



TORAH OHR • PARSHAS MISHPATIM • MAAMAR 4

ביאור על הנ"ל

“An explanation of the above”



The souls and angels of Beriah are “animals,” created anew and, relative to the levels above them, without Daas, and they rise only through the “grass” of Daas that Moshe draws down to them. Moshe can do this because his root is Higher Daas, above the whole chain of worlds, so that he is the same in Atzilus and in Beriah.

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 souls and angels of Beriah are “animals,” created anew and, relative to the levels above them, without Daas, and they rise only through the “grass” of Daas that Moshe draws down to them. Moshe can do this because his root is Higher Daas, above the whole chain of worlds, so that he is the same in Atzilus and in Beriah.

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

Explaining the preceding maamar, the Alter Rebbe reads “the seed of man and the seed of animal” as two kinds of souls: behemah (animal) is numerically BaN, souls of Beriah, and adam (man) is MaH, souls of Atzilus. Atzilus only reveals what was hidden, as the spirit in Moshe was revealed in the seventy elders, while Beriah is new, something from nothing; even its angels count as “animals.” To rise, Beriah needs “grass,” the influence of Daas that sprouts from the Infinite One, given according to the service of man above and below, in Torah and prayer. It comes through “If you buy,” acquisition, which belongs to Atzilus, like Yosef, who stayed a chariot while keeping accounts. Moshe draws it down because he is MaH, rooted in Higher Daas above all the worlds and in the first Shemitah, and he does so for Israel, called Ivri, rooted in an encompassing light with no above or below, who stand both above the angels, in thought, and below them, in the body, so that the Kedushah is “above and below as one.” “Six years he shall serve” are the six thousand years in which mitzvos become garments of days, washed through prayer; in the seventh millennium the mitzvos take another form, and there is rest.

OUTLINE

- 1 Man and animal** ¶1-3
An explanation of the previous maamar. Behemah is BaN, souls of Beriah; adam is MaH, souls of Atzilus; even Michael’s angels count as without Daas relative to above. The “man” of Atzilus only reveals the hidden, as Moshe’s spirit was revealed in the seventy elders.
- 2 The grass and the service of man** ¶4-5
Beriah, created anew, needs “grass,” the influence of Daas that sprouts from the Infinite One. It comes according to the service of man above and below, in Torah and prayer; Lower Daas feeds Beriah, Yetzirah and Asiyah. It comes through “If you buy,” acquisition in Atzilus, as Yosef stayed a chariot while at work.

3 Moshe the shepherd

¶16-8

Every soul hides the Patriarchs' level of "chariot," but Beriah needs Moshe, rooted in Higher Daas above Atzilus, to feed it. Moshe is MaH with a shin, from the first Shemitah, drawn out of concealment; he draws the grass from the sparks of Tohu for Israel, called Ivri.

4 Beyond above and below

¶9-12

"The other side of the river" is a makif, like a globe with no up or down: the Circles, sovev kol almin. Israel, rooted in thought above the angels' speech yet clothed in a body below them, make the Kedushah "above and below as one," with the angels between. "Moshe, Moshe" has no break, for Moshe, the inner kav, is the same in every world, unlike Avraham.

5 Six years and the seventh

¶13-16

The six years are the six thousand years in which mitzvos become garments of days, which lift the soul and screen the bright light; Moshe washes them through prayer. In the seventh millennium the mitzvos take another form, and there is rest. The ordinances are set into Israel's inner attributes through Moshe.

KEY CONCEPTS

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

Two kinds of souls. "Man" (adam, numerically MaH, 45) is the souls of Atzilus; "animal" (behemah, BaN, 52) is the souls of Beriah, whose angels too are reckoned without Daas relative to the levels above them.

Atzilus and Beriah אצילות ובריה

Atzilus, from vaya'tzel, "drew forth," is only the hidden made revealed, as the spirit in Moshe was revealed in the elders. Beriah is a new existence, something from nothing, and so needs an influence drawn down to it.

Grass עשב

The influence of Daas that lets Beriah's "animals" rise, spelled as Ayin-Beis (72) with a shin. It sprouts from the Infinite One and is drawn down by Moshe according to the service of man.

Higher and Lower Daas דעת עליון ודעת תחתון

Higher Daas unites Chochmah and Binah; Lower Daas spreads into the inner core of the emotive attributes and feeds the lower worlds. Moshe's root is Higher Daas, above even Atzilus.

Acquisition קניין

"If you buy": acquisition belongs to Atzilus, because an acquired thing stays what it was and only changes hands, just as Atzilus reveals what was hidden. In the blessing over the new moon, "your Acquirer" (Koneich) corresponds to Atzilus.

Circles and the straight line עיגולים וישר

The Circles are the encompassing light, sovev kol almin, with no above or below, like a globe; only the straight, inner light divides into head and feet, as in the three cavities of the skull.

Days as garments יומין לבושין

The mitzvos done in time become the soul's garments, called "days." Like a sling they lift the soul, and like a screen they let it see the bright light; through prayer they are washed so that they rise.

SECTION 1 • 11-3

Man and animal

1 ביאור על הנ"ל

An explanation of the above.

The heading presents what follows as an explanation (biur) of the maamar just before it, Torah Ohr, Mishpatim 3, on “Six years he shall serve.” It takes up that maamar’s themes in Kabbalistic detail: the “man” and “animal” souls, the “grass” that Moshe gives, the tanning of the soul’s garments through prayer and the rest of the seventh millennium, all framed by the parshah’s opening verse, “And these are the ordinances.”

2 ואלה המשפטים^{1,2} כו'. הנה נאמר וזרעתי את בית ישראל³ זרע אדם וזרע בהמה. בהמה בגימטריא ב"ן [שם ב"ן]⁴ נשמות דבריה.

“And these are the ordinances,” etc. Now, it is said, “And I will sow the house of Israel with the seed of man and the seed of animal.” “Animal” (behemah) has the numerical value of BaN [fifty-two]: souls of the World of Beriah (Creation).

The maamar opens with the parshah’s verse, “And these are the ordinances,” and turns to Yirmeyahu’s prophecy that G-d will sow Israel with two kinds of seed, “man” and “animal.” The letters of behemah (animal) add up to 52, the number called BaN (the Name Havayah spelled out to total 52), and it stands for the souls rooted in Beriah, the first world of separate existence.

אדם מ"ה [שם מ"ה] נשמות דאצי ועל דמות הכסא⁵ דמות כמראה אדם. עולם הכסא הוא עולם הבריה⁶ ששם הוא בחי בהמה פני אריה כו'.

“Man” (adam) is MaH [forty-five]: souls of the World of Atzilus (Emanation). And “upon the likeness of the throne [was] a likeness like the appearance of a man.” The world of the Throne is the World of Beriah, where there is the level of “animal”: “the face of a lion,” etc.

The letters of adam (man) add up to 45, MaH (the Name Havayah spelled out to total 45), which stands for the souls of Atzilus, the highest world, still one with G-d. Yechezkel’s vision bears this out: “a man” sits above the Throne, while the Throne itself is the World of Beriah, where the holy creatures bear animal faces such as the lion’s.

מחנה מיכאל כאריה ישאג⁷ שלגבי מעלה נחשב בבחי בלי דעת הגם שלגבי מטה נחשב הדעת גדול⁸. [This is] the camp of Michael, “like a lion he roars,” which relative to above is reckoned at the level of [being] without Daas (knowledge), even though relative to below the Daas is reckoned great.

Michael is the angel of the lion’s face, on the right of the Chariot, and the angels of his camp roar like lions (Torah Ohr, Bereishis 3a, describes their roaring). Measured against the levels above them they count as being without Daas, like animals, although measured against what is below them their Daas is great; Likkutei Torah (Vayikra 3d), referring to this passage, explains that their grasp reaches only the level of Malchus.

3 ואדם שבמרכבה הוא הדעת שמלובש בכריאה. וזהו אדם ובהמה תושיע⁹ ה'.

And the “man” in the Chariot (Merkavah) is the Daas (knowledge) that is vested in Beriah. And this is [the meaning of] “Man and animal You save, O Havayah.”

Among the four faces of Yechezkel’s Chariot, the face of a “man” is Daas as it is clothed in Beriah; so Beriah has a “man” beside its “animal,” as the verse “Man and animal You save” pairs them.

אבל אדם דאצי הוא בחי אדמה לעליון^{10, 11, 12} שאינו רק מהעלם אל הגילוי^{13, 14}. אצי הוא מלשון ויאצל¹⁵ כו' שבמשה היה בהעלם ונתגלה בע' [בשבעים] זקנים.

But the “man” of Atzilus is the level of “I will be likened to the Most High” (adameh le'elyon), which is only from concealment to revelation. Atzilus is from the expression “And He drew forth (vaya'tzel),” etc.: in Moshe it was in concealment, and it was revealed in the seventy elders.

The “man” of Atzilus is higher: adam is read as adameh, “I will be likened,” for Atzilus is only the hidden level above it made revealed, a likeness of it and nothing new. The word Atzilus comes from vaya'tzel, said when G-d drew forth the spirit that rested on Moshe onto the seventy elders: the spirit hidden in him was revealed in them. The Pardes Rimmonim of R. Moshe Cordovero (Gate 16), which the Kehot note gives as the source, derives the word from the same account, the elders drawing from Moshe like one candle lit from another, and calls Atzilus the subtle level that was hidden in its source and then revealed.

SECTION 2 • ¶4-5

The grass and the service of man

4 וכך אצי הוא רק גילוי א"ס ממש¹⁶ להיות חו"ב [חכמה ובינה] מלמעלה לאו דאית לך צדק ידיעא¹⁷ כו' אלא לאחזאה כו'

So too, Atzilus is only a revelation of the very Infinite One (Ein Sof), so that there be Chochmah (wisdom) and Binah (understanding) from above: “not that You have a known righteousness,” etc., “but to show,” etc.

Like that spirit, Atzilus is nothing but a revelation of the Infinite One Himself, so that Chochmah and Binah exist “from above.” The words that follow come from Eliyahu’s prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: G-d is not defined by the attributes, “not that You have a known righteousness,” “but to show” how the world is conducted. The Tzemach Tzedek notes (Or HaTorah, Va’eschanan, quoted by Kehot) that this follows the view of the Pardes, while Likkutei Torah, Va’eschanan, follows R. Menachem Recanati, and that both views can be reconciled.

היינו להיות גילוי והגילוי הוא מעין ההעלם עליון שלמעלה מבחי' חכמה כו' ובא לידי גילוי בחכמה.¹⁸

That is, so that there be revelation; and the revelation is akin to the supernal concealment that is above the level of Chochmah, etc., and [that concealment] comes to revelation in Chochmah.

So Atzilus is a revelation, and what it reveals is a likeness of the supernal hidden level above Chochmah, which first comes to light in Chochmah; nothing new is created. In Likkutei Torah (Masei 95a), citing this explanation, the Alter Rebbe compares it to the sun's radiance, held within the sun before it shines forth.

משא"כ בבריאה התחדשות יש מאין¹⁹ כמ"ש באברהם ואנכי עפר ואפר^{20, 21} כו'.

Whereas in the World of Beriah (Creation) [there is] a new coming-into-being, something from nothing, as it is written of Avraham, "And I am dust and ashes," etc.

Beriah is different: it is a new existence, something from nothing, and so Avraham, speaking as a created being, says, "I am dust and ashes."

והנה כדי שיהי' [שיהיה] כח לבהמה לעלות צ"ל השפעה מלמעלה מבחי' עשב (ע"ב [שם ע"ב] שי"ן)²² מרפ"ה נצוצים שי"ן ג' קוין).

Now, in order that the animal have the power to ascend, there must be an influence from above, from the level of "grass" (esev) (Ayin-Beis [seventy-two] [and] shin; from the 288 sparks; shin, three lines).

For the "animal," the souls and angels of Beriah, to rise, an influence must come from above, called "grass." The parenthesis spells esev (עשב) as Ayin-Beis (72) and shin, as the Zohar (1:25b) reads "all the grass of the field": seventy-two branches and the shin's three leaves, here the three lines of right, left and center. The grass comes from the 288 sparks that, as paragraph 8 says, fell from the World of Tohu.

עשב בשדך²³ חקל תפוחין כמו עשב הצומח מכח הצומח שבארץ שהוא רוחני כך הארה נצמחת מלמעלה מכח הרוחני מא"ס. וזהו ונתתי א"ס בעצמו ומתחלה בשדך בהמות בהררי אלף²⁴ מצמיח חציר לבהמה.²⁵

"Grass in your field": the Field of Apples (chakal tapuchin). Just as grass grows from the power of growth in the earth, which is spiritual, so the illumination grows from above, from the spiritual power, from the Infinite One. And this is [the meaning of] "And I will give": the Infinite One Himself; and first "in your field": "the animals (behemos) on a thousand mountains"; "He causes grass (chatzir) to grow for the animal."

The verse "And I will give grass in your field for your animals" is read word by word: the "field" is the Field of Apples, a Kabbalistic name for Malchus, and just as grass grows from a spiritual power of growth in the soil, this light sprouts from the spiritual power of the Infinite One. "I will give" means the Infinite One Himself gives it, first in the "field," to "the animals (behemos) on a thousand mountains," and then, as Tehillim says, grass grows "for the animal."

5 ואח"כ לבהמתך פני אריה כו' ומ"מ עשב הוא לפי עבודת האדם²⁶ מבחי' מ"ה [שם מ"ה] שהוא הממשיך וע"פ עבודת האדם מלמטה ג"כ.

And afterward, "for your animals": "the face of a lion," etc. Nevertheless, the "grass" is according to the service of the man (adam) from the level of MaH, who is the one who draws [it] down, and also according to the service of man from below.

Only after the field does the grass reach "your animals," the lion-faced angels of the Chariot. Yet how much comes down depends on "the service of man," echoing "grass for the service of man": the service of the "man" of the level of MaH, who draws it down, and the service of people below.

כי לפי ערך המ"ן [המ"ן נוקבין] כך הוא המ"ד [המ"ן דוכרין] והוא ענין תורה ותפלה שע"י התורה נעשית התפלה זכה וכמו"כ [וכמו כן] ע"י התורה מתבררת התפלה כו'.

For according to the measure of the mayin nukvin (feminine waters), so are the mayin duchrin (masculine waters). And this is the matter of Torah and prayer: through the Torah, prayer becomes pure; and likewise, through the Torah, prayer is refined, etc.

In Kabbalistic terms, the flow from above, the "masculine waters," matches the "feminine waters" raised from below. Here this is Torah and prayer: Torah study makes one's prayer pure and refines it.

ובחי' עשב זה הוא בחי' דעת והרגשה קיום המדות וחיותן כי יש דעת עליון ודעת תחתון.

And this level of "grass" is the level of Daas (knowledge) and feeling, the sustaining of the emotive attributes (middos) and their life-force. For there is a Higher Daas and a Lower Daas.

This "grass" is Daas: not bare knowledge but a felt connection that keeps the emotive attributes alive and steady. Daas has two levels, a higher and a lower.

אל דעות²⁷ הוי'. דעת עליון הוא המזווג חו"ב [חכמה ובינה]. ודעת תחתון אחורי כתפין שמתפשט בפנימיות המדות כו'

"Havayah is a G-d of knowledges (de'os)." Higher Daas is what unites Chochmah (wisdom) and Binah (understanding); and Lower Daas [is] "behind the shoulders" (achorei kesefin), which spreads into the inner dimension (pnimiyus) of the emotive attributes, etc.,

Chanah's verse calls Havayah "a G-d of knowledges," in the plural, pointing to two kinds of Daas. Higher Daas joins Chochmah and Binah; Lower Daas, which Kabbalah places "behind the shoulders," below the head, where the intellect passes into the body, spreads into the inner core of the emotive attributes.

להיות מזון לבהמה להעלותה מבי"ע (ובבריאה ג"כ ת"ח [תלמיד חכם / תלמידי חכמים] ומ"מ הם בחי' בהמה כי תלמוד בבריאה).²⁸

to be food for the animal, to raise it up from the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action). (And in Beriah, too, there are Torah scholars, and nevertheless they are the level of "animal," for Talmud is in Beriah.)

Lower Daas becomes "food for the animal," raising the worlds of Beriah, Yetzirah and Asiyah. The parenthesis adds that even the Torah scholars of Beriah are still "animals," since the Talmud is in Beriah: as the Alter Rebbe explains earlier in Torah Ohr (Chaye Sarah 17a), citing the Pri Etz Chaim, all of the Torah is in Atzilus, but Scripture comes down and is clothed in Asiyah, Mishnah in Yetzirah and Talmud in Beriah.

והוא ע"י כי תקנה²⁹ קנין הוא באצי³⁰ שהוא מההעלם אל הגילוי כמאמר ברוך עושך.³¹ ברוך יוצרך. ברוך בוראך. ברוך קונך.³²

And this is through "If you buy" (ki sikneh): acquisition (kinyan) is in the World of Atzilus (Emanation), which is from concealment to revelation, as in the saying, "Blessed is your Maker (Oseich); blessed is your Former (Yotzreich); blessed is your Creator (Boreich); blessed is your Acquirer (Koneich)."

This drawing down comes through the parshah's "If you buy" (ki sikneh). Acquisition (kinyan) belongs to Atzilus: as a maamar of 5720 quoted in the Kehot note explains, an acquired thing is just what it was before and has only passed from one domain to another, as Atzilus only reveals what was hidden. So in the blessing over the new moon, which names G-d Maker, Former, Creator and Acquirer in the Arizal's order of the four worlds from Asiyah up, "Acquirer" (Koneich) is Atzilus.

והנה אצי³³ הוא ענין מ"ש ביוסף לעשות מלאכתו.³⁴ ותרגום למבדק בכתבי חושבניה³⁵ שעם היות שעסק בצרכי עוה"ז אינם מבלבלים מחשבתו מלהיות מרכבה אפי" [אפילו] באותה שעה ממש וזהו נשמה דאצילות³⁶ ובורא בריאה התחדשות מאין ליש כי שרש האדם הוא מאצי.³⁷

Now, Atzilus is the matter of what is written of Yosef, "to do his work," and the Targum [renders it] "to examine his account books": that although he was occupied with the needs of this world, they did not distract his thought from being a chariot (merkavah), even at that very moment. And this is a soul of Atzilus. And "Creator" [is] Beriah, a new coming-into-being from nothing to something; for the root of man is from Atzilus.

Atzilus is also like Yosef going in "to do his work," which Onkelos renders "to examine his account books": though busy with worldly accounts, Yosef remained a "chariot," wholly given over to G-d, at that very moment. That is a soul of Atzilus; "Creator," by contrast, corresponds to Beriah, a new being from nothing, while man's root is in Atzilus.

SECTION 3 • ¶6-8

Moshe the shepherd

6 ואפי' [ואפילו] מי שיש לו רק נפש דבריאה מ"מ יש לו בהעלם אפי' [אפילו] חיה ויחידה כי האבות המה היו המרכבה.

And even one who has only a Nefesh of Beriah nevertheless has, in concealment, even Chayah and Yechidah; for the Patriarchs, they were the Chariot (Merkavah).

Even one whose soul has only its lowest level, the Nefesh, and that from Beriah, has hidden within it the highest of the soul's five levels (Nefesh, Ruach, Neshamah, Chayah and Yechidah). The reason given is that the Patriarchs were the "Chariot," wholly given over to G-d as a chariot is to its rider, and their descendants carry this hidden within them. Likkutei Torah (Tzav 8b), referring to this explanation, adds that Chayah and Yechidah are called "Atzilus of Atzilus."

וכתיב אשר התהלכתי לפניו³⁷ שמרכבה הוא בטול תמידי ואעפ"כ [ואף על פי כן] יכול להיות למטה כנ"ל גבי יוסף.

And it is written, "before whom I have walked": for a chariot is constant self-nullification (bittul), and even so one can be below, as mentioned above concerning Yosef.

Avraham's words "Havayah, before whom I have walked" show that being a chariot means constant self-nullification. Yet one can live in that state while acting below, as Yosef did while doing his work.

משא"כ בבריאה הוא ע"י כי תקנה המשכה מאצ"י והיינו ע"י בחי' משה שהוא מדעת העליון

Whereas in Beriah, it is through "If you buy": a drawing down from Atzilus, that is, through the level of Moshe, who is from Higher Daas (knowledge),

In Beriah, by contrast, this comes about through "If you buy," a drawing down from Atzilus. That drawing down comes through Moshe, whose root is Higher Daas.

כי גם בעולמות עליונים צ"ל המשכה זו. והוא ע"י משה רע"מ [רע"א מהימנא] כרועה עדרו ירעה³⁸ במרעה טוב ונותן מזון. כך משה הוא הממשיך העשב

for in the upper worlds, too, there must be this drawing down. And it is through Moshe, the Ra'aya Mehemna (faithful shepherd): as "a shepherd tends his flock" in good pasture and gives food, so Moshe is the one who draws down the "grass."

Even the upper worlds need this drawing down. Moshe, the "faithful shepherd" (Ra'aya Mehemna, the Zohar's name for him), provides it, as Yeshayahu describes a shepherd who tends his flock, grazing it in good pasture and feeding it; just so, Moshe draws down the "grass."

כי משה הוא בחי' מ"ה [מה] חכמה כח מ"ה [מה] של הארת מצחא דעתיק.

For Moshe is the level of MaH: Chochmah (wisdom), koach mah (“the power of ‘what’”), of the illumination of the Forehead of Atik (Mitzcha de’Atik).

Moshe’s level is MaH, which is Chochmah, read as koach mah, “the power of ‘what,’” the self-effacement of pure insight; and it comes from the illumination of the Forehead (Mitzcha) of Atik, the innermost level of Keser.

(וזהו משה מ"ה [שם מ"ה] שי"ן בגי' קוין ומברר הב"ן [השם ב"ן] והוא מבחי' דעת עליון שלמעלה מן ההשתלשלות ונקי' לפניך נגלו כל תעלומות סתרי כל חי גלוי וידוע כו' שגילויין וידעתן אינה לפי ערך ההשתלשלות להיות צופה ומביט אפילו בדברים מגושמים בחי' בהמה כו' בע"ח [בעלי חיים] הגשמיים כו' (And this is [the meaning of] Moshe: MaH [with] shin, in three lines; and he refines the BaN. And he is from the level of Higher Daas, which is above the chain of descending worlds (hishtalshelus), and [it] is called “Before You all hidden things are revealed,” “the secrets of every living being,” “revealed and known,” etc.; for their revealing and knowing are not commensurate with the hishtalshelus, so as to watch and gaze even at gross material things, the level of “animal,” etc., physical living creatures, etc.

The name Moshe (משה) is MaH (מה) with a shin, whose three strokes are three lines, and Moshe refines the BaN, the “animal” level. His root is Higher Daas, above the whole chain of worlds: the knowing to which the High Holiday prayers refer in “Before You all hidden things are revealed.” That knowing is not bound by the order of the worlds, so it watches and gazes even at coarse physical things such as animals.

ולפי שמושה מבחי' דעת עליון שלמעלה גם מאצי'. לכך הוא דוקא יכול להמשיך הדעת גם בבי"ע):

And because Moshe is from the level of Higher Daas, which is above even Atzilus, therefore he specifically is able to draw down Daas even into Beriah, Yetzirah and Asiyah.)

Because Moshe comes from this Daas, which is higher than Atzilus itself, he alone can draw Daas into Beriah, Yetzirah and Asiyah.

7 והנה משה הוא משמטה ראשונה³⁹ כי מן המים משיתיהו.⁴⁰ מן המים משמטה ראשונה. וזהו ונחנו מה⁴¹ כי תלינו עלינו שאין לכם שייכות כו'.

Now, Moshe is from the first Shemitah (sabbatical cycle), for “I drew him out of the water.” “Out of the water”: from the first Shemitah. And this is [the meaning of] “And what (mah) are we, that you complain against us?”: that you have no connection [with us], etc.

Moshe's soul comes from the “first Shemitah,” an earlier cosmic cycle. Earlier in Torah Ohr (Shemos 51d) the Alter Rebbe explains that the first Shemitah is the World of Tohu, from the attribute of Chesed, which is called water, and that two of its souls, Chanoch and Moshe, came down into this Shemitah to repair the worlds; so “I drew him out of the water” means from that first cycle. Because that root has far greater self-nullification, Moshe said, “And what (mah) are we, that you complain against us?”, which the Alter Rebbe reads as telling the people that they have no connection to that level.

אך מן המים אינו מרומז רק משיתיהו ותרגומו שחלתיה⁴² לשון המשכה שנמשך מההעלם תיבת גומא⁴³ כו'.

But “out of the water” is not alluded to [in his name], only “I drew him” (meshisihu); and its Targum is shechalteih, an expression of drawing: that he was drawn from concealment, the ark of bulrushes (teivas gome), etc.

The name Moshe alludes only to “I drew him,” not to “out of the water.” Onkelos renders it shechalteih, a word for drawing out: Moshe was drawn out from concealment, like the hidden ark of bulrushes in which he lay.

8 ולכן יש לו כח להמשיך העשב שהוא מרפ"ח נצוצין שנפלו מעולם התהו להיות מזון כו'

Therefore he has the power to draw down the “grass,” which is from the 288 sparks that fell from the World of Tohu (Chaos), to be food, etc.

Because Moshe's root is in that first cycle, he can draw down the “grass,” which comes from the 288 sparks that fell from the World of Tohu when its vessels shattered. Those sparks become food for the “animal.”

והכל הוא בשביל ישראל שגם ישראל נק' עברי עבר הנהר הוא היוצא מעדן חכמה להשקות את הג'י"ן⁴⁴ סדרי דאורייתא.

And everything is for the sake of Israel; for Israel too are called Ivri (Hebrew): ever hanahar (“the other side of the river”), [the river] that goes out from Eden, Chochmah (wisdom), to water the gan (garden), the fifty-three (GaN) sections of the Torah.

All of this is for Israel, who are called Ivri, “Hebrews,” as in the parshah's “Hebrew servant,” from ever hanahar, “the other side of the river.” That river is the one that “goes out from Eden,” here Chochmah, “to water the garden,” gan, whose letters add up to 53, the number of the sections of the Torah.

SECTION 4 • 19-12

Beyond above and below

9 ועבר הנהר הוא בחי' מקיף למעלה מהשתלשלות מעלה ומטה. וכמשל כדור הארץ שאין בו מעלה ומטה ודרים בו מלמעלה ומלמטה ולא שייך לומר שהדרים מלמטה הולכים בראשם למטה ⁴⁵ כו'.

And “the other side of the river” is the level of a makif (that which encompasses), above the chain of descending worlds (hishtalshelus) of above and below. And it is like the analogy of the globe of the earth, which has no above and below: people dwell on it above and below, and one cannot say that those who dwell below walk with their heads downward, etc.

“The other side of the river” is a makif, a light that surrounds, above the chain of worlds with its above and below. The globe illustrates it: a sphere has no top or bottom, people live on every side, and no one would say that those on the underside walk upside down.

וזוהו בבחי' העיגולים ודוקא באור ישר בפנימיות יש התחלקות ראש ורגלים תלת חללין דגולגלתא. ^{46, 47} משא"כ בעגולים סוכ"ע. ⁴⁸

And this is in the level of the Circles (iggulim). And specifically in the straight light (or yashar), in the inner dimension (pnimiyus), is there a division of head and feet: the three cavities of the skull (gulgalta). Whereas in the Circles, [it is] the light that encompasses all worlds (sovev kol almin).

This is the Kabbalistic level of the Circles (iggulim), as against the straight light (yosher). Only the straight, inner light divides into head and feet, as in the three cavities of the skull, which, as the Alter Rebbe explains later in Torah Ohr (Tetzaveh 83d), hold the three brains, Chochmah, Binah and Daas; the Circles are sovev kol almin, surrounding all worlds alike.

10 ומאחר שהם בחי' עברי לכן נמשך בהם בחי' עשב להיות שמקום גבוה דוקא הוא שיורד למקום נמוך.

And since they are the level of Ivri, therefore the level of “grass” is drawn down into them, because it is specifically a high place that descends to a low place.

Because Israel are Ivri, rooted beyond the chain of worlds, the “grass” of Daas is drawn down into them. The principle is that it is precisely the higher place that can come down to the lower one.

ולכן אומרים המלאכים שירה כדי להמשיך קדוש קדוש ⁴⁹ כו'

Therefore the angels recite song, in order to draw down “Holy, holy,” etc.

This is why the angels sing: to draw down holiness with “Holy, holy, holy,” the song of the seraphim in Yeshayahu’s vision, which Israel repeat in the Kedushah prayer.

וקדושתא דא מעילא ותתא כחדא הוא מפני שישראל עלו במחשבה⁵⁰ למעלה מן המלאכים שהן בחי' דבור שהן כלים חיצונים ביצירה ומלאכים דבריאה הם יצירה דבריאה שמה שחושב הוא מדבר.

And this sanctification, from above and below as one, is because Israel arose in thought, above the angels, who are the level of speech, which are outer vessels in the World of Yetzirah (Formation); and the angels of the World of Beriah (Creation) are the Yetzirah of Beriah, for whatever [an angel] thinks, he speaks.

This sanctification is "from above and below as one" because Israel "arose in thought," higher than the angels, who are the level of speech, the outer vessels of Yetzirah, and yet, as the next lines say, Israel are also below them, in the body. Even the angels of Beriah are only the Yetzirah, the speech level, within Beriah, for whatever they think, they speak.

ולכן נשמות ישראל יוכלו להתלבש בגוף. משא"כ המלאכים שקטרגו וירדו לגוף נפלו למטה והנשמה אע"פ [אף על פי] שמתלבשת בגוף מ"מ זוכרת את ה' כו'

Therefore the souls of Israel are able to be vested in a body. Whereas the angels who brought accusation and descended into a body fell down. And the soul, although it is vested in a body, nevertheless remembers G-d, etc.

Because souls are rooted in thought, they can be clothed in a body without falling, unlike the angels who brought accusation against mankind, came down into bodies and fell. A soul in a body still remembers G-d.

אך מ"מ כשמלובשת בגוף נק' בחי' יעקב ומדרגתה למטה מן המלאכים (כי יש ב' בחי' יעקב וישראל) והיא בחי' עשייה שאינה במלאכים

Yet even so, when it is vested in a body it is called the level of Yaakov, and its rank is below the angels (for there are two levels, Yaakov and Yisrael); and it is the level of action (asiyah), which is not in the angels.

Still, once in a body the soul is called "Yaakov," and its rank is below the angels; "Yisrael" names its higher level. In the body it works at the level of action, which the angels lack.

שעשייה הוא כח אחר שאינו כמו הדבור שמלביש את המחשבה שבשעה שמדבר אינו יכול לחשוב בלתי מה שמדבר משא"כ עשיה כו'. ומחשבה ודבור בחי' בריאה יצירה בחי' לבושין דמנייהו פרחין נשמתין⁵¹ כו'.

For action is a different power, which is not like speech, which enclothes thought, so that while one speaks one cannot think anything other than what one is speaking; whereas action is not so, etc. And thought and speech, the levels of Beriah [and] Yetzirah, are the level of garments, "from which souls fly forth," etc.

Action is a different kind of power from speech: speech clothes thought so fully that while speaking one can think only of what one is saying, but action is not like that. Thought and speech, Beriah and Yetzirah, are the "garments" of Eliyahu's prayer (Patach Eliyahu, Tikkunei Zohar 17a), "from which souls fly forth"; the same prayer calls the Sefiros themselves, under those garments, "bodies."

11 וגופין בחי' אצ"י כמשל כח הראיה שמתפשט בעין כו'. ולכן בקדושה עילא ותתא כחדא כי ישראל הם למעלה ולמטה ובתוכם מלאכים דבור שהם ממוצעים כו'

And "bodies" are the level of the World of Atzilus (Emanation), like the analogy of the power of sight, which spreads into the eye, etc. Therefore in the Kedushah [it is] above and below as one; for Israel are above and below, and in their midst [are] the angels, speech, which are intermediaries, etc.

Atzilus is what that prayer calls "bodies," like the power of sight that spreads into the eye itself, while Beriah and Yetzirah are only garments. So the Kedushah joins above and below: Israel are both above, rooted in thought, and below, in the body, and the angels, who are speech, stand between them as intermediaries.

וג"פ [וגי' פעמים] קדוש הם ג"כ אל שדי. אל אדני. אל הוי"ה. אל הוא ל"א קוצי דשערי וקדוש גדל פרע שער ראשו⁵² ת"י נימין כו' וכולן בחי' גי' חללי דגולגלתא דא"א כו' וכל זה מבחי' משה דעת פנימיות המדות.

And the three times "Holy" are also El Sha-dai, El Ado-nai, El Havayah. El is the thirty-one (LA) locks of hair; and "holy," "let the locks of the hair of his head grow long," [is] the 410 (TY) strands, etc. And all of them are the level of the three cavities of the skull (gulgalta) of Arich Anpin, etc. And all this is from the level of Moshe: Daas (knowledge), the inner dimension (pnimiyus) of the emotive attributes (middos).

The three "Holy"s correspond to the Names El Sha-dai, El Ado-nai and El Havayah. By gematria, El (31) is the thirty-one locks of hair and kadosh (410) the 410 strands, recalling the nazirite, "holy," who lets his hair grow; all belong to the three cavities of the skull of Arich Anpin, the outer level of Keser, and all are drawn down through Moshe, who is Daas, the inner core of the emotive attributes.

12 וזהו שמשה משה לא פסיק טעמא.⁵³ כי אברהם שבכריאה ושכאצילות אינם מסוג⁵⁴ א' שבכריאה התחדשות ואנכי עפר ואפר⁵⁵ כו'.

And this is [why], in “Moshe, Moshe,” the cantillation does not pause (lo pasik ta’ama). For the Avraham in Beriah and [the one] in Atzilus are not of one kind; for in Beriah [there is] a new coming-into-being, and “I am dust and ashes,” etc.

When G-d called “Moshe, Moshe” from the burning bush, the cantillation has no break between the two names, unlike the call “Avraham, Avraham” at the binding of Yitzchak; the Zohar (Balak 187b) explains that the later Avraham, now complete, differed from the earlier one, while Moshe was bound to his level from birth. Here the reason given is that the Avraham of Beriah is not of one kind with the Avraham of Atzilus: in Beriah he is a new, created being, “dust and ashes.” In Iggeres HaKodesh 15 the Alter Rebbe brings his teacher’s explanation that Avraham said this of the supernal Chesed shining in his soul, which after many contractions compares to the Chesed of Atzilus as ash to the tree it came from.

אבל משה שכאצילות ושבכריאה שוין כי הוא בחי' פנימיות והוא בחינת קו וחוט האור א"ס שבכל העולמות שוה כו'. (עיי' בהרמ"ז [בהרב משה זכות] פ' תרומה בדף קל"ד ב'):^{56, 57}

But the Moshe in Atzilus and [the one] in Beriah are equal, for he is the level of the inner dimension (pnimiyus); and he is the level of the kav (line of light) and thread of the Infinite Light (Or Ein Sof), which is equal in all the worlds, etc. (See the Ramaz, Parshas Terumah, on folio 134b.)

Moshe, however, is the same in Atzilus and in Beriah, because he is the inner dimension: the kav, the thread of the Infinite Light that runs equally through all the worlds. The parenthesis refers to the Ramaz (R. Moshe Zacuto, a seventeenth-century Kabbalist) on the Zohar, Terumah, folio 134b, who writes, as Likkutei Torah (Balak 73b) quotes him, that Beriah, Yetzirah and Asiyah are separate from Atzilus only in their vessels, not in the inner light that runs through them.

SECTION 5 • 113-16

Six years and the seventh

13 שש שנים יעבד.⁵⁸ בחי עורות עבודין שעלו מן הרחצה רוחצות ריחוץ ולבון כי שש שנים שית אלפי שנים בחינת לבושין ואברהם בא בימים יומין עלאין.⁵⁹

“Six years he shall serve” (ya’avod): the level of tanned (avudin) hides, “that have come up from the washing,” “washed,” washing and whitening. For “six years” [are] the six thousand years, the level of garments; and “Avraham came into days”: the supernal days.

The parshah’s “Six years he shall serve” (ya’avod) is read as ibbud, the tanning of hides: the soul’s garments must be processed and washed white, like Shir HaShirim’s ewes “that come up from the washing.” The six years are the world’s six thousand years, when the garments are made, and Avraham “came into days,” into the supernal days that clothe the soul. Earlier in Torah Ohr (Chayei Sarah 16a) the Alter Rebbe explains, from the Zohar on this verse, that teshuvah and good deeds become garments in which the soul can enjoy the radiance of the Shechinah in the World to Come.

ויקרבו ימי דוד⁶⁰ אינן יומין כו'. זכאין מרי דתיובתא כו'.

“And the days of David drew near”: those days, etc. “Fortunate are the masters of teshuvah (return),” etc.

The same is said of “the days of David drew near”: those are the supernal days. And the Zohar, in its passage on Avraham’s days, says, “Fortunate are the masters of teshuvah,” who come close to G-d in a single moment, while even the perfectly righteous take years.

ולכאורה הלא הדבר תלוי במצות ומע"ט [ומעשים טובים]. ומה ענין ליומין להיות לבושין.

But seemingly, does the matter not depend on mitzvos and good deeds? So what does “days” have to do with being garments?

But a question arises: the soul’s garments seemingly depend on mitzvos and good deeds, so what do days have to do with garments?

אך הנה כתיב והיתה נפש אדוני צרורה בצרור החיים⁶¹ כו'. וכמו שצריך להיות צרור לזורקו למעלה כצרור אבן במרגמה^{62, 63} כו' וגם ע"י לבושין שהוא בחי' מסך יכול לראות אור הבהיר מה שאין יכול לראות בלא מסך כו'.

But it is written, "And the soul of my lord shall be bound up in the bundle of life," etc. And just as it must be bound up in order to throw it upward, "as a stone bound in a sling," etc.; and also, through garments, which are the level of a screen (masach), one can see the bright light, which one cannot see without a screen, etc.

The answer begins with Avigayil's blessing to David, that his soul will be "bound up (tzerurah) in the bundle (tzeror) of life": as a stone is bound into a sling so that it can be thrown high, the garments that bind the soul lift it up. Garments also act as a screen, letting one look at a bright light that cannot be seen without one. Earlier in Torah Ohr (Mikeitz 38c) the Alter Rebbe draws from these verses the rule that every encompassing light (makif) raises up, and so tallis and tefillin are put on before prayer.

14 והנה תומ"צ [תורה ומצות] כמו שהם למעלה אור בהיר וצריך להתגשם ולבא מלמעלה מהזמן לתוך הזמן ולכן הזמן דוקא הם הלבושין.

Now, Torah and mitzvos as they are above are a bright light, and they need to become material and come from above time into time; therefore it is time, specifically, that is the garments.

Torah and mitzvos as they are above are a bright light, too bright to be seen directly. They must take on material form and come down from above time into time, which is why time, the days, are the garments.

אך שלא ישאר למטה לזה צ"ל עבוד עורות וריחוף והכל הוא ע"י משה רע"מ [רעיא מהימנא] שהוא מאכיל ומשקה הצאן וגם מרחיץ אותן כו'. והיינו ע"י התפלה אהוי"ר [אהבה ויראה] גדפין כו':

But so that it should not remain below, for this there must be the tanning of hides and washing. And everything is through Moshe, the Ra'aya Mehemna (faithful shepherd), who feeds and waters the sheep and also washes them, etc. That is, through prayer: love and awe, [which are] "wings," etc.

So that the garments do not stay below, they need the "tanning" and washing described above. Moshe, the faithful shepherd, provides it, feeding and watering his sheep and also washing them, and he does it through prayer, whose love and awe are the "wings" that lift it upward.

15 ובשביעית יצא לחפשי⁶⁴ חנם. חנם בלא מצות.⁶⁵ כי יש מאן דאמר מצות בטלות לע"ל [לעתיד לבוא]⁶⁶ ולא קיי"ל [קיימא לן] הכי

"And in the seventh he shall go out free, for nothing (chinam)." "For nothing": without mitzvos. For there is one who says that mitzvos will be nullified in the Time to Come, and we do not hold so.

The verse goes on, "and in the seventh he shall go out free, for nothing." The Zohar (Behar 108a) reads "for nothing" as without the yoke of Heaven, since a servant is exempt from the mitzvos, and here the seventh is the seventh millennium, after the six thousand years, as the maamar before this one says outright; one Talmudic opinion even holds that "mitzvos will be nullified in the Time to Come," but we do not rule so. In Iggeres HaKodesh 26 the Alter Rebbe explains that saying as referring to the time of the Resurrection, not to the days of Mashiach before it.

אעפ"כ [אף על פי כן] המצות יהיו באופן אחר כי יהיו קרבנות כמ"ש ביחזקאל⁶⁷ ולא כמו עכשיו ילכו מחיל אל חיל⁶⁸ עליות וירידות אלא מנוחה לחיי העולמים:⁶⁹

Nevertheless, the mitzvos will be in a different manner, for there will be sacrifices, as is written in Yechezkel; and not as now, [when] "they go from strength to strength," ascents and descents, but rather rest for life everlasting.

Even so, the mitzvos will take another form. There will be sacrifices, as Yechezkel describes (chapter 43, according to the Kehot note), but service will no longer rise and fall as it does now, going "from strength to strength"; instead there will be "rest for life everlasting," the Mishnah's words for the Time to Come, "the day that is all Shabbos."

16 וזהו ואלה המשפטים מלשון כמשפט הראשון⁷⁰ כהלכתא קדמייתא⁷¹ הלכות הילוך כו'. אשר תשים לפניהם⁷² בפנימיותם פנימיות המדות מבחי' משה והיה זה אחר מ"ת [מתן תורה] שאמרו ישראל למשה דבר אתה ונשמעה⁷³ כו':

And this is [the meaning of] "And these are the ordinances (mishpatim)": from the expression "according to the former manner (kamishpat harishon)," [rendered] "according to the former way (kehilchesa kadmayasa)"; halachos, [from] going (hiluch), etc. "That you shall set before them (lifneihem)": in their inner being (bifnimiyusam), the inner dimension (pnimiyus) of the emotive attributes (middos), from the level of Moshe. And this was after the giving of the Torah, when Israel said to Moshe, "You speak, and we will hear," etc.

The maamar ends where it began: mishpat (ordinance) is linked to "the former manner (mishpat)," which the Targum renders "the former way" (hilchesa), so mishpatim are halachos, from hiluch, going; and "before them" (lifneihem) means into their inner being, the inner core of the emotive attributes, drawn from Moshe. This came after the giving of the Torah, when Israel asked Moshe, "You speak, and we will hear," so the ordinances reach them through him.

IN ONE'S AVODAH

The “grass” of Daas comes down according to a person’s own service from below, in Torah and prayer, for Torah makes prayer pure. The mitzvos of each day become the soul’s garments, and they must be washed through prayer, whose love and awe are the wings that lift them.

QUESTIONS FOR DISCUSSION

1. Why does behemah, numerically BaN, stand for the souls of Beriah, and in what sense do even its great angels lack Daas?
2. How does the contrast between Atzilus, “from concealment to revelation,” and Beriah, “something from nothing,” explain why Beriah needs “grass” from above?
3. Why can only Moshe, rooted above Atzilus, draw Daas into Beriah, Yetzirah and Asiyah, and how do his name and the unbroken “Moshe, Moshe” show it?
4. What does the analogy of the globe teach about Israel’s level as Ivri, “the other side of the river”?
5. Why are the soul’s garments called “days,” and why must they be washed through prayer?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 ואלה המשפטים

The note points to Or HaTorah on Mishpatim, page 1125, for the verse “And these are the ordinances.” Another note here (76:34) records a gloss (hagahah) on that page, at the words “And I am dust and ashes,” on Beriah as something from nothing.

KEHOT'S NOTE

ראה אוה"ת משפטים ע' א"קבה.

2 ואלה המשפטים

G-d tells Moshe, “And these are the ordinances that you shall set before them,” opening the laws given after Sinai. The maamar returns to it at the end, where the ordinances are set into Israel's inner being through Moshe.

Exodus 21:1 א"א: שמות

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמֹר לִפְנֵיהֶם:

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

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3 וזרעתי את בית ישראל

Yirmeyahu prophesies that days are coming when G-d will sow the house of Israel and the house of Yehudah with “the seed of man and the seed of animal”: plainly, the land emptied by the exile will again be full of people and cattle, though the words can also mean two kinds of people. The Alter Rebbe reads the two seeds as two kinds of souls, of Atzilus and of Beriah. (context: Steinsaltz Tanakh)

Jeremiah 31:27 כ"ז: ירמיהו ל"א

הִנֵּה יָמִים בָּאִים נְאֻם־יְיָ וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה וְזָרַע אֲדָם וְזָרַע בְּהֵמָה:

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

ירמ" לא, כז.

4 בהמה בגימטריא ב"ן

There the Alter Rebbe refers to “the explanation on ‘And these are the ordinances’” and repeats it: behemah is BaN, souls of Beriah; adam is MaH, souls of Atzilus, for Atzilus is adam, adameh le'elyon, only from concealment to revelation, unlike Beriah, something from nothing.

KEHOT'S NOTE

בלקו"ת צו ח, ב מציין לכאן.

5 ועל דמות הכסא

In Yechezkel's vision of the Chariot, above the likeness of a throne is “a likeness like the appearance of a man.” The

maamar takes the Throne as the World of Beriah and the “man” above it as Atzilus.

Ezekiel 1:26 יחזקאל א': כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמֵרָאָה אֶבֶן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמֵרָאָה אָדָם עָלָיו מְלֻמָּעָה:

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

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KEHOT'S NOTE

יחזקאל א, כו.

6 עולם הכסא הוא עולם הבריה

A passage of this maamar, beginning “The world of the Throne is the World of Beriah,” is quoted in Yahel Or, on Tehillim, on page 343.

KEHOT'S NOTE

קטע מכאן מובא ביהל אור ע' שמג.

7 כאריה ישאג

Hoshea prophesies Israel's return: “They shall walk after Havayah; like a lion He roars,” G-d's roar calling His people, who come trembling from afar. The maamar borrows the words for the roaring angels of Michael's camp, the lion's face of the Chariot. (context: Steinsaltz Tanakh)

Hosea 11:10 י"א: הושע

אַחֲרֵי ה' יֵלְכוּ כְּאַרְיֵה יִשָּׁאֵג כִּי־הוּא יִשָּׁאֵג וַיִּחַרְדּוּ בָנָיִם מִיָּם:

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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8 הגם שלגבי מטה נחשב הדעת גדול

There the Alter Rebbe cites this explanation on “And these are the ordinances”: the angels are called “animals,” reckoned without Daas relative to above, because their grasp is only of Malchus.

KEHOT'S NOTE

בלקו"ת ויקרא ג, ד מציין לכאן.

PARAGRAPH 3

9 אדם ובהמה תושיע ה'

David praises G-d: “Your righteousness is like the mighty mountains, Your judgment a great deep; man and animal You save, O Havayah,” for His care reaches people and beasts alike. The maamar finds in it both levels of the

dah as divine service: the grass comes down according to "the service of man."

Psalms 104:14 תהילים ק"ד:י"ד

מִצְמִיחַ חֲצִיר לְבִהֶמָּה וְעֵשֶׂב לְעֹבֵד הָאָדָם לְהוֹצִיא לָהֶם מִן־הָאָרֶץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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27

אל דעות

In her song of thanks, Chanah warns the arrogant against boasting, "for Havayah is a G-d of knowledges (de'os)," who knows all, and by Him deeds are weighed. The plural is read as the two levels of Daas, higher and lower. (context: Steinsaltz Tanakh)

I Samuel 2:3:ג' א ב: שמואל

אֶל־תִּרְבּוּ תְּדַבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דְּעוֹת ה' וְלֹא נִתְּקֵנוּ עֲלֹת:

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

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28

תלמוד בבריאה

There the Alter Rebbe cites the mystical intentions for study: those for Talmud are in the names of the outer vessels of Nukva of Z'eir Anpin of Atzilus, although the Talmud is in Beriah.

KEHOT'S NOTE

נסמן לעיל ז', א.

29

כי תקנה

G-d tells Moshe the law of a Jew sold as a servant, out of poverty or for a theft he could not repay: "If you buy a Hebrew servant, he shall serve six years, and in the seventh he shall go out free, for nothing," without paying for his release. The maamar reads "If you buy" as acquisition, the drawing down from Atzilus. (context: Steinsaltz Tanakh)

Exodus 21:2:ב' שְׁמוֹת

כִּי תִקְנֶה עֶבֶד עֲבָדִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבַעַת יֵצֵא לְחֶפְשִׁי חֲנֹם:

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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30

קנין הוא באצי

The note quotes this maamar: just as with an acquisition the thing is what it was before and has only moved from one domain to another, so all of Atzilus is nothing new, only the revelation of what was hidden.

KEHOT'S NOTE

"דכמו הקנין הרי הוא אותו הדבר שהי' מקודם אלא שנעתק מרשות לרשות, כך הוא גם בכללות האצי שאינו דבר חדש כי"א הוא רק גילוי ההעלם בלבד כידוע" — ד"ה גר חנוכה תש"ב.

31

כמאמר ברוך עושר

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

KEHOT'S NOTE

בנוסח קידוש לבנה.

32

ברוך עושר . . ברוך קונך

The note quotes this footnote: the blessing follows the Arizal's version, in the order of the four worlds Asiyah, Yetzirah, Beriah and Atzilus, while Tractate Soferim, as printed, has a different order whose initials spell Yaakov; and see the Tur, Orach Chaim, end of section 426.

KEHOT'S NOTE

"כנוסח האריז"ל (כסדר ד' עולמות אבי"ע) — ובמס' סופרים (פ"ב ה"ב) לפנינו בשינוי סדר (בר"ת יעקב). וראה טאו"ח סו"ס תכו" — לקו"ש חל"ה ע' 41 הערה 21. בענין ד' קנינים — ראה אוה"ת ענינים ע' צב.

33

לעשות מלאכתו

Yosef, a slave in Potiphar's house, came in one day "to do his work" when no one else was at home. The maamar takes him as the model of a soul of Atzilus, occupied with the world yet unchanged.

Genesis 39:11:י"ט בראשית

וַיְהִי כִּהְיוֹם הַהוּא וַיָּבֹא הַכְּנִתָּה לַעֲשׂוֹת מְלָאכְתּוֹ וְאֵין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שָׁם בְּכִיתָ:

And it came to pass on a certain day, when he went into the house to do his work, and there was none of the men of the house there within,

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KEHOT'S NOTE

בראשית לט, יא.

34

למבדק בכתבי חושבניה

Onkelos renders "to do his work" as "to examine his account books." The Alter Rebbe draws from it that Yosef's business did not interrupt his being a chariot.

Onkelos Genesis 39:11:י"ט בראשית על

וַהֲוֶה בְיוֹמָא הַדִּין וְעַל לְבִיתָא לְמַבְדַּק בְּכַתְבֵּי חֲשׁוּבְנִיה וְלִית אָנָּשׁ מֵאֲנָשֵׁי בֵּיתָא תַּמָּן בְּכִיתָא:

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35

והנה אצי . . וזהו נשמה דאצילות

For the passage from "Now, Atzilus is the matter of what is written of Yosef" to "this is a soul of Atzilus," the note points to the maamar "Usefartem" in Sefer HaMaamarim 5666, page 217.

KEHOT'S NOTE

ראה ד"ה וספרתם בסה"מ תרס"ו ע' ריו.

36

Kehot's note points to Psalms 73:11 for these words.

Psalms 73:11:י"א תהילים ע"ג

וְאָמְרוּ אֵיכָה יִדְעֵאל וְיֵשׁ דָּעָה בְּעֲלִיוֹ:

And they say: 'How doth G-d know? And is there knowledge in the Most High?'

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PARAGRAPH 6

37 אשר התהלכתי לפניו

Avraham's servant, retelling his master's charge, quotes him: "Havayah, before whom I have walked, will send His angel with you." The maamar reads "walked before Him" as the constant self-nullification of a chariot.

בראשית כ"ד:40 Genesis 24:40

ויאמר אלי ה' אשר-התהלכתי לפניו ישלח מלאכו אתך והצליח דרכך ולקחת אשה לבני ממשפחתי ומבית אבי:

And he said unto me: The L-RD, before whom I walk, will send His angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house;

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KEHOT'S NOTE

בראשית כד, מ.

38 Yeshayahu promises that G-d will lead His people home with a shepherd's care: "Like a shepherd He tends His flock; He gathers the lambs in His arm." The maamar applies the image to Moshe, the faithful shepherd, who feeds his flock.

ישעיהו מ"א:11 Isaiah 40:11

כרעה עדרו ירעה בזרעו יקבץ טלאים ובהיקו ישא עלות ינהל:

Even as a shepherd that feedeth his flock, That gathereth the lambs in his arm, And carrieth them in his bosom, And gently leadeth those that give suck.

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PARAGRAPH 7

39 משה הוא משמטה ראשונה

There the Alter Rebbe explains that this world is the second Shemitah and the first was the World of Tohu, from the attribute of Chesed, which is called water.

KEHOT'S NOTE

ראה לעיל נא ד. ושם נב, א.

40 כי מן המים משיתיהו

Pharaoh's daughter names the child Moshe, explaining, "for I drew him out of the water." The maamar reads "the water" as the first Shemitah, of Chesed.

Exodus 2:10 שמות ב"י:10

ויגדל הילד ותבאנהו לבת-פרעה ויהייל לה לבן ותקרא שמו משה ותאמר כי מן-המים משיתיהו:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

41

ונחנו מה

When the people complain of hunger in the wilderness, Moshe and Aharon answer, "And what are we, that you complain against us?": they are only G-d's messengers, and the complaint is really against Him. The maamar hears in "what (mah)" Moshe's level of MaH.

Exodus 16:7 שמות ט"ז:7

ובקר וראיתם את-כבוד ה' בשמעו את-תלגתיכם על-ה' ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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KEHOT'S NOTE

שמות טז, ז.

42

שחלתיה

Onkelos renders "I drew him" with a word meaning "I drew him out," which the Alter Rebbe reads as drawing from concealment.

Onkelos Exodus 2:10 תרגום אונקלוס על שמות ב"י:10

ורבא רביא ואיתיה לכת פרעה והיה לה לבר וקרת שמה משה ואמרת ארי מן מין שחלתיה:

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43

תיבת גומא

Moshe's mother placed him in "an ark of bulrushes" among the reeds. The maamar reads the hidden ark as the concealment from which he was drawn.

Exodus 2:3 שמות ב"י:3

ולא-יכלה עוד הצפינו ותקח-לו תבת גומא ותחמרה בחמר ובזפת ותשם בה את-הילד ותשם בסוף על-שפת היאר:

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

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PARAGRAPH 8

44 היוצא מעדן חכמה להשקות את הג'ן

"A river goes out from Eden to water the garden." The maamar adds that Eden is Chochmah and reads gan (53) as the fifty-three sections of the Torah.

Genesis 2:10 בראשית ב"י:10

ונהר יצא מעדן להשקות את-הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 9

45 כדור הארץ . בראשם למטה

For the analogy of the globe of the earth, the note points to the Alter Rebbe's maamarim of 5562, page 293.

KEHOT'S NOTE

ראה במאמרי אדה"צ תקס"ב ע' רצג. ובאוה"ת נ"ך כרך א ע' תרסט.

46 תלת חללין דגולגלתא

There the Alter Rebbe writes that the three cavities of the skull, mentioned in the Zohar (Va'eschanan, 262a), are the three brains, Chochmah, Binah and Daas, and that the forehead, at the end of the skull, corresponds to the brain of Daas.

KEHOT'S NOTE

ראה לקמן פג ד שמציינ לזח"ג רסב, א.

47 חללין דגולגלתא

The Zohar speaks of three cavities in the skull of Z'eir Anpin, in which three brains are hidden. The Alter Rebbe cites them as the plainest case of the head-and-feet structure of the straight light.

Zohar, Vaetchanan 7:35-8:45 מ"ה-ח:ל"ה-ח:מ"ה

48 בעגולים סוכ"ע

On Shemos, Or HaTorah writes that this explanation on "And these are the ordinances" in Torah Ohr shows the Circles to be sovev and the straight line memalei.

KEHOT'S NOTE

באוה"ת שמות כרך ז ע' ב'תצד כ' וז"ל: "וע' בתו"א בביאור ואלה המשפטים מבואר עגולים הוא סוכ"ע ויושר הוא ממכ"ע, ועם היות ביושר יש ג"כ מקיפים, אך ההפרש בין מקיפים דיושר לבחי"י העגולים היינו שהעגולים הם בחי"י מקיף למקיף וכמו ערך הבית לגבי הלבוש" ע"ש בארוכה בענין עגולים ויושר. ובמאמרי אדה"צ תקס"ח ע' שיט ואילך. ראה אוה"ת תרומה ע' א'תסד. ועוד.

PARAGRAPH 10

49 קדוש קדוש

In Yeshayahu's vision the seraphim call to one another, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The maamar explains why the angels' song is joined by Israel, above and below as one.

ישעיהו ו:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְלֵי־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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50 ישראל עלו במחשבה

The Midrash lists six things that preceded the creation of the world; Israel are among those that "arose in thought"

to be created. The maamar takes this as the reason Israel's souls stand above the angels, who are only speech.

Bereshit Rabbah 1:4 ד"א: רבא

... "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 עדתך 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 created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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51 לבושין דמנייהו פרחין נשמתי

In Eliyahu's prayer (Patach Eliyahu), G-d is told that He made garments for the Sefiros, "from which souls fly forth to human beings," and "bodies," called bodies relative to the garments that cover them. The maamar reads the garments as Beriah and Yetzirah, thought and speech, and the bodies as Atzilus.

Tikkunei Zohar 17a:15-16 ט"ז-ט"ו א:א-ט"ו

*לבושין תקינת לון דמנייהו פרחין נשמתי לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה.

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PARAGRAPH 11

52 גדל פרע שער ראשו

Of the nazirite: "He shall be holy; he shall let the locks of the hair of his head grow long." The maamar links "holy" (kadosh, 410) to the 410 strands of hair.

Numbers 6:5 ה'ה:ב

כָּל־יְמֵי נָדָר נָזְרוֹ תַעַר לֹא־יַעֲכֹר עַל־רֹאשׁוֹ עַד־מְלֵאת הַיָּמִם אֲשֶׁר־יֵיזֵר לֹה־קֹדֶשׁ יִהְיֶה גִדְל שְׁעַר רֹאשׁוֹ:

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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PARAGRAPH 12

53 שמושה משה לא פסיק טעמא

From the burning bush G-d called, "Moshe, Moshe," and he answered, "Here I am." The maamar reads the unbroken repetition as Moshe being the same above and below.

שמות ג'ד:4 Exodus 3:4

Zohar III, 187b, בח"ג קפז,

KEHOT'S NOTE

שמות ג, ד. זח"ג קפז, ב.

54 כי אברהם שבבריאה ושכאצילות אינם מסוג א'

Or HaTorah on Shemos, page 59, refers on this point to Iggeres HaKodesh, section 15.

KEHOT'S NOTE

באוה"ת שמות ע' נט. ובסה"מ תר"ל ע' נו מציינים לאגה"ק סי' טו.

55 ואנכי עפר ואפר

Avraham's "And I am dust and ashes" is read as the Avraham of Beriah, a created being, unlike his root in Atzilus.

Genesis 18:27 ראשית י"ח:כ"ז

ויען אברהם ויאמר הנהנא הואלתי לדבר אלי-אדני ואנכי עפר ואפר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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56 וכ"ז . . בחי' פנימיות

For the passage ending "the level of the inner dimension," the note points to Or HaTorah on Yisro, page 801.

KEHOT'S NOTE

ראה אוה"ת פי' יתרו ע' תתא.

57 עיין בהרמ"ז פי' תרומה בדרך קל"ד ב'

Alongside the Ramaz, the note points to Or HaTorah on Shelach, page 444.

KEHOT'S NOTE

ראה אוה"ת פי' שלח ע' תמד. סה"מ תר"ל ע' נו. וראה גם לקו"ת בלק עג, ב.

PARAGRAPH 13

58 שש שנים יעבד

"If you buy a Hebrew servant, he shall serve six years." The maamar reads the six years as the six thousand years and "serve" as the tanning of the soul's garments.

שמות כ"א:2 Exodus 21:2

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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59 ואברהם בא בימים יומין עלאין

"And Avraham was old, he came into days (ba bayamim), and Havayah blessed Avraham with everything": plainly, he was advanced in years. The maamar, with the Zohar,

reads "came into days" as entering the supernal days, the soul's garments.

Genesis 24:1 ראשית כ"ד:א

ואברהם זמן בא בימים וה' ברח את-אברהם בכל:

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

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Zohar I, 129a זח"א קכט,

KEHOT'S NOTE

בראשית כד, א. זח"א קכט, א. ראה לעיל טז, א ובמ"מ לשם. באוה"ת פי' פנחס ע' איקצט ובאוה"ת שבועות ע' צא מציין לכאן. וראה לקו"ש חל"ב ע' 12 בפ"י הבעש"ט.

60 ויקרבו ימי דוד

"And the days of David drew near to die, and he charged Shlomo his son": plainly, his life was nearing its end. The maamar reads his "days" as the supernal days, the garments.

I Kings 2:1 מלכים א' ב:א

ויקרבו ימי-דוד למות ויצו את-שלמה בנו לאמר:

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying:

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61 והיתה נפש אדוני צרורה בצרור החיים

Avigayil blesses David while Shaul hunts him: "The soul of my lord shall be bound up in the bundle of life with Havayah your G-d," while the souls of his enemies G-d will sling away as from the hollow of a sling. The maamar reads the "bundle" as the garments that lift the soul.

I Samuel 25:29 שמואל א' כ"ה:כ"ט

ויקם אדם לרדפה ולבקש את-נפשך והיתה נפש אדני צרורה בצרור החיים את ה' אלקיך ואת נפש אי-יך יקלענה בתוך כף הקלע:

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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62 כצורור אבן במרגמה

There the Alter Rebbe explains "bound up in the bundle of life with G-d": it raises the soul, as one can draw a clothed person along by his garment; and "like a stone bound in a sling," which, bound in the sling, is thrown higher.

KEHOT'S NOTE

ראה לעיל לח, ג.

63 כצורור אבן במרגמה

"Like binding a stone in a sling, so is giving honor to a fool": plainly, honor given to a fool is wasted and may do harm. The maamar uses only the image: a stone bound (tzeror) in a sling is thrown higher, as the soul bound in its garments rises. (context: Steinsaltz Tanakh)

Proverbs 26:8 משלי כ"ו:ח

כצורור אבן במרגמה פונותן לקסיל כבוד:

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

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PARAGRAPH 15

64

ובשביעית יצא לחפשי

“And in the seventh he shall go out free, for nothing”: plainly, the servant leaves without paying for his freedom. The maamar reads the seventh year as the seventh millennium and “for nothing” as without mitzvos.

Exodus 21:2: כ"א:ב' שמות

כי תקנה עבד עברי שש שנים יעבד ובשביעית 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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KEHOT'S NOTE

שמות כא, ב.

65

חנם בלא מצות

On this verse the Zohar (Behar) cites “the fish that we ate in Egypt for nothing,” that is, without the yoke of Heaven: a servant is exempt from the yoke of Heaven and so from the mitzvos, and whatever he does is “for nothing.” The maamar applies it to the seventh millennium.

Zohar III, 108a: זח"ג קח, א

KEHOT'S NOTE

זח"ג קח, א.

66

יש מאן דאמר מצות בטלות לע"ל

Rav Yosef derives from a law about burial shrouds that “mitzvos will be nullified in the Time to Come.” The Alter Rebbe notes that we do not rule this way.

Niddah 61b:3-4: ד"ג:ב' נדה

תנו רבנן: בגד שאבד בו כלאים — הרי זה לא ימכרנו לגוי, ולא יעשנו מרדעת לחמור, אבל עושה ממנו תכריכין למת. אמר רב יוסף: זאת אומרת — מצות בטלות לעתיד לבא. אמר לקה אביי, ואי תימא רב דימי: והא אמר רבי מני אמר רבי ינאי, לא שנו אלא לספדו, אבל לקוברו אסור. אמר לקה: לאו איתמר עלה, אמר רבי יוחנן: אפילו לקוברו.

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

KEHOT'S NOTE

נדה סא, ב. וראה אגה"ק סי' כו.

67

כמ"ש ביהזקאל

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

KEHOT'S NOTE

סי' מג.

68

ילכו מחיל אל חיל

The sons of Korach describe the pilgrims going up to Zion: “They go from strength to strength; each appears

before G-d in Zion.” The maamar uses it for today's service of constant rising, in contrast to the rest of the future.

Psalms 84:8: תהילים פ"ד:ח'

ילכו מחיל אל־חיל יראו אל־אלקים בציון:

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

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69

מנוחה לחיי העולמים

The Mishnah ends its list of the Levites' daily psalms with the one for Shabbos, read as “a song for the Time to Come, for the day that is all Shabbos and rest for life everlasting.” The maamar uses the phrase for the seventh millennium, when service is no longer rising and falling but rest.

Mishnah Tamid 7:4: משנה תמיד ז':ד'

... בששי היו אומרים (שם צג), ה' מלך גאות לבש וגו'. בשבת היו אומרים (שם צב), מזמור שיר ליום השבת, מזמור שיר לעתיד לבא, ליום שכלו 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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PARAGRAPH 16

70

כמשפט הראשון

In prison, Yosef tells Pharaoh's butler that within three days he will be restored and will serve “according to the former manner (mishpat), when you were his butler.” The maamar uses this sense of mishpat, a way or manner.

בראשית מ':יג: Genesis 40:

בעוד שלשת ימים ישא פרעה את־ראשו וישיבה על־כנה 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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71

כהלכתא קדייטא

Onkelos renders “according to the former manner” with hilchesa, “way,” so mishpat is read as a way of going.

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

בסוף תלתא יומין ידברנך פרעה ית רישך ויתכנה על שמושך ותמן כסא דפרעה בידיה כהלכתא קדמא די הויתא משקי לקה:

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

72

אשר תשים לפניהם

“And these are the ordinances that you shall set before them.” The maamar reads “before them” (lifneihem) as “into their inner being” (bifnimiyusam).

שמות כ"א:א' Exodus 21:1

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:

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

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73

דבר אתה ונשמעה

After the Ten Commandments the people say to Moshe, “You speak with us, and we will hear; let G-d not speak with us, lest we die.” The maamar places the setting of the ordinances in their inner being after that request.

שמות כ"ט:ט"ז Exodus 20:16

וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת:

And they said unto Moses: ‘Speak thou with us, and we will hear; but let not G-d speak with us, lest we die.’

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THE CHASSIDISHE PARSHA

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

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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