



TORAH OHR • PARSHAS MISHPATIM • MAAMAR 3

שש שנים יעבד

“Six years he shall serve”



The Torah and mitzvos of each day become “days,” garments that bring what is above time down into time, so that the soul can grasp G-dliness and rise into the source of life. The garments must also be “tanned” and washed, through prayer in which Daas transforms the emotions: this is the servant’s six years, the six thousand years before the rest of the seventh millennium.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The Torah and mitzvos of each day become “days,” garments that bring what is above time down into time, so that the soul can grasp G-dliness and rise into the source of life. The garments must also be “tanned” and washed, through prayer in which Daas transforms the emotions: this is the servant’s six years, the six thousand years before the rest of the seventh millennium.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

Reading the law of the Hebrew servant, “Six years he shall serve,” as the service of G-d, the maamar asks what makes a person “one who serves G-d” rather than merely righteous. The Zohar calls a person’s days garments: the Torah and mitzvos of each day are made into garments through which the soul can enjoy the radiance of the Shechinah. The mitzvos are rooted above time, higher than “the body of the King,” and only by descending into time, as a parable brings a lofty idea within reach, can the soul grasp them. Bound in these garments like a stone bound in a sling, the soul is lifted into “the source of life.” “Serve” (yaavod) also means tanning: the garments must be cleansed and laundered. This happens when the emotions are transformed from darkness to light through Daas, drawn down by Moshe, the faithful shepherd, and revealed in prayer through contemplation; so prayer, the “continual burnt-offering,” lifts the day’s Torah and mitzvos to G-d. All this belongs to the six thousand years; in the seventh millennium the servant goes free “for nothing,” without mitzvos, into rest. A gloss explains why even Higher Daas is called “beast.”

OUTLINE

- 1 Days as garments** ¶1
Through Daas a person becomes “one who serves G-d.” The Torah and mitzvos of each day become “days,” garments drawn from above time into time so that the soul can grasp the radiance of the Shechinah and, bound in them like a stone in a sling, rise into the source of life. The six years are the six thousand years.
- 2 Tanning and washing the garments** ¶2-3
“Serve” also means tanning: the garments must be cleansed and laundered. This is the transformation of the emotions through Daas, drawn down by Moshe, the faithful shepherd, and revealed in prayer through contemplation, so that the day’s Torah and mitzvos ascend to G-d.

3 The six thousand years and the seventh

¶4

The refining through prayer belongs to the six thousand years, when tzaddikim go from strength to strength without rest. In the seventh millennium the servant goes free “for nothing,” without mitzvos, into a rest with no further ascent.

4 Gloss: why Higher Daas is called “beast”

¶5-8

Tanya says that before G-d even Higher Daas is like “beasts,” though even the Lower Daas of Atzilus is “man.” The emotions above intellect, within Keser, drawn down through Higher Daas, are a “great beast” above “man,” yet relative to the Infinite One they are “beast,” as Keser, a pure light, is “black.”

KEY CONCEPTS

One who serves G-d (oved Elokim) עובד אלקים

From the verse “between one who serves G-d and one who has not served Him.” Both may be righteous; the maamar identifies serving with the “tanning” of the soul’s garments through Daas.

Days as garments יומין ולבושין

The Torah and mitzvos done each day form garments for the soul, and a day without a mitzvah leaves the garment lacking. Because they are clothed in time, the soul can grasp through them what is above time.

Tanning (ibbud) עבוד עורות

“Yaavod” (he shall serve) read as the tanning of hides: the garments of Torah and mitzvos must be cleansed of waste and laundered until they are bright and clean.

The transformation of the emotions התהפכות המדות

Turning the emotive attributes from darkness to light and from bitter to sweet, through the “waters” of Daas, the inner core of the emotions. This is the laundering of the garments.

Daas (knowledge) דעת

A deep, felt connection to G-dliness. It is drawn down by Moshe, “the faithful shepherd,” and revealed in prayer through contemplation.

The continual burnt-offering (olas tamid) עולת תמיד

A name for prayer: as the olah ascends, so through prayer the Torah and mitzvos of the whole day ascend to G-d.

The great beast (behemah rabbah) בהמה רבה

The emotions above intellect, within Keser, drawn down through Higher Daas. They are higher than “man,” yet are called “beast” relative to the Infinite One.

SECTION 1 • 11

Days as garments

1 שש שנים יעבד¹. פי עיי המשכת הדעת יוכל להיות בחינת לעבדו להיות עובד אלקים שיש הפרש גדול² בין עובד אלקים לאשר לא עבדו³ הגם שהוא צדיק כמ"ש בגמ' [בגמרא]⁴ הובא בתניא⁵ (פי ט"ו)

"Six years he shall serve." This means: through the drawing down of Daas (knowledge), there can be the level of "serving Him," to be "one who serves G-d." For there is a great difference between "one who serves G-d" and "one who has not served Him," even though he is a tzaddik, as is stated in the Gemara, cited in the Tanya (ch. 15).

The maamar opens with the verse on the Hebrew servant, "Six years he shall serve," and reads "serve" as the service of G-d: through Daas, a deep and felt knowledge of G-d drawn down into a person, he can become "one who serves G-d." The verse in Malachi distinguishes "one who serves G-d" from "one who has not served Him," and the Gemara (Chagigah 9b), quoted in Tanya, chapter 15, explains that both may be tzaddikim: one who reviews his learning a hundred times is not like one who reviews it a hundred and one times.

והענין דהנה כתיב ימים יוצרו.⁶ וכתוב ואברהם זקן בא בימים באינון יומין⁷ עלאין.

And the matter [is this]: Now, it is written, "Days were formed," and it is written, "And Avraham was old, coming with days": with those supernal days.

To explain what serving adds, the maamar turns to two verses about "days": "Days were formed" and "Avraham was old, coming with days." Plainly ba bayamim means "advanced in years"; the Zohar reads it as Avraham "coming with his days," bringing "those supernal days" with him.

והיינו היומין הם לבושים הנעשים להנשמה מהתורה ומצות⁸ בכל יום דוקא. ואם חסר יום א' בלא מצוה חסרה לבושא⁹ כו'.

That is, the days are garments that are made for the soul from the Torah and mitzvos, every day specifically. And if one day is lacking, without a mitzvah, "the garment is lacking," etc.

These "days" are garments for the soul, made from the Torah and mitzvos of each particular day, and a day that passes without a mitzvah leaves the soul's garment lacking. Torah Ohr, Mishpatim (79b), cited in the Kehot note, says the same: the days are the garments of the Torah a person learns and the mitzvos he does each day, and in them he can receive the revelation of G-dliness.

והיינו שלבושים אלו¹⁰ הם כדי שתוכל הנשמה להנות מזיו השכינה ולאשתאבא בגופא דמלכא¹¹ שזהו ע"י לבושים אלו הנעשים מהתומ"צ [מהתורה ומצות] ששרשן מאד נעלה מבחי' גופא דמלכא¹² ממש רק שירדו להיות לבושים (והוא ע"ד המשכת המשל שעל ידו יושג הנמשל)

That is, these garments exist so that the soul can enjoy the radiance of the Shechinah (Divine Presence) and "be absorbed into the body of the King." This is through these garments made from the Torah and mitzvos, whose root is far loftier than the level of the very "body of the King"; only, they descended to become garments (this is like the drawing down of a parable, through which the thing it illustrates is grasped).

The garments let the soul enjoy the radiance of the Shechinah and be "absorbed into the body of the King," the Zohar's phrase for the soul's being taken up into G-dliness. Yet the Torah and mitzvos that make up these garments are rooted far higher than that "body of the King"; they came down to serve as garments, as a parable brings a lofty idea down to where it can be grasped.

וכיון שכך הוא דוקא כשנעשו בכל יום שתחת הזמן דוקא שהלבושים נמשכו משרשן שלמעלה מהזמן להתלבש בבחי' הזמן כדי שתוכל הנשמה להשיגם.

And since this is so, [it is] specifically when they are made every day, which is beneath time specifically, that the garments have been drawn from their root, which is above time, to be clothed in the level of time, so that the soul can grasp them.

That is why they are made day by day, within time: drawn from their root above time into time, they come within the soul's reach. Or HaTorah, cited in the Kehot note, asks why a day without a mitzvah cannot simply be made up with two mitzvos the next day, and answers in the same way: the Torah and mitzvos, a bright light above, must come down from above time into time.

משא"כ כמו שהן בשרשן ומקורן למעלה מהזמן אין ביכולת הנשמה להשיגם במכ"ש [במכל שכן] וק"ו [וקל וחומר] שאינה יכולה להשיג הזיו בלתי הלבוש כו' וכ"ש [וכל שכן] המצוה עצמה. רק ע"י שהמצוה ירדה להיות בבחי' לבוש ומשל יכולה להשיגה ועל ידה תשיג הזיו כו'

But as they are in their root and source, above time, the soul is not able to grasp them, all the more so and a fortiori from [the fact] that it cannot grasp the radiance without the garment, etc.; and all the more so the mitzvah itself. Only because the mitzvah descended to be in the level of a garment and a parable can [the soul] grasp it, and through it, it will grasp the radiance, etc.

In their source, above time, the garments are beyond the soul's grasp: if it cannot grasp even the radiance (ziv) of the Shechinah without a garment, surely it cannot grasp what is rooted higher than the "body of the King," and still less the mitzvah itself. Only because the mitzvah has come down to be a garment and a parable can the soul grasp it, and through it grasp the radiance as well.

ולכן נק' יומין שנתלבשו בבחי' הזמן שאז יכולת הנשמה להשיגה

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

This is why the garments are called “days”: they are clothed in time, where the soul can reach them.

(ועמ"ש בד"ה בשעה שהקדימו ישראל¹³ נעשה ע"פ עת לכל חפץ תחת השמים¹⁴ כו').

(And see what is explained in the maamar beginning “At the time when Israel put ‘we will do’ first,” on [the verse] “A time for every desire under the heavens,” etc.)

The parenthesis refers to a maamar in Likkutei Torah, Bamidbar (13b), on “a time for every desire under the heavens.” There the Alter Rebbe explains that the mitzvos, though they are G-d’s will, are bound to set times because they are “under the heavens,” below the Torah, which is called “heavens.”

וזהו והיתה נפש אדוני¹⁵ צרורה בצרור החיים. פי' צרור כמו שצוררים אבן במרגמה.¹⁶ ועי"ז זורקים אותו למעלה.

And this is [the meaning of] “And the soul of my lord shall be bound up in the bond of life.” “Bond” (tzeror) is as when one binds a stone in a sling, and through this one throws it upward.

Avigayil’s blessing to David, that his soul “shall be bound up in the bond of life,” is explained through the image of a stone bound in a sling: once bound in it, the stone can be hurled upward. Torah Ohr, Miketz (38c), cited in the Kehot note, uses the same image and adds that whatever encompasses (a makif) lifts upward, as a clothed person can be drawn up by his garment.

כך כדי שתהיה הנשמה עולה מעלה מעלה במקור החיים¹⁷ הוא ע"י היוםין ולבושין דתומ"צ [דתורה ומצות].¹⁸

So too, for the soul to rise higher and higher into the source of life, [this] is through the days and garments of Torah and mitzvos.

So too the soul is lifted higher and higher, into the source of life, by being bound up in the days and garments of Torah and mitzvos.

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

And this is the meaning of “Six years he shall serve.” The six years are the time of the “six thousand years that the world exists,” for during this time the fulfillment of Torah and mitzvos has been given. For “today, to do them” [applies to] the whole length of the time mentioned above.

This is what “Six years he shall serve” means: the six years stand for the six thousand years of the world’s existence, the era given for keeping Torah and mitzvos. The verse “today, to do them,” which the Sages read as “today to do them, and tomorrow to receive their reward,” is taken to cover that entire period.

SECTION 2 • 12-3

Tanning and washing the garments

2 אך פיי וענין יעבוד הוא לשון עבוד עורות. שע"י העבוד משתנים הרבה למעליותא כך בענין לבושים הנ"ל צריך להיות עבוד שצריך לנקותן מכל פסולת הנופל בהן ולרחוץ ולכבס אותן

But the meaning and concept of "yaavod" (he shall serve) is a term [for] the tanning (ibbud) of hides, for through the tanning they change greatly for the better. So too with the garments mentioned above: there must be a tanning, for they must be cleansed of all the waste that falls into them, and be washed and laundered.

The maamar now reads "yaavod" (he shall serve) as related to ibbud, the tanning of hides, which turns a raw hide into fine leather. The garments of Torah and mitzvos need the same processing: they must be cleansed of all the waste that clings to them, and washed and laundered.

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

As in the analogy of a physical garment, which is washed and laundered in pure water: then it will be bright and clean. But if they are not laundered, they will not be clean and beautiful.

Like a physical garment washed in pure water, the soul's garments become bright and clean only when they are laundered; left unwashed, they will be neither clean nor beautiful. In Yahel Or, cited in the Kehot note, the Tzemach Tzedek gives a reason they need washing: some mitzvos are done not for their own sake, and such garments are soiled until they are laundered.

3 וזהו ההפרש בין עובד אלקים לאשר לא עבדו²³. ועבוד וכבוס זה הוא ע"י התהפכות המדות מחשוכא לנהורא וממיריו למיתקו והתהפכות המדות הוא ע"י מי הדעת שהדעת היא פנימיות המדות

And this is the difference between "one who serves G-d" and "one who has not served Him." And this tanning and laundering is through the transformation of the emotive attributes (middos) from darkness to light and from bitter to sweet. And the transformation of the middos is through the waters of Daas (knowledge), for Daas is the inner dimension (pnimiyus) of the middos.

This "tanning" is what distinguishes "one who serves G-d" from "one who has not served Him." It consists in transforming the emotions from darkness to light and from bitter to sweet, and that transformation comes through the "waters" of Daas, since Daas is the inner core of the emotions.

והיינו ג"כ ע"י משה רעיא מהימנא שנאמר בו ונתתי עשב²⁴ כו'. וגם מרחיצן ומכבסן במים עליונים מעבר הנהר כו'.

And this is also through Moshe, the faithful shepherd, of whom it is said, "And I will give grass," etc. And he also washes and launders them in supernal waters from beyond the river, etc.

Daas is drawn down through Moshe, "the faithful shepherd": the verse "I will give grass in your field for your animals" is read as his work, the grass being Daas, given to the souls called "animals." Like a shepherd, he also washes and launders them, in supernal waters "from beyond the river," which the preceding maamar explains as the level above grasped understanding, where the souls are rooted.

וכמ"ש כעדר הרחלים²⁵ (שהם זרע בהמה)²⁶ שעלו מן הרחצה כו' רוחצות בחלב.²⁷ (עמ"ש ע"פ שיניך כעדר הרחלים²⁸ כו' ע"ש).

As it is written, "Like a flock of ewes (which are the seed of animal) that have come up from the washing," etc., "washing in milk." (See what is explained on [the verse] "Your teeth are like a flock of ewes," etc.; see there.)

The Song of Songs speaks of "a flock of ewes that have come up from the washing"; ewes, being animals, stand for "the seed of animal," the souls of Beriah, Yetzirah and Asiyah, whom the shepherd washes, and "washing in milk," from another verse of the Song, adds to the image. The maamar on this verse in Likkutei Torah, Shir HaShirim (36d), reads the ewes the same way, as souls whom Moshe, the faithful shepherd, washes as a shepherd washes his flock, and refers back to this explanation of "Six years he shall serve."

וזהו ענין לבון הלכתא כו'. וזהו ע"י התפלה שאז הוא שעת הכושר להיות גילוי הדעת בהתבוננות כו' וכמו שאנו אומרים בש"ע [בשמונה עשרה] אתה חונן לאדם דעת²⁹ כו'

And this is the concept of "the whitening (libun) of the halachah," etc. And this is through prayer, for then is the opportune time for the revelation of Daas through contemplation, etc., as we say in the Shemoneh Esrei, "You graciously grant man knowledge," etc.

The phrase "the whitening (libun) of the halachah," used for clarifying a law, literally means washing white, so it belongs to the same idea of laundering. This laundering takes place through prayer, the opportune time for Daas to be revealed through contemplation, as the Shemoneh Esrei itself asks: "You graciously grant man knowledge (daas)."

ועי"ז נזדככו הלבושים ולכן נקי התפלה עולת תמיד שהתומ"צ [שהתורה ומצות] של כל היום עולים לה' ע"י התפלה.

And through this the garments are refined. Therefore prayer is called the "continual burnt-offering" (olas tamid), for the Torah and mitzvos of the whole day ascend (olim) to G-d through prayer.

Through prayer the garments are refined, and so prayer is called the "continual burnt-offering": as the olah "ascends," so through prayer the Torah and mitzvos of the whole day ascend (olim) to G-d.

SECTION 3 • ¶4

The six thousand years and the seventh

4 והיינו לפי שע"י התפלה הם מתעבדים ומיתקנים. וכ"ז [וכל זה] הוא בשית אלפי שני דהוי עלמא. וזהו שש שנים יעבד³⁰ וע"ז אמרו צדיקים אין להם מנוחה³¹ ילכו מחיל אל חיל^{32,33} וכו'.

That is, because through prayer they are tanned and rectified. And all this is in the “six thousand years that the world exists.” And this is “Six years he shall serve.” And of this they said, “Tzaddikim have no rest: ‘they go from strength to strength,’” etc.

Prayer is where the garments are “tanned” and rectified, and all this belongs to the six thousand years of the world, the servant’s “six years.” That is why it is said that tzaddikim have no rest: they keep going “from strength to strength,” ever ascending.

אבל ובשביעית באלף השביעי יצא לחפשי חנם. חנם בלא מצות^{34,35} שאז יהיה מנוחה לחיי העולמים³⁶ שאין עוד עליה למעלה הימנה:³⁷

But “and in the seventh”—in the seventh millennium—“he shall go out free, for nothing.” “For nothing” (chinam): without mitzvos, for then there will be rest for life everlasting, for there is no further ascent higher than it.

The verse’s “in the seventh he shall go out free, for nothing” refers to the seventh millennium. “For nothing” (chinam) means “without mitzvos,” as the Sifrei reads the word: then there will be rest for life everlasting, since there will be no further ascent beyond it. Sefer HaMaamarim 5640, cited in the Kehot note, observes that the end of “V’eileh hamishpatim” seems to place that rest in the seventh millennium, while the end of the explanation (biur) on it seems to place it in the days of Mashiach.

SECTION 4 • ¶5-8

Gloss: why Higher Daas is called “beast”

5 הגה"ה [הגהה]

Gloss.

The heading marks a gloss (hagahah), a note set apart from the main text. It takes up the term “beast” (behemah), used in this discussion for souls and levels.

6 עיין בתניא פ' מ"ו ע"פ בהמות הייתי עמך³⁸ כו' ולא ארגיש כו'

See in the Tanya, ch. 46, on [the verse] “I was as beasts with You,” etc., “and I do not feel,” etc.

The gloss starts from Tanya, chapter 46, on the verse “I was as beasts with You.” Tanya reads it as the soul’s admission that it does not feel its union with G-d, yet “I am always with You.”

ומ"ש בהמות לשון רבים לרמז כי לפניו ית' כם בחי' דעת עליון הכולל חו"ג [חסד וגבורה] נדמה כבהמות³⁹ כו' עכ"ל [עד כאן לשונו]. ולכאורה קשה לפמ"ש [לפי מה שכתוב] שאפי' [שאפילו] ד"ת [דעת תחתון] דאצי' נק' זרע אדם.⁴⁰

“And that it says ‘beasts’ in the plural is to allude that before Him, may He be blessed, even the level of Higher Daas (Daas Elyon), which includes Chesed (kindness) and Gevurah (restraint), is likened to beasts,” etc. End of quotation. Now, seemingly this is difficult according to what was explained, that even the Lower Daas (Daas Tachton) of the World of Atzilus (Emanation) is called “the seed of man.”

Tanya's comment on the plural “beasts” is that before G-d even Higher Daas, which includes Chesed and Gevurah, is like “beasts.” (The print has כם, a misprint for גם, “even,” as the Tanya itself reads.) This seems difficult, for the first maamar of this parsha, “V'eileh hamishpatim,” explained that even the Lower Daas of Atzilus, the Daas that binds the intellect to the emotions, is called “the seed of man,” the higher of the two levels.

7 ואיך גם ד"ע [דעת עליון] נק' בהמה. אך הענין יובן ממ"ש ע"פ מים רבים⁴¹ בענין שלעתידי יאמרו ליצחק כי אתה אבינו.^{42, 43}

And how can even Higher Daas (Daas Elyon) be called “beast”? But the matter will be understood from what is explained on [the verse] “Many waters,” concerning [the teaching] that in the future they will say to Yitzchak, “For you are our father.”

The question is put plainly: how can even Higher Daas be called “beast”? The answer draws on the maamar on “Many waters” in Torah Ohr, Toldos, on Yitzchak, whose quality will be revealed in the future, when, as the Gemara says, Israel will say to him, “For you are our father.”

ורבקה היא מלשון רבקה של שלש בקר⁴⁴ כו'.

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

Yitzchak's wife Rivkah is linked to rivkah, a team of cattle yoked together three by three, so her name itself suggests animals joined into one. In Torah Ohr, Toldos (18a), cited in the Kehot note, the Alter Rebbe explains that this is the joining of the “beasts” of the Divine Chariot, the faces of the lion and the ox, Chesed and Gevurah, included in one another.

והענין כי אף שבחיי אדם דאצי' הוא למעלה מבחיי ב"ע שנק' בהמה. אך יש בי בחיי מדות⁴⁵ היינו שיש מדות הנמשכים מן השכל ויש מדות שלמעלה מהשכל ונק' טורי חשוכא מדות שבכתר והם נמשכים דוקא ע"י דעת העליון שהוא מקבל מהכתר כי עומד בקו האמצעי תחת הכתר.

And the explanation is that although the level of "man" of the World of Atzilus (Emanation) is above the level of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), which are called "beast," there are, however, two levels of emotive attributes (middos): that is, there are middos drawn from the intellect, and there are middos that are above the intellect, which are called "mountains of darkness" (turei chashocha), the middos within Keser (the Crown). And they are drawn specifically through Higher Daas, which receives from Keser, for it stands in the middle line, beneath Keser.

The explanation grants that the level of "man" of Atzilus is above Beriah, Yetzirah and Asiyah, which are called "beast." But emotions come in two kinds, those born of the intellect and those above it, the emotions within Keser called "mountains of darkness," and the latter are drawn down only through Higher Daas, which stands in the middle line directly beneath Keser; the Mitteler Rebbe explains these two kinds at length in Sha'ar HaEmunah (ch. 68 ff.), as the Kehot note says.

8 ויש בחיי דעת שממשיך הבינה אל המדות כו' ובחיי המדות שלמעלה מהשכל נק' בהמה רבה שלמעלה מבחיי אדם.

And there is a level of Daas (knowledge) that draws Binah (understanding) into the emotive attributes (middos), etc. And the level of the middos that are above the intellect is called the "great beast" (behemah rabbah), which is above the level of "man."

There is also a Daas that draws Binah into the emotions, the Daas through which understanding gives rise to feeling. The emotions above the intellect are called "the great beast" (behemah rabbah), a level higher even than "man."

ואמנם לגבי א"ס ב"ה נק' גם בחיי זו שלמעלה מהשכל בשם בהמה ממש כפשוטו שח"ע [שחכמה עילאה] נק' עשיי [עשיה] גופנית כנ"ל.

However, relative to the Infinite One (Ein Sof), blessed be He, even this level that is above the intellect is called by the name "beast," literally, in its plain sense, for the higher Chochmah (Chochmah Ila'ah) is called "physical action," as [mentioned] above.

Yet relative to the Infinite One even this level above intellect is called "beast" in the plain sense, just as the higher Chochmah itself counts as "physical action" before Him, as in the Tanya passage quoted above ("You made them all with wisdom"). The print abbreviates this as ח"ע, read as chochmah ila'ah, "the higher Chochmah."

ולכן גם ד"ע [דעת עליון] נקי בהמה וכענין כתר עליון⁴⁶ אע"ג [אף על גב] דאיהו אור צה אוכם אוכם הוא^{47,48} כו' ועמ"ש בפי עקב ע"פ ויאכילך את המן⁴⁹ כו':

Therefore even Higher Daas (Daas Elyon) is called “beast.” And [it is] like the matter of the supernal Keser (the Crown): “although it is a pure light, it is black, black,” etc. And see what is explained in Parshas Eikev on [the verse] “And He fed you the manna,” etc.

That is why even Higher Daas, through which these emotions are drawn down, is called “beast.” It is like the supernal Keser: in itself “a pure light,” yet “black” before the Cause of causes (the print doubles the word, “black, black,” and so does Likkutei Torah’s explanation of “Zos chukas,” as the Kehot note observes). The gloss then refers to the maamar on “And He fed you the manna” in Likkutei Torah, Eikev, which reads the plural “beasts” as a level of “beast” above “man,” a great love beyond grasped Daas.

IN ONE’S AVODAH

No day should pass without Torah and mitzvos, since each day’s deeds are a garment for the soul. The garments must also be cleaned: in prayer, through contemplation that reveals Daas, a person transforms his emotions from darkness to light, and so lifts the whole day’s Torah and mitzvos to G-d.

QUESTIONS FOR DISCUSSION

1. Why are the soul’s garments tied to days, so that a day without a mitzvah leaves the garment lacking?
2. How does the relationship between a parable and its lesson explain why the mitzvos had to come down into time?
3. What is the difference between “one who serves G-d” and one who “has not served Him,” and how does the image of tanning hides express it?
4. Why is prayer the time when the garments are laundered, and why is it called the “continual burnt-offering”?
5. How can Higher Daas be above “man” and yet be called “beast”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 Among the ordinances G-d gives Moshe, the law of the Hebrew servant: “Six years he shall serve, and in the seventh he shall go out free, for nothing.” The maamar reads the servant’s six years as the soul’s service of G-d through Torah and mitzvos.

Exodus 21:2: כ”א:ב: שמונת שנים

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם:

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

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- 2 שיש הפרש גדול . . כמ”ש בגמרא

Kehot’s note points to Taanit 9b for these words.

Taanit 9b טי תענית

KEHOT’S NOTE

תענית ט, ב.

- 3 בין עובד אלקים לאשר לא עבדו

Malachi answers those who said that serving G-d brings no gain: on the coming day of judgment “you will again see the difference between the righteous and the wicked, between one who serves G-d and one who has not served Him.” The maamar takes up the verse’s distinction between serving and merely being righteous (context: Steinsaltz Tanakh).

Malachi 3:18: מלאכי ג:י”ח

ושבתם וראיתם בין צדיק לרשע בין עבד אלקים לאשר לא עבדו:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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- 4 בין עובד אלקים לאשר לא עבדו הגם שהוא צדיק כמ”ש בגמ’

Bar Hei Hei asks Hillel why the verse distinguishes “one who serves G-d” from the righteous; Hillel answers that both are complete tzaddikim, but one who reviews his chapter a hundred times is not like one who reviews it a hundred and one times. (The Kehot note prints Taanit 9b; the passage is here, in Chagigah 9b.)

Chagigah 9b:10 טי ב: חגיגה

אמר לקה בר הי הי להלל, מאי דקתיב: “ושבתם וראיתם בין צדיק לרשע בין עובד אלקים לאשר לא עבדו”, היינו “צדיק” — היינו “עובד אלקים”, היינו “רשע” — היינו “אשר לא עבדו”! אמר לקה: “עבדו” ו”לא עבדו” — תרנויהו צדיקי גמורי ניהו, ואינו דומה שונה פרקו מאה פעמים, לשונה פרקו מאה ואחד.

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

The text’s own reference. Tanya explains the Gemara: in those days it was usual to review each chapter a hundred times, so the hundred-and-first time, beyond habit, earns the name “one who serves G-d,” because changing one’s nature requires arousing love of G-d through contemplating His greatness.

Tanya, Likkutei Amarim 15:1-2: ליקוטי אמרים; חלק ראשון; ט”ו:א-ב

וכנה יובן מה שכתוב: “ושבתם וראיתם בין צדיק לרשע, בין עובד אלקים לאשר לא עבדו”. שהפירש בין “עובד אלקים” ל”צדיק” הוא, ש”עובד” הוא לשון הנה — שהוא באמצע העבודה, שהיא המלחמה עם היצר הרע, להתגבר עליו ולגרשו מה”עיר קטנה” שלא תלכש באברי הגוף, שהוא באמת עבודה ועמל גדול להלחם בו תמיד, והיינו — הבינוני.

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- 6 ימים יצרו

David marvels that G-d knew him before he was formed: “Your eyes saw my unformed body, and in Your book all were written; days were formed,” each of them known to Him. The maamar, with the Zohar, reads the “days” as fashioned into garments for the soul (context: Steinsaltz Tanakh).

Psalms 139:16: תהילים קל”ט:ט”ז

גלמי ראו עיניך ועל־ספרך כלם יכתבו ימים יצרו ולו אחד בהם:

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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KEHOT’S NOTE

תהלים קלט, טז.

- 7 ואברהם זקן . . באינן יומין

“And Avraham was old, coming with days (ba bayamim), and Havayah blessed Avraham with everything”: plainly, he was advanced in years. The Zohar reads it closely: Avraham “came with his days,” clothed in them.

Genesis 24:1: כ”ד:א: בראשית

ואברהם זקן בא בַּיָּמִים וְהָיָה בָּרַךְ אֶת־אֲבִרְהָם בְּכָל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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Zohar I, 224a: זח”א רכד,

KEHOT’S NOTE

בראשית כד, א. זח”א רכד, א. ראה אוה”ת חיי שרה כרך ד ע’ תשפב, א. ובתורת שמואל תרכ”ז ע’ לה.

8 הם לבושים הנעשים להנשמה מהתורה ומצות

Further on in Mishpatim the Alter Rebbe says the same: the days are garments, the garments of the Torah and mitzvos a person studies and does each day.

KEHOT'S NOTE

וכ"ה לקמן עט, ב הימים הם בחי' לבושים והם לבושי התורה ומצות. וראה בתורת שמואל תרכ"ז ע' לח. מא. שצ"ל מה שייכות ענין לבוש זה להימים.

9 חסר יום א' . . חסרא לבושה

As the note quotes, Or HaTorah asks: "Seemingly this is not understood: could he not do two mitzvos tomorrow? What do they have to do with days specifically?" It explains that Torah and mitzvos as they are above are a bright light, which must take on substance and come from above time into time.

KEHOT'S NOTE

באוה"ת שבועות ע' צא ובפ' פנחס ע' אקצט כ': "דלכאורה אינו מובן הלא יוכל לעשות למחר שתי מצות ומה ענין ליומין דוקא". ומבואר שם כי התומצ"צ כמה שהן למעלה הן אור בהיר וצריך להתגשם ולבא מלמעלה מהזמן בתוך הזמן ע"ש. וביהל אור ע' תקכו וז"ל: "ואינו מובן כ"כ הטעם, ואפ"ל משום שצ"ל יעבוד כמו עיבוד העורות כך צריך לכבש הלבושים שיתעלו מבירור ק"ג עד שיוכלו להיות בחי' אסה"מ וימים כו' דאלי"כ י"ל הם מטונפים שיש מצות שלא לשמה והי"ל כמו וכל מלבושי אגאלתי . . וע"כ דוקא ע"י היומין מתעלים המצות בבחי' והנה שלם" עכ"ל ע"ש בארוכה. ובשיחת ש"פ ח"י שרה תשכ"ב.

10 והיינו שלבושים אלו

The letter says the same: the soul, a created being, cannot bear the light of the "Tzachtzachos" without being nullified, unless it is clothed in a garment created from a glimmer of that light.

KEHOT'S NOTE

וכ"ה באגה"ק סי' כט (קמט, א).

11 ולאשתאבא בגופא דמלכא

When G-d takes back the spirit of the righteous, the Zohar says, He draws it into Himself; a spirit not found meritorious must first be cleansed in burning fire and repaired "in order to be absorbed into the body of the King." The maamar uses the phrase for the soul's highest attachment, reached through the garments of Torah and mitzvos.

Zohar I, 217b ר"ז, זח"א ר"ז,

KEHOT'S NOTE

זח"א ר"ז, ב.

12 ששרשן מאד נעלה מבחי' גופא דמלכא

The Siddur contains an explanation of chapters 52-53 of Likkutei Amarim (Tanya); the note sends the reader there for the point that the root of the mitzvos is higher than the "body of the King."

KEHOT'S NOTE

ראה בסידור בביאור למי"ש בלק"א פנ"ב נ"ג.

13 בד"ה בשעה שהקדימו ישראל

There the Alter Rebbe explains "a time for every desire under the heavens": although the mitzvos are G-d's desire

and will, they have set times because they are "under the heavens," below the level of the Torah, which is called "heavens." The mitzvos reveal the will, drawing the Infinite Light into a particular level, while the Torah sets out exactly how that revelation is to take place.

KEHOT'S NOTE

לקו"ת במדבר יג, ב.

14 עת לכל חפץ תחת השמים

Kohes opens his poem of the seasons: "For everything there is a season, and a time for every desire under the heavens." The maamar the text refers to reads "desire" as G-d's will in the mitzvos, which are bound to set times.

Ecclesiastes 3:1 קהלת ג' א'

לכל זמן ועת לכל-חפץ תחת השמים:

To every thing there is a season, and a time to every purpose under the heaven:

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15 והיתה נפש אדוני

Avigayil, pleading with David not to take revenge on her husband Naval, blesses him: though Shaul pursues him, "the soul of my lord shall be bound up in the bond of life with Havayah your G-d," kept safe among the living, while the souls of his enemies G-d will sling away "as from the hollow of a sling." The maamar takes the binding as the binding of a stone in a sling, which lets it be hurled upward (context: Steinsaltz Tanakh).

I Samuel 25:29 שמואל א כ"ה:כ"ט

וְיָקָם אָדָם לְרִדְפָךְ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהָיְתָה נַפְשׁ אֲדֹנִי צְרוּרָה בְּצִרוֹר הַחַיִּים אֵת ה' אֱלֹהֶיךָ וְאֵת נַפְשׁ אִיְבֶיךָ יַקְלִעְנָה בְּתוֹךְ כַּף הַקֶּלֶעַ:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

שמואל-א כה, כט. ראה פי' הפסוק באוה"ת נ"ך כרך א ע' כט בשם מהרש"א.

16 אבן במרגמה

Shlomo's proverb: "Like binding a stone in a sling, so is giving honor to a fool"; honor given to a fool is as useless, and as dangerous, as a stone tied into a sling. The maamar borrows only the image: a stone bound in a sling can be thrown upward (context: Steinsaltz Tanakh).

Proverbs 26:8 משלי כ"ו:ח

כְּצִרוֹר אֶבֶן בְּמַרְגָּמָה כִּי־נֹתֵן לְכִסִּיל כְּבוֹד:

As a small stone in a heap of stones, So is he that giveth honour to a fool.

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KEHOT'S NOTE

ע"פ משלי כו, ח. וראה לעיל לח, ג. בסה"מ תרכ"ז ע' לג מציין לכאן.

17 במקור החיים

Quoted in the note: "the source of life" is the level of Binah, in which the revelation of Atik (the inner level of

Keser) shines and in which the soul is bound to the Infinite Light, as the Zohar on Terumah says; Iggeres HaKodesh 29 explains “the bond of life” as Keser and the “Tzachtzachos.” For the soul to rise so high is through the mitzvos.

KEHOT'S NOTE

בסה"מ תרכ"ז ע' לט מציין ע"ז: "ופי' במקור החיים היינו כמ"ש תרומה קמ"ב ב' הנ"ל וההיא נשמתא אתקשרת באא"ס והו"ע בינה שבה מאיר התגלות עתיק וכמ"ש בתו"א ע"פ לך לך בענין הוא דא עתיקא ולכן היא המאירה בגע"ע, ובאגה"ק סי' כט ד"ה א"ה ע"כ פ"י בצרור החיים היינו בבחי' תתר וצחצחות כו' וכדי להיות הנשמה עולה כ"כ למעלה זהו ע"י המצות והיינו כמ"ש בד"ה לבאר ענין שבת שבתון ובד"ה כי ביום הזה יכפר פ"י הפסוק אני ככרוש רענן" עכ"ל.

18 וזהו והיתה נפש אדוני . . ע"י היומין ולבושין דתומ"צ

Or HaTorah on Nach quotes this passage, from “And this is ‘the soul of my lord shall be bound up’” through “the days and garments of Torah and mitzvos.”

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' לא.

19 השש שנים הם הזמן שית אלפי שני

There the Alter Rebbe cites “six thousand years the world exists, and one it is desolate”: the seventh is a state of rest without ascents and descents, while all six thousand years of this world are ascents and descents, of souls and of bodies.

KEHOT'S NOTE

ראה גם לקמן צו, א.

20 שית אלפי שני

Rav Ketina's teaching, with a baraisa in support: as the seventh year releases one year in seven, so the world releases a thousand years in seven thousand. This parallels the servant's going free in the seventh year.

Sanhedrin 97a:12 צ"א: סנהדרין

אמר רב קטינא: שית אלפי שני הוי עלמא, וחד חרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אב"י אמר: תרי חרוב, שנאמר: "יחינו מיום ביום השלישי יקמנו ונחיה לפניו".

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KEHOT'S NOTE

ראש השנה לא, א. סנהדרין צו, א. ראה לקו"ש חכ"א ע' 453.

21 שית אלפי שני דהוי עלמא

Rav Ketina: “The world exists for six thousand years, and for one it is desolate.” The maamar identifies the servant's “six years” with these six thousand years.

Rosh Hashanah 31a:8-9 ט"ז-ח: ראש השנה ל"א

וקמ"פ לגי בדרב קטינא, דאמר רב קטינא: שית אלפי שני הוה עלמא וחד חרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אמר אב"י: תרי חרוב, שנאמר: "יחינו מיום ביום השלישי יקמנו ונחיה לפניו". אמר רב עזר בר רבא אמר רב: "הו"ו לך".

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22

היום לעשותם

Moshe charges Israel: “You shall keep the commandment ... which I command you today, to do them”; the Sages read “today, to do them” as this world, the time for doing, before the reward. The maamar takes “today” as the whole six-thousand-year span in which the mitzvos are to be done.

דברים ז': י"א-י"ז Deuteronomy 7:11

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹתָם:

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

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PARAGRAPH 3

23 Malachi's answer to those who doubted that serving G-d brings any gain: “You will again see the difference between the righteous and the wicked, between one who serves G-d and one who has not served Him.” The difference, the maamar now says, lies in the “tanning” of the garments.

מלאכי ג': י"ח-י"ט Malachi 3:18

וְשָׁכַתְּם וְרִאיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עַבְדֵי אֱלֹהִים לְאִשֶּׁר לֹא עָבְדוּ:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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24

ונתתי עשב

“I will give grass in your field for your animals, and you will eat and be satisfied”: the promise in the second paragraph of the Shema. Read here, as in the first maamar, as Moshe's giving Daas to the souls called “animals.”

דברים י"א: ט"ו-ט"ז Deuteronomy 11:15

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְכֶהֱמָתְךָ וְאָכַלְתָּ 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 י"א, טו.

25

כעדר הרחלים

The beloved praises the bride: “Your teeth are like a flock of ewes that have come up from the washing, all of them paired,” white and even. The maamar reads the washed ewes as souls cleansed by the shepherd.

שיר השירים ו': ו' Song of Songs 6:6

שֹׁנִיָּה כְּעֶדֶר הָרַחֲלִים שְׁעָלוּ מִן־הַרְחֵצָה שְׂכָלָם מִתְאַיְמוֹת וְשָׂכָלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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KEHOT'S NOTE

שה"ש ו, ו.

26

שהם זרע בהמה

"I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of animal": Yirmeyahu's promise of restoration. The ewes are "the seed of animal," the souls of Beriah, Yetzirah and Asiyah.

Jeremiah 31:27 ל"א: כ"ז

הנה ימים באים נאם-ה' וזרעתי את-בית ישראל ואת-בית יהודה וזרע אדם וזרע בהמה:

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

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27

רוחצות בחלב

The bride describes her beloved: "His eyes are like doves by streams of water, washing in milk." The maamar adds these words to the image of washing.

Song of Songs 5:12 ה' שיר השירים

עיניו כיונים על-אפיקי מים רחצות בחלב ישובות על-מלאת:

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

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28

ע"פ שינוי כעדר הרחלים

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

KEHOT'S NOTE

לקו"ת שה"ש לו, ד ואילך.

29

אתה חונן לאדם דעת

The fourth blessing of the Amidah: "You graciously grant man knowledge (daas) and teach mortals understanding." The maamar cites it to show that prayer is the time when Daas is revealed.

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Knowledge דעת, עמידה, תפילת שחרית, ימי חול, תפילת שחרית, עמידה, דעת Knowledge

אתה חונן לאדם דעת ומלמד לאנוש בינה: חננו מאתך דעה בינה והשכל: ברוך אתה ה' חונן הדעת:

You favor man with perception The first six petitions (blessings 4-9) are for our individual needs and well-being: understanding, repentance, forgiveness of sins, deliverance from trouble, from illness, and from want. Though these six petitions are of a personal nature, they voice the needs of all mankind. Note that the worshipper prays for his spiritual needs—knowledge, repentance, and forgiveness before he prays for his physical wants. and teach mankind understanding. Grant us knowledge, understanding and intellect from You. Blessed are You, Adonoy, Grantor of perception.

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

PARAGRAPH 4

30

"... and in the seventh he shall go out free, for nothing": the end of the law G-d gives Moshe for the Hebrew servant. The maamar reads the seventh year as the seventh millennium.

Exodus 21:2: כ"א: ב'

כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם:

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

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31

צדיקים אין להם מנוחה

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

KEHOT'S NOTE

ברכות בסופה.

32

צדיקים אין להם מנוחה ילכו מחיל אל חיל

The closing words of the tractate: "Torah scholars have no rest, neither in this world nor in the World to Come, as it says, 'They go from strength to strength.'" The maamar ties this endless ascent to the six thousand years of service.

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

אמר רבי חייה בר אשי אמר רב: תלמידי חכמים אין להם מנוחה לא בעולם הזה ולא בעולם הבא, שנאמר: "ילכו מחיל אל חיל יראה אל אלקים בציון". אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבדים שלום בעולם, שנאמר: "וכל בניה למודי ה' ורב שלום בניה".

R. Hiyya b. Ashe said in the name of Rab[3]: The disciples of the wise have rest neither in this world nor in the world to come; as it is said, "They go from strength to strength, every one of them appeareth before G-d in Zion." R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd; and great shall be the peace of thy children" ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

33

ילכו מחיל אל חיל

The sons of Korach sing of those who go up to Zion: "They go from strength to strength; each appears before G-d in Zion." It is the verse the Gemara brings for the endless ascent of those who have no rest.

Psalms 84:8 ח' פ"ד: תהילים

ילכו מחיל אל-חיל יראה אל-אלקים בציון:

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

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34

חנם בלא מצות

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

KEHOT'S NOTE

ראה ספרי בהעלותך יא, ה.

35

חנם בלא מצות

On “We remember the fish we ate in Egypt for nothing,” the Sifrei asks how the Egyptians could have given fish for free when they gave not even straw, and answers that “for nothing” means free of mitzvos. The maamar applies the same reading to the servant’s going out “for nothing.”

ספרי במדבר פ”ז 87 Sifrei Bamidbar

זכרנו את הדגה. וכי יש בענין, שהיו המצרים נותנים להם דגים בחנם? והלא כבר נאמר (שמות ה) ואתם לכו עבדו ותבן לא ינתן לכם. אם תבן לא היו נותנים להם בחנם, דגים היו נותנים להם בחנם? – ומה אני אומר חנם – חנם מן המצות: ואת הקשואים. ר’ שמעון אומר מפני מה חנם משתנה להם לכל דבר שהיו רוצים חוץ מחמשת המינים הללו? משל למלך בשר ודם שמסר בנו לפדגוג, והיה יושב ומפקדו ואומר לו: הנראה שלא יאכל מאכל רע, ולא ישתה משקה רע! ובכל כך היה הבן ההוא מתרעם...

(Bamidbar 11:5) “We remember the fish that we would eat in Egypt, free”: Is it possible that the Egyptians gave them fish free? Is it not written (Shemot 5:18) “And now, go and work, and straw will not be given you”: If they did not give them straw free, would they give them fish free? How, then, are we to understand “free”? “Free” of mitzvot. R. Shimon says: The manna would change for them to any flavor they desired, except for (that of) these five things (Ibid “cucumbers, melons, leeks, ...

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36

מנוחה לחיי העולמים

The closing Mishnah of tractate Tamid: on Shabbos the Levites sang “A psalm, a song for the Shabbos day,” a song for the future, “for the day that is all Shabbos, rest for life everlasting.” The maamar gives this rest to the seventh millennium.

משנה תמיד ז’ ד”ז Mishnah Tamid

... בששי היו אומרים (שם צג), ה’ מלך גאות לבש וגו’. בשבת היו אומרים (שם צב), מזמור שיר ליום השבת, מזמור שיר לעתיד לבא, ליום שכל שבת מנוחה לחיי העולמים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, “The earth is the L-rd’s and the fullness thereof, the world and they that dwell therein” (Psalms 24). 2) On the second day they used to say: “Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain” (Psalms 48). 3) On the third day they used to say: “G-d stands in the congregation of G-d, in the midst of the judges he ...

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37

שאינ עוד עליי למעלה הימנה

The note points to the Tzemach Tzedek’s Biurei HaZohar on Vayetzei, page 112, in connection with a level beyond which there is no further ascent.

KEHOT’S NOTE

ראה ביאורו להצ”צ פי ויצא עי קיב. ראה גם ד”ה מים רבים תרל”ו פרק עו. בסה”מ תר”מ ח”ב עי תרצב: מסיום דואלה המשפטים משמע דקאי על אלף

השביעי, ומסיום הביאור [עו, ג] משמע דקאי על ימוהמ”ש שיהי כמצות רצונך. ע”ש.

PARAGRAPH 6

38

בהמות הייתי עמך

Asaf confesses that when he envied the wicked he was senseless: “I did not know; I was as beasts with You.” The next verse continues, “Yet I am always with You,” and Tanya reads the pair as the soul that does not feel its bond with G-d, though the bond remains.

תהילים ע”ג:כ”ב Psalms 73:22

וְאֶנִּי־בֶּעֶר וְלֹא אָדָּע בְּהֵמוֹת הָיִיתִי עִמָּךְ:

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

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KEHOT’S NOTE

תהלים עג, כב.

39

בהמות לשון רבים לרמו כי לפניו ית' כם בחי דעת עליון הכולל

חורג נדמה כבהמות

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

תניא, חלק ראשון; ליקוטי אמרים 46:14 Tanya, Likkutei Amarim

מ”ו:י”ד

[ומה שכתוב “בהמות” לשון רבים, לרמו – כי לפניו יתברך גם בחינת דעת העליון, הכולל חסד וגבורה, נדמה כבהמות ועשייה גופנית לגבי אוראין סוף, כמו שכתוב: “כולם בחכמה עשית”, ונקרא “בהמה רכה”, כמו שנתבאר במקום אחר. והוא שם “בי” בגימטריא “בהמ”ה” שלפני האצילות]:

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40

זרע אדם

“I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of animal”: Yirmeyahu’s promise of restoration. The souls of Atzilus are “the seed of man”; those of Beriah, Yetzirah and Asiyah, “the seed of animal.”

ירמיהו ל”א:כ”ז Jeremiah 31:27

הנה ימים באים נאם ה' וזרעתי את־בית ישראל ואת־בית יהודה זרע אדם וזרע בהמה:

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

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PARAGRAPH 7

41

ממ”ש ע”פ מים רבים

That maamar explains that Yitzchak, “laughter,” is the delight that will be revealed in the future, and that it is drawn

through Rivkah, his wife: the animal soul, whose root, in the beasts of the Divine Chariot, is very lofty.

KEHOT'S NOTE

לעיל פי תולדות.

42

יאמרו ליצחק כי אתה אבינו

In the future G-d will tell Avraham and then Yaakov, "Your children have sinned," and each answers, "Let them be wiped out for the sanctification of Your Name"; Yitzchak pleads for Israel, and they will say to him, "For you are our father." Yitzchak points them to G-d instead.

Shabbat 89b:4-5"ה' ב:ד' פ"ט שבת

אמר רבי שמואל בר נחמני אמר רבי יונתן: מאי דכתיב: "כי אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה הי אבינו גואלנו מעולם שמה" — לעתיד לבא יאמר לו הקדוש ברוך הוא לאברהם: בניה חטאו לי. אמר לפניו: רבנו של עולם, ימחו על קדושת שמה. אמר: אימר לקה לעצקב דהנה לקה צער גידול בנים, אפשר דכעי רחמי עליהו. אמר לקה: בניה חטאו. אמר לפניו: רבנו של עולם, ימחו על קדושת שמה. אמר לא בסבי טעמא ולא ...

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

KEHOT'S NOTE

שבת פט, ב.

43

כי אתה אבינו

Yeshayahu's prayer: "For You are our Father, for Avraham did not know us and Israel did not recognize us; You, Havayah, are our Father." The Gemara reads the opening words as said in the future to Yitzchak, who pleads for Israel and points them on to G-d.

Isaiah 63:16"ט"ז:ט"ו ישעיהו

כ"אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה הי אבינו גואלנו מעולם שמה:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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44

רבקה של שלש שלש בקר

The Mishnah on the enclosures around wells allows gaps "the width of two teams (rivkos) of cattle, three by three," in Rabbi Meir's words. The maamar draws on the word rivkah, a team of animals yoked together.

Eruvin 17b:17-18"י"ז:י"ז עירובין

גובהן עשרה טפחים, ורוחבן ששה ועובייהן כל שהוא. וביניהן כמלא שתי רבקות של שלש שלש בקר, דברי רבי מאיר. רבי יהודה אומר: של ארבע, קשורות ולא מותרות, אחת נכנסת ואחת יוצאת.

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KEHOT'S NOTE

עירובין יז, ב. ראה לעיל יח, א. אוה"ת פי קרח עי תשטו.

45

יש ב' בחי' מדות

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

plained in the Mittlerer Rebbe's Shaar HaEmunah from chapter 68 on.

KEHOT'S NOTE

נתבאר שער האמונה לאדה"א פס"ח ואילך. שער היחוד פכ"ה.

PARAGRAPH 8

46

כתר עליון

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

Tikkunei Zohar, Tikkun 70 • 120a:5-6ע

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

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז ת"י ע (קלה, ב).

47

אוכם אוכם הוא

The note observes that "black" appears twice here, and that Likkutei Torah quotes the saying the same way in its explanation of "Zos chukas." There, relative to the Infinite Light, even Keser is called "darkness": "although it is a pure light, it is black, black before the Cause of causes."

KEHOT'S NOTE

ב"פ אוכם, כן הובא גם בלקו"ת ביאור זאת חקת ס"ה.

48

כתר עליון אע"ג דאיהו אור צח אוכם אוכם הוא

In Tikkun 70: "The supernal Keser, although it is primordial light, pure light and radiant light, is black before the Cause of causes." The maamar applies this to Higher Daas.

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

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

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49

ויאכילך את המן

Moshe reminds Israel: "He afflicted you and let you hunger, and fed you the manna... to make you know that man does not live by bread alone." The gloss refers to the maamar on this verse in Likkutei Torah, Eikev, which

reads the plural “beasts” as a level of “beast” above “man.”

דברים ח':ג: Deuteronomy 8:3

וַיַּעַנְךָ וַיַּרְעֲבֶךָ וַיֹּאכְלֶךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן
הוֹדִיעֶךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יְחִיֶּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־הוּא יְחִיֶּה
הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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THE CHASSIDISHE PARSHA

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

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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