתה בגמ' [בגמרא] ספ"ה דסוטה [דל"א ע"א]

Therefore of this awe it is said, “Now I know that you fear G-d.” And see on the matter of “that you fear G-d” in the Gemara, at the end of chapter 5 of Sotah (31a);

This higher awe is what is meant in “Now I know that you fear G-d” (Genesis 22:12), said to Avraham at the Akeidah. The Talmud (Sotah 31a) teaches that the “fear of G-d” said of Avraham was out of love.

ובשל"ה [ובשני לוחות הברית] פרק בעשרה מאמרות גבי ועתה אבאר היראה שהיא לפני ולפנים בד"ה נחזור לענין. ובפ' וירא בד"ה הדרך השלישי.

and in the Shelah, in the chapter “Be'asarah Maamaros,” regarding “And now I will explain the awe that is innermost,” in the passage beginning “Let us return to the matter”; and in Parshas Vayera, in the passage beginning “The third path.”

The Shelah, in its section “Be'asarah Maamaros,” speaks of an awe that is “innermost” (lifnei velifnim), and discusses it again in Parshas Vayera. These are cited as further discussion of the higher awe.

ועי' מזה ברבות ר"פ מטות ובפ' בהעלותך¹¹² ובפ' וירא פמ"ט ובפ' חיי פנ"ט. והיא בחי' פנימיות יותר מהחכמה.

And see about this in the Midrash Rabbah, at the beginning of Parshas Matos, and in Parshas Beha'aloscha, and in Parshas Vayera, chapter 49, and in Parshas Chayei, chapter 59. And it is a level more inward (pnimiyus) than Chochmah.

The Midrash Rabbah discusses this too, in several places: at the beginning of Matos, in Beha'aloscha, in Vayera and in Chayei Sarah, it cites "Now I know that you fear G-d" for Avraham as the one who fears G-d. The conclusion: the higher awe is more inward than Chochmah itself.

(ועמ"ש בד"ה שובה ישראל בענין וראית את אחורי¹¹³ כו') וא"כ א"ש [אתי שפיר] דלא סתרי אהדי המדרשים דמ"ש בשה"ש [בשיר השירים] רבה שבחי' אל יראיו היינו כשאין עושין רצון של הקב"ה זהו כשהם

(And see what is written in the discourse beginning "Return, O Israel," on the matter of "And you shall see My back," etc.) If so, it is well [resolved] that the Midrashim do not contradict each other. For what is said in Shir HaShirim Rabbah, that the level of "toward those who fear Him" is when they do not do the will of the Holy One, blessed be He, this is when they are

With two kinds of awe, the Midrashim no longer contradict each other. Shir HaShirim Rabbah (8:13) says that when Israel do not do the will of the Holy One, blessed be He, He watches them with one eye, "the eye of Havayah is toward those who fear Him"; this refers to those whose awe is only the lower awe.

רק בבחי' יראה תתאה שאזי הם למטה מבחי' צדיקים ואזי הפי' שמביט אליהם בעינו אחת היינו בחי' מלי' כמ"ש בזח"ג [בזהר חלק ג'] פנחס (דרנ"ה סע"ב [סוף עמוד ב])

only at the level of the lower awe, for then they are below the level of the righteous; and then the meaning of His looking at them with His one eye is the level of Malchus (sovereignty), as is written in the Zohar, Part III, Pinchas (end of 255b).

People whose awe is only the lower awe stand below the righteous, and the "one eye" that watches them is Malchus, as the Zohar on Pinchas explains. That is the single eye at its lower end.

ולכן בחי עיני ה' אל צדיקים^{114, 115, 116, 117, 118} שמביט אליהם בשתי עיניו שהם זו"נ [זעיר אנפין ונוקבא] גבוה מבחי זו

Therefore the level of “the eyes of Havayah are toward the righteous,” that He looks at them with His two eyes, which are Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), is higher than this level,

The two eyes turned toward the righteous are Z'eir Anpin and Nukva together, and that is higher than Malchus alone. This fits paragraph 1, where the union of Z'eir Anpin and Nukva was the joining of the two unities.

כי זהו התחברות ב' ההשגחות ד'חוי"ע [דיחודא עילאה] ויחוי"ת [ויחודא תתאה] יחד וע' מענין עיני ה' אל צדיקים בזח"א [בזהר חלק א] ויצא (קס"ד א').

for this is the joining together of the two kinds of providence, of the higher unity (yichuda ila'ah) and of the lower unity (yichuda tata'ah). And see on the matter of “the eyes of Havayah are toward the righteous” in the Zohar, Part I, Vayetzei (164a);

The two eyes join the providence of the higher unity with that of the lower unity. The Zohar discusses “the eyes of Havayah are toward the righteous” in several places, beginning with Vayetzei (1:164a).

בשלח (ד"ס סע"ב [סוף עמוד ב]) פקודי (דרכ"ה סע"א [סוף עמוד א]) ובפי' הרמ"ז [הרב משה זכות] שם ויקהל (דרי"ב ע"ב) ס"פ שלח (דקע"ה סע"ב [סוף עמוד ב]).

Beshalach (end of 60b); Pekudei (end of 225a), and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there; Vayakhel (202b); the end of Parshas Shelach (end of 175b).

These are further Zohar passages on the same verse: Beshalach (2:60b), Pekudei (2:225a) with the Ramaz's commentary there, Vayakhel (2:202b) and the end of Shelach (3:175b).

ומי"ש בזח"ג [בזהר חלק ג] נשא (דק"ל ע"א) דאדרבא בחי ומדרגת הנה עין^{119, 120} ה' אל יראיו הוא הגבה מאד נעלה.

And as for what is said in the Zohar, Part III, Naso (130a), that on the contrary, the level and rank of “Behold, the eye of Havayah is toward those who fear Him” is very high and exalted:

The Idra in the Zohar on Naso (3:130a), however, treats “Behold, the eye of Havayah is toward those who fear Him” as a very high level: there the single eye is “the upper eye” that never sleeps. That seems to reverse the Midrash, and the Alter Rebbe now resolves it.

זהו ליראיו שבבחי יראה עילאה כענין הנז' [הנזכר] ברבות לך לך רי"פ מ' כנ"ל ואזי נמשך אליהם מבחי סוכ"ע בחי

this is [said of] those who fear Him with the level of the higher awe, like the matter mentioned in the Midrash Rabbah on Lech Lecha, at the beginning of chapter 40, as mentioned above. And then there is drawn to them, from the level of the light that encompasses all worlds (sovev kol almin), the level of

The Zohar speaks of those who fear Him with the higher awe, like Avraham in the Midrash on Lech Lecha. To them light is drawn from the level of sovev kol almin, the light that encompasses all worlds and is above all division.

כי לא אדם הוא ¹²¹ שהוא למעלה מבחי כמראה אדם ¹²² שבבחי דמות כמראה אדם שייך ב' עינים
“for He is not a man,” which is above the level of “like the appearance of a man.” For at the level of “a likeness like the appearance of a man,” two eyes apply,

That level is “He is not a man” (I Samuel 15:29), above “a likeness like the appearance of a man” (Ezekiel 1:26), the human-like form in which the prophet saw G-d’s attributes. In such a human-like form there are two eyes.

דהיינו ב' מיני השגחות ימין ושמאל אלא שמתחברים יחד להיות שוה כו' אבל בבחי סוכ"ע שאין בו התחלקות המדרגות כלל ולית שמאלא כו' עז"נ [על זה נאמר]

that is, two kinds of providence, right and left, except that they join together to be equal, etc. But at the level of sovev kol almin, in which there is no division of levels at all, and “there is no left,” etc., of this it is said,

Two eyes mean two kinds of providence, right and left, kindness and restraint, which can join and become equal. In sovev kol almin there is no division of levels at all, “there is no left,” and so the verse that follows speaks of one eye.

הנה עין ה' אל יראיו לשון יחיד. ועמ"ש בד"ה וידעת היום ¹²³ בפ"י ממעל לעצים ¹²⁴ שהן עה"ח [עץ החיים]
ועה"ד [ועץ הדעת] כו': ^{125, 126}

“Behold, the eye of Havayah is toward those who fear Him,” in the singular. And see what is written in the discourse beginning “And you shall know this day,” on the meaning of “above the wood,” which are the Tree of Life and the Tree of Knowledge, etc.

So “the eye” in the singular can mean either the lowest providence, Malchus alone, or the highest, the undivided encompassing light, with the two eyes of the righteous in between. The reader is referred to the discourse on “And you shall know this day” (Deuteronomy 4:39), which reads “above the wood” (Genesis 22:9), said at the Akeidah, as above the Tree of Life and the Tree of Knowledge.

IN ONE'S AVODAH

The maamar draws it from the law of prayer: one who prays should direct his eyes downward and his heart upward, holding the lower unity and the higher unity at once, so that afterwards his sense of self does not hide G-d. It also sets an order: first the outer key of awe, then the inner key of Torah, with the mitzvos guarding the light that Torah draws down.

QUESTIONS FOR DISCUSSION

1. Why does Scripture speak of one “eye” toward those who fear G-d but two “eyes” toward the righteous, and why is the joining of the two greater even than the eye of the higher unity alone?
2. How does the Tzaddik, pictured by Yosef as “one who sews,” join heaven and earth, and how is this like what happens every Shabbos?
3. In what sense is Z'eir Anpin, though in Atzilus, still “the outer keys,” and how does the Torah draw the light of Atika Kadisha into it?
4. How can awe be both below Torah (“the outer keys”) and above it (Torah is only “a gate to the courtyard”)?
5. Why can the singular “eye” describe both the lowest providence and the highest, while the two eyes stand between them?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור הדברים

According to the note, the Mittlerer Rebbe's transcript (hanachah) of this explanation is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' שכת. והשוה למאמרי אדה"י — פרשיות ע' תתא ואילך. קטע מכאן מובא בסה"מ תרל"ג חלק א ע' רנח.

2 “You are He, Havayah, alone; You made the heavens, the heavens of the heavens... and the host of the heavens bow down to You.” The verse's opening words illustrate the bit-tul of the higher unity, and the heavens that bow illustrate the bittul of the lower unity.

Nehemiah 9:6 ט:ו

אתה־הוא ה' לבדך אתה עשית את־השמים שמי השמים וכל־צבאם הארץ וכל־אשר עליה הימים וכל־אשר בהם ואתה מחיה את־כלם וצבא השמים לך משתחווים:

Thou art the L-RD, even Thou alone; Thou hast made heav-en, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven wor-shippeth Thee.

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3 ומאן דלא כרע במודים

The Talmud says that a person's spine turns into a snake after seven years, and adds that this applies to one who did not bow at Modim. Here bowing at Modim is the bittul of the yesh, the lower unity.

Bava Kamma 16a:22 א:כ"ב

דתנא: צבוע וזכר לאחר שבע שנים נעשה עטלף, עטלף לאחר שבע שנים נעשה ערפד, ערפד לאחר שבע שנים נעשה קימוש, קימוש לאחר שבע שנים נעשה חוח, חוח לאחר שבע שנים נעשה שד. שדרו של אדם - לאחר שבע שנים נעשה נחש. והני מילי דלא כרע ב"מודים".

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

4 לקמן בביאור לפסוק שובה ישראל

That passage reads “Return, O Israel, unto Havayah your G-d” as rising until Havayah itself is at the level of Elokim, and describes compassion as made of two opposite levels included in each other.

KEHOT'S NOTE

לקמן סה, ד.

5 שובה ישראל

“Return, O Israel, unto Havayah your G-d.” The opening words of a discourse in Likkutei Torah to which the Alter Rebbe refers twice in this paragraph.

Hosea 14:2 ב:ב

שובה ישראל עד הי' אלקיך כי כשלת בעונך:

Return, O Israel, unto the L-RD thy G-d; For thou hast stum-bled in thine iniquity.

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6 בפ"י לבבתי באחת מעיניך

The note sends the reader to the discourse on “You have captured my heart with one of your eyes” in Likkutei Torah, Shir HaShirim.

KEHOT'S NOTE

ראה לקמן שה"ש כט, ד.

7 לבבתי באחת מעיניך

“You have captured my heart... with one of your eyes.” The Alter Rebbe refers to his explanation of this verse for the two kinds of providence.

Song of Songs 4:9 ט:ט

לבבתי אחתי כלה לבבתי באחת מעיניך באחד עין מצורניך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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8 משמים הביט ה'

“From heaven Havayah looked; He saw all the children of man.” It describes providence from above to below, the providence of the higher unity.

Psalms 33:13 ג:י"ג

משמים הביט ה' ראה את־כל־בני האדם:

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

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9 מדו בד

“The kohen shall put on his linen garment (mido vad).” From it the Alter Rebbe shows that middah, attribute, is a term for a garment.

Leviticus 6:3 ו:ג

ולבש הכהן מדו בד ומכנסי־בד ילבש עלי־בשרו והרים את־הדֶשֶׁן אֲשֶׁר תאכל האש את־העֹלָה עלי־המזבֶּח וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ:

And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.

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KEHOT'S NOTE

ויקרא ו, ג.

10 משמים הביט

The note sends the reader there on “From heaven He looked”; it is the page after the passage of this explanation quoted there (note 23:91).

KEHOT'S NOTE

ראה בסה"מ תרל"ג כרך א ע' רנט.

11 שבאצ"י איהו וחיוהי חד
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

ת"ו בהק' (ג, ב).

12 איהו וחיוהי חד
The Tikkunei Zohar says of the Sefiros of Atzilus that "He and His life-forces are one." It is the reason the bittul of Atzilus is incomparably higher than that of the created worlds.

Tikkunei Zohar 3בב ג' תקוני הזהר

13 בפ' וירא
The discourse there asks what "I will go down now and see" can mean, since "From heaven Havayah looked," and opens the question of individual providence: how the One G-d knows every detail below.
KEHOT'S NOTE

תו"א יד, ד.

14 ארדה נא ואראה
"I will go down now and see" (on Sedom). The Alter Rebbe refers to his discourse on this verse in Torah Ohr, Vayera, on the two kinds of providence.

בראשית י"ח:כ"א: Genesis 18:21

אַרְדֶּה-נָא וְאֶרְאֶה הַכְּצַעְקָתָהּ הַבָּאָה אֵלַי עֲשׂו כָלָה וְאִם-לֹא אֲדַעָה:

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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15 עיני ה' אל צדיקים
"The eyes of Havayah are toward the righteous, and His ears toward their cry." Its two "eyes" are the two kinds of providence joined, in contrast with the single "eye" of Psalms 33:18.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל-צַדִּיקִים וְאָזְנוֹ אֶל-שֹׁעֲתָם:

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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16 כי אל דעות
"For Havayah is a G-d of knowledges (de'os)." The plural is read as two kinds of knowledge included in each other, like the two eyes.

I Samuel 2:3 שמואל א ב'ג:ג

אֶל-תִּרְבּוֹ תִּדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עִתָּק מִפִּיכֶם כִּי אֵל דְּעוֹת ה' וְלֹא נִתְּכֵנוּ עַלְלוֹת:

Multiply not exceeding proud talk; Let not arrogance come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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17 עין בעין יראו
"For eye to eye they shall see, when Havayah returns to Zion." Cited for the joining of two "eyes."

ישעיהו נ"ב:ח: Isaiah 52:8

קול צפיק נשאו קול יחדו ירננו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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18 ע"פ משה ידבר
There Moshe, the level of bittul, "speaks," that is, draws the Infinite Light down; "for Moshe is the attendant of the King," drawing from above to below.

KEHOT'S NOTE

תו"א סח, א.

19 משה ידבר
"Moshe would speak, and G-d would answer him with a voice." The opening of the Torah Ohr discourse to which the Alter Rebbe refers for the King's attendant who draws from above to below.

שמות י"ט:19 Exodus 19:19

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְהַקּוֹל מִשֵּׁה יִדְבֹּר וְהָאֱלֹקִים יַעֲנֵנוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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20 ואתתקנת למשרי עלה מלכא
The Zohar describes how, as Shabbos enters, Malchus is united "in the mystery of One" and "prepared for the holy supernal King to rest upon her." The Alter Rebbe reads the King's resting as the higher unity and Malchus becoming one as the lower unity.

Zohar II, 135בב זח"ב קלה,

KEHOT'S NOTE

זח"ב קלה, ב.

21 ולע"ל יום שכולו שבת
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

סוף תמיד.

22 יום שכולו שבת
The Shabbos psalm is "a psalm for the Time to Come, for the day that is entirely Shabbos." In the Time to Come the revelation of Shabbos will reach even the bodies.

משנה תמיד ז'ד: Mishnah Tamid 7:4

... בְּשֵׁשִׁי הָיוּ אוֹמְרִים (שם צג), ה' מְלֶךְ גָּאוֹת לְבָשׁ וְגו'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מְזֻמָּר שִׁיר לַיּוֹם הַשַּׁבָּת, מְזֻמָּר שִׁיר לְעֵתִיד לְבֹא, לַיּוֹם שְׁכֹל שַׁבָּת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say:

"Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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23 בזמן התחייה . אין בו לא אכילה

"The World to Come has no eating and no drinking... but the righteous sit... and enjoy the radiance of the Shechinah." The Alter Rebbe applies it to the time of the Resurrection, when the bodies too will be a chariot.

ברכות י"ז א"י: Berakhot 17a:12

מרגל לא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT'S NOTE

ברכות יז, א.

24 עמוד אחד וצדיק שמו

Rabbi Elazar ben Shamua says that the world stands on one pillar, and Tzaddik is its name, as it is said, "The tzaddik is the foundation of the world." Here the Tzaddik is the one who joins the higher unity with the lower.

חגיגה י"ב ב: Chagigah 12b:3

וחכמים אומרים: על שנים עשר עמודים עומדת, שנאמר: "יצב גבולות עמים למספר בני ישראל". ויש אומרים: שבעה עמודים, שנאמר: "הצבה עמודיה שבעה". רבי אלעזר בן שמוע אומר: על עמוד אחד, וצדיק שמו, שנאמר: "וצדיק יסוד עולם".

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25 כי כל בשמים וארץ

"Yours, Havayah, are the greatness... for all that is in heaven and earth." The Tzaddik, Yesod, is "all," the link that holds heaven and earth together.

I Chronicles 29:11א"י: דברי הימים א כ"ט

לך הי הגדלה והגבורה והתפארת והנצח וההוד כייכל בשמים ובארץ לך הי הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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26 Kehot's note points to Daniel 6:28 for these words.

דניאל ו'כ"ח: Daniel 6:28

משויב ומצל ועבד אתיו ותמהיו בשמיא ובארעא די שויב לדניאל מדיד אריותא:

He delivereth and rescueth, And He worketh signs and wonders In heaven and in earth; Who hath delivered Daniel from the power of the lions.'

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27 בן פורת יוסף

"Yosef is a fruitful son, a fruitful son over the eye (alei ayin)." Poras is read as tofer, one who sews; the doubled "fruitful son" is read as two joinings; and "over the eye" as above the single eye.

בראשית מ"ט: Genesis 49:22

בן פרת יוסף בן פרת עליי צעד בנות צעד עליי 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.

28 אותיות תופר

There "Yosef is a fruitful son (ben poras)" is explained: poras has the letters of tofer, for Yosef joins Beriah, Yetzirah and Asiyah to Atzilus so that the revelation below is as it is above, the drawing of the line and thread of the Infinite Light down below, through the opening of teshuvah and good deeds.

KEHOT'S NOTE

ראה גם לעיל פי קרח נה, א. סה"מ תקס"ד עי קנו. אוה"ת בראשית כרך ו תשמחא, א.

29 סד"ה ויקח קרח

There "Yosef is a fruitful son (ben poras)" is explained: poras has the letters of tofer, for Yosef joins Beriah, Yetzirah and Asiyah to Atzilus so that the revelation below is as it is above, the drawing of the line and thread of the Infinite Light down below, through the opening of teshuvah and good deeds.

KEHOT'S NOTE

לעיל נה, א.

30 ויקח קרח

"And Korach took." The opening of the discourse to which the Alter Rebbe refers for poras as the letters of tofer.

במדבר ט"ז א': Numbers 16:1

ויקח קרח בן יצהר בן יזר ודתן ואבירם בני אליאב ואון בן פלת בני ראובן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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31 מה לראות בשתי עיניו של מקום

From “shall appear (yera’eh)” the Talmud learns that one comes to be seen as one comes to see: as seeing is with two eyes, so being seen is with two eyes. The Alter Rebbe reads it as the two eyes of the Omnipresent, the union of the two kinds of providence.

חגיגה ב' א'ר: Chagigah 2a:6

ודלָא כִּי הָאֵי תָנָא, דְּתַנִּינָא: יוֹחֲנָן בֶּן דִּהְבַּאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה: סוּמָא בִּאֲחַת מְעִינֵי פֶטוּר מִן הָרִאשִׁי, שְׁנֵאמַר: “רָאָה”, “רָאָה” — כְּדֶרֶךְ שֶׁבָּא לְרֵאוֹת כֹּךְ בָּא לְרֵאוֹת. מָה לְרֵאוֹת בְּשֵׁנֵי עֵינָיו, אִף לְרֵאוֹת בְּשֵׁנֵי עֵינָיו.

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KEHOT'S NOTE

חגיגה ב, א. וראה גם סה"מ תרס"ה עי קפח.

32 המתפלל . . עיניו למטה

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

KEHOT'S NOTE

יבמות (קה, ב). [כ].

33 המתפלל צריך שיתן עיניו למטה

“One who prays must direct his eyes below and his heart above.” Here the eyes below are the lower unity and the heart above the higher unity, held together in prayer.

Yevamot 105b:4-5 ה'ד-ה'ה: במות ק"ה ב:ד

מֵאַן חֲכָמִים? רַבִּי יוֹסִי הֵיא. דְּרַבִּי חִיָּיא וְרַבִּי שְׁמַעוֹן בֶּר רַבִּי הוּוֹ תְּבִי. פֶּתַח חַד מִינְיָהּ וְאָמַר: הַמִּתְפַּלֵּל, צָרִיךְ שִׁיתֵּן עֵינָיו לְמַטָּה, שְׁנֵאמַר: “וְהָיוּ עֵינָיו וְלִבִּי שֵׁם כָּל הַיָּמִים”. וְחַד אָמַר: עֵינָיו לְמַעְלָה, שְׁנֵאמַר: “נִשְׂא לְבָבְנוּ אֶל כְּפִים”. אֲדַהֲכִי אֲתָא רַבִּי שְׁמַעְאֵל בְּרַבִּי יוֹסִי לְגַבִּיָּהּ. אָמַר לָהּ: בְּמָא עָסְקִיתָ? אָמְרוּ לָהּ: בְּתַפְלָה. אָמַר לָהּ: כֹּךְ אָמַר אָבִיא: הַמִּתְפַּלֵּל צָרִיךְ שִׁיתֵּן עֵינָיו לְמַטָּה וְלִבּוֹ לְמַעְלָה, כְּדִי שִׁיתְקַיְיֵמוּ שְׁנֵי מִקְרָאוֹת הַלָּלוּ.

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34 בחי' התחברות ויחוד זו"נ

The note sends the reader there on the joining and union of Z'eir Anpin and Nukva as the higher and lower unity.

KEHOT'S NOTE

ראה אוה"ת פי משפטים ד"ה שלש פעמים אות ב.

35 יחוד ב' השגחות

According to the note, that maamar refers to this passage on the union of the two kinds of providence.

KEHOT'S NOTE

ראה סה"מ תרל"ה עי קב מציין לכאן.

36 אסתכלותא דע"ק בז"א

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

KEHOT'S NOTE

נ' לקמן מוז"ג (טו, א). [כ].

37 בזח"א תולדות (קמ"א ב')

There “Wisdoms cry aloud outside” is explained: for the light of Chochmah Ila'ah to reach “outside,” into Malchus

and the worlds of Beriah, Yetzirah and Asiyah, it must be drawn from the hidden Chochmah of Atik, above the Chochmah of Atzilus, before which Atzilus and the lower worlds are equal.

KEHOT'S NOTE

ראה לעיל פי עקב טו, א. לקמן שה"ש מו, א.

38 חכמות בחוץ

“Wisdoms cry aloud outside; in the broad places she gives forth her voice.” The Zohar explains “outside” as a level that has come out into revelation.

Proverbs 1:20 א'כ: משלי

חכמות בחוץ תרנָה ברחבות תתן קולָה:

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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39 מתמן ולהלן איהו חוץ

On “Wisdoms cry aloud outside,” the Zohar says that once the hidden voice comes out and is heard, “from there onward it is ‘outside.’” The text cites it for Z'eir Anpin as still “outer” relative to Atika Kadisha.

ספר הזוהר, תולדות י"ד ק"ח-ט"ו: קי"ט 14:108-15:119 Zohar, Toldot

Wisdom then willed it to expand further, so that from that space there issued fire and water and air, as already said, from which there sprang up a voice which issued forth abroad and was heard, as already said. From that point onwards all is exterior (huz), whereas in the interior the voice is silent and not heard abroad. Once, however, the secret force has become audible, it is called “without” (huz). Hence it is incumbent on man to be zealous in searching after wisdom

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

40 או מולדת חוץ

“Whether born at home or born outside.” The verse is cited for the Zohar's reading of “outside.”

ויקרא י"ח:ט"ח 18:9 Leviticus

עֲרוֹת אַחֲוֹתָ בְּתֵּאבִיךָ או בְּתֵּאמָךְ מוֹלֶדֶת בֵּית או מוֹלֶדֶת חוּץ לא תִגְלֶה עֲרוֹתָן:

The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover. .

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41 או מולדת חוץ

The Zohar on Acharei reads “born at home” as from the side of Abba and “born outside” as from the side of Imma, and in a second reading as what comes forth from the place of Z'eir Anpin. The text prints the folio as 80a; the passage is on 78a, as the parallel in Likkutei Torah, Shir HaShirim cites it (“דעי"א”).

ספר הזוהר, אחרי מות ס"ד:שע"ח 64:378-66:388 Zohar, Achrei Mot

In this passage it refers to her as “the daughter of thy father” and “the daughter of thy mother”. If she is from the side of

the Father she is called Wisdom (Hokhmah), and if from the side of the Mother she is called Understanding (Binah); and in either case she is from both the Father and the Mother; and this is hinted in the words “born at home”, to wit from the side of the Father, “or born abroad”, to wit, from the side of the Mother.

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42 והי הוי לי לאלקים

“And I return in peace to my father’s house, then Havayah will be my G-d.” Read as: relative to Atika Kadisha, Havayah itself is at the level of Elokim.

Genesis 28:21א”כ:בראשית

וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לְאֱלֹקִים:

so that I come back to my father’s house in peace, then shall the L-RD be my G-d,

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KEHOT’S NOTE

בראשית כח, כא.

43 הוי הוא האלקים

“Havayah, He is HaElokim; Havayah, He is HaElokim,” proclaimed at Mount Carmel and said seven times at the close of Ne’ilah. The Alter Rebbe reads it as the ascent of Z’eir Anpin before Atika Kadisha.

I Kings 18:39ט”ח:מלכים

וַיֵּרָא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ ה' הוּא הָאֱלֹקִים ה' הוּא הָאֱלֹקִים:

And when all the people saw it, they fell on their faces; and they said: ‘The L-RD, He is G-d; the L-RD, He is G-d.’

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44 בפני חכמות בחוץ

The Idra explains “Wisdoms cry aloud outside” as the drawing from the hidden brain of Arich Anpin to the brain of Z’eir Anpin, through the hairs, as if the two brains joined outside. This is the joining from above Atzilus that comes through Torah.

Sf. Zohar, Idra Rabba 11:89-100ק”ט-ק”פ:ספר הזוהר

45 בפני חכמות בחוץ

The Idra returns to “Wisdoms cry aloud outside”: when the white hairs of Atik Yomin are drawn to the hairs of Z’eir Anpin, “outside” means in Z’eir Anpin, where the brains are joined.

Sf. Zohar, Idra Rabba 33:268-278ק”ל:ספר הזוהר

46 לעשות הישר בעיני

“...to do what is upright in the eyes of Havayah your G-d.” The verse of the preceding maamar; “upright” is read as the equality of the two unities, and “eyes” as the two eyes.

Deuteronomy 13:19ט”ג:דברים

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לְשֹׁמֵר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם לַעֲשׂוֹת הַיֵּשֶׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

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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47 “For Havayah is righteous, He loves righteousness; the upright shall behold His face.” Fanaimo is read as two faces, of Atika Kadisha and of Z’eir Anpin, beholding each other.

Psalms 11:7ז”א:תהילים

כִּי־צָדִיק ה' צְדָקוֹת אָהֵב יֵשֶׁר יִחְזוּ פָנָיו:

For the L-RD is righteous, He loveth righteousness; the upright shall behold His face.

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48 והיה אור הלבנה כאור החמה

“And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days.” The future equality of the lower with the higher, below as above.

Isaiah 30:26ו”כ:ישעיהו

וְהָיָה אֹרֶחַ־הַלְבָּנָה כְּאֹרֶחַ־הַחֲמָה וְאֹרֶחַ־הַחֲמָה יִהְיֶה שֶׁבַע־פְּתִימָם כְּאֹרֶחַ שְׁבַע־הַיָּמִים בְּיוֹם הַחֹדֶשׁ הַזֶּה וְאֶת־שִׁבְרָם עֲמוּ וּמַחֲזִיק מִכְתוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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49 פנימו היינו פנים דע”ק ודו”א

The Zohar on Vayikra expounds “the upright shall behold His face (fanaimo)” and connects it with the days of old of Atika Kadisha. The Alter Rebbe reads fanaimo as the faces of Atika Kadisha and of Z’eir Anpin.

Sf. Zohar, Vayikra 31:236-32:246ק”ל:ספר הזוהר

50 ועי בהרמ”ז סם

The note sends the reader there beside the Ramaz’s comment (which it places at 15b), on “As in water, face to face.”

KEHOT’S NOTE

טו, ב. וראה גם באוה”ת ויקרא כרך א ע”קטו.

51 כמים הפנים לפנים

“As in water, face answers to face, so the heart of man to man.” The Ramaz uses it for the two faces; the water is the Torah.

Proverbs 27:19ט”ז:משלי

כַּמֵּיִם הַפָּנִים לַפָּנִים כֹּן לְבַיִת־הָאָדָם לְאָדָם:

As in water face answereth to face, So the heart of man to man.

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KEHOT’S NOTE

משלי כז, יט.

how will he enter?" Awe is the outer key, Torah the inner one.

שבת ל"א ב:א' Shabbat 31b:1

יראת שמים, דומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות החיצונות לא מסרו לו, בהי עייל? מכריו רבי יצאי: חבל על דלית לקה דרמא ותדעא לדרמא עבדי. אמר רב יהודה: לא ברא הקדוש ברוך הוא את עולמו אלא כדי שיראו מלפניו, שנאמר: "והאלקים עשה שיראו מלפניו".

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63 אחרי הוי' אלקיכם תלכו

"After Havayah your G-d shall you walk, and Him shall you fear." The opening of a discourse in Likkutei Torah to which the Alter Rebbe refers.

דברים י"ג:ה' Deuteronomy 13:5

אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו ובקלו תשמעו ואתו תעבדו ובו תדבקו:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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64 שיסוד אבא נקרא מפתח

The Zohar on Terumah says that "all the treasures of the supernal King are entrusted to one key." From it the Alter Rebbe infers that the Yesod of Abba is called a key.

ספר הזהר, תרומה פ"ח:תתפ"ב-88:882-90:892 ספר הזהר, תרומה פ"ח:תתפ"ב-88:882-90:892

65 פטר כל רחם

The Zohar reads "that opens every womb" as the narrow path coming down from the yud that opens the womb to bring forth fruit. It is cited for the image of the key.

ספר הזהר, הקדמה כ"ח:רל"ב-28:232-30:241 ספר הזהר, הקדמה כ"ח:רל"ב-28:232-30:241

Thus, the first section, "Sanctify unto me all the first-born, etc." (Exod. 13, 2) represents the Yod, which is the first of all the supernal sanctities; "whatsoever openeth the womb" (Ibid.) is an allusion to the slender stroke underneath the yod which opens the womb to bring forth fitting fruit.

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

66 מה טובו אהליך

"How goodly are your tents, O Yaakov." The opening of a discourse in Likkutei Torah cited on the image of the key.

במדבר כ"ד:ה' Numbers 24:5

מה טובו אהליך יעקב משכנתיך ישראל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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67 וע' במא"א אות ב' סנ"ז

The note sends the reader there for the wording of this reference to Me'orei Or (the letter beis, section 57) on the in-

ner and outer houses.

KEHOT'S NOTE

ראה הלשון באוה"ת נ"ך כרך א ע' תש.

68 "Sanctify to Me every firstborn, that opens every womb." Opening is the work of a key.

שמות י"ג:ב' Exodus 13:2

קדש-לי כל-בכור פטר כל-רחם בבני ישראל באדם ובבהמה לי הוא:

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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69 חסד דלגאו וחסד דלבר

The Idra says that there is an inner Chesed and an outer Chesed; the inner Chesed is that of the Ancient of Ancients, hidden in the beard. Cited beside the inner and outer houses.

ספר הזהר, האדרא רבא ט"ו:קל"ד-15:134-17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-15:134-17:147

PARAGRAPH 3

70 וזהו כי תשמע בקול

"When you hearken to the voice of Havayah your G-d." The hearkening is read as the inner key, Torah.

דברים י"ט:י"ג Deuteronomy 13:19

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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71 בשעה שהקדימו ישראל נעשה

"When Israel put 'we will do' before 'we will hear,' a heavenly voice went forth: who revealed to My children this secret that the ministering angels use?" The opening of the discourse to which the Alter Rebbe refers.

שבת פ"ח א:ח'-7-8 Shabbat 88a:7-8

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מן ישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עיניהם מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — קדאמרן, בחורב פרקו — דקתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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72 לשמוע בקול דברו

"Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word." The Talmud

cites it for the angels' "we will do" before "we will hear."

Psalms 103:20: כִּי יִשְׁמַע בְּקוֹל דְּבָרוֹ:

בָּרְכוּ ה' מַלְאָכָיו גִּבּוֹרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעַע בְּקוֹל דְּבָרוֹ:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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73 אם אין יראה אין חכמה

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

KEHOT'S NOTE

אבות ג, יז.

74 אם אין יראה אין חכמה

Rabbi Elazar ben Azaryah: "If there is no wisdom, there is no fear; if there is no fear, there is no wisdom." Here: awe, the outer key, comes before Torah, the inner one.

Pirkei Avot 3:17: מִשְׁנַת אֲבוֹת ג':

רַבִּי אֱלֶעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אִם אֵין דָּרֶךְ אֶרֶץ. אִם אֵין דָּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חֲכָמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חֲכָמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קָמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קָמַח. הוּא הֵיךְ אוֹמֵר, כֹּל שֶׁחֲכָמָתוֹ מְרַבֶּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאֵילּוֹ שֶׁעֲנָפָיו מְרַבִּין וְשָׂרָשָׁיו מְעֻטִּין, וְהָרוּחַ בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהִזְיָה כְּעָרְעָר בְּעֶרְבָה וְלֹא יִרְאָה כִּי יָבוֹא טוֹב וְשָׁכֵן חֲרָרִים בְּמִדְבַּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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PARAGRAPH 4

75 "For You are not a G-d who desires wickedness; evil shall not dwell with You." So the heart must be free of evil for G-d's light, drawn through Torah, to dwell in it.

Psalms 5:5: ה' יִגְדֵּל לִי:

כִּי לֹא אֱלֹהִים חֲפֵץ רָשָׁע אֶתָּה לֹא יִגְדֵּל לִי:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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76 במדבר סיני באהל מועד

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting." The opening of the discourse to which the Alter Rebbe refers.

Numbers 1:1: אֵלֶּיךָ:

וַיִּדְבֹּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינִי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשְּׁנִי בִּשְׁנָה הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרָיִם לְאֹמֶר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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77 תרעא לדרתא

Rabbi Yannai proclaimed: "Woe to one who has no courtyard and makes a gate for the courtyard." Torah without awe is such a gate.

Shabbat 31b:1א: שבת

יִרְאֵת שָׁמַיִם, דּוּמָה לְגִזְכָּר שְׁמִסְרוֹ לֹא מִפְתָּחוֹת הַפְּנִימִיּוֹת וּמִפְתָּחוֹת הַחִיצוֹנוֹת לֹא מִסְרוֹ לוֹ, בְּהִי עֵינֶיךָ מִכְרִיז רַבִּי יַנָּאי: חָבַל עַל דְּלִית לְקַה דְּרִתָּא וְתִרְעָא לְדִרְתָּא עֲבִיד. אָמַר רַב יְהוֹנָתָן: לֹא בָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדִי שְׂיִירָאוּ מִלְּפָנָיו, שְׁנֵאמַר: "וְהֶאֱלָקִים עֲשֵׂה שְׂיִירָאוּ מִלְּפָנָיו".

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78 לשמור את כל מצותיו

"...to keep all His commandments." Read as the mitzvos keeping the light of Torah.

Deuteronomy 13:19: דברים י"ג: י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשִׁמּוֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹת הַיֵּשֶׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

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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79 כ"א בזאת יתהלל כו' עושה חסד ומשפט

"But only in this let him who glories glory: that he understands and knows Me, that I am Havayah who does kindness, justice and righteousness on the earth." Knowing G-d through Torah is kept through deeds of kindness.

Jeremiah 9:23: ירמיהו ט': כ"ג

כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשֹּׁכֵל וְיִדַּע אוֹתִי כִּי אֲנִי ה' עֹשֶׂה הַחֶסֶד מִשְׁפָּט וְצִדְקָה בְּאֶרֶץ כִּי־בָאֵלֶּה חֲפֵצְתִּי נֶאֱמַר־ה'

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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PARAGRAPH 5

80 לעשות הישר בעיני ה'

"...to do what is upright in the eyes of Havayah your G-d." The goal of the verse: "upright," in the "eyes," in the plural.

Deuteronomy 13:19: דברים י"ג: י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשִׁמּוֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹת הַיֵּשֶׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this

Jose said in reply: 'Note here the word "days", which is somewhat peculiar, since a man only dies on one day, in fact, in one instant.' The reason, however, is, as we have learnt, that when G-d desires to take back a man's spirit, all the days that he has lived in this world pass in review ...

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

89 אשר עשה האלקים את האדם ישר

The Zohar on Emor repeats this teaching: having left the One above all, Who never changes, men became subject to change, now for good and now for bad, now for mercy and now for judgment.

Zohar, Emor 49:327-51:335 של"ה מ"ט:שכ"ו-נ"א:שלי"ה
Afterwards they turned aside from the way of faith and abandoned the unique tree which is high above all trees and clung to the place which is ever changing from colour to colour, from good to bad and bad to good, and came down from on high and clung below to the ever changeable and abandoned the supreme and changeless One. Hence their hearts alternated between good and bad: sometimes- they deserved mercy and sometimes punishment, war.

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

90 וכמ"ש בברכות שם וע' מזה בזה"א ויחי דרכ"א

The note sends the reader there beside the Midrash and the Zohar on "G-d made man upright."

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ג תקפ, א.

91 Kehot's note points to Psalms 33:18 for these words.

Psalms 33:18 ה"ה:ל"ג

הנה עין ה' אל־יִרְאֵיו לְמַיְחֲלִים לְחַסְדּוֹ:

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

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92 הנה עין ה' אל יראיו זה אברהם

"Behold, the eye of Havayah is toward those who fear Him': this is Avraham, as it is said, 'For now I know that you fear G-d.'" It seems to place Avraham under the single eye.

Bereshit Rabbah 40:1 מ"א:א' בראשית רבה

"וַיְהִי רָעַב בְּאֶרֶץ יוֹרְד אַבְרָם מִצְרַיִם לְגוֹר" כתיב (תהלים לג, יח): "הנה עין ה' אל־יִרְאֵיו לְמַיְחֲלִים לְחַסְדּוֹ" - "הנה עין ה' אל יראיו" זה אברהם שנאמר (בראשית כב, יב): "כי עתה ידעתי כי ירא אלקים אתה" "למייחלים לחסדו" שנאמר (מיכה ז, כ): "תתן אמת ליעקב חסד לאברהם וגו'" (יט): "להציל ממות נפשם" ממיתתו של נמרוד "ולחיותם ברעב" "ויהי רעב בארץ וירד אברהם מצרימה לגור שם":

"There was famine in the land and Abram descended to Egypt to sojourn there, as the famine was severe in the land" (Genesis 12:10). "There was famine in the land and Abram descended to Egypt to sojourn there." It is written: "Behold, the eye of the L-rd is on those who fear Him, on those who await His kindness" (Psalms 33:18). "Behold, the eye of the L-rd is on those who fear Him" - this refers to Abraham, as it is stated: "For now I know that you are G-d ...

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93 עתה ידעתי כי ירא אלקים אתה

"For now I know that you fear G-d, and you have not withheld your son, your only one, from Me." Said to Avraham at the Akeidah.

Genesis 22:12 כ"ב:י"ב בראשית

וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעַר וְאֶל־תַּעַשׂ לוֹ מְאוּמָה כִּי עַתָּה יָדַעְתִּי כִּי יִירָא אֱלֹקִים אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי:

And he said: 'Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou art a G-d-fearing man, seeing thou hast not withheld thy son, thine only son, from Me.'

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KEHOT'S NOTE

בראשית כב, יב.

PARAGRAPH 7

94 עיני ה' אל צדיקים

"The eyes of Havayah are toward the righteous." The question is whether Avraham, called "one who fears Him," can be below this level.

Psalms 34:16 ט"ז:ל"ד תהילים

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנוֹ אֶל־שׁוֹעֲתָם:

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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KEHOT'S NOTE

תהלים לד, טז. בענין המ"מ דכאן ראה ביהל אור עי קבה ושם מציין לכאן.

95 נסיון העשירי

"With ten trials Avraham our father was tried, and he withstood them all." The Kehot note refers to the commentators on this Mishnah, who list the trials.

Pirkei Avot 5:3 ג'ה:ג' משנה אבות

עֲשָׂרָה נִסְיוֹנוֹת נִתְּנָסָה אַבְרָהָם אֲבִינוּ עָלָיו הַשְּׁלוֹם וְעָמַד בְּכֻלָּם, לְהוֹדִיעַ כְּמָה חֲבָתוֹ שֶׁל אַבְרָהָם אֲבִינוּ עָלָיו הַשְּׁלוֹם:

With ten trials was Abraham, our father (may he rest in peace), tried, and he withstood them all; to make known how great was the love of Abraham, our father (peace be upon him).

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96 מפתחות החיצוניות לגבי התורה

The same passage calls awe "the outer keys" and says, "Woe to one who has no courtyard and makes a gate for the courtyard." Awe seems both below Torah and above it.

Shabbat 31b:1 א'ב:א' שבת

יִרְאֵת שָׁמַיִם, דּוּמָה לְגִזְבֵּר שְׁמִסְרוֹ לוֹ מִפְתָּחוֹת הַפְּנִימִיּוֹת וּמִפְתָּחוֹת הַחִיצוֹנוֹת לֹא מִסְרוֹ לוֹ, בְּהִי עֵייל? מִכְרִיו רַבִּי נֶאֱמַר: חָבַל עַל דְּלִית לָקָה דְּרִתָּא וְתִרְעָא לְדִרְתָּא עֲבִיד. אָמַר רַב יְהוּדָה: לֹא בְּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא

את עולמו אלא כדי שיראו מלפניו, שנאמר: "והאלקים עשה שיראו מלפניו".

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

97 העקדה שהי הנסיון העשירי

The Talmud discusses "After these things, G-d tested Avraham," the test of the Akeidah. Cited by the Kehot note for the Akeidah as a trial.

סנהדרין פ"ט בבב 89b

KEHOT'S NOTE

ראה סנהדרין פט, ב. וראה מפרשי אבות פ"ה, מ"ג.

PARAGRAPH 8

98 וידבר אלקים כו אנכי הו

"And G-d spoke all these words, saying: I am Havayah your G-d." The opening of the discourse whose explanation is applied here.

שמות כ"א:2-20:1

וידבר אלקים את כל־הדברים האלה לאמר: אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

And G-d spoke all these words, saying: I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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99 אם אין יראה

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

KEHOT'S NOTE

(פ"ג דאבות מ"ז). [כ].

100 אם אין יראה אין חכמה אם אין חכמה אין יראה

Rabbi Elazar ben Azariah's saying, read here as two levels of awe: one before wisdom and one that comes only through it.

משנה אבות ג'י"ז:17

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמה, אין תורה. אם אין תורה, אין קמה. הוא היה אומר, כל שחכמתו מרבה ממשעשיו, למה הוא דומה, לאילו שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן תררים במדבר ארץ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom

...

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101 יראת חטאו קודמת לחכמתו

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

KEHOT'S NOTE

אבות פ"ג, מ"ט.

102 יראת חטאו קודמת לחכמתו

Rabbi Chanina ben Dosa: "Whoever's fear of sin precedes his wisdom, his wisdom endures." This is the lower awe, the outer key.

משנה אבות ג'ט:9

רבי חנינא בן דוסא אומר, כל שיראת חטאו קודמת לחכמתו, חכמתו מתקיימת. וכל שחכמתו קודמת ליראת חטאו, אין חכמתו מתקיימת. הוא היה אומר, כל שמשעשיו מרבין מחכמתו, חכמתו מתקיימת. וכל שחכמתו מרבה ממשעשיו, אין חכמתו מתקיימת:

Rabbi Hanina ben Dosa said: anyone whose fear of sin precedes his wisdom, his wisdom is enduring, but anyone whose wisdom precedes his fear of sin, his wisdom is not enduring. He [also] used to say: anyone whose deeds exceed his wisdom, his wisdom is enduring, but anyone whose wisdom exceeds his deeds, his wisdom is not enduring.

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PARAGRAPH 9

103 והתורה נקרא אצלה תרעא לדרתא

Tanya says of the great awe that "if there is no wisdom there is no awe," and that Torah is called, relative to it, "a gate to the courtyard." The source the Alter Rebbe cites for the higher awe.

תניא, חלק ראשון; ליקוטי אמרים 23:14 Tanya, Likkutei Amarim

וזהו שכתוב: "ויצונו ה' את כל החוקים האלה ליראה את ה' וגו'" ונעל יראה גדולה זו אמרו: "אם אין חכמה, אין יראה", והתורה נקראת אצלה "תרעא לדרתא", כמו שנתבאר במקום אחר, אלא, דלאו כל מוחא סביל דא - יראה כזו. אך גם מאן דלא סביל מוחו כלל יראה זו, לא מינה ולא מקצתה, מפני פחיתות ערך נפשו בשרשה ומקורה - במדרגות תחתונות דעשר ספירות דעשיה, אין יראה זו מעכבת בו למעשה, כמו שיתבאר לקמן:

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104 דאורייתא מחכמה נפקת

The Zohar on Mishpatim: "The Torah comes forth from Chochmah." So an awe rooted above Chochmah stands above the Torah.

זח"ב קכא, 121a Zohar II,

זח"ג פא, 81a Zohar III,

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"כ שם פה, א. זח"ג פא, א.

105 דאורייתא מחכמה נפקת

The Zohar on Yisro: "The Torah comes forth from the supernal Chochmah," with the view that it comes from Binah

and that it includes both. Cited by the Kehot note.

ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט 21:378-22:389 Zohar, Yitro According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

106 דאורייתא מחכמה נפקת

The Zohar on Kedoshim: there is no Torah without Chochmah and no Chochmah without Torah, "but the Torah is found in the supernal Chochmah." Cited by the Kehot note.

ספר זוהר, קדושים א"ו:ג' 1:6-3:13 Zohar, Kedoshim

107 עתה ידעתי כי ירא אלקים אתה

"For now I know that you fear G-d." Said to Avraham at the Akeidah, it describes the higher awe.

בראשית כ"ב:י"ב 22:12 Genesis

וַיֹּאמֶר אֱלֹהֵי שְׁלֹחַ יָדְךָ אֶל־הַנֶּעֱר וְאֶל־תַּעַשׂ לוֹ מֵאִמָּה כִּי עַתָּה יָדַעְתִּי כִּי יִירָא אֱלֹהִים אֶתְּךָ וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְהוָה מִמֶּנִּי:

And he said: 'Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou art a G-d-fearing man, seeing thou hast not withheld thy son, thine only son, from Me.'

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108 כי ירא אלקים אתה

At the beginning of Matos the Midrash says one may swear by G-d's Name only if one is like those called "G-d-fearing": Avraham, as it says, "For now I know that you fear G-d," Iyov and Yosef.

במדבר רבה כ"ב:א' 22:1 Bamidbar Rabbah

109 כי ירא אלקים אתה

On "Make for yourself two silver trumpets," the Midrash reads "Fear Havayah, my son, and the king" (Proverbs 24:21): whoever fears the Holy One, blessed be He, is made king, as Avraham, of whom it says, "For now I know that you fear G-d." The Kehot note numbers it 15:11; Sefaria numbers it 15:14.

במדבר רבה ט"ו:ד' 15:14 Bamidbar Rabbah

110 כי ירא אלקים אתה

On "The secret of Havayah is for those who fear Him," the Holy One, blessed be He, says: Avraham is "one who fears G-d," as it says, "For now I know that you fear G-d."

בראשית רבה מ"ב:ב' 49:2 Bereshit Rabbah

כתיב (תהלים כה, יד): "סוד ה' ליראיו ובריתו להודיעם". איזהו סוד ה' זו מילה, שלא גלה אותה מאדם ועד עשרים דור, עד שעמד אברהם ונתנה לו, שנאמר (בראשית יב, ב): "וְאַתְּנָה בְּרִיתִי בֵּינִי וּבֵינֶךָ". א"ל הקדוש ברוך הוא: אם תמול, תטול סוד ה'. מה סוד ה' ס' ששים, וי

ששה, ד' ארבעה, הרי שבעים, שבעים אני מעמיד ממך בזכות המילה, שנאמר (דברים י, כב): "בְּשִׁבְעִים נָפֵשׁ יָרְדוּ אֲבֹתֶיךָ"; מעמיד אני מהן שבעים זקנים, שנאמר (במדבר יא, טז): "אֶסְפָּה לִּי שִׁבְעִים אִישׁ מִזְקְנֵי יִשְׂרָאֵל"; ומעמיד אני מהן ...

It is written: "The secret of the L-rd is [revealed] to those who fear Him, and His covenant to inform them" (Psalms 25:14). What is "the secret of the L-rd"? This is circumcision,, the covenant. as He did not reveal it from Adam the first man until twenty generations, until Abraham arose, and He gave it to him, as it is stated: "I will establish My covenant between Me and you" (Genesis 17:2). The Holy One blessed be He said to him: 'If you become circumcised, you will receive the ...

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111 כי ירא אלקים אתה

"Who shall ascend the mountain of Havayah?": this is Avraham, of whom it says, "For now I know that you fear G-d."

בראשית רבה נ"ט:ה' 59:5 Bereshit Rabbah

(תהלים מה) יפית מבני אדם הוצק חן וגו' - נתייפית בעליונים, שנאמר (ישעיה לג): הן אראלם צעקו חוצה. נתייפית בתחתונים, נשיא אלקים אתה בתוכנו. על כן ברכך אלקים לעולם, וה' ברך את אברהם בכל. (תהלים כד) מי יעלה בהר ה', זה אברהם, עתה ידעתי כי ירא אלקים אתה. ומי יקום במקום קדשו, זה אברהם, על שם שנאמר: וישכם אברהם בבוקר, אל המקום. נקי כפים ובר לבב, אם מחוט ועד שרוך נעל. ובר לבב, חלילה לך מעשות כדבר הזה. אשר לא נשא לשוא נפשו, זה נפשו של נמרוד. ולא נשבע למרמה, ...

"You are fairer [yafyafita] than sons of man; grace flows..." (Psalms 45:3) - [this refers to Abraham]. You are fair, with a doubling of the syllable yaf, indicates two kinds of beauty. among the heavenly, as it is stated: "The angels cried outside" (Isaiah 33:7). 56:5). You are fair among the earthly - "you are a prince of G-d in our midst" (Genesis 23:6). "Therefore, G-d has blessed you forever" (Psalms 45:3) - "the L-rd blessed Abraham with everything." "Who will ascend the mountain of the L-rd?" (Psalms 24:3). This ...

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112 ובפי בהעלותך

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

KEHOT'S NOTE

טו, יא.

113 וראית את אחורי

"And you shall see My back, but My face shall not be seen." The subject of the discourse "Return, O Israel," to which the Alter Rebbe refers.

שמות ל"ג:כ"ג 33:23 Exodus

וְהִסְרָתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרַי וּפָנַי לֹא יֵרָאוּ:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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114

עיני ה' אל צדיקים

"The eyes of Havayah are toward the righteous." The two eyes, Z'eir Anpin and Nukva, joining the two kinds of providence.

Psalms 34:16 ט"ז:תהילים

עיני ה' אל צדיקים ואזניו אל שועתם:

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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115

עיני ה' אל צדיקים

The Zohar on Vayetzei reads "He does not withdraw His eyes from the righteous" (Job 36:7) as "The eyes of Havayah are toward the righteous."

ספר הוהר, ויצא ל"ח:שנ"ט מ"א:שע"א 38:359-41:371 Zohar, Vayetzei
R. Jesse then discoursed on the verse: He withdraweth not his eyes from the righteous; but with kings upon the throne he setteth them for ever, and they are exalted (Job 36, 7). 'When', he said, 'the domination of the wicked ceases and they perish from the world, then the righteous obtain dominion, as it says: "He preserveth not the life of the wicked, but giveth to the poor their right" (Ibid. 6). The words, "He withdraweth not from the righteous his eye" are parallel to the text, "The eyes ...

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

116

עיני ה' אל צדיקים

The Zohar on Beshalach cites "The eyes of Havayah are toward the righteous" beside "And do what is upright in His eyes: this is Tzaddik."

ספר הוהר, בשלח כ"ו:שמ"ח 26:348-27:358 Zohar, Beshalach
כ"ו:שנ"ח

"wilt do what is right in His sight" refers to the Zaddik; "and will give ear to His commandment" refers to Nezah (Victory), while Hod (Majesty) is indicated in the words: "and keep all His statutes". Further, the words "I am the L-rd that healeth thee" refer to the Holy King."

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

117

עיני ה' אל צדיקים

The Zohar on Pekudei asks what "The eyes of Havayah are toward the righteous" can mean, since many righteous lack even food in this world.

ספר הוהר, פקודי י"ג:פ"ד-י"ד:פ"ח 13:80-14:88 Zohar, Pekudei
R. Abba and R. Aha and R. Jose were walking on the way from Tiberias to Sepphoris, when they caught sight of R. Eleazar, who was coming up in the company of R. Hiya. Said R. Abba: 'Truly, we are now going to have the company of the Shekinah.' They waited for them until they came up with them. Then R. Eleazar cited the verse: "The eyes of the L-rd are toward the righteous, and his ears are open unto their cry" (Ps. 34, 16). 'This verse', he said, 'presents ...

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118

עיני ה' אל צדיקים

The Zohar at the end of Shelach cites "The eyes of Havayah are toward the righteous" in explaining "Do not stray after your heart and after your eyes."

ספר הוהר, שלה לך מ"ו:שלי"ו-שמ"ו 46:336-346 Zohar, Sh'lach

R. Judah said: 'The Holy One, blessed be He, thus signifies that whoever wishes to walk in the fear of Him should follow after this heart and after the eyes that are above it, but "ye shall not go astray after your heart and your eyes".'

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

119

הנה עין ה' אל יראיו

The Idra cites "Behold, the eye of Havayah is toward those who fear Him": when they merit, it is "the upper eye," the eye of providence that never sleeps. So the single eye can be the highest level.

ספר הוהר, האדרא רבא ח"ג:ט"ג-ח"ד:ט"ז 8:50-9:63 Zohar, Idra Rabba

120

הנה עין ה' אל יראיו

"Behold, the eye of Havayah is toward those who fear Him." Its singular eye is explained at both ends: Malchus alone, or the undivided encompassing light.

Psalms 33:18 ח"ג:י"ח Psalms

הנה עין ה' אל יראיו למיחלים לחסדו:

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

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121

כי לא אדם הוא

"For He is not a man, that He should relent." The level above all form, sovev kol almin.

I Samuel 15:29 ט"ו:כ"ט שמואל א

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש"א טו, כט.

122

כמראה אדם

"And upon the likeness of the throne, a likeness like the appearance of a man upon it, above." The human-like form in which there are two eyes, right and left.

Ezekiel 1:26 א"כ:י"ז יחזקאל

וממעל לרקיע אשר על ראשם כמראה אבן ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

123

וידעת היום

“And you shall know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below.” The opening of the discourse to which the Alter Rebbe refers.

דברים ד:ל"ט Deuteronomy 4:39

וַיֵּדַעַת הַיּוֹם וְהִשְׁבַּתְתָּ אֵלֶיךָ כִּי הוּא הָאֱלֹקִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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124

ממעל לעצים

“And he bound Yitzchak his son and placed him on the altar, above the wood.” Read as above the Tree of Life and the Tree of Knowledge.

בראשית כ"ב:ט"ז Genesis 22:9

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹקִים וַיְבֹן שָׁם אֲבִרָהֶם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֶךְ אֶת-הָעֵצִים וַיַּעֲקֵד אֶת-יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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Rabbi Meir: “Fearing G-d” is said of Iyov and of Avraham; as with Avraham it was out of love, so with Iyov it was out of love. Cited for the nature of Avraham’s awe.

סוטה ל"א א'-י"ג Sotah 31a:1-13

126

The Midrash: “The eyes of Havayah are toward the righteous”; and when they do not do the will of the Holy One, blessed be He, He looks at them with His one eye, as it says, “Behold, the eye of Havayah is toward those who fear Him.” Here it refers to the lower awe.

שיר השירים רבה ח':י"ג א' Shir HaShirim Rabbah 8:13:1

בְּרַח דוּדִי וּדְמָה לָהּ לְצִבִּי, לְצִבָּא שֶׁל מַעְלָה, הַדּוּמִים לְכַבּוּדָּהּ בְּקוֹל אֶחָד, בְּנִעְיָמָה אַחַת. עַל הָרִי בְּשָׁמַיִם, בְּשָׁמַיִם שְׁמַיִם הָעֲלִיּוֹנִים. דְּבָר אַחֵר, בְּרַח דוּדִי מִן גְּלוּת שְׁאֵנוּ בָּהּ וּמִתְלַכְלָכִין בְּעוֹנוֹת. וּדְמָה לָהּ לְצִבִּי, טְהוֹרֵינוּ כְּצִבִּי. אוֹ לְעֶפֶר הָאֲדָמָה, שֶׁתִּקְבַּל אֶת תְּפִלָּתֵינוּ כְּקֶרֶבן גְּדִיִּים וְאֵילִים. עַל הָרִי בְּשָׁמַיִם, אֵיתָא לָהּ לְרִיחָא טָבָא בְּזִכּוֹת אֲבוֹתֵינוּ שְׂרִיחָן עוֹלָה לְפָנֶיהָ בְּשָׁמַיִם, זוֹ גַּם עֲדוֹן שְׂכֵלָה בְּשָׁמַיִם, לָכֵן נֶאֱמַר: עַל הָרִי בְּשָׁמַיִם. דְּבָר אַחֵר, הַיּוֹשֶׁבֶת בְּגִנִּים ...

“Flee, my beloved, and be like a gazelle or a young deer on the mountains of spices” (Song of Songs 8:14). “Flee, my beloved, and be like a gazelle [tzevi]” - [flee] to the hosts [tzava] On High, who praise Your glory with one voice, in one melody; “on the mountains of spices” - in the upper heavens of heavens. Another matter: “Flee, my beloved” - from the Diaspora, in which we are located and are sullied with iniquities. “And be like a gazelle” - render us pure like a ...

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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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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