



TORAH OHR • PARSHAS MISHPATIM • MAAMAR 1

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

“And these are the ordinances
that you shall set before them”



Moshe, whose root is the Higher Daas of the light that encompasses all worlds, draws Daas, a knowledge of G-d that is felt as vividly as seeing, into every Jew, even the souls called “animal”; he does it through the halachos of the Torah, which reach into the inner being of each soul.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

Moshe, whose root is the Higher Daas of the light that encompasses all worlds, draws Daas, a knowledge of G-d that is felt as vividly as seeing, into every Jew, even the souls called “animal”; he does it through the halachos of the Torah, which reach into the inner being of each soul.

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

Why does the Torah say “If you buy a Hebrew servant” in the singular, when the ordinances are set “before them,” in the plural? The Alter Rebbe answers that “you” is Moshe, who gives “grass” to Israel’s “animals.” The verse “I will sow the house of Israel with the seed of man and the seed of animal” points to two levels of souls. Souls of Atzilus have Daas, a felt knowledge of G-dliness as vivid as seeing, rooted in Chochmah. Souls of the lower worlds, almost all souls today, understand G-dliness only as “hearing,” rooted in Binah, which does not hold the heart. Moshe, the faithful shepherd and the first and last redeemer, draws Daas even into them; “grass” (esev) is Daas. The angels too are “animals,” knowing only Malchus, and they receive Daas through the Kedushah, which they and Israel say together, each depending on the other. Mishpatim are halachos, “going”: by studying them deeply a person gains Daas and rises level by level. Moshe sets them “before them,” into their inner being, and only he can reach the “animal,” because his Higher Daas belongs to the encompassing light, before which man and animal are equal.

OUTLINE

- | | | |
|----------|---|----|
| 1 | The question | ¶1 |
| | Why is the law of the Hebrew servant in the singular when the ordinances are set “before them”? Because “you” is Moshe, who gives “grass” to the “animals.” | |
| 2 | Two levels of souls | ¶2 |
| | “The seed of man” are souls of Atzilus, whose Daas is felt like seeing and comes from Chochmah; “the seed of animal” are souls of the lower worlds, whose understanding is “hearing,” from Binah. Daas joins Chochmah to Binah, and Higher Daas is distinguished from Lower Daas. | |
| 3 | Moshe gives Daas | ¶3 |
| | Moshe, the faithful shepherd and the first and last redeemer, draws Daas into all souls. “Grass” is Daas, given also to the angels, who are “animals” because they grasp only Malchus, through their saying “Holy.” | |

4 “Holy”: angels and Israel together

¶4-6

Israel, rooted in thought, must say “Holy” before the angels, rooted in speech; yet in their bodies Israel are below the angels and receive from them, so all sanctify G-d together, drawing Keser and Daas down. All of this comes through Moshe.

5 Ordinances as “going”

¶7

Mishpat is halachah, a word of “going”: the ascent of the worlds level by level through Daas.

6 Moshe sets them before them

¶8

Kelipah lacks Daas; Daas comes through deep study of the halachos. Moshe sets it into Israel’s inner being, and his Higher Daas, of the encompassing light, reaches even the “animal,” for before that light man and animal are equal.

KEY CONCEPTS

Daas (knowledge) דעת

Knowledge that is bound to the soul and felt, as vivid as seeing; the faculty that joins Chochmah and Binah and brings understanding into the heart.

The seed of man and the seed of animal זרע אדם וזרע בהמה

Two levels of Jewish souls: souls of Atzilus, who have Daas, and souls of Beriah, Yetzirah and Asiyah, almost all souls today, whose understanding of G-dliness lacks felt Daas.

Seeing and hearing ראייה ושמיעה

Seeing is Chochmah: direct, gripping awareness that the mind cannot set aside. Hearing is Binah: understanding at second hand, which fades when attention turns away.

Higher Daas and Lower Daas דעת עליון ודעת תחתון

Higher Daas joins Chochmah and Binah and is Moshe’s level, of the light that encompasses all worlds; Lower Daas binds the intellect to the emotions and is their inner dimension.

Ra’aya Mehemna (the faithful shepherd) רעיית מהימנה

A name of Moshe, read here as the shepherd who sustains Israel’s faith by giving them Daas.

Kedushah (“Holy”) קדוש

The declaration “Holy,” said by the angels and Israel together, through which Daas is drawn into the three lower worlds.

Halachah as “going” הלכה / הליכה

The laws of the Torah are a “going”: through studying them in depth a person gains Daas and rises from level to level.

SECTION 1 • 11

The question

1 ואלה המשפטים^{1,2} אשר תשים לפניהם כי תקנה עבד עברי³ וגו'.⁴ וצ"ל דלפניהם משמע לשון רבים וכי תקנה הוא לשון יחיד והל"ל [והוה ליה למימר] כי יקנו.^{5,6}

"And these are the ordinances that you shall set before them: If you buy a Hebrew servant," etc. We need to understand this: "before them" implies the plural, while "if you buy" is in the singular; it should have said, "if they buy."

The maamar opens with the first verse of Parshas Mishpatim and the law of the Hebrew servant that follows it. The Alter Rebbe points out a grammatical tension: "before them" speaks of many people, yet "if you buy" (ki sikneh) addresses one person, where we would expect the plural, "if they buy." In his maamar on this verse of 5744, cited in the Kehot note, the Rebbe explains why the plural is expected: the law of the Hebrew servant is itself one of the ordinances set "before them."

אך הענין הוא דכי תקנה קאי על מרע"ה [משה רבינו עליו השלום]⁷ וקאי אדלעיל מיניה⁸ היינו על מ"ש ואלה המשפטים אשר תשים.

But the explanation is that "if you buy" refers to Moshe Rabbeinu, peace be upon him, and refers back to what precedes it, that is, to what is written, "And these are the ordinances that you shall set."

His answer is that the "you" of "if you buy" is Moshe himself, the same "you" addressed in the verse before it, "that you shall set before them." In the same maamar the Rebbe ties this to Rashi's comment that "And these" adds to what came before: as Moshe received the Torah at Sinai, so he received these ordinances, and of them he was told, "that you shall set before them."

משה רבינו ע"ה [עליו השלום] דוקא ישים המשפטים לפניהם והיינו על ידי כי תקנה ע"ע [עבד עברי] כו'. דהנה כתיב ונתתי עשב בשדך^{9,10} לבהמתך שזה קאי על משה רבינו ע"ה [עליו השלום] שמשפיע בחי' עשב לבהמתך.

It is Moshe Rabbeinu, peace be upon him, specifically, who will set the ordinances before them, and this is through "If you buy a Hebrew servant," etc. For it is written, "And I will give grass in your field for your animals," which refers to Moshe Rabbeinu, peace be upon him, who imparts the level of "grass" "for your animals."

Only Moshe can set the ordinances before Israel, and the text says he does so through what "if you buy a Hebrew servant" describes. To explain this, the Alter Rebbe cites "And I will give grass in your field for your animals" and applies it to Moshe, who gives spiritual "grass" to those called "animals"; the following paragraphs explain who the "animals" are and what the "grass" is.

SECTION 2 • 12

Two levels of souls

2 והענין דכתיב וזרעתי את בית ישראל¹¹ זרע אדם וזרע בהמה^{12, 13} שיש ב' מדרגות בנשי"י [בנשמות

ישראל].¹⁴ האי הם הנשמות הגבוהות מאד במעלה ומדרגה והם הנק' זרע אדם

The explanation: it is written, "And I will sow the house of Israel with the seed of man and the seed of animal," [meaning] that there are two levels among the souls of Israel. The first are the souls that are very lofty in stature and level, and they are the ones called "the seed of man,"

Jeremiah's prophecy speaks of Israel being sown with "the seed of man and the seed of animal." The Alter Rebbe reads the two "seeds" as two levels of Jewish souls, and begins with the higher one, called "the seed of man."

שהם הנשמות שנמשכו מבחינת אדם העליון שעל הכסא כנ"ל דכתיב נעשה אדם בצלמנו כדמותנו¹⁵ (והיינו נשמות דאצילות והם הנק' בנים משא"כ נשמות דבריאה יצירה עשיה נק' עבדים.¹⁶ וזהו אם כבנים אם כעבדים)¹⁷

for they are the souls drawn from the level of the supernal Man upon the Throne, as mentioned above, as it is written, "Let us make man in our image, after our likeness." (That is, souls of the World of Atzilus (Emanation), and they are the ones called "children," whereas souls of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) are called "servants." And this is [the meaning of] "whether as children or as servants.")

These souls derive from the "supernal Man" upon the Throne, the likeness of a man seen above the Throne in the prophetic vision of the chariot, in whose image man was made. The parenthesis identifies them as souls of Atzilus, called "children," while souls of the three lower worlds are called "servants," as in the Rosh Hashanah prayer, "whether as children or as servants."

והיינו כמו שמעלת האדם שיש לו דעת כך אלו הנשמות יש להם דעת גדול באלקות ופי' דעת אין ר"ל [רוצה לומר] הידיעה לבד¹⁸ אלא בחי' הרגשה ממש וכמשי"ת [וכמו שיתבאר].

That is: just as the superiority of man is that he has Daas (knowledge), so these souls have a great Daas of G-dliness. And Daas does not mean knowing alone, but the level of actual feeling, as will be explained.

Man stands above the animal because he has daas, knowledge; so too these souls have a great Daas of G-dliness. The Alter Rebbe adds at once that Daas here means not just knowing something but actually feeling it, a point he develops below.

והב' הוא בחי' זרע בהמה (והיינו נשמות דבי"ע שהם כמעט כל הנשמות שבדורותינו¹⁹ כי נשמות דאצילות הן בני עלייה²⁰ שהם מועטים כו'²¹ אפי' [אפילו] בדורות הראשונים) שהם הנשמות שאין להם דעת כ"כ [כל כך] באלקות.

And the second is the level of “the seed of animal” (that is, souls of Beriah, Yetzirah and Asiyah, which are almost all the souls in our generations; for souls of Atzilus are bnei aliyah, “people of ascent,” who are few, etc., even in the early generations): these are the souls that do not have so much Daas of G-dliness.

The second level, “the seed of animal,” is the souls of the worlds of Beriah, Yetzirah and Asiyah, and the parenthesis notes that these are almost all the souls of our generations. Souls of Atzilus are bnei aliyah, “people of ascent,” a phrase of the Sages, who said that such people are few; they were few even in earlier generations. The Rebbe, quoted in the Kehot note, writes that this rests on the Zohar at the beginning of Parshas Mishpatim (2:94b), where a soul of the lower worlds is called a “servant” and a soul of Atzilus a “son.”

ואין ר"ל [רוצה לומר] שאין להם שכל והשגה באלקות אלא אף גם שיש להם שכל והשגה שמשיגים ומשכילים גדולת הבורא ית' מפי ספרים ומפי סופרים השגה והבנה גדולה איך שהקב"ה מחיה ומהווה הכל ושלגדולתו אין חקר²² כו'. אך שאין זה בבחי' דעת והרגשה בנפשו²³

This does not mean that they have no intellect and comprehension of G-dliness. Rather, although they do have intellect and comprehension, so that they comprehend and grasp the greatness of the Creator, blessed be He, from books and from scholars, with great comprehension and understanding of how the Holy One, blessed be He, gives life to all and brings all into being, and that “His greatness is unsearchable,” etc., yet this is not in the manner of Daas and feeling in his soul.

Being called “animal” does not mean lacking intellect. Such souls can learn from books and teachers, and understand well, how G-d gives life to everything and brings it into being, and that His greatness has no limit; what they lack is Daas, the inner feeling of what they understand.

לכן נק' בהמה שהבהמה יש לה ראייה ושמיעה כו' רק שאין לה דעת²⁴

Therefore they are called “animal”: for an animal has sight and hearing, etc., only it does not have Daas.

The comparison to an animal fits: an animal sees and hears, but it has no daas.

כך הוא בחינת נשמות אלו שאין בהם בחינת הדעת באלקות שהדעת היא בחי' הרגשה כשההשכלה נקשרת ונקבעה בנפשו כאלו מרגיש

So it is with these souls: they lack the level of Daas of G-dliness. For Daas is the level of feeling, when the concept is bound and fixed in one's soul, as though one feels [it].

These souls likewise lack Daas of G-dliness. Daas is defined here as the stage at which an idea becomes bound and fixed in the soul, so that a person feels it.

כי דעת מלשון והאדם ידע²⁵ כו' שהוא בחי' התקשרות והתחברות²⁶ ועד"ז נאמר ומבשרי אחזה²⁷ אלוה אחזה ממש כאילו רואה כו'

For Daas is from the expression "And Adam knew," etc., which is the quality of bonding and joining. And along these lines it is said, "And from my flesh I will behold G-d": "I will behold," literally, as if seeing, etc.

Daas comes from the same root as "And Adam knew (yada) Chavah," which describes intimate union, so Daas means bonding with what one knows; Tanya, chapter 3, cited in the Kehot note, defines it the same way. Iyov's "from my flesh I will behold G-d" describes this kind of knowing as a kind of seeing.

ואע"פ [ואף על פי] שא"א לראות האלקים בעין הגשמי מ"מ הוא ע"ד שהאדם יודע ומרגיש בנפשו אשר בקרבו שגם כן א"א לראות מהות הנפש איך ומה היא מ"מ הוא נרגש ממנה ע"י שרואה חיות הגוף שהוא מהנפש

And although it is impossible to see G-d with the physical eye, nevertheless it is like the way a person knows and feels his soul within him. For there too, it is impossible to see the essence of the soul, how and what it is; nevertheless he senses it by seeing the life-force of the body, which comes from the soul.

G-d cannot be seen with physical eyes, so the Alter Rebbe explains this "seeing" through the soul. No one can see the soul itself, yet everyone senses it through the life it gives the body.

וכאשר ישן מסתלק החיות וכשניעור משנתו תשוב אליו גילוי אור וחיות הנפש כך עד"ז ממש הוא בחינת הדעת באלקות שיש לנשמות דאצי' כמאמר איוב ומבשרי אחזה כו'

When he sleeps, the life-force withdraws, and when he wakes from his sleep, the revelation of the soul's light and life-force returns to him. In exactly this way is the level of Daas of G-dliness that souls of Atzilus have, as Iyov said, "And from my flesh I will behold," etc.

When a person sleeps, the soul's life-force recedes, and when he wakes it returns, so the soul is perceived through its effects. In just this way souls of Atzilus perceive G-dliness through Daas, which is what Iyov meant by "from my flesh I will behold."

והגם דלית מחשבה תפיסא ביה כלל²⁸ היינו שמהותו אינו מושג אבל מציאותו נודע ונרגש מה שאנו רואים שהעולמות שהם כמו גוף גדול הם חיים וקיימים

And although “no thought can grasp Him at all,” meaning that His essence is not comprehended, yet His existence is known and felt from what we see: that the worlds, which are like a great body, live and endure.

The Alter Rebbe grants the principle that “no thought can grasp Him at all,” and explains it as meaning that G-d’s essence cannot be comprehended. His existence, however, can be known and felt from what we see: the worlds are like one great body, alive and enduring.

והרי חיות זה בהן הוא מא”ס ב”ה השופע בהן בכל רגע והשכלה זו מושגת לכל.

And this life-force in them is from the Infinite One (Ein Sof), blessed be He, who flows into them at every moment. This concept is grasped by all.

Their life comes from the Infinite One, who pours it into them at every moment, just as the body’s life comes from the soul. Anyone can grasp this idea with the intellect.

אך כשהיא מתקשרת בנפש שיהיה נקשר ונרגש ממנה ממש כאילו רואה זה נקי²⁹ בחי דעת

But when it is bound to the soul, so that one is bound [to it] and actually feels it, as if seeing, this is called the level of Daas.

When this idea is bound to the soul, so that a person feels it as vividly as if he saw it, that is Daas. The difference between the two levels of souls is therefore not what they know but how deeply it is felt.

ועל זה אמרו איזהו חכם הרואה את הנולד³⁰ כאלו רואה בעין ממש הולדת והתהוות היש מאין כו'

And of this they said, “Who is wise? One who sees what is born”: as if seeing with the very eye the birth and coming into being of something from nothing, etc.

The Sages’ saying “Who is wise? One who sees what is born (ha-nolad)” usually means one who foresees what will come of things. The Alter Rebbe reads ha-nolad literally, “what is being born”: the wise person “sees” creation coming into being from nothing at every moment, as Tanya, chapter 43, cited in the Kehot note, also explains it.

ועי”נ נאמר והי עליהם יראה³¹ כו'

And of this it is said, “And Havayah will be seen over them,” etc.

Zechariah prophesies that in Israel’s war “Havayah will be seen over them,” appearing above them to fight for them. The Alter Rebbe brings the verse as another expression of seeing G-dliness.

משא"כ כשאין השכלה והבנה זו בבחי' קירוב והרגשה ממש כנפש נקי' בחי' זו זרע בהמה ואף שיש לו שכל והשגה גדולה באלקות

Whereas when this concept and understanding is not in the manner of closeness and actual feeling in the soul, this level is called "the seed of animal," even though he has great intellect and comprehension of G-dliness.

When the same understanding stays distant and is not felt in the soul, it is the level of "the seed of animal," however great the understanding. What marks the lower level is the absence of felt closeness, not the absence of knowledge.

וגם כל ישראל מאמינים כו' והאמונה היא למעלה מן הדעת³² מ"מ הוא נקי' עטרה שהוא בחינת מקיף וצ"ל ג"כ בחי' דעת.

And all Israel are also believers, etc., and faith is above Daas. Nevertheless, it is called a "crown" (atarah), which is the level of a makif (that which encompasses), and there must also be the level of Daas.

The Alter Rebbe anticipates a question: all Jews have faith, and faith is higher than Daas, so why is Daas needed? He answers that faith is called a "crown," something that surrounds a person from above (a makif) without entering him, so Daas is needed as well. In Torah Ohr, Bereishis (6a), cited in the Kehot note, he explains that faith is above all comprehension, even that of the G-dly soul's root, for no thought can grasp G-d.

כמו שכתוב דע את אלקי אביך³³ כו' כי ע"י הדעת עי"ז אין העולם מסתיר להם כלל

As it is written, "Know the G-d of your father," etc. For it is through Daas that the world does not conceal [G-dliness] from them at all.

David's charge, "Know the G-d of your father," calls for knowing G-d, not only believing in Him. Through Daas the world no longer hides G-dliness from a person at all.

וגם האהבה שהיא באה מבחי' הדעת וראיה חושיית אין ערוך אליה כו' וכן היראה כי אינו דומה שמיעה לראיה^{34, 35}

And also, the love that comes from the level of Daas and sensory sight is beyond comparison, etc., and so too the awe; for "hearing is not comparable to seeing."

Love and awe that come from Daas, a kind of sensory seeing, are incomparably stronger than those that come from understanding alone. The principle is the Sages' teaching that hearing cannot compare to seeing.

(ופי' ראיה³⁶ הוא ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] הסתכל בשלשה דברים^{37,38} הסתכל דוקא בבחי' ראיה בעין השכל כמו אדם המבין בחכמתו ורואה שיבא עליו איזה דבר טוב או רע

(The meaning of "seeing" follows the saying of our Sages, of blessed memory, "Look at three things": "look," specifically, meaning the manner of seeing with the eye of the intellect. It is like a person who understands with his wisdom and sees that something good or bad will come upon him.

A long parenthesis now explains "seeing" in contemplation, from the Mishnah in Avos, "Look at three things." The word "look" means seeing with the mind's eye, like a person who foresees good or bad coming to him.

אע"פ [אף על פי] שרחוק הזמן שיבא הדבר הנה מפני הסתכלות שכלו הוא כאלו רואה מיד בעיניו וכאלו הובא עליו ומתיירא מאד אם רע הוא או שמח אם טוב הוא.

Even though the time when the thing will come is far off, because of the gaze of his intellect it is as if he sees it immediately with his eyes, and as if it had already come upon him, and he is very afraid if it is bad, or glad if it is good.

Even if the event is far off, he sees it so clearly in his mind that he reacts as if it were already in front of him: afraid of the bad, glad of the good. This is how intellectual "seeing" moves the emotions.

אבל בחי' שמיעה דהיינו בחי' התבוננות בלבד במחשבה עמוקה כמו אם שומע מאחרים שיבא הדבר לא יפול עליו כ"כ [כל כך] היראה או השמחה מהדבר מפני שאין עדיין הדבר בהתגלות גמור

But the level of hearing, that is, the level of contemplation alone, in deep thought, is like one who hears from others that the thing will come: the fear or the joy over it does not fall upon him so much, because the thing is not yet fully revealed.

"Hearing," by contrast, is deep contemplation that remains at second hand, like hearing from others that something will happen. Such news does not grip a person in the same way, because the thing is not yet fully revealed to him.

אע"פ [אף על פי] שמתבונן בו אינו כאלו רואה בעיניו ממש כו' וזהו שאמר הסתכל בשלשה דברים כו' שיהיה ענין התבוננות אלקות אצלו כאדם המבין בחכמתו ורואה הדבר אע"פ [אף על פי] שרחוק כו' כי איזהו חכם³⁹ הרואה את הנולד כו'

Even though he contemplates it, it is not as if he sees it with his very eyes, etc. And this is why he said, "Look at three things," etc.: that his contemplation of G-dliness should be like a person who understands with his wisdom and sees the thing even though it is far off, etc. For "Who is wise? One who sees what is born," etc.

Even careful contemplation, then, is not the same as seeing. That is why the Mishnah says "look": it asks that one's contemplation of G-dliness be as vivid as the foresight of the wise man who "sees what is born."

משא"כ בחי' שמיעה היא מבחי' בינה היינו שמבין אחדות ה' איך שכולא חד ושכל העולמות בטלים ומבוטלים כאין נגדו ושהכל בהשפעת חיותו ית' ובו אין שינוי כו' כידוע כל ענין אחדות ה'

Whereas the level of hearing is from the level of Binah (understanding): that is, one understands the unity of G-d — how "all is one," and that all the worlds are nullified and utterly nullified, as nothing before Him, and that everything is through the flow of His life-force, blessed be He, while in Him there is no change, etc., as is known concerning the whole subject of G-d's unity.

Hearing corresponds to Binah, the faculty that develops and understands a subject in detail. Its subject here is G-d's unity: that all is one, that all the worlds are nothing before Him, that everything lives by His life-force, and that He Himself does not change.

אע"פ [אף על פי] שמתבונן בו הדק היטיב וכל עומק מחשבתו טרוד בה והרי נקבעה האמונה בלבו מאד מ"מ הוא רק ע"ד שמיעה והכנה לכד ואין הענין בהתגלות גמור כאלו רואה⁴⁰ בעיניו ולפיכך כשיסיר מחשבתו אף לפי רגע פונה לדרכי תאותיה כו'.

Even though he contemplates it very thoroughly, and the whole depth of his thought is absorbed in it, and faith has become very firmly fixed in his heart, nevertheless it is only in the manner of hearing and understanding alone, and the matter is not fully revealed, as if he sees it with his eyes. Therefore, when he takes his thought off it even for a moment, [his soul] turns to the ways of its desires, etc.

A person may contemplate this deeply and believe it firmly, and still it remains "hearing," not fully revealed. The proof is that the moment his mind turns away, his soul goes after its desires.

משא"כ כשענין האחדות בהסתכלות חכמה שהוא מקור הבינה קודם שיבא הענין להתבוננות והרחבה כו' הוא ממש כמו ראיית העינים ואי אפשר לו בשום אופן להסיר מחשבתו וכל המדות מענין האחדות ובכל עשיותיו ועניניו דבוק בו ית' דביקות נפלא מפני היותו רואה המלך בעיניו.

Whereas when the matter of [G-d's] unity is in the gaze of Chochmah (wisdom), which is the source of Binah, before the matter comes to contemplation and expansion, etc., it is truly like the sight of the eyes, and it is impossible for him in any way to remove his thought and all the emotive attributes (middos) from the matter of the unity. In all his doings and affairs he cleaves to Him, blessed be He, with a wondrous cleaving, because he sees the King with his eyes.

When G-d's unity is grasped in Chochmah, the first flash of insight that comes before Binah and gives rise to it, it is like seeing with one's eyes. Then a person cannot turn his mind or his feelings away from it, and in all his affairs he cleaves to G-d, like someone who sees the King before him.

וזה היה בזמן קבלת התורה וכל העם רואים את הקולות^{41,42} רואים את הנשמע^{43,44} ולאחר שחטאו הורידו [הורידם] מבחי' זו לבחי' שמיעה שהיא בחי' בינה ויכלו לחטוא כו' נמצא חכמה היא בחי' ראייה⁴⁵. ובינה היא בחי' שמיעה.

And this was at the time of the receiving of the Torah: "And all the people saw the sounds" — they saw what is heard. And after they sinned, they were brought down from this level to the level of hearing, which is the level of Binah, and [so] they were able to sin, etc. It follows that Chochmah is the level of seeing, and Binah is the level of hearing.

At the giving of the Torah Israel had this level: "all the people saw the sounds," seeing what is normally only heard. After they sinned they were brought down to "hearing," a level at which sin is possible; so Chochmah is seeing and Binah is hearing. In Likkutei Torah, Tzav (the maamar Vehenif, end of chapter 2), the Alter Rebbe likewise explains true seeing, above hearing and understanding, as the level of Chochmah itself.

ונודע דאבא מקנן באצי⁴⁶ ובינה בבריאה לכן הנשמות דבריאה אין בהם בחי' ראייה רק שמיעה והבנה. וע"כ נקרא זרע בהמה.⁴⁷

Now, it is known that Abba (Chochmah) "nests" in Atzilus and Binah in Beriah. Therefore the souls of Beriah do not have the level of seeing, only hearing and understanding; and therefore they are called "the seed of animal."

In Kabbalistic terms, Abba (Chochmah) dwells, or "nests," in Atzilus, while Binah dwells in Beriah, the World of the Throne. Souls rooted in Beriah therefore have hearing and understanding but not seeing, which is why they are called "the seed of animal."

משא"כ נשמות דאצי" שם גלוי בחי' חכמה וראיה ונקרא זרע אדם כו'. והנה בחי' הממוצעת המחבר ומזווג חכמה עם בינה הוא הדעת. דעת הוא לשון התקשרות כמ"ש והאדם ידע⁴⁸ כו'.

Whereas with souls of Atzilus, there the level of Chochmah and seeing is revealed, and they are called "the seed of man," etc. Now, the intermediate level that connects and unites Chochmah with Binah is Daas. Daas denotes bonding, as it is written, "And Adam knew," etc.

In souls of Atzilus, Chochmah and seeing are revealed, and so they are "the seed of man." Daas is the faculty between Chochmah and Binah that joins them, and the verse "And Adam knew" shows that Daas means bonding.

דהיינו שיהיה מקושר בעומק נקודת הלב במחשבת הבינה שמתבונן משא"כ בינה לבדה היא היות הענין במחשבה לבד ואין נוגע לעצמותו דהיינו ללבו כלל

That is, that he be bound, in the depth of the point of the heart, to the thought of the Binah with which he contemplates. Whereas Binah alone is the matter's being in thought alone, and it does not touch his very self, that is, his heart, at all.

Daas means that a person is bound to what he contemplates from the depth of his heart. Binah alone keeps the subject in the mind without touching his true self, the heart.

אבל שיהיה רעותא דלבא התלהבות לבבו ודביקותו בהענין שמחשב עד שיהיה כולו בהענין דבוק מאד בכל חושי גופו זה נקרא דעת הוא גורם שיתחבר בחי' חכמה לבינה

But when there is the desire of the heart (re'usa deliba), the fervor of his heart and his cleaving to the matter he is thinking about, until he is wholly in the matter, deeply attached with all the senses of his body — this is called Daas. It causes the level of Chochmah to join with Binah.

When contemplation produces the heart's desire, its fervor and attachment, until a person is absorbed in the subject with his whole being, that is Daas. In this way Daas joins Chochmah to Binah.

דהיינו⁴⁹ שיגרום ברוב חוזק ההתבוננות עד שיהיה בהבינה בחי' ראיה ראית החכמה כנ"ל. ולכן בחי' זרע אדם היינו נשמות שיש בהם בחי' הדעת שהוא הממשיך גלוי החכמה והראיה בהתבוננות שיבא לבחי' ומבשרי אחזה אלוה ממש.

That is, through the great intensity of the contemplation it brings about that there is, within the Binah, the level of seeing, the seeing of Chochmah, as mentioned above. And therefore the level of "the seed of man" means souls that have the level of Daas, which draws the revelation of Chochmah and seeing into the contemplation, so that one comes to the level of "And from my flesh I will behold G-d," literally.

Through intense contemplation, Daas brings the "seeing" of Chochmah into the understanding of Binah. Souls that have this Daas reach Iyov's "from my flesh I will behold G-d," and they are "the seed of man."

משא"כ כשאין בו בחי' דעת הנ"ל הממשיך גלוי החכמה כו' אז הוא רק בבחי' שמיעה והבנה לבדה מבחי' בינה דמקנא בבריאה וע"כ נק' זרע בהמה כו')

Whereas when he lacks the above-mentioned level of Daas, which draws down the revelation of Chochmah, etc., then he is only at the level of hearing and understanding alone, from the level of Binah, which “nests” in Beriah; and therefore he is called “the seed of animal,” etc.)

Without this Daas a person has only hearing and understanding, rooted in Binah, which dwells in Beriah, and he is “the seed of animal.” This closes the long parenthesis that began with the meaning of “seeing.”

ואף שהבהמה אין לה גם שמיעה והבנה הוא עד"מ שהרי הבהמה יש לה ג"כ כח המדמה

And although an animal does not have hearing and understanding either, this is by way of analogy: for an animal, too, has the imaginative faculty.

An objection: an animal does not really have hearing and understanding in this sense either. The Alter Rebbe answers that the comparison is an analogy, since an animal does have imagination.

וכך השכל וההבנה באלקות כשהוא רק בבחי' שמיעה לבד ה"ז [הרי זה] כמו בחי' דמיון בעלמא ונק' בחי' כדמותנו. וע"ז נאמר היינו כחולמים⁵⁰ כמו בחלום שאין נשאר רק כח המדמה כו'.

And so intellect and understanding of G-dliness, when it is only at the level of hearing alone, is like mere imagination (dimyon), and it is called the level of “after our likeness” (kidmuseinu). And of this it is said, “We were like dreamers”: as in a dream, where nothing remains but the imaginative faculty, etc.

An understanding of G-dliness that is only “heard” is like mere imagination, and so it corresponds to “after our likeness” (kidmuseinu), a word from the same root as dimyon, imagination. The verse “We were like dreamers” describes it, since in a dream only the imagination is at work.

(עמשי"ל [עיין מה שכתוב לעיל] פ' וישב על פסוק זה. אבל בחי' נעשה אדם בצלמנו זהו בחי' זרע אדם בחי' ראייהכו'. אך הנה בחי' דעת המחבר החכמה בכינה נקי דעת עליון. ויש בחי' דעת תחתון שהוא התקשרות המוחין בהמדות. והוא פנימיות המדות.

(See what is written above in Parshas Vayeshev on this verse. But the level of “Let us make man in our image” is the level of “the seed of man,” the level of seeing, etc. However, the level of Daas that connects Chochmah with Binah is called Higher Daas (Daas Elyon). And there is the level of Lower Daas (Daas Tachton), which is the bond of the intellect (mochin) with the emotive attributes, and it is the inner dimension (pnimiyus) of the emotive attributes.

A gloss refers to the explanation of “We were like dreamers” in Torah Ohr, Parshas Vayeshev, where the Alter Rebbe explains that a dream can join opposites because in sleep the discerning intellect withdraws and only the imagination remains; and it sets beside it “in our image,” the seeing of “the seed of man.” It then distinguishes two kinds of Daas: Higher Daas, which joins Chochmah and Binah, and Lower Daas, which binds the intellect to the emotions and is their inner dimension, what makes them real and lasting.

ולקמן בפ' ונתתי עשב מבואר דגם בהמשכת בחי' דעת תחתון נקי אדם. ועי' בלק"ת [בלקוטי תורה (להאריז"ל)]⁵¹ פ' שמות ד"ה וירא כו' דע כי כו':⁵²

And below, in the explanation of “And I will give grass,” it is explained that through the drawing down of the level of Lower Daas, too, one is called “man.” And see in the Likkutei Torah of the Arizal, Parshas Shemos, the passage beginning “Vayar” (“And he saw”), etc., “Know that,” etc.)

Even drawing down this Lower Daas earns the name “man,” as explained below on “And I will give grass.” The gloss also points to the Likkutei Torah of the Arizal, a collection of his teachings on the Torah from the writings of his disciple Rabbi Chaim Vital, at its passage on “Vayar” in Parshas Shemos.

SECTION 3 • 13

Moshe gives Daas

3 והנה משה רבע"ה [רבינו עליו השלום] כחו גדול שממשיך ומשפיע בחי' דעת⁵³ בכנס"י [בכנסת ישראל] אף גם כנשמות שנקראו זרע בהמה שיהיה בהם בחינת דעת והרגשה באלקות להיות וידעת היום⁵⁴ כו' דע את אלקי אביך כו'

Now, Moshe Rabbeinu, peace be upon him, has great power: he draws down and imparts the level of Daas (knowledge) into the Congregation of Israel (Knesses Yisrael), even into the souls called "the seed of animal," so that there be in them the level of Daas and feeling of G-dliness, so as to be [the fulfillment of] "And you shall know this day," etc., "Know the G-d of your father," etc.

Moshe's great power is to draw Daas, the felt knowledge of G-d, into all Israel, even into the souls called "the seed of animal." Through him they can fulfill "And you shall know this day" and "Know the G-d of your father": to know and feel G-dliness, not only to believe. In Likkutei Torah, Behar (44b), cited in the Kehot note, the Alter Rebbe explains that he can reach them because relative to Moshe's Daas, "man" and "animal" of Beriah are equal.

(והוא המזווג וממשיך בחי' חכמה לבינה שיהיו בההתכוננות בחי' ראיה כו')

(And he is the one who unites and draws the level of Chochmah (wisdom) to Binah (understanding), so that there be in the contemplation the level of seeing, etc.)

The parenthesis adds that Moshe does this by joining Chochmah to Binah, so that contemplation becomes "seeing," as explained in paragraph 2.

כי משה רבע"ה [רבינו עליו השלום] נק' רעיא מהימנא אחד המיוחד משבעה רועים שרועה ומפרנס הנש"י [הנשמות ישראל] בהשפעתו אליהם מוח הדעת שזהו פירוש רעיא מהימנא שמפרנס את האמונה.

For Moshe Rabbeinu, peace be upon him, is called Ra'aya Mehemna (the faithful shepherd), the singular one among the seven shepherds, who shepherds and sustains the souls of Israel by imparting to them the faculty of Daas. This is the meaning of Ra'aya Mehemna: that he sustains the faith.

The Zohar calls Moshe Ra'aya Mehemna, "the faithful shepherd," and he is the unique one among the seven shepherds of Israel. The Alter Rebbe reads the title as "the shepherd of faith": he feeds and sustains Israel's faith by giving them the faculty of Daas.

ולכך הוא גואל ראשון וגואל אחרון^{55,56} פי גואל ראשון שהוא המשפיע להם בחי' הדעת שבתחלת הדבור שלו אמר להם וידעתם כי אני⁵⁷ הוי' כי מקודם כתיב ויאמן העם.⁵⁸

Therefore he is the first redeemer and the last redeemer. The meaning of "first redeemer" is that he is the one who imparts to them the level of Daas: at the beginning of his speaking he said to them, "And you shall know that I am Havayah," for before that it is written, "And the people believed."

Moshe is called "the first redeemer and the last redeemer." As the first redeemer, from Egypt, he gave Daas: the people had already "believed," and his message to them was "you shall know that I am Havayah."

והוא יהיה ג"כ גואל אחרון להיות בחינת ומלאה הארץ דעה⁵⁹ כו'. כי כולם ידעו אותי⁶⁰ וכו'

And he will also be the last redeemer, so that there be the level of "And the earth shall be full of knowledge," etc., "For they shall all know Me," etc.

As the last redeemer, Moshe will bring the time when "the earth shall be full of knowledge (de'ah) of Havayah" and "they shall all know Me." Knowledge, Daas, is the mark of the final redemption.

(והיינו להיות הדעת גם בבחינת סוכ"ע משא"כ בגאולת מצרים אע"פ [אף על פי] שנמשך בחי' וידעתם כי אני הוי"ה הוא בבחי' ממכ"ע [ממלא כל עלמין] כמבואר במ"א ע"פ וידעת היום)⁶¹

(That is, that Daas be also at the level of the light that encompasses all worlds (sovev kol almin); whereas in the redemption from Egypt, although the level of "And you shall know that I am Havayah" was drawn down, it was at the level of the light that fills all worlds (memalei kol almin), as explained elsewhere on the verse "And you shall know this day.")

The two redemptions differ in the level of their knowledge: the Daas of the Exodus reached the light that fills all worlds (memalei), the G-dliness that enters creation, while the future Daas will reach the light that encompasses all worlds (sovev), which transcends it. In Likkutei Torah, Va'eschanan (4b), the Alter Rebbe explains that the world now runs by memalei, so its times keep changing, whereas "the earth shall be full of knowledge" will be Daas and actual feeling.

וזוהו ונתתי עשב בשדך⁶² לבהמתך. פי עשב הוא בחי דעת שהוא שם ע"ב [שם ע"ב] ושי"ן⁶³ באמצע⁶⁴ התיבה (שם ע"ב [שם ע"ב] הוא בחכמה וצ"ל משום שהדעת ממשיך זיווג חכמה עם בינה כנ"ל) שנמשך בשדך בחי חקל תפוחין קדישין בשביל בהמתך הם הנשמות שנק' זרע בהמה.

And this is [the meaning of] “And I will give grass in your field for your animals.” Meaning: “grass” (esev) is the level of Daas, for it is the Name Ayin-Beis [seventy-two] with a shin in the middle of the word. (The Name Ayin-Beis is in Chochmah, and one must say [that it denotes Daas] because Daas draws down the union of Chochmah with Binah, as mentioned above.) It is drawn down “in your field,” the level of “the field of holy apples,” “for your animals”: these are the souls called “the seed of animal.”

This is the meaning of “And I will give grass in your field for your animals.” The word esev (grass) is spelled ayin, shin, beis: the letters ayin-beis, whose numerical value is seventy-two, a Name associated with Chochmah, with a shin in the middle, so “grass” stands for Daas, which draws down the union of Chochmah with Binah. “Your field” is the “field of holy apples,” a Zohar name for Malchus, and “your animals” are the souls called “the seed of animal.”

ואף גם המלאכים עליונים ד' מחנות שכינה נק' ג"כ בשם בהמות וחיות⁶⁵ שהם פני אריה פני שור⁶⁶ כו'

And even the supernal angels, the four camps of the Shechinah (Divine Presence), are also called by the name “animals” and “beasts” (behemos and chayos), for they are “the face of a lion,” “the face of an ox,” etc.

The angels too, the four camps of the Shechinah, are called “animals” and “beasts” (chayos), since in the vision of the chariot they have the faces of a lion, an ox and so on. In Torah Ohr, Bereishis (4b), cited in the Kehot note, the Alter Rebbe explains that the angels are called chayos and behemos because, like people, they have a body and a soul, though their bodies are spiritual, made of fire and wind.

שאף שיש להם דעת והכרה באלקות⁶⁷ ועומדים בבטול גדול מ"מ נקראים בשם בהמות לפי שהשגתם הוא רק בבחי' מדת מלכותו ית' שממנו נמשך חיותן והתהוותן ועד שם עלו השגתם.

For although they have Daas and recognition of G-dliness and stand in great self-nullification (bit-tul), they are nevertheless called by the name “animals,” because their comprehension is only of the level of the attribute of His sovereignty, blessed be He, from which their life-force and coming into being are drawn, and up to there their comprehension rises.

The angels have knowledge of G-d and stand in great self-nullification, yet they are called “animals.” Their comprehension reaches only as high as Malchus, G-d's sovereignty, the level from which they receive their existence and life. The Kehot note points to the Rambam (Laws of the Foundations of the Torah, ch. 2), who writes that the angels know the Creator with great knowledge, each according to its level, yet none of them can grasp Him as He truly is.

אבל במהותו ועצמותו ית' לית מחשבתם תפיסא כלל. (וכמבואר במ"א ע"פ רני ושמח^{68,69} בענין וצדקתך ירננו)⁷⁰ ובחי' מלכות הוא נקי שם כמשל שם האדם שאינו נוגע למהותו ועצמותו וכו'

But of His being and essence, blessed be He, their thought has no grasp at all. (As explained elsewhere on the verse "Sing and rejoice," on the matter of "And they shall sing of Your righteousness.") And the level of Malchus (sovereignty) is called a "name," like the analogy of a person's name, which does not touch his being and essence, etc.

G-d's own being and essence is beyond their grasp. Malchus is called G-d's "name," and a name, like Malchus, serves to relate to others and does not touch the essence of the one who bears it. The maamar on "Sing and rejoice" referred to here (Torah Ohr, Miketz, 37a) explains that the angels' song expresses their yearning to cleave to G-d and be absorbed into the Infinite Light.

וע"כ נקראים בהמות שאין להם דעת השגה במהותו ועצמותו ית' ולכן אומרים קדוש שהוא ית' קדוש ומובדל מהם כו'.

Therefore they are called "animals," for they have no Daas [or] comprehension of His being and essence, blessed be He. And therefore they say "Holy": that He, blessed be He, is holy and separate from them, etc.

Because they lack Daas of G-d's essence, the angels are "animals," and they declare "Holy," acknowledging that G-d is holy, separate and beyond them. Their song expresses this distance.

ולכך גם עליהם נאמר ונתתי עשב בשדך לבהמתך.

Therefore of them too it is said, "And I will give grass in your field for your animals."

So the verse about giving grass to the animals applies to the angels too: they also receive Daas.

והנה המשכת הדעת הוא על ידי אמירת הקדוש. כי אין הקב"ה מצטרך להשיר והשבח שלהן אלא שע"י שאומרים קדוש נמשך להם השפעת הדעת כו'

Now, the drawing down of Daas is through saying "Holy." For the Holy One, blessed be He, has no need of their song and praise; rather, through their saying "Holy," the flow of Daas is drawn down to them, etc.

Daas is drawn to the angels through their saying "Holy." G-d does not need their praise; the purpose of their saying "Holy" is that through it Daas flows down to them, so the praise benefits those who say it.

(כי קדוש קדש ו' שהוא המשכת ח"ע [חכמה עילאה] בחי' ראי'ה א"נ [אי נמי] המשכת הכתר והוא ע"י דעת עליון שמקבל מבחי' כתר כמ"ל [כמה שכתוב לעיל] בפ' תולדות ע"פ מים רבים⁷¹ כו'): ^{72, 73, 74}

(For kadosh (“holy”) is kodesh (“holiness”) with a vav, which is the drawing down of the higher Chochmah (Chochmah Ila’ah), the level of seeing. Alternatively, [it is] the drawing down of Keser (the Crown), and this is through Higher Daas, which receives from the level of Keser, as written above in Parshas Toldos on the verse “Many waters,” etc.)

The parenthesis explains from the letters: kadosh is kodesh, a term for the higher Chochmah (Chochmah Ila’ah), with an added vav, the letter of drawing down, so “Holy” draws down Chochmah, the level of seeing. Alternatively it draws down Keser, through Higher Daas, which receives from Keser, as explained in Torah Ohr, Parshas Toldos.

SECTION 4 • ¶4-6

“Holy”: angels and Israel together

4 והנה ביוצר אור אנו אומרים כולם כאחד עונים⁷⁵ כו' קדוש כו' כולם כאחד דוקא וכמ"ש בזהר דלא מקדשי ליה לעילא עד דישראל מקדשי ליה לתתא דמקדשין ליה כולא כחדא.

Now, in [the blessing] Yotzer Or we say, “All of them as one respond,” etc., “Holy,” etc. — “all of them as one,” specifically. And as it is written in the Zohar: [the angels] do not sanctify Him above until Israel sanctify Him below, so that all of them sanctify Him together.

In the morning blessing Yotzer Or, the angels are described as answering “Holy” “all of them as one.” The Alter Rebbe stresses “as one” and connects it to the Zohar’s teaching that the angels above do not sanctify G-d until Israel sanctify Him below, so that all sanctify Him together.

פ"י כי ג' עולמות ב"ע שהם הנק' בחי' בהמה ולשם ממשיכים בחינת הדעת.

The meaning: the three worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) are the ones called the level of “animal,” and it is to there that they draw down the level of Daas (knowledge).

The three lower worlds, Beriah, Yetzirah and Asiyah, are the realm called “animal.” Saying “Holy” draws Daas into them.

5 והנה ג' עולמות ביי"ע הם ג' בחי' מחשבה ודבור ומעשה כי ישראל עלו במחשבה.^{76,77} ואף הנשמות שנקראו זרע בהמה הם מבחי' מחשבה והוא עולם הבריאה.⁷⁸

Now, the three worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) are the three levels of thought, speech and action. For "Israel arose in thought"; even the souls called "the seed of animal" are from the level of thought, which is the World of Beriah.

Beriah, Yetzirah and Asiyah correspond to thought, speech and action. According to the Midrash, Israel "arose in thought" before creation, so even the souls called "animal" are rooted in thought, the World of Beriah.

משא"כ המלאכים נמשכים מבחי' דבר ה' ורוח פיו⁷⁹ וכי' שהיא בחי' יצירה לכך אין יכולים המלאכים לומר קדוש⁸⁰ להמשיך גילוי הדעת אליהם עד שיאמרו ישראל תחלה קדוש

Whereas the angels are drawn from the level of "the word of Havayah" and "the breath of His mouth," etc., which is the level of Yetzirah. Therefore the angels cannot say "Holy" to draw the revelation of Daas (knowledge) down to them until Israel first say "Holy."

The angels come from G-d's speech, "the word of Havayah" and "the breath of His mouth" by which the heavens and their hosts were made, and this corresponds to Yetzirah. That is why the angels cannot say "Holy" and receive Daas until Israel say it first.

כי ההמשכה צ"ל כסדר שיומשך הדעת בהמחשבה ומהמחשבה נמשך להדבור כו' וא"א שיומשך בהדבור בטרם שנמשך בהמחשבה כמו שא"א לדבר אא"כ [אלא אם כן] שיחשוב תחלה הצירופי אותיות שרוצה לדבר כו'.

For the drawing down must be in order: Daas is drawn into thought, and from thought it is drawn to speech, etc. It is impossible for it to be drawn into speech before it is drawn into thought, just as it is impossible to speak unless one first thinks the combinations of letters one wishes to speak, etc.

The divine flow follows an order: it reaches thought before speech. Just as a person must think the letters of his words before he can say them, Daas must reach Israel, rooted in thought, before it reaches the angels, rooted in speech.

6 ואמנם גם ישראל א"א להם לומר קדוש עד שיאמרו המלאכים קדוש

Yet Israel too cannot say "Holy" until the angels say "Holy."

The dependence also runs the other way: Israel cannot say "Holy" until the angels do. The next part explains why.

כי עם היות מצד שרש נשמתן הם מבחי' מחשבה שלמעלה מעולם המלאכים. אך מצד התלבושותם בגופות הרי הם בבחי' עולם העשייה שלמטה מטה מהמלאכים שהם מבחי' יצירה.

For although, from the standpoint of the root of their souls, they are from the level of thought, which is above the world of the angels, yet from the standpoint of their being enclothed in bodies, they are at the level of the World of Asiyah (Action), which is far below the angels, who are from the level of Yetzirah (Formation).

By the root of their souls Israel come from thought, above the angels. As souls enclothed in bodies, however, they stand in the World of Asiyah, the realm of action, far below the angels of Yetzirah.

וא"כ הם צריכים לקבל הדעת ע"י המלאכים כדרך ההמשכה מבחי' הדבור לבחי' המעשה כו'. וזהו ומקבלין דין מן דין.⁸¹

If so, they need to receive Daas (knowledge) through the angels, in the way of the drawing down from the level of speech to the level of action, etc. And this is [the meaning of] "And they receive from one another."

Since Daas flows from speech down to action, Israel in Asiyah must receive it through the angels in Yetzirah. This is the meaning of the phrase in the Kedushah, "and they receive from one another."

ולכן מקדשי ליה כחדא דוקא כולם כאחד עונים וכו' (וזהו כתר יתנו לך מלאכים כו'. ועמך ישראל וכו' יחד כו' דוקא).

Therefore they sanctify Him together, specifically: "All of them as one respond," etc. (And this is [the meaning of] "A crown they shall give You, angels," etc., "and Your people Israel," etc., "together," etc., specifically.

Therefore the Kedushah is said by all "as one," angels and Israel together. The Kedushah of the Musaf prayer says the same: "A crown they shall give You," the angels above and Your people Israel below, "together."

ופי' כתר יתנו לך שע"י שנמשך הדעת בנפשם ע"י נמשך ג"כ גילוי הכתר לז"א כי הדעת הוא חיצוניות הכתר.

And the meaning of "A crown they shall give You" is that through Daas being drawn into their souls, the revelation of Keser (the Crown) is also drawn down to Z'eir Anpin (the emotive attributes), for Daas is the outer dimension (chitzoniyyus) of Keser.

The "crown" given to G-d is Keser: when Daas is drawn into the souls, Keser is revealed to Z'eir Anpin, the divine emotive attributes. This is because Daas is the outer expression of Keser.

ולכן כשהכתר נמנה אין הדעת נמנה⁸² כו' וכשצ"ל המשכת הדעת בהכרח שיתחל ההמשכה מהכתר וכשצ"ל נמשך למטה בהכרח שיומשך תחלה למעלה כמ"ש בכוונת ברוך שאמר⁸³

Therefore, when Keser is counted, Daas is not counted, etc. And when there is to be a drawing down of Daas, the drawing down must necessarily begin from Keser; and when it is to be drawn down below, it must necessarily first be drawn down above, as written in the kavanah (mystical intention) of Baruch She'amar.)

That is why the ten Sefiros are counted either with Keser or with Daas, never both. Any drawing down of Daas must begin from Keser, and whatever is to reach below must first be drawn down above, as the Kabbalistic intentions (kavanos) for Baruch She'amar explain.

והנה כ"ז [כל זה] נמשך ע"י משה רבינו ע"ה [עליו השלום] שהוא הממשיך ומשפיע בחי' הדעת מריש כל דרגין עד סוף כל דרגין שיהי' [שיהיה] עובר ונמשך בכל הבחי' מחדו"מ [מחשבה דבור ומעשה]

Now, all this is drawn down through Moshe Rabbeinu, peace be upon him, who draws down and imparts the level of Daas from the beginning of all levels to the end of all levels, so that it passes through and is drawn into all the levels of thought, speech and action.

All of this comes through Moshe, who draws Daas from the highest level to the lowest. It passes through every level: thought, speech and action.

(ועמ"ש במ"א ע"פ הרם את מטך^{84,85} וכו' שע"י קי"ס [קריעת ים סוף] נמשך רעותא דלבא במחשבה דו"מ [דבור ומעשה]. והיינו ע"י הרם את מטך בחי' הדעת שעולה עד הכתר כו' וממשיך משם למחדו"מ [למחשבה דבור ומעשה] ועמ"ש ע"פ וידבר משה כו' אל ראשי המטות):^{86,87}

(And see what is written elsewhere on the verse "Lift up your staff," etc.: that through the splitting of the Sea of Reeds, the desire of the heart (re'usa deliba) was drawn into thought, speech and action. That is, through "Lift up your staff," [which is] the level of Daas, which rises up to Keser, etc., and draws down from there to thought, speech and action. And see what is written on the verse "And Moshe spoke," etc., "to the heads of the tribes.")

The parenthesis refers to explanations of "Lift up your staff": at the splitting of the sea, the heart's desire was drawn into thought, speech and action through Moshe's staff, which stands for Daas that rises to Keser and draws down from there. It also refers to the explanation of "And Moshe spoke to the heads of the tribes (matos)," a word that also means "staffs."

SECTION 5 • 17

Ordinances as “going”

7 וזהו ואלה המשפטים אשר תשים לפניהם. משפט הוא לשון הליכה⁸⁸ כדמתרגם על פסוק כמשפט הראשון^{89,90} כהלכתא קדמייתא.^{91,92}

And this is [the meaning of] “And these are the ordinances that you shall set before them.” Mishpat (ordinance) is an expression of going (halichah), as [the Targum] translates the verse “according to the former manner (kamishpat harishon)” as “according to the former way (kehilchesa kadmayasa).”

The maamar now returns to its opening verse. The Alter Rebbe reads mishpat (ordinance) as halachah, from the root of “going,” on the strength of the Targum, which renders “according to the former manner (mishpat)” as “according to the former halachah.” In Or HaTorah, cited in the Kehot note, the Tzemach Tzedek adds two more places where the Targum renders mishpat as hilchesa: “according to the manner of daughters” (Exodus 21:9) and “erect the Mishkan according to its manner” (Exodus 26:30).

וההלכות הם לשון הליכות עולם לו.⁹³ בחיי עליית העולמות עילוי אחר עילוי וכו'. והיינו ע”י הדעת שהיא ההכרה וההרגשה באלקות ולכן נק' בשם הליכה.

And the halachos (laws) are an expression of “The ways (halichos) of the world are His”: the level of the ascent of the worlds, elevation after elevation, etc. And this is through Daas (knowledge), which is the recognition and feeling of G-dliness; therefore it is called by the name “going.”

The Sages read “The ways (halichos) of the world are His” as “halachos,” laws, so halachah is a kind of “going.” Here the going is the ascent of the worlds from level to level, which happens through Daas, the felt recognition of G-dliness. In Likkutei Torah, Shir HaShirim (29d), the Alter Rebbe explains the Sages’ reading: the halachos are a “going,” a drawing down of the Infinite Light that encompasses all worlds, “His goings in the world.”

SECTION 6 • 18

Moshe sets them before them

8 ולכן הקליפות אין להם בחי' מוח הדעת⁹⁴ כנודע מענין אז תבואנה שתיים נשים זנות⁹⁵ כו' והיינו לפי שהם יש ודבר ואין בהם בחי' הבטול מלמטה למעלה כו'.

Therefore the kelipos (husks) do not have the level of the faculty of Daas (knowledge), as is known from the matter of “Then there came two women, harlots,” etc.; and this is because they are something (yesh) and an entity, and they lack the level of self-nullification (bittul) from below upward, etc.

Because Daas is “going” and ascent, the kelipos, the forces that oppose holiness, have no faculty of Daas, as the “two women, harlots” who came before King Shlomo illustrate. They lack it because each is a self-asserting “something,” without the self-nullification that rises toward G-d; the Kehot note adds Likkutei Torah, Chukas (60c), where the evil inclination is said to have only two intellectual faculties, Chochmah and Binah, and not Daas.

ודעת והילוך זה נמשך ע"י למוד ההלכות שע"י שמע"יין בהם להשיגן הטיב על בור"יין.

And this Daas and going is drawn down through the study of the halachos, by delving into them to grasp them well and thoroughly.

Holy Daas and “going,” by contrast, are drawn down through studying the halachos and working to understand them clearly and thoroughly.

וה"ז [והרי זה] גילוי דעת התורה במחשבת האדם ע"י זה זוכה להילוך במדרגות בהשגות גדולת א"ס ב"ה שיומשך בו בחי' הדעת.

This is a revelation of the Daas of the Torah in a person's thought; through this he merits going through the levels, in comprehending the greatness of the Infinite One (Ein Sof), blessed be He, so that the level of Daas is drawn into him.

Such study reveals the Torah's own Daas in a person's mind. Through it he advances from level to level in grasping the greatness of the Infinite One, and Daas is drawn into him.

(ו"ז"ש [וזהו שכתוב] בגמ' [בגמרא] שאמר רב ששת חדאי נפשאי לך קראי⁹⁶ לך תנאי כו'.

(And this is what is said in the Gemara, that Rav Sheshes said, “Rejoice, my soul! For you I have read [Scripture], for you I have learned [Mishnah],” etc.

The parenthesis brings Rav Sheshes, who would review his learning and say joyfully, “Rejoice, my soul, for you I have read Scripture, for you I have learned Mishnah.” The Talmud asks how he could say “for you” when the Torah sustains the whole world.

מעיקרא כי עבד אינש אדעתא דנפשיה קא עבד. פי' אדעתא דנפשיה היינו שיומשך בחי' הדעת בנפשו שתהיי' [שתהיה] נפשו דבוקה ומקושרת באלקותו ית' שזה נמשך ע"י עסק התורה).

“At first, when a person does [it], he does it ada'ata denafshei (for his own sake).” The meaning of ada'ata denafshei is that the level of Daas be drawn into his soul, so that his soul be attached and bound to His G-dliness, blessed be He; and this is drawn down through occupation with the Torah.)

The Talmud answers that at first a person studies ada'ata denafshei, “for his own sake,” literally “with his own mind (da'ata) in view.” The Alter Rebbe hears in da'ata the word daas and reads the phrase as Daas drawn into the soul: Torah study binds the soul to G-d.

אשר תשים דהיינו משה ישפיע בחי' הדעת. לפניהם היינו לפנימיותם⁹⁷ כי הדעת היא המשכת הפנימיות דוקא ונמשך ע"י גילוי פנימיות המדות שהוא הקיום של המדות (ועמש"ל [ועיין מה שכתוב לעיל] ע"פ מים רבים כו').

“That you shall set”: that is, Moshe will impart the level of Daas. “Before them” (lifneihem): that is, to their inner dimension (lifnimiyusam). For Daas is specifically the drawing down of the inner dimension (pnimiyus), and through it the revelation of the inner dimension of the emotive attributes (middos) is drawn down, which is the endurance of the emotive attributes. (And see what is written above on the verse “Many waters,” etc.)

Returning to the verse, “that you shall set” means that Moshe imparts Daas, and “before them,” lifneihem, is read as lifnimiyusam, “into their inner being,” because Daas is a drawing down of inwardness. It reveals the inner dimension of the emotions, which gives them endurance; the Kehot note adds that this reading fits what the Alter Rebbe rules in his Laws of Torah Study (4:18), as the Rebbe pointed out in a talk of Parshas Mishpatim 5727.

ולכן איתא בזוהר⁹⁸ משה משה⁹⁹ לא פסיק טעמא אברהם אברהם¹⁰⁰ פסיק טעמא.^{101,102} כי אברהם הוא בחי' מדת האהבה וחסד כו'. ויש פסיק והפסק בין אהבה דעשיה לאהבה דיצירה.

Therefore it says in the Zohar: “Moshe, Moshe” — the cantillation has no break; “Avraham, Avraham” — the cantillation has a break. For Avraham is the level of the attribute of love and Chesed (kindness), etc., and there is a break (pesik) and an interruption between the love of Asiyah (Action) and the love of Yetzirah (Formation).

When the Torah repeats Avraham's name (“Avraham, Avraham”) there is a dividing stroke between the two words, while “Moshe, Moshe” has none, as the Zohar notes. Avraham is love and Chesed, an emotive attribute, and love at the level of Asiyah is separated from love at the level of Yetzirah. Tanya, Iggeres HaKodesh 15, cited in the Kehot note, explains that Avraham's love, as it came down into his body through many contractions, bore no comparison to the Chesed of Atzilus.

אבל משה שהוא בחי' הפנימיות לא פסיק טעמי' [טעמיה] כי בבחי' הפנימיות אין חילוק כ"כ [כל כך] כו'.

But Moshe, who is the level of the inner dimension — his cantillation has no break, for in the level of the inner dimension there is not so much division, etc.

Moshe is the inner dimension, Daas, and at that inner level there is little division between one level and the next. So his name repeats without a break.

(א"נ [אי נמי] לפניהם ר"ל [רוצה לומר] לבחי' פני אדם¹⁰³ שהרי אע"ג [אף על גב] שהם בחי' בהמה פני אריה פני שור כו' מ"מ ודמות פניהם פני אדם¹⁰⁴ היינו בחי' דעת דבריאה ובבחי' פניהם ישים וימשיך בחי' המשכת הדעת הנמשך מלמעלה.

(Alternatively, lifneihem (“before them”) means to the level of the face (penei) of man. For although they are the level of “animal” — “the face of a lion,” “the face of an ox,” etc. — nevertheless, “and the likeness of their faces was the face of a man”: that is, the level of the Daas of Beriah (Creation). And into the level of their faces he will set and draw down the level of the drawing down of the Daas that is drawn from above.

A second reading of lifneihem: “to their faces,” the face of man. Even those called “animal,” pictured with “the face of a lion” and “the face of an ox” like the creatures of the chariot, have “the likeness of their faces was the face of a man,” which is the Daas of Beriah, and into that “face” Moshe sets the Daas drawn from above.

כי דעת זה דבריאה הוא כלי לאור הדעת הנמשך מלמעלה וכעין מ"ש בפי' ויקהל¹⁰⁵ שרצון התחתון הנולד מהשכל הוא כלי להשראת רצון העליון שלמעלה מהשכל כו'.

For this Daas of Beriah is a vessel for the light of the Daas drawn from above, similar to what is written in Parshas Vayakhel: that the lower will, which is born of the intellect, is a vessel for the resting of the higher will, which is above the intellect, etc.

The Daas of Beriah serves as a vessel for the Daas from above. Similarly, as explained in Torah Ohr, Parshas Vayakhel, a lower will born of understanding becomes a vessel for the higher will that is beyond understanding.

ועוד מבואר בפ' מקץ ע"פ וזאת לפנים בישראל¹⁰⁶ שיש בכל א' בחי' פנימיות וחיצוניות סתים וגליא כו' ובמ"א נתבאר ענין וכנפיהם פרודות¹⁰⁷ בבחי' התחלקות משא"כ ופניהם כו' ע"ש.

It is further explained in Parshas Miketz, on the verse "And this was formerly (lefanim) in Israel," that in each one there is an inner dimension and an outer dimension (chitzoniyus), concealed and revealed, etc. And elsewhere the matter of "and their wings were separated" was explained as the manner of division, whereas "and their faces," etc. — see there.

Every person has an inner, concealed side and an outer, revealed side, as explained in Torah Ohr, Parshas Miketz. Elsewhere Ezekiel's words "and their wings were separated" are explained as division, unlike "their faces," the inner side.

ולכן נאמר כי תקנה לשון יחיד. ועמ"ש ע"פ וקבל היהודים¹⁰⁸ לשון יחיד. מיהו כאן תירץ ענין כי תקנה לשון יחיד בתירוץ אחר דקאי על משה כו'.

And therefore "if you buy" is said in the singular. And see what is written on the verse "And the Jews accepted" (vekibel), in the singular. Here, however, he resolved [the question of] "if you buy" being in the singular with a different answer: that it refers to Moshe, etc.

Because at the inner level, the "faces," Israel are not divided, the Torah can say "if you buy" in the singular, just as the Book of Esther says "and the Jews accepted" with a singular verb. The gloss notes that the maamar itself answered the question differently: that "you" is Moshe.

וזהו משפטיך תהום רבה¹⁰⁹ אדם ובהמה תושיע ה'. פ"י משפטיך שהם הלכות התורה שהם גבוהים מאד ע"כ יוכלו לימשך גם למטה מטה שע"ז אדם ובהמה תושיע היינו לבחי' פני אדם שבבהמה כנ"ל).

And this is [the meaning of] "Your judgments are a great deep; man and animal You save, Havayah." The meaning: "Your judgments," which are the laws of the Torah, are very lofty; therefore they can be drawn down even very far below, so that through this "man and animal You save," that is, the level of the face of man that is in the animal, as mentioned above.)

"Your judgments are a great deep": the laws of the Torah are so lofty that they can reach very far down. Therefore "man and animal You save": they save even the "face of man" within the "animal."

ולכן המשכת הדעת לבחינת בהמה נמשך דוקא ע"י משה להיותו מבחי' דעת עליון בחי' סוכ"ע שלמעלה גם מבחי' נשמות הנק' זרע אדם שהם מבחי' דעת תחתון דממכ"ע [דממלא כל עלמין] כי הוא סובב ומקיף

Therefore the drawing down of Daas to the level of "animal" comes specifically through Moshe, since he is from the level of Higher Daas, the level of the light that encompasses all worlds (sovev kol almin), which is above even the level of the souls called "the seed of man," who are from the level of Lower Daas, of the light that fills all worlds (memalei kol almin), for it encompasses and surrounds.

Daas can reach the "animal" level only through Moshe, because his is Higher Daas, belonging to the light that encompasses all worlds (sovev), which surrounds every level. This is above even the souls of Atzilus, "the seed of man," whose Daas is Lower Daas, of the light that fills all worlds (memalei).

(עמ"ש ע"פ לבבתני.^{110, 111} ולגבי המקיף שזה אדם ובהמה וכמו בשביעית שהיא עליות בבחי' סוכ"ע אדם ובהמה שוין שכשכלה לחיה מן השדה אין לאדם לאכול כו' כמ"ש במ"א ע"פ את שבתותי¹¹² תשמרו):

(See what is written on the verse "You have captured my heart." And relative to the encompassing [light], man and animal are equal; as in the Sabbatical year, which is an ascent at the level of sovev kol almin, man and animal are equal, for once [the produce] has ceased for the wild beast from the field, man may not eat [it], etc., as written elsewhere on the verse "You shall keep My Sabbaths.")

An encompassing light surrounds every level equally, so before it man and animal are the same. The Sabbatical year shows this: it is an ascent at the level of sovev, and in it man and animal are equal, for once a crop is gone from the field for the wild animals, people too may no longer eat it, the law of removal (biur) that Likkutei Torah, Behar (44a), cited in the Kehot note, explains in this way.

IN ONE'S AVODAH

The maamar draws the lesson itself: contemplation of G-d's unity should not remain "hearing," understood but distant. One should "look," dwelling on it until it is felt and bound to the heart, so that the mind cannot turn away from it and one cleaves to G-d in all one's affairs. Such Daas is gained by studying the halachos in depth until they are clear, which draws the Torah's Daas into one's mind and soul.

QUESTIONS FOR DISCUSSION

1. According to the maamar, how can a person understand G-d's unity deeply and still be drawn after his desires the moment he stops thinking about it?
2. What is the difference between "hearing" and "seeing" in contemplation, and how does the Mishnah's "Look at three things" express it?
3. Why are the angels called "animals," and why can neither the angels nor Israel say "Holy" without the other?
4. How does Moshe's Higher Daas, belonging to the encompassing light, explain why only he can bring Daas to the souls called "animal"?
5. In what sense are the halachos a "going," and how does studying them draw Daas into the soul?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ואלה המשפטים

This volume holds another transcript of this maamar, written by the Mitteler Rebbe.

KEHOT'S NOTE

מאמר זה יש עוד ב' הנחות, א' הנחת כ"ק אדה"א נדפס בסה"מ תקס"ה ח"א ע' רמז. נוסחא שני הנחת כ"ק אדה"א בתו"ח משפטים. הנחת מהרי"ל (אחי אדה"ו) בשינויים בכרך 1824 קמח, א. ראה לעיל ציונים לכ"ק אדמו"ר זי"ע. באוה"ת [ביאור?] בע' אקא. ע' איקטו הגהות. קיצור בע' אקיו. הערות נוספות בע' אקכד. כרך ח ע' גיב [כנראה קיצורים]. בסה"מ תקס"ה ח"א ע' רצה ד"ה שיניך כעדר הרחלים נסמן עליו: "ביאור על ד"ה ואלה המשפטים". ד"ה זה נדפס בהנחה אחרת בלקו"ת שה"ש לו, ד. וראה במ"מ לשם. בלקו"ת בחוקותי נ, ב מציין לד"ה זה בענין אדם זהו נשמות דאצי ובחי' בהמה נשמות דבי"ע. לכללות מאמר זה, ראה דרך מצותיך פ, א. סה"מ תשי"ב ע' 84 ואילך. ד"ה ואלה המשפטים תשליח ותשד"מ. פלח הרמון שמות ע' שלט.

2 ואלה המשפטים

G-d tells Moshe the civil laws he is to set before Israel, beginning with the Hebrew servant: "And these are the ordinances that you shall set before them." The Alter Rebbe reads "that you shall set" as addressed to Moshe, and later (8.6) reads "before them" as "into their inner being."

שמות כ"א:1' Exodus

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:

Now these are the ordinances which thou shalt set before them.

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KEHOT'S NOTE

שמות כא, א.

3 כי תקנה עבד עברי

G-d continues to Moshe: "If you buy a Hebrew servant, he shall serve six years, and in the seventh he shall go out free, for nothing," the law of a Jew sold into service, who goes free after six years. The singular "you buy" is the starting point of the maamar's question.

שמות כ"א:2' Exodus

כִּי תִקְנֶה עֶבֶד עֲבָרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבַעַת יֵצֵא לְחֶפְשִׁי חָנֹם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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4 שו"ה ואלה המשפטים — עברי גו'

After the opening words, this manuscript continues with the rest of the verse, "six years he shall serve" and "he shall go out free, for nothing," and then: "Now, we need to understand."

KEHOT'S NOTE

בכרך 1824 נוסף: שש שנים תעבוד וברביעית יצא לחפשי חנם. הנה: צ"ה.

5 לפניהם משמע . . כי יקנו

The manuscript words the question a little differently: "before them" is plural, so it should have said yiknu ("they buy"), also plural, and not tikneh, singular.

KEHOT'S NOTE

קטע זה בכרך 1824 בשינוי לשון: לפניהם הוא לשון רבים והל"ל יקנו ג"כ לשון רבים ולא תקנה לשון יחיד.

6 והל"ל כי יקנו

The Rebbe explains why the plural is expected: the law "if you buy a Hebrew servant" is itself one of the ordinances "that you shall set before them," in the plural.

KEHOT'S NOTE

"שהרי הענין דכי תקנה עבד עברי הוא אחד מן המשפטים אשר תשים לפניהם לשון רבים — ד"ה ואלה המשפטים תשד"מ (מהנחה בלתי מוגה).

7 שו"ה יחיד — קאי על מרע"ה

Here the manuscript reads that the verse refers to Moshe, the redeemer of Israel, "the first redeemer and the last redeemer," citing "Send, please, by the hand of whom You will send" and G-d's answer, "I will be with your mouth." It then continues: "To understand this: it is written, 'And I will give grass.'"

KEHOT'S NOTE

בכרך 1824 הנ"ל: על משה כמו ## שהוא גואל ישראל גואל ראשון וגואל אחרון כי כתי' שלח נא ביד תשלח והשיב ה' אנכי אהי עם פיך. ולהבין זאת: כתיב ונתתי עשב.

8 דכי תקנה קאי על מרע"ה וקאי אדלעיל מיני

The Rebbe explains "refers back to what precedes it" through the Sages' teaching, brought by Rashi, that "And these" adds to what came before: just as the earlier commandments were from Sinai, so are these.

KEHOT'S NOTE

"דהנה ארז"ל [מכילתא ריש פרשתנו] והובא בפרש"י דואלה מוסיף על הראשונים מה הראשונים מסיני אף אלו מסיני, וכשם שמשח קיבל תורה מסיני כך קיבל גם משפטים אלה, ועליהם נאמר לו אשר תשים לפניהם, דפירוש לפניהם היינו לפנימיותם" — ד"ה ואלה המשפטים תשד"מ (מהנחה בלתי מוגה).

9 דהנה כתיב ונתתי עשב בשדך

From here to page 75a, this part of the maamar is copied there, with changes and additions.

KEHOT'S NOTE

מכאן עד עה, א נעתק בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' רסו בשינויים והוספות. סה"מ תר"ל ע' נז. סה"מ תרל"ב ע' ט ואילך. וראה גם סה"מ תשי"ב ע' 85. בלקו"ת בחוקותי מט, ב. נ, ב מציין לכאן.

10 ונתתי עשב בשדך

In the second paragraph of the Shema, Moshe tells Israel in G-d's name that if they keep the commandments, the rains will come in their season: "And I will give grass in

your field for your animals, and you shall eat and be satisfied.” The Alter Rebbe applies “I will give” to Moshe himself, who gives the “grass” of Daas to the souls called “animals” (explained in 3.7).

Deuteronomy 11:15 ט"ו:א:ט' דברים

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לִבְהֶמְתְּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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KEHOT'S NOTE

דברים יא, טו.

PARAGRAPH 2

11

וזרעתי את בית ישראל

(Kehot prints 31:26; in Sefaria's numbering the verse is 31:27.) Through Yirmeyahu, G-d promises that after the exile Israel and Yehudah will be restored: “Behold, days are coming, says Havayah, and I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of animal”; plainly, people and livestock will multiply in the land again. The Alter Rebbe reads the two “seeds” as two levels of Jewish souls, close to another reading of the verse as two kinds of people (context: Steinsaltz Tanakh).

Jeremiah 31:27 ז"כ:א:כ' ירמיהו

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה וְרָעָדָם וְזָרַע בְּהֶמָּה:

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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KEHOT'S NOTE

ירמיה' לא, כו. ראה אוה"ת ראה ע' תת.

12

זרע אדם וזרע בהמה

A gloss of the Tzemach Tzedek on this passage: man is made in the divine image, Atzilus; “in our image” is the higher unity and “after our likeness” the lower unity; and man is the one who has Daas, which joins the intellect with the emotions, just as union (“knew”) joins two into one.

KEHOT'S NOTE

באוה"ת משפטים ע' א'קטז יש הגהה: ועמ"ש בענין ומותר האדם מן הבהמה אין, אדם נעשה בצלם אלקי אצילות רוח האדם העולה למעלה והוא אדם אחד מאלף מצאתי בד"ה אדם כי יהיה בעור בשרו [לקו"ת תוריע כב, ב], בצלמינו יחוי"ע כדמותינו יחוי"ת בד"ה ראשי המטות תרס"ו [אוה"ת מטות ע' אצ"ב], האדם שיש לו דעת כמ"ש הן האדם ה"י כאחד ממנו לדעת טו"ר, מפיו דעת משמע דעת גבוה מהחכמה גדולה דיעה שניתנה בין שתי אותיות, אם אין דיעה הבדלה מניין כי הדעת מחבר השכל עם המדות והוא בחי' גבוה, אל יתהלל החכם כו' כ"א כו' השכל וידוע אותי, וכמו הוויגו נקרא ידע, ולע"ל ומלא הארץ דיעה, דע ב"פ מ"ב, ועיין מענין מ"ב וזווגין במק"מ ר"פ בראשית בזהר שם, וי"ל יש מ"ב ב"פ שמע מן ואהבת עד ובשעריך בחי' בכל מאדך וא"כ ב"פ מ"ב אפ"ל כאשר ע"י העלאתו נמשך ג"כ למעלה למטה, כמ"ש בד"ה אלה מסעי [לקו"ת מסעי פט, ב] בענין מ"ב מסעות, א"כ מעלה הדעת כמו הוויגו מחבר עד שנעשים אדם א', כך ענין הדעת כו'. ע"כ.

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

13 | Kehot's note points to Jeremiah 31:27 for these words.

Jeremiah 31:27 ז"כ:א:כ' ירמיהו

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה וְרָעָדָם וְזָרַע בְּהֶמָּה:

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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14

שיש ב' מדרגות בנשי"י

The note cites section 8 of this series of discourses for the two levels of souls.

KEHOT'S NOTE

ראה המשך חייב אדם לברך — תרל"ח סעי' ח. (נדפס בסה"מ תרל"ח ע' קה). ראה גם לקו"ת במדבר יג, ג. ד"ה החודש הזה לכם בסה"מ תרס"ו ע' קס. סה"מ תרע"ט ע' ו.

15

נעשה אדם בצלמנו כדמותנו

At the creation G-d says, “Let us make man in our image, after our likeness,” to rule over the fish, the birds and the animals. Man in the divine image is linked to the souls of Atzilus; later (2.35) “after our likeness” (kidmuseinu) is linked to imagination (dimyon).

Genesis 1:26 א'כ"ו:א:כ' בראשית

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְיִרְדּוּ בְּדָגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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KEHOT'S NOTE

בראשית א, כו.

16

נשמות דאצילות והם הנק' בנים משא"כ נשמות דבריאה יצירה עשיה נק' עבדים

At the beginning of Parshas Mishpatim the Zohar says that a person is first given a nefesh “from the side of the animal (be'ira),” the holy ofanim, and if he merits, a ruach from the holy chayos and a neshamah from the Throne; these three are called “maidservant, servant and handmaid.” One who merits more receives a soul of Atzilus and is called a “son” of the Holy One; the Rebbe, quoted in the Kehot note, names this passage as the basis for calling almost all souls of our generations “the seed of animal.”

ספר זוהר, משפטים ב' ד"יג:4-13 Zohar, Mishpatim 2:4-13

Now it chanced that while Rabbi Simeon spoke these things a certain “ancient one” came down to his side and said: ‘If that be so, Master, where is the additional delight of the soul that emanates therefrom, indicated by the words, “In it thou shalt not do any work, thou nor thy son nor thy daughter nor thy manservant, etc.” (Ex. 20, 10)?’ Rabbi Simeon replied: ‘O venerable companion! Should a man of thy learning ask

this? This verse assuredly speaks of the soul of the Righteous One, teaching us ...

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

17 אם כבנים אם כעבדים

Or HaTorah quotes more of the Rosh Hashanah prayer: "If as children, have mercy on us...; and if as servants..., [until] You bring forth our judgment (mishpatenu) as light": a plea that speaks of our mishpat, "judgment."

KEHOT'S NOTE

באזה"ת משפטים ע' א'קכא: אם כבנים רחמינו כו' ואם כעבדים כו' ותוציא כאור משפטינו.

18 דעת אין ר"ל הידיעה לבד

Tanya ch. 42 explains that every Jewish soul has something of Moshe, who is called Ra'aya Mehemna because he draws Daas into all Israel to know G-d, each according to the root of his soul.

Tanya, Likkutei Amarim 42:4-5 אמרי"ם ליקוטי ראשון; ליקוטי אמרי"ם מ"ב:ד"ה

אך עיקר הדעת, אינה הידיעה לבדה, שידעו גדולת ה' מפי סופרים ומפי ספרים, אלא העיקר הוא, להעמיק דעתו בגדולת ה', ולתקוע מחשבתו בה בחזק ואומץ הלב והמוח, עד שתהא מחשבתו מקושרת בה בקשר אמיץ וחזק, כמו שהיא מקושרת בדבר גשמי שרואה בעיניו בשר ומעמיק בו מחשבתו, בנודע, שדעת הוא לשון התקשרות, כמו: "והאדם ידע וגו'". וכך זה ומדה זו לקשר דעתו בה, לש בכל נפש מבית ישראל, ביניקתה ...

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KEHOT'S NOTE

תניא פמ"ב. תו"ח כאן, ובארוכה בהמשך ר"ה עת"ר ד"ה ואני נתתי לך ע' קטו. וראה גם סה"מ תרפ"ד ע' קמד. וראה לקמן ק"ה, ד שמציין לענין דעת לכאן.

19 זרע בהמה . . כמעט כל הנשמות שבדורותינו

The Rebbe, quoted in the note, cites this discourse together with the Zohar for the idea that almost all souls of our generations are "the seed of animal."

KEHOT'S NOTE

"והוא מיוסד על משי"כ בזהר ח"ב ר"פ משפטים (צד, סע"ב), ראה רמ"ז שם. וראה ג"כ לקוטי תורה לרבנו הזקן פ' צו (ח, ב ואילך), שערי תשובה (לבנו אדמו"ר האמצעי) ח"א ד"ה ששים המה, ובכ"מ. (כ"ק אדמו"ר ז"ל ע' בקובץ יו"ד שבת ע' כז). וראה שם בד"ה באתי לגני — תשי"ג סעי' ז "דאף שרובם ככולם שייכים להשיג ולהשכיל עניני קדושה בכלל ובפרט גדולת הבורא ית', מפי ספרים ומפי סופרים, השגה והבנה גדולה, מ"מ נקראים בשם זרע בהמה לפי שחסר בהם בחי' הדעת וההרגשה בנפשם" ע"ש.

20 נשמות דאצילות והם הנק' בנים . . הן בני עלייה

These three places in Likkutei Torah refer back to this passage on the souls of Atzilus, called "children" and bnei aliyah.

KEHOT'S NOTE

בלקו"ת צו ח, ב. מטות פד, ג. שה"ש טז, ג. מציין לכאן.

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

21 הן בני עלייה שהם מועטים כו' אפילו בדורות הראשונים

There the point is supported from the Sages: "I have seen the bnei aliyah, and they are few," and "If the early ones were like angels, we are like men; if they were like men, we are like donkeys."

KEHOT'S NOTE

"כמ"ש ראיתי בני עלי' והם מועטים וכמארו"ל אם הראשונים כמלאכים אנו כבני אדם ואם הם כבני אדם אנו כחמורים ולא כחמורו דרפכ"י — סה"מ תרל"ב ע' קצ.

22 ושלגדולתו אין חקר

David's psalm of praise: "Great is Havayah and much praised, and His greatness is unsearchable." It is part of what even the souls called "animal" understand from books and teachers.

Psalms 145:3 תהילים קמ"ה:ג

גדול ה' ומקלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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23 בבחי' דעת והרגשה בנפשו

A gloss of the Tzemach Tzedek adds that in Egypt Daas was in exile, and cites "In all your ways, know Him."

KEHOT'S NOTE

באזה"ת שם ע' א'קטז יש הגהה: ובמא"ע במצרים ה"ה הדעת בגלות, בכל דרכיך דעהו.

24 רק שאין לה דעת

The version there adds "so much": an animal does not have so much daas.

KEHOT'S NOTE

בסה"מ תרכ"ט ע' רסח נוסף: כ"כ.

25 והאדם ידע

"And Adam knew Chavah his wife." The verb of intimate union shows that daas means bonding and joining, not only information.

בראשית ד':א' Genesis 4:1

והאדם ידע את חוה אשתו ותהר ותלד את קין ותאמר קניתי איש את ה'

And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have agotten a man with the help of the L-RD.'

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KEHOT'S NOTE

בראשית ד, א.

26

שהוא בחי' התקשרות והתחברות

Tanya ch. 3 defines Daas, from “And Adam knew Chavah,” as bonding and joining: binding one’s mind firmly to the greatness of the Infinite One without turning away.

Tanya, Likkutei Amarim 3:13-14 תניא, חלק ראשון; ליקוטי אמריים

והדעת, הוא מלשון “והאדם ידע את חוה”, והוא לשון התקשרות והתחברות, שמשקשר דעתו בקשר אמיץ וחזק מאד, ויתקע מחשבתו בחזקת בגדולת אינסוף ברוך הוא, ואינו מסיח דעתו. כי אף מי שהוא חכם ונבון בגדולת אינסוף ברוך הוא, הנה אם לא יקשר דעתו ויתקע מחשבתו בחזקת ובהתמדה - לא יוליד בנפשו רצאה ואהבה אמיתית, כי אם דמיונות שווא.

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KEHOT’S NOTE

ראה תניא פ”ג.

27

ומבשרי אחזה

Iyov answers his friends that even when his skin has been stripped away, “from my flesh I will behold G-d,” seeing Him directly, from within his own body. The Alter Rebbe takes “behold” as true seeing, and “from my flesh” as the way the soul is perceived through the life of the body (context: Steinsaltz Tanakh).

איוב י”ט:כ”ו Job 19:26

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT’S NOTE

איוב יט, כו.

28

לית מחשבה תפיסא ביה כלל

From Eliyahu’s prayer that opens the second introduction to the Tikkunei Zohar (Patach Eliyahu): “No thought can grasp You at all.” The Alter Rebbe takes it to mean that G-d’s essence cannot be comprehended, while His existence can still be known and felt.

Tikkunei Zohar 17a:10-12 תקוני זוהר י”ז א”י-י”ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיות (ניא אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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29

שו”ה ממש — זה נקי

The holograph reads “זהו נקי” (“this is what is called”) in place of “זה נקי”; the meaning is the same.

KEHOT’S NOTE

בגובת”ק: זהו נקי.

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגוי

30

שו”ה את הנולד — כו

The holograph has “וכו” in place of “כו” (“etc.”); the meaning is unchanged.

KEHOT’S NOTE

בגובת”ק: וכו’.

31

וה’ עליהם יראה

Zechariah prophesies Israel’s victory: “And Havayah will be seen over them, and His arrow will go forth like lightning”: G-d will appear above them and fight for them. Here it is brought as another expression of seeing G-dliness (context: Steinsaltz Tanakh).

Zechariah 9:14 זכריה ט”ד:יד

וה’ עליהם יראה ויצא כבדק חצו ואדני ה’ בשופר יתקע והלך בסערוֹת תימן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT’S NOTE

זכריה ט, יד.

32

והאמונה היא למעלה מן הדעת

There the Alter Rebbe explains that faith is above comprehension, even the comprehension at the root of the G-dly soul, for no thought can grasp G-d.

KEHOT’S NOTE

ראה לעיל ו, א. לקריאת ואתחנן ה, ג.

33

דע את אלקי אביך

David, before the assembly of Israel, charges his son Shlomo: “Know the G-d of your father, and serve Him with a whole heart.” Knowledge of G-d is required, not only faith.

I Chronicles 28:9 דברי הימים א כ”ח:ט

ואתה שלמה בני דע את אלקי אביך ועבדהו בלב שלם ובנפש חפצה כי כל-לבבות דורש ה’ וכל-יצר מחשבות מבין אם-תדרשנו ימצא לה ואם-תעזבנו יגניחה לעד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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KEHOT’S NOTE

דה”א כח, ט.

34

אינו דומה שמיעה לראיה

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

KEHOT’S NOTE

ראה מכילתא יתרו יט, ט.

35

אינו דומה שמיעה לראיה

On Exodus 19:9 the Mekhilta says that Israel told Moshe, "We wish to see our King," for "one who hears is not like one who sees." This is the principle, cited in the Kehot note, that hearing cannot compare to seeing.

Mekhilta DeRabbi Yishmael, Tractate Bachodesh 2:28 מכילתא דרבי ישמעאל, מסכתא דבחדש ב:כ"ח

דָּכַר אַחֵר: אָמְרוּ: רְצוּנֵנוּ לְרֹאשׁוֹת אֶת מֶלֶכְנוּ! לֹא דוֹמָה שׁוֹמֵעַ לְרֹאֶה! אָמַר לוֹ הַמָּקוֹם: תֵּן לָהֶם מָה שֶׁבִקְשׁוּ! (שְׁמוֹת יט, יא) "כִּי בַיּוֹם הַשְּׁלִישִׁי, יֵרֵד יי לְעֵינֵי כָל הָעָם עַל הַר סִינַי."

Variantly: They said: We want to see our King. There is no comparing hearing to seeing, viz. (Ibid. 11) "for on the third day the L-rd will go down before the eyes of all the people on Mount Sinai."

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36

(ופי' ראייה)

Part of this long gloss comes from a short discourse on the Sages' saying that hearing is not comparable to seeing.

KEHOT'S NOTE

חלק מהגה"ה זו מדי"ה מארז"ל אינו דומה שמיעה לראיה הנדפס במאמרי אדה"י הקצרים ע' תקנו-ו. ונעתק באוה"ת ויקרא כרך ג ע' תשצ. שה"ש כרך א ע' רכא. וחלק שם ע' שלו. ראה בהמשך וככה תרל"ז פל"ג ופנ"ו. ובסה"מ תש"ט בד"ה ויאמר משה ע' 60.

37

הסתכל בשלשה דברים

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

KEHOT'S NOTE

אבות פ"ב מ"א.

38

הסתכל בשלשה דברים

Rabbi Yehudah HaNasi teaches: "Look at three things and you will not come to sin: know what is above you: an eye that sees, an ear that hears..." The Alter Rebbe stresses the word "look," seeing with the mind's eye.

Pirkei Avot 2:1:א' אבות ב:י

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

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

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39

איזהו חכם

Among the questions Alexander of Macedon put to the elders of the Negev: "Who is wise?" They answered, "One who sees what is born (ha-nolad)," that is, one who foresees what will come of things. The Alter Rebbe reads it literally, as seeing the coming into being of all things from nothing.

תמיד ל"ב א:ז"ל: 32a:7 Tamid

אמר להם: אידין מתקרי חכים? אמרו להם: איזהו חכם - הרוֹאֶה את הנולד. אמר להם: אידין מתקרי גבור? אמרו לו: איזהו גבור - הכובש את יָצְרוֹ. אמר להם: אידין מתקרי עשיר? אמרו להם: איזהו עשיר - השִׁמֵּחַ בְּחִלְקוֹ.

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

KEHOT'S NOTE

תמיד לב, א. ראה מאמרי אדה"א ויקרא ח"ב ע' תרכג.

40

כאלו רואה

Tanya ch. 43, as quoted in the note, explains "who sees what is born" as one who sees how each thing is born and comes into being, as here.

KEHOT'S NOTE

ראה בתניא פרק מג: פי' שרואה כל דבר איך נולד ונתהווה.

41

וכל העם רואים את הקולות

Kehot's note points to Exodus 8:18 for these words.

שמות ח:י"ח: Exodus 8:18

KEHOT'S NOTE

שמות ח, יח.

42

וכל העם רואים את הקולות

At Sinai "all the people saw the sounds and the flames," and they trembled and stood far off; plainly, they perceived the thunder and the lightning. The Alter Rebbe, with the Mekhilta, takes "saw the sounds" literally: at the giving of the Torah Israel were at the level of seeing. (The Kehot note prints "Exodus 8:18," evidently a misprint.)

שמות כ:ט"ז: Exodus 20:15

וְכָל־הָעָם רְאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עֲשׂוּ וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמֵדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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43

רואים את הנשמע

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

KEHOT'S NOTE

מכילתא שם.

44

רואים את הנשמע

The Mekhilta on "And all the people saw the sounds" records a dispute: Rabbi Yishmael says they saw what is seen and heard what is heard, and Rabbi Akiva says they

saw and heard what is seen. The Kehot note cites it for the phrase “they saw what is heard.”

Mekhilta DeRabbi Yishmael, Tractate Bachodesh 9:1א: מכילתא דרבנן ישמעאל, מסכתא דבחדש ט:א:

(שמות כ, יד) [“וְכָל הָעָם רָאִים אֶת הַקּוֹלֹת וְאֶת הַלְפִידִם, וְאֵת קוֹל הַשֹּׁפָר וְאֵת הַהָר עָשָׂן, וַיֵּרָא הָעָם וַיִּנָּעוּ, וַיַּעֲמֵדוּ מֵרָחֹק.”] “וְכָל הָעָם רָאִים אֶת הַקּוֹלֹת.” רואין את הנראה וְשׁוֹמְעִין אֶת הַנִּשְׁמָע. דְּבָרֵי רַבִּי יִשְׁמָעֵאל. רַבִּי עֲקִיבָה אוֹמֵר: רואין וְשׁוֹמְעִין אֶת הַנִּרְאָה. רואין דְּבַר שְׁלֹאשׁ יוֹצֵא מִפִּי הַגְּבוּרָה, וְנִחְצֵב עַל הַלּוּחוֹת, שְׁנֵאמַר: (תהלים כט, ז) “קוֹל יי חֲצֵב לְהַבּוֹת אֵשׁ.”

(Ibid. 20:15) “And all the people saw the sounds and the lightnings”: They saw what was visible and heard what was audible. These are the words of R. Yishmael. R. Akiva says: They saw and heard what was audible. There was nothing that left the mouth of the Omnipotent which was not inscribed on the tablets, as it is written (Psalms 29:7) “The voice of the L-rd hews (with) flames of fire.”

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45 הכמה היא בחי' ראי'

the passage shares nothing with the note

KEHOT'S NOTE

עי לקו"ת פ' צו ד"ה והניף ספ"ב.

46 דאבא מקנן באצי'

Tikkun 6 says that Imma Ila'ah (Binah) “nests in the Throne,” the World of Beriah, while the six Sefiros of Z'eir Anpin nest in Metatron (Yetzirah) and the lower Imma in the Ofan (Asiyah). The Kehot note cites it, with the Arizal's Etz Chaim, for the principle that Abba “nests” in Atzilus and Binah in Beriah.

Tikkunei Zohar, Tikkun 6 • 22a:14-16 תקוני' תיקון ו

ועוד משגיח מן החלונות אליו חלונות דבי כנישתא דאבא ובנוי אינון בבית (הכנסת) אסירן ואיהו בכל יומא אשגחותיה עליה ויהיב לון מזונא. ויפן כה וכה אם אית מאן דיתער בתיובת' לתברא בית (נ"א בה) אסורין דלהון. הה"ד לאמר לאסורים צאו ולאשר בחשך הגלו. ויפן כה וכה וירא כי אין איש. אלא איש לדרכו פנו בעסקין דלהון באורחין דלהון. איש לבצעו מקצהו בבצעה דהאי עלמי לירתא האי עלמי.

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KEHOT'S NOTE

ראה ע"ה שער סדר אצי' פ"א. שער סדר אבי"ע פ"ב. ועוד. ת"ז ת"ו. וראה בארוכה בהערת כ"ק אדמו"ר זי"ע בסה"מ ת"ש ע' 59. ובסה"מ תש"ג ע' 133. סה"מ תרצ"ו ע' 119.

47 וע"כ נקרא זרע בהמה

The note cites page 62 of this volume of talks on why these souls are called “the seed of animal.”

KEHOT'S NOTE

ע"י סי השיחות תשי"א ע' 62.

48 והאדם ידע

The words here quote Genesis 4:1; the passage is shown

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

below.

בראשית ד':א:1 Genesis 4:1

והָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־

And the man knew Eve his wife; and she conceived and bore Cain, and said: ‘I have agotten a man with the help of the L-RD.’

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KEHOT'S NOTE

בראשית ד, א.

49 שו"ה שיתחבר — בחי' חכמה לבינה דהיינו

This manuscript adds a gloss of the Tzemach Tzedek, quoted in the note, that pairs “the rich” with Daas and “the poor” with “animal” (“shall not give less”), and ends: for one who lacks Daas, divine service is hard.

KEHOT'S NOTE

בבזך 1223 נוסף הגה"ה מהצ"צ: “הגה"ה העשיר דעת והדל בהמה לא ימעיט כי שרשם עצלים לחם מ"ש שאין לו דעת העבודה קשה לו.”

50 היינו כחולמים

A song of ascents: “When Havayah returns the captivity of Zion, we were like dreamers”: when the exiles come home, it will be as if they had been dreaming, the exile itself having been like a dream. Understanding of G-dliness that is only “heard” is compared to a dream, in which only the imagination is at work (context: Steinsaltz Tanakh).

Psalms 126:1א:1 תהילים קכ"ו

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה' אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים:

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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KEHOT'S NOTE

תהלים קכו, א.

51 ועי' בלק"ת

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

KEHOT'S NOTE

להאריז"ל.

52 (עמש"ל . . דע כי כו')

This manuscript does not have the gloss; in its place it reads only: “But the level of ‘in our image’ is the level of the seed of man, the level of seeing, etc.”

KEHOT'S NOTE

בבזך 1223 ליתא הגה"ה זו ובמקומו נכתב “אבל בחי' בצלמינו זהו בחי' זרע אדם בחי' ראי' כו'.”

PARAGRAPH 3

53 שממשיך ומשפיע בחי' דעת

There the Alter Rebbe refers back to this maamar: Moshe draws Daas into the worlds of Beriah, Yetzirah and Asiyah because “man” and “animal” of Beriah are equal relative to Moshe's Daas.

KEHOT'S NOTE

ראה לקו"ת בהר מד, ב.

54

ידיעת היום

Moshe tells Israel: "And you shall know this day and take to your heart that Havayah is G-d in the heavens above and on the earth below; there is no other," not only hearing it but making it one's own. Moshe brings Israel to this knowing (context: Steinsaltz Tanakh).

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אל־לִבְּךָ כִּי הוּא הָאֱלֹקִים בְּשִׁמְיָם 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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55

גואל ראשון וגואל אחרון

Kehot's note points to Zohar I, 253a for these words.

Zohar I, 253a, רנ"ג, זח"א

KEHOT'S NOTE

ראה שמו"ר פ"ב ס"ד. זח"א רנ"ג, א. שה"פ פ' ויחי.

56

גואל ראשון וגואל אחרון

Rabbi Levi says that G-d told Moshe: in the desert you leave them, and from the desert you will bring them back in the time to come. The Kehot note cites it, with the Zohar (I, 253a: G-d doubled the name "Moshe, Moshe," one for the first redemption and one for the last) and Sha'ar HaPesukim, for Moshe as the last redeemer as well as the first.

Shemot Rabbah 2:4'ד"ד שמות רבה ב'

... (שם ג, א): והנחש היה ערום, מתוקן לפורעניות היה. בנה, כתיב (שם ו, ט): תמים היה, מתוקן לגאולה. ביוסף, כתיב (שמות א, ה): ויוסף היה, מתוקן לפרנסה. במרדכי, כתיב (אסתר ב, ה): איש יהודי היה, מתוקן להצלה. ומשה, לגאולה, מתחלת ברייתם נתקנו לכך. וינהג את הצאן אחר המדבר אמר רבי יהושע: למה היה רודף למדבר? לפי שראה שישאל נתעלו מן המדבר, שנאמר (שיר ג, ו): מי זאת עולה מן המדבר, שהיה להם מן המדבר: המן, והשלי, והבאר, והמשכן, והשכינה, כהונה, ומלכות, וענני כבוד. דבר אחר: אמר הקדוש ברוך הוא ...

Another interpretation: "Moses was [haya]." Everyone in whose regard haya is written, was fated for this [for what follows]: "Behold, the man has become [haya] [like one of us, knowing good and bad, what if he should extend his hand and take also from the tree of life and eat, and live forever?]" (Genesis 3:22); death was fated to come to the world, as it is stated: "With darkness upon the surface of the deep" (Genesis 1:2) - that is death, which darkens the faces of the people. "The serpent ...

Daat Shemot Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

57

ידיעתם כי אני ה'

G-d tells Moshe what to say to Israel in Egypt: "I will take you to Me as a people... and you shall know that I am

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

Havayah your G-d, who brings you out from under the burdens of Egypt." Part of Moshe's first message of redemption, read here as giving Israel Daas.

שמות ו':ז Exodus 6:7

וְלִקְחָתִי אִתְּכֶם לִי לְעָם וְהִיִּיתִי לָכֶם לֵאלֹקִים וידעתם כי אני ה' אֱלֹקֵיכֶם הַמוֹצִיא אֶתְכֶם מִתַּחַת סְבִלֹת מִצְרַיִם:

and I will take you to Me for a people, and I will be to you a G-d; and ye shall know that I am the L-RD your G-d, who brought you out from under the burdens of the Egyptians.

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KEHOT'S NOTE

שמות ו, ז.

58

ויאמן העם

When Moshe and Aharon gathered the elders and showed the signs, "the people believed." Faith came first; Daas came afterwards.

שמות ד':ל"א Exodus 4:31

וַיֵּאֱמָן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד ה' אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עֲנָנִים וַיִּקְדּוּ וַיִּשְׁתַּחֲווּ:

And the people believed; and when they heard that the L-RD had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

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KEHOT'S NOTE

שמות ד, לא.

59

ומלאה הארץ דעה

Yeshayahu's vision of the days of Mashiach: "For the earth shall be full of knowledge (de'ah) of Havayah as the waters cover the sea." The knowledge of G-d in the time of the final redemption.

ישעיהו י"א:ט"ז Isaiah 11:9

לֹא־יָרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָר קֹדֶשׁ כִּי־מָלְאָה הָאָרֶץ דְּעָה אֶת־ה' כַּמַּיִם לִים מְכַסִּים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישע"י יא, ט.

60

כי כולם ידעו אותי

G-d's new covenant with Israel, through Yirmeyahu: "No longer shall each man teach his neighbor... saying, 'Know Havayah,' for they shall all know Me, from the least of them to the greatest." The universal knowledge of the future. (Kehot prints 31:33; in Sefaria's numbering the verse is 31:34.)

ירמיהו ל"א:ל"ד Jeremiah 31:34

וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אֶחָיו לֵאמֹר דַּע אֶת־ה' כִּי כֻלָּם יִדְעוּ אוֹתִי לְמַקְטָנָם וְעַד־גְּדוֹלָם נֶאֱמַר־ה' כִּי אֶסְלַח לְעֹנָם וְלִחְטָאתָם לֹא־אֶזְכְּרֵם:

and they shall teach no more every man his neighbour, and every man his brother, saying: 'Know the L-RD'; for they shall all know Me, from the least of them unto the greatest of them, saith the L-RD; for I will forgive their iniquity, and their sin will I remember no more.

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KEHOT'S NOTE

ירמיי לא, לג.

61 כמבואר במ"א ע"פ וידעת היום
That discourse explains that the "milk and honey" of the Land are still at the level of faith, while "the earth shall be full of knowledge" will be Daas and actual feeling.

KEHOT'S NOTE

לקו"ת ואתחנן ד, ב ואילך.

62 ונתתי עשב בשדך
"And I will give grass in your field for your animals": the promise of rain and plenty in the second paragraph of the Shema, spoken by Moshe in G-d's name. Read as Moshe giving the "grass" of Daas to the souls and angels called "animals."

דברים י"א ט"ו:11 Deuteronomy

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהֵמָתְךָ וְאָכְלָתָם וְשָׂבָעוּ:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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KEHOT'S NOTE

דברים יא, טו.

63 עשב הוא בחי' דעת שהוא שם ע"ב ושי"ן
In Tikkun 51 the Tikkunei Zohar reads "every esev (grass)" as Ayin-Beis and shin, and links it to the seventy-two Names. Or HaTorah, cited in the Kehot note, points here for this reading.

Tikkunei Zohar 86b:6' ב:י"ו

וְהָאֵשׁ דְּתַלְתָּ אֲבָהֵן אֵינֶנּוּ, אֵלָא שִׁי' עֲלָא עֲנַפִּי אֵילָנָא, שִׁי' תַּמָּא שְׂרָשִׁי אֵילָנָא, וּבְגִין דָּא וְכָל שִׁיחַ דָּא צְדִיק, וְכָל עֵשֶׂב עֵיב שִׁי' דָּא יַעֲקֹב כָּלִיל תַּלְתָּ אֲבָהֵן, דְּאֵינֶנּוּ עֲנַפִּי אֵילָנָא, וְסִלְקִין לְשַׁבְעִין וְתַרְסֵין שְׁמֵהֶן דְּוִיסַע וְיָבֵא וַיֵּט, דְּבִהְאִי שְׁמָא אֲתַבְרִיאָו עֲשָׂבִין וְאֵילָנִין דְּאֵינֶנּוּ נִשְׁמָתִין צְדִיקִינָא, וְהָאֵשׁ עֵשֶׂב עֲלִיָּה אֲתַמַּר (תַּהֲלִים קד יד) וְעֵשֶׂב לְעִבּוּדַת הָאֲדָמָה לְהוֹצִיא לֶחֶם מִן הָאָרֶץ, לֶחֶם אֲבִירִים אֲכָל אִישׁ (שם עח כו), וְאִיהוּ נִהְמָא דְּאוֹרֵי־תָא.

Tikkunei Zohar - Vocalized (Public Domain)

64 עשב . . שהוא שם ע"ב ושי"ן באמצע
Or HaTorah on Mishpatim cites the Tikkunei Zohar (tikkun 51) for this reading of esev, and the same is written in Or HaTorah on Chukas.

KEHOT'S NOTE

באוה"ת פ' משפטים ע' אקוב מציינ' לת"י תי' גא. וכ"כ באוה"ת פ' חקת ע' תשפד. וראה גם ביאוה"י להצ"צ כרך א ע' ז.

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65 נק' ג"כ בשם בהמות וחיות
There the Alter Rebbe explains the difference between angels and souls: the angels are called chayos and behemos, as in "the face of a lion on the right and the face of an ox on the left," and they too are made of body and soul, but their bodies are spiritual, formed from fire and wind.

KEHOT'S NOTE

ראה לעיל ד, ב.

66 פני אריה פני שור
In the vision of the chariot the holy Chayos have the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. This is why the angels are called "animals" and "beasts."

יחזקאל א':10 Ezekiel

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֱלִי־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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67 שיש להם דעת והכרה באלקות
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה רמב"ם פ"ב הלי' יסודי התורה.

68 ע"פ רני ושמחי
That discourse explains that the angels' service is song and praise (rinah), expressing their intense longing to cleave to G-d and be absorbed in the Infinite Light.

KEHOT'S NOTE

לעיל לו, א ואילך.

69 רני ושמחי
Zechariah's prophecy to Zion: "Sing and rejoice, daughter of Zion, for I am coming and I will dwell in your midst, says Havayah": the verse of the maamar referred to here.

זכריה ב':14 Zechariah

רְנִי וְשִׂמְחִי בְּתִצִּיּוֹן כִּי הִנְנִי־בָא וְשֹׁכֵנִי בְּתוֹכְךָ נְאֻם־יְיָ

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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70 וצדקתך ירננו
David's psalm: "They shall express the memory of Your great goodness, and they shall sing of Your righteousness": the theme of that maamar, on the angels' song.

תהילים קמ"ה:7 Psalms

זָכֹר רַב־טוֹבְךָ יְיָ וְצִדְקָתְךָ יִרְנְנוּ:

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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71 בפ' תולדות ע"פ מים רבים

the passage shares nothing with the note

KEHOT'S NOTE

יט, א ואילך.

72 והנה מרע"ה

In a gloss on this passage the Tzemach Tzedek distinguishes the two kinds of Daas: "the seed of man" comes from Lower Daas, which binds the intellect to the emotions, while Higher Daas, which joins Chochmah and Binah, is Moshe.

KEHOT'S NOTE

באווה"ת משפטים ע' אקטז יש הגהה: והנה מרע"ה כחו גדול היינו כי דעות שיש ב' דעת זורע אדם זהו מבחי" ד"ת שמקשר השכל עם המדות, אבל ד"ע המחבר חויב זהו משה ושרשו מאוירא בד"ה החלצו כו'. והנה בהמה י"ל שאין להם דעת רק בממכ"ע ולא בסוכ"ע בד"ה וידעת היום כו', והמשכות הדעת בסוכ"ע זהו ע"י קדוש שיהי דעת בבחי" קדוש סוכ"ע כו' בד"ה והנה אנחנו מאלמים אלומים י"ב בקר זהו בהמה י"ל ע"י הקרבן שנכלל בהמה בשרשה ע"י והחיות נושאות כו', ע"י נכלל בהמה בבחי" אדם כי גם כשהי בהמה הי' מבחי" פני אדם שבבהמה לכן יוכל להתעלות בבחי" אדם ממש. ג' בחי" אדם גם ז"א ישראל אדם והתורה חכמה אדם ע"י וז"א קל"ד ב' ובהי"ו שם, לכן ע"י התורה מוחין נמשך שיהי אדם בפרטיות. וכמו"כ למטה אם ככנים ואם כעבדי בנים אתם לה' והנה כעבדים כשנמשכו מס' דמט"ט בוח"ג דרטי"ו סע"א, ואם הוא בחי" זרע בהמה, ולכן שש שנים, ובשביעי' כמו בשמטה תלה הכתוב בהמה בחיה סד"ה את שבתותי תשמרו, כי סוכ"ע ח"י ובהמה שוין ע"ד אתתיר פני ביום ההוא דסכ"ס כו', צאן מרעית אדם אתם הרי יוכל להיות מצאן בחי" אדם וא"כ אז גבוה יותר שהוא אדם ומשים עצמו כצאן מענין בהמה אין לה דעת בד"ה בכ"ה בכסליו נה"ב מתפעלת רק בבחי" בשכמל"ו ונה"א אדם מתפעלת מההתבוננות בעצמו ווא"ס והנה בשכמל"ו זהו רוח הבהמה היורדת למטה ש' ב"ן וכל דעת יחוד, והאדם ידע המשכות ד"ע טפת מ"ד, דכולא קמ"י כל"ח בהמין ותשחין לאלומי כי דת"י, משא"כ בהמה אינה משגת רק שהיש מאין בשכמל"ו כנ"ל, ולא ביטול אמיתי מ"ד ענין יודע צדיק נפש בהמתו כו', דברי חכמים כדבונות שדר בינה באדם, מורה דעה בפרה ממשיך דעת בבחי" בהמה כו'. עכ"ל. ראה באוה"ת שם ע' אק"ח עוד הגהה.

73 בהמשך זאת חנוכת המזבח תר"מ סעי' יב נוסף

This series of discourses adds that esev is the Ayin-Beis of Chochmah, and the shin stands for three emotive attributes.

KEHOT'S NOTE

עשב הוא ע"ב דחכ' ושין הם ג' מדות, ע"ש.

74 David, before the assembly of Israel, charges his son Shlomo: "Know the G-d of your father, and serve Him with a whole heart." Moshe's Daas makes this knowing possible.

I Chronicles 28:9:ט:ט דברי הימים א

וְאַתָּה שְׁלֹמֹה-בְנִי דַע אֶת-אֱלֹהֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפִצָּה כָּל-לִבְבוֹת דּוֹרְשׁ הִי וְכָל-יִצְרָר מִחֻשְׁבוֹת מִבֵּין אִם-תִּדְרָשְׁנוּ יִצְאָה לָהּ וְאִם-תִּעְזְבוּנוּ יִגְיִיחָהּ לְעַד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

found of thee; but if thou forsake Him, He will cast thee off for ever.

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PARAGRAPH 4

75

כולם כאחד עונים

In the first blessing before the morning Shema (Yotzer Or), the angels give one another leave to sanctify their Creator, and "all of them as one respond and say with awe: Holy, holy, holy." The Alter Rebbe stresses "as one" and reads it, with the Zohar, as the angels and Israel together.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 4, ימי חול, ברכות קריאת שמע, יוצר אור ד'

אֵת שֶׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא. וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִים זֶה מִזֶּה. וְנוֹתְנִים רְשׁוֹת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחָת רוּחַ. בְּשִׁפְפָה בְּרוּרָה וּבְנִיעִימָה. קְדָשָׁה כָּלָם כְּאַחַד עוֹנִים אוֹמְרִים בְּיָחָד:

the Name of the Almighty, the King, the Great, the Mighty, the awesome One; holy is He. And they all take upon themselves the yoke of Divine sovereignty one from the other, and give leave to one another to sanctify their Former in a spirit of serenity with clear speech and pleasantness, all exclaim Kedushah in unison and reverently exclaim:

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

PARAGRAPH 5

76

ישראל עלו במחשבה

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

KEHOT'S NOTE

ב"ר בתחלתו.

77

ישראל עלו במחשבה

Six things preceded the creation of the world; some were created and some "arose in thought" to be created, among them the Patriarchs and Israel. The Alter Rebbe uses this to root the souls of Israel in "thought."

Bereshit Rabbah 1:4:ד'ר' ראשית רבה א'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדותך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם), ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were

PARAGRAPH 7

88 וזהו ואלה המשפטים . לשון הליכה

The note points to Or HaTorah on Mishpatim for mishpat as “going.”

KEHOT'S NOTE

ראה אוה"ת משפטים ע' אק"ט.

89 כמשפט הראשון

Or HaTorah adds two more verses where the Targum renders mishpat as halachah: “according to the manner (mishpat) of daughters” becomes “according to the halachah of the daughters of Israel,” and “set up the Mishkan according to its manner (mishpat)” becomes “according to its halachah.”

KEHOT'S NOTE

וישב מ, יג. וראה באוה"ת פ' משפטים ע' אק"ט שמביא הפסוק כמשפט הבנות יעשה לה ת"א כהלכת בנות ישראל יעביד לה . . וכן והקמות את המשכן כמשפטו . . תרומה כו, ל ית משכנא כהלכתיה. ע"ש.

90 כמשפט הראשון

In prison Yosef interprets the butler's dream: in three days Pharaoh will restore him, and he will again place Pharaoh's cup in his hand “according to the former manner (mishpat), when you were his butler.”

בראשית מ':יג:Genesis 40:13

בעוד שלש ימים ישא פרעה את ראשו ויחשיבך עלי כנגד ונתת כוס פרעה בידו כמשפט הראשון אשר היית משקהו:

within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office; and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.

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91 כהלכתא קדמייתא

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

KEHOT'S NOTE

כ"ה בדפוסים שהיו בזמן אדה"ו ולפניו. וכ"ה הלשון בדא"ח. אבל בתרגום הנדפס לפנינו הגירסא “קדמאה”. [אבל בתרגומים שנדפסו מכת"י כמו הוצאת ברלינר וכ"ו הוא “קדמייתא”].

92 כהלכתא קדמייתא

Onkelos renders mishpat here with hilchesa, “halachah.” Sefaria's text reads “kadma'ah”; the Kehot note explains that “kadmaysa” is the reading of the older printings and the manuscript-based editions.

תרגום אונקלוס על בראשית מ':יג:Genesis 40:13

בסוף תלתא יומין יזכרנה פרעה ית רישך ויחשיבך על שמושך ותתן כסא דפרעה בידיה כהלכתא קדמאה די הויאת משקי לקה:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

93 הליכות עולם לו

In Chavakuk's prayer G-d appears, measures the earth and shatters the ancient mountains: “the ways (halichos) of the world are His,” His paths through the world from of

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old. The Sages read halichos as halachos, laws (context: Steinsaltz Tanakh).

Habakkuk 3:6

עמד וימדד ארץ ראה ויתר גוים ויתפצצו הררי עד שחו גבעות עולם הליכות עולם לו:

He standeth, and shaketh the earth, He beholdeth, and maketh the nations to tremble; And the everlasting mountains are dashed in pieces, The ancient hills do bow; His goings are as of old.

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Megillah 28b:16-18

אמר לקה: ניחא לי דאשמעיה למר. אי הכי, גמור מיני הא מלתא דאמר רבי זירא: בנות ישראל הן הןמירו על עצמן שאפילו רואות טיפת דם קהרדל יושבות עליו שבעה נקיים. תנא דבי אליהו: כל השונה הלכות, מובטח לו שהוא בן עולם הבא, שנאמר: “הליכות עולם לו”, אל תקרי “הליכות” אלא “הלכות”. תנו רבנן:

He replied: I would rather you teach me something. If so learn from me this statement that was said by R. Zera: The daughters of Israel were stringent upon themselves that even if they saw [on their garments] a spot of blood no bigger than a mustard seed, they waited for seven clean days [before taking a ritual bath]. It was taught in the house of Eliyahu: Whoever repeats halakoth is assured of the world to come, as it says, “His goings [halikoth] are to eternity” (Habbakuk 3:6). Read not ...

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KEHOT'S NOTE

חבוקק ג, ו. ראה מגילה כח, ב אל תקרי הליכות אלא הלכות. ובאוה"ת כאן ע' איכב שע"י העיון בהם להשיג היטב זוכה האדם לילך ממדריגה למדריגה. וראה באוה"ת נ"ך כרך א ע' תצט, ושם מציין ללקו"ת שה"ש כט, ד שההלכות הן הליכה והמשכה מאור א"ס ב"ה הסוכ"ע מעולם ועד עולם.

PARAGRAPH 8

94 הקליפות אין להם בחי' מוח הדעת

According to the note, the Alter Rebbe explains there that the evil inclination has only two mochin, Chochmah and Binah, and not the faculty of Daas.

KEHOT'S NOTE

ראה לקו"ת פ' חוקת ס, ג דשם מבאר שביצה"ר יש רק ב' מוחין חו"ב ולא מוח הדעת ע"ש. ובאוה"ת פ' משפטים ע' אק"ה.

95 אז תבאנה שתיים נשים זונות

“Then there came two women, harlots, to the king, and stood before him”: the two women who each claimed the living child before King Shlomo. The text points to the matter as a known illustration that kelipah lacks Daas.

I Kings 3:16

אז תבאנה שתיים נשים זונות אליהמלך ותעמדנה לפניו:

Then came there two women, that were harlots, unto the king, and stood before him.

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KEHOT'S NOTE

מלכים א ג, טז.

96

חדא נפשאי לך קראי

Rav Sheshes, reviewing his learning every thirty days, would say: “Rejoice, my soul, rejoice, my soul; for you I read Scripture, for you I learned Mishnah.” The Talmud objects that the Torah sustains heaven and earth, and answers: “At first, when a person does it, he does it for his own sake (ada’ata denafshei).”

Pesachim 68b:13ג”כ: פסחים ס”ח ב”י

רב ששת כל תלתין יומין מהדר לקה תלמודיה, ותלי וקאי בעיבא דדשא, ואמר: חדאי נפשאי, חדאי נפשאי, לך קראי לך תנאי. איני? והאמר רבי אלעזר: אילמלא תורה לא נתקיימו שמים וארץ, שנאמר: “אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי!” מעיקרא כי עבד איניש — אדעתא דנפשיה קא עבד.

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KEHOT’S NOTE

פסחים סח, ב.

97

לפניהם היינו לפנימיותם

The note observes that reading “before them” as “into their inner being” fits what the Alter Rebbe writes in his Laws of Torah Study, in the halachah cited.

KEHOT’S NOTE

זה מתאים למ”ש בהל” ת”ת לרבנו הזקן פ”ד הי”ח (שיחה פ’ משפטים תשכ”ז). ראה אוה”ת משפטים ע”א קכ.

98

ולכן איתא בזוהר

With the Zohar passage, the note points to Or HaTorah on Parshas Shemos, p. 61.

KEHOT’S NOTE

ח”ג קפז, ב. ראה אוה”ת פ’ שמות ע”א סא.

99

משה משה

At the burning bush G-d calls to Moshe, “Moshe, Moshe,” and he answers, “Here I am”; there is no dividing stroke (pesik) between the names.

Exodus 3:4ד”ג: שמות ג

וַיֹּאמֶר ה' כִּי סָר לְרֹאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִנִּי:

And when the L-RD saw that he turned aside to see, G-d called unto him out of the midst of the bush, and said: ‘Moses, Moses.’ And he said: ‘Here am I.’

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100

אברהם אברהם

At the binding of Yitzchak an angel of Havayah calls from heaven, “Avraham, Avraham,” to stop him; a dividing stroke (pesik) separates the names.

Genesis 22:11א”ב: בראשית כ”ב

וַיִּקְרָא אֵלָיו מֶלֶאכָה ה' מִן־הַשָּׁמַיִם וַיֹּאמֶר אֲבִרְהָם אֲבִרְהָם וַיֹּאמֶר הֲנִנִּי:

And the angel of the L-RD called unto him out of heaven, and said: ‘Avraham, Avraham.’ And he said: ‘Here am I.’

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ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

101

אברהם אברהם פסיק טעמא

Iggeres HaKodesh 15 explains, from a teaching the Alter Rebbe heard from his teacher on “I am dust and ashes,” that Avraham’s attribute of love and Chesed, as it descends through the worlds by many contractions, bears no comparison to the supernal Chesed of Atzilus.

KEHOT’S NOTE

ע”י אגה”ק סי’ טו. אוה”ת שמות ע”י נט. סה”מ תר”ל ע”י נו. ד”ה וספרתם תרס”ו ע”י רטו.

102

משה משה לא פסיק טעמא אברהם אברהם פסיק טעמא

In Parshas Balak the Zohar says that Moshe had no division in him, so “Moshe, Moshe” has no break between the names, while “Avraham, Avraham” has one, because the later Avraham, now complete, differed from the earlier. The Kehot note cites it here.

Zohar, Balak 6:51-59ט”ז-ט”א: בלק ויג”א-נ”ט

103

א”נ לפניניהם ר”ל לבחי’ פני אדם

The note points to Or HaTorah on Devarim for reading lifneiheim as “the face of man.”

KEHOT’S NOTE

ראה אוה”ת פ’ דברים ע”י לב.

104

ודמות פניהם פני אדם

In the vision of the chariot, “the likeness of their faces was the face of a man,” with the faces of a lion, an ox and an eagle. The Alter Rebbe identifies this human face within the “animal” with the Daas of Beriah.

Ezekiel 1:10י”א: יחזקאל

וְדֹמוֹת פָּנֵיהֶם כְּפָנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל־הֵימִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְׂמֹאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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105

וכעין מ”ש בפ’ ויקהל

There the Alter Rebbe explains that the lower will, formed through contemplation during the six weekdays, becomes a vessel in which the higher will rests on Shabbos, like light in a vessel.

KEHOT’S NOTE

לקמן פח, א.

106

וזאת לפנינים בישראל

“And this was formerly (lefanim) in Israel, concerning redemption and exchange”: the narrator explains the old custom of drawing off a shoe to confirm a transaction. The discourse in Parshas Miketz reads lefanim as penim, “inward”: the inner dimension that each one has.

Ruth 4:7ז”ז: רות ד

וזאת לפנינים בישראל על־הַגָּאֵלָה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דְּבַר שְׁלֹךְ אִישׁ נַעְלָו וְנָתַן לְרַעְהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל:

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel.—

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107

וכנפיהם פרודות

“And their faces and their wings were separated above”: the text sets the separated wings (division) apart from the faces.

Ezekiel 1:11א”י:חזקאל

ופניהם וכןפיהם פרדות מלמעלה לאיש שתים חכרות איש ושתים מכסות את גויתיהנה:

Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

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108

וקבל היהודים

“And the Jews accepted (vekibel, singular) what they had begun to do, and what Mordechai had written to them”: the Jews took the days of Purim upon themselves. A plural subject with a singular verb, which is explained elsewhere in the same way as the singular “if you buy.”

אסתר ט:23ג”כ:אסתר

וקבל היהודים את אשר החלו לעשות ואת אשר כתב מרדכי אליהם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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109

משפטיך תהום רבה

David praises G-d: “Your righteousness is like the mighty mountains; Your judgments are a great deep; man and animal You save, Havayah”: G-d’s justice is past fathoming, and His salvation reaches every creature. The Alter Rebbe reads the “deep” as the reach of the Torah’s laws, so lofty that they descend far enough to save even the “face of man” within the “animal” (context: Steinsaltz Tanakh).

Psalms 36:7ד”ו:תהלים

צדקתך כהרריאל משפטך תהום רבה אדם ובהמה תושע ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preserve, O L-RD.

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KEHOT’S NOTE

תהלים לו, ז.

110

ע”פ לבבתי

The note identifies the discourse referred to as the explanation of “You have captured my heart” in Likkutei Torah on Shir HaShirim, which begins on that page.

KEHOT’S NOTE

לקו”ת שה”ש ל, א.

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו'

111

לבבתי

In the Song the beloved tells the bride, “You have captured my heart, my sister, my bride,” which the Sages read as G-d’s love for Israel. This is the verse of the discourse referred to here on the encompassing light.

Song of Songs 4:9ט”ד:שיר השירים

לבבתי אחתי כלה לבבתי באחת מעיניך באחד ענק 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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112

ע”פ את שבתותי

There the Alter Rebbe explains the “lower Shabbos” through the Sabbatical year: its ascent is only from Beriah, Yetzirah and Asiyah to Atzilus, yet it has an aspect in which man and animal are equal, the mitzvah of removing produce from the house in the seventh year.

KEHOT’S NOTE

ראה לקו”ת בהר מד, א ואילך.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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