



TORAH OHR • PARSHAS MISHPATIM • MAAMAR 6

ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'...

“And under His feet, like the
work of a brick of sapphire”



Moshe, a soul of Atzilus, knew only “stones,” the essential self-nullification of the Name Mah, while the elders, souls of Beriah, saw “under His feet”: “the brick of sapphire,” the letters of the Name Ban, the self-nullification of beings that exist. Such bricks are made below, when the seventy languages and the speech of daily life are “fired” in the Shema and raised to holiness.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/torah-ohr/mishpatim/6/

THE BIG IDEA

Moshe, a soul of Atzilus, knew only “stones,” the essential self-nullification of the Name Mah, while the elders, souls of Beriah, saw “under His feet”: “the brick of sapphire,” the letters of the Name Ban, the self-nullification of beings that exist. Such bricks are made below, when the seventy languages and the speech of daily life are “fired” in the Shema and raised to holiness.

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

Because the lowest level of each world becomes the highest of the next, all of Beriah stands to Atzilus only as Netzach, Hod and Yesod, “legs outside the body,” removed from the intellect that moves the “arms.” Netzach, Hod and Yesod of Adam Kadmon, the primordial thought “I shall reign,” pierce the partition and reach the end of Asiyah; so even the lowliest person can give his life for G-d’s Name. Moshe, of Atzilus, approached its lights; the seventy elders, of Beriah, saw only “under His feet,” Adam Kadmon below the Throne, as Yechezkel saw only the “man” of Beriah. Mah, essential self-nullification, refines; Ban, the self-nullification of what exists, is refined. Mah’s letters are “stones” made by Heaven; bricks are made by people, as the seventy languages are raised when “burned” in the Shema. The elders saw this “brick of sapphire,” and “the essence of the heavens,” Mah’s letters reaching the Supernal Purity. They beheld only Elokim and ate and drank Beriah’s nourishment, while Moshe was nourished by Chochmah and Binah of Atzilus. Torah is eating, prayer is drinking, and the soul needs both.

OUTLINE

- 1 Legs outside the body** ¶1-2
Since Malchus of each world becomes Keser of the next, Beriah as a whole is to Atzilus only Netzach, Hod and Yesod. Chesed, the “right arm,” flows from the intellect of itself, as the hands move with joy; Netzach, the “leg,” is natural feeling removed from the intellect, as the legs dance only by deliberate thought.
- 2 The feet of Adam Kadmon** ¶3
The configurations end above the partition between Atzilus and Beriah, but Netzach, Hod and Yesod of Adam Kadmon pierce it and reach the end of Asiyah, because Adam Kadmon is the thought “I shall reign,” which holds the purpose of all the worlds. Hence even the lowliest person can give his life for G-d’s Name.

3 Moshe, the elders and Yechezkel

¶4-5

In Atzilus lights and vessels are one with G-d; in Beriah beings are created and limited. Moshe approached the lights of Atzilus; the elders saw only “under His feet,” Adam Kadmon as en clothed in Beriah below the Throne; Yechezkel’s “appearance of a man” is likewise in Beriah.

4 Stones and bricks

¶6-7

Mah, essential self-nullification, refines, and Ban, the self-nullification of an existing being, is refined. Mah’s letters are “stones,” made by Heaven; bricks, made by people and fired in a kiln, stand for raising the seventy languages to the holy tongue, the purpose of the exile, which happens when their letters are “burned” in the Shema.

5 The brick and the essence of the heavens

¶8-9

Atzilus has no “brick,” only “stones,” so Moshe saw no brick; the elders, of Beriah, saw “the brick of sapphire,” the letters of Ban. “The essence of the heavens” is the letters of Mah, which reach the Supernal Purity, because the end is wedged in the beginning.

6 The nobles and the supernal hands

¶10

The “nobles,” Nadav, Avihu and the elders, were the Atzilus within Beriah, but they did not attain the supernal “hands” joined to the head. Moshe, Aharon and the Patriarchs, rooted in Atzilus, did.

7 They beheld, and ate and drank

¶11-12

“They beheld,” a Targum word, means they saw only Elokim, the shield over the sun of Havayah. Their eating and drinking was that of Beriah: as in the body food descends and drink lets a fine essence rise to the brain, so feminine waters must rise from below; Moshe was nourished by the eating and drinking of Atzilus, Chochmah and Binah.

8 Bread and drink

¶13-16

Binah expands the point of Chochmah as an embryo grows in the womb, and it raises Z’eir Anpin from “three within three” to sixty myriads. The Written Torah is “bread,” eaten only from hunger; the Oral Torah, which gives reasons (ta’amim), is “drink,” taken even without thirst for its taste.

9 Torah and prayer

¶17

Torah is eating, the drawing down from above; prayer is drinking, the raising from below; the soul needs both. The elders received the Torah as “his bread,” as it is below; Moshe on Sinai grasped it as “My bread,” in its root above.

KEY CONCEPTS

Adam Kadmon אדם קדמון

The first, all-inclusive level above Atzilus, G-d’s primordial thought “I shall reign,” which holds the purpose of all the worlds. Its Netzach, Hod and Yesod pierce the partition and reach the end of Asiyah.

Partition (parsa) פרסא

The boundary between Atzilus and Beriah, called the “Throne”; read as kes alef, a covering over what is above it.

Outside the body לבר מגופא

The status of Netzach, Hod and Yesod, the “legs,” further removed from the intellect than Chesed and Gevurah, the “arms.” Beriah as a whole stands in this relation to Atzilus.

Mah and Ban מ”ה וב”ן

Two ways of spelling out the letters of the Name Havayah, with alefs (Mah) and with hehs (Ban). Mah, which refines, is essential self-nullification; Ban, which is refined, is the self-nullification of a being that exists.

Essential self-nullification ביטול בעצם

Nullification with no sense of separate existence at all, as in Atzilus, where “He and His life-force and His vessels are one.”

Self-nullification of something existent (bittul hayesh) ביטול היש

A being that does exist and yet sets itself aside before the One who brings it into being, like the angels of Michael’s camp. It is the “brick,” which has no place in Atzilus.

Stones and bricks אבנים ולבנים

Stones are made “by the hands of Heaven” and stand for the letters of Mah; bricks are made by people from earth and fired until they are hard as stone, and stand for the refining of the lower world, the “brick of sapphire.”

Supernal Purity (tehiru ila’ah) טהירו עלאה

The level hinted at in “for purity,” which the letters of Mah reach. Emek HaMelech places it above Adam Kadmon; the Kabbalah of Rabbi Chaim Vital identifies it with Adam Kadmon.

Feminine and masculine waters מ”ן ומ”ד

The raising from below and the drawing down from above. Prayer, “drinking,” raises the feminine waters; Torah, “eating,” draws down the masculine waters.

The back (achorayim) אחוריים

The outer side of a level. The Targum word vayechezu shows that the elders saw only the “back,” the level of Elokim.

SECTION 1 • ¶1-2

Legs outside the body

1 ביאור ע"פ ותחת רגליו¹ כמעשה לבנת הספיר² כו' הנה נודע בסדר השתלשלות שמלי דאצי נעשה כתר לבריא^{3,4,5} ומלי דבריא ליצירה כו' מלמעלה למטה

An explanation of the verse, “And under His feet, like the work of a brick of sapphire,” etc. Now, it is known that in the order of the chain of descending worlds (hishtalshelus), Malchus (sovereignty) of the World of Atzilus (Emanation) becomes Keser (the Crown) for the World of Beriah (Creation), and Malchus of Beriah [becomes Keser] for the World of Yetzirah (Formation), etc., from above to below.

The maamar explains Exodus 24:10, what Nadav, Avihu and the seventy elders saw at Sinai: “under His feet” was something like a brick of sapphire. It opens with the rule that Etz Chaim calls the constant order of the worlds: the lowest level of each world, Malchus, becomes the highest level, Keser, of the world below it, all the way down. Another version of this discourse, the Mitteler Rebbe’s transcript with glosses by the Tzemach Tzedek, is printed in Sefer HaMaamarim 5568; the explanations below call it “the parallel version.”

וא"כ ממטה למעלה נחשב כלליות בריאה נגד אצי רק בחי נה"י [נצח הוד יסוד] לבר מגופא.⁶

If so, from below to above, Beriah as a whole is considered, relative to Atzilus, only the level of Netzach, Hod and Yesod, “outside the body” (lebar migufa).

Seen from below, then, the whole World of Beriah corresponds only to the lowest part of Atzilus. It stands to Atzilus as Netzach, Hod and Yesod, the “legs,” stand to a body: “outside the body,” the Zohar’s phrase for the thigh that the angel could touch in Yaakov, which the following parts explain.

כי בחי חסד הוא בחי עצם המדה כשמאיר בה בחי המוחין והוא בחי אהבה שע"י התבוננות כו' שע"י בחי מוחין נעשה ממילא התפעלות אהוי"ר [אהבה ויראה] כו'.

For the level of Chesed (kindness) is the level of the essence of the attribute, when the level of the intellect (mochin) shines in it. It is the level of love that comes through contemplation, etc., for through the level of the intellect the stirring of love and awe comes about of itself, etc.

To show why Netzach, Hod and Yesod count as “outside the body,” the Alter Rebbe first defines Chesed. Chesed is the attribute in its own essence, lit up by the intellect: a love born of contemplation, which arises by itself once the mind has grasped its subject.

2 ולכן נקרא בשם דרועא ימינא כמו הידים והזרועות שמראים תנועות השמחה בעת שמוחו טרוד בשמחה בלי שום מחשבה שיחשוב איך לעשות התנועה.

Therefore it is called by the name “the right arm” (dero’a yemina), like the hands and the arms, which show the movements of joy when a person’s mind is absorbed in joy, without his thinking any thought about how to make the movement.

Because Chesed flows directly from the mind, it is called “the right arm.” The arms and hands express a person’s joy spontaneously: when the mind is full of joy they move, without any deliberate decision about how to move.

וכמ”ש בשתיים יעופף⁷ מאליו וממילא כו'. וכמ”ש בזוהר פ' משפטים (דקכ”ב ב') רישא דמלכא אתתקן בחו”ג [בחסד וגבורה]^{8,9} כו'.

As it is written, “with two he would fly,” on its own and of itself, etc. And as it says in the Zohar, Parshas Mishpatim (page 122b): “The head of the King is arrayed in Chesed (kindness) and Gevurah (restraint),” etc.

Two sources illustrate this. In Isaiah’s vision the seraphim fly with two of their wings, which the Alter Rebbe reads as a motion that happens of itself; and the Zohar says that the King’s “head” is arrayed in Chesed and Gevurah, so the “arms” belong with the head, the seat of the intellect.

משא”כ בחי” נצח הוא בחי” השפעה של המדה בלי שכל ומוחין בחי” נצוח שהוא בחי” אהבה הטבעית ברא כרעא דאבוה¹⁰ ונקי בחי” רגלים לבר מן גופא¹¹

Netzach (victory), however, is the level of the outflow of the attribute without reason and intellect (mochin): the level of prevailing (nitzuach), which is the level of natural love, [as in] “a son is his father’s leg” (bera kar’a de’avuha). And it is called the level of “legs,” “outside the body,”

Netzach is the attribute’s outflow without the guidance of the intellect: a drive to prevail, like the natural love expressed in the saying “a son is his father’s leg.” That is why Netzach and its companions are called “legs,” outside the body; the parallel version adds that they are further removed from the intellect in the head.

ואף שגם הרגלים מראים תנועות השמחה ברקוד בעת שמחתו היינו ע”י שחושב איך לרקוד ולא ממילא כמו הידים.

and although the legs, too, show the movements of joy, in dancing at the time of one’s joy, that is through one’s thinking how to dance, and not of itself, as with the hands.

The legs too can express joy, in dancing, but only when a person thinks about how to dance; they do not move of themselves as the hands do. This completes the contrast: Chesed answers the intellect directly, while Netzach is a step removed from it.

SECTION 2 • 13

The feet of Adam Kadmon

3 והנה נה"י [נצח הוד יסוד] דא"ק [דאדם קדמון] מסתיימין בעשיה¹² וכו'. והפרצופים דעגולים ויושר מסתיימין לפני הפרסא שבין אצ"י לבריאה אלא שנה"י [שנצח הוד יסוד] דא"ק [דאדם קדמון] בוקע הפרסא ומתלבשים בבי"ע כו'

Now, Netzach, Hod and Yesod of Adam Kadmon end in the World of Asiyah (Action), etc. And the partzufim (configurations) of Iggulim (Circles) and Yosher (Uprightness) end before the partition (parsa) between the World of Atzilus (Emanation) and the World of Beriah (Creation); except that Netzach, Hod and Yesod of Adam Kadmon break through the partition and are en clothed in Beriah, Yetzirah (Formation) and Asiyah, etc.

Adam Kadmon, "Primordial Man," is the first, all-inclusive level of emanation, above Atzilus. The configurations, in both their "circle" and "upright" forms, end above the partition that divides Atzilus from Beriah, but the lowest part of Adam Kadmon, its Netzach, Hod and Yesod, pierces that partition and reaches down through Beriah, Yetzirah and Asiyah.

כי ענין א"ק [אדם קדמון] הוא בחי' מחשבה אנא אמלוך^{13,14} שבמחה"ק [שבמחשבה הקדומה] ההיא היה כל תכלית סדר השתלשלות עד סוף עשייה בכדי להיות אתכפיא ואתהפכא כו'.

For the concept of Adam Kadmon is the level of the thought "I shall reign" (ana emloch); for in that primordial thought was the entire purpose of the order of the chain of descending worlds (hishtalshelus), down to the end of Asiyah, so that there should be subjugation (iskafya) and transformation (is'hapcha), etc.

The reason lies in what Adam Kadmon is: G-d's primordial thought, "I shall reign," the original intention to be King. That thought already held the goal of the whole chain of worlds down to the end of Asiyah, the subduing (iskafya) and transforming (is'hapcha) of what opposes holiness, so it reaches down to the place where its purpose is fulfilled.

ולכן יכולה בחי' א"ק [אדם קדמון] להתלבש בבי"ע כו'. ולכן אפי' [אפילו] קל שבקלים ופחותי הערך יכול למסור נפשו על קידוש השם.

Therefore the level of Adam Kadmon is able to be en clothed in Beriah, Yetzirah and Asiyah, etc. And therefore even the lowest of the low and those of the least worth can give up their lives for the sanctification of the Name (kiddush Hashem).

This is why Adam Kadmon can be en clothed even in the lower worlds. It also explains why even the most unworthy and lowly person is capable of giving his life to sanctify G-d's Name: the highest level reaches him too.

והיינו מפני כי נה"י [נצח הוד יסוד] דא"ק [דאדם קדמון] מסתיימין ומתלכשים שם בסוף העשיה כו' (ועמ"ש בדי"ה למנצח על השמינית):¹⁵

That is because Netzach, Hod and Yesod of Adam Kadmon end and are en clothed there, at the end of Asiyah, etc. (See also what is written in the discourse beginning "For the conductor, on the sheminis.")

The power for such self-sacrifice comes from Netzach, Hod and Yesod of Adam Kadmon, which end and are en clothed at the very end of Asiyah; Iggeres HaKodesh 20, to which the Tzemach Tzedek's gloss points, likewise says that the feet of Adam Kadmon end at the bottom of Asiyah, with the encompassing Infinite Light shining beneath them. The parenthesis sends the reader to the discourse "For the conductor, on the sheminis" (a psalm heading, "on the eighth," read there as circumcision, given on the eighth day), which Kehot locates in the Siddur's section on circumcision. The discourse with that opening in Likkutei Torah, Tazria, says that all the configurations end at the partition, but the feet of Adam Kadmon are in Asiyah itself: "the bottom of its heel is the head of Asiyah."

SECTION 3 • ¶4-5

Moshe, the elders and Yechezkel

4 והנה ההפרש בין אצילות לבריאה כי באצ"י איהו וחיוהי וגרמוהי כלא חד האורות והכלים בלתי בע"ג [בעלי גבול / בעל גבול].¹⁶

Now, the difference between the World of Atzilus (Emanation) and the World of Beriah (Creation) is that in Atzilus "He and His life-force and His vessels are all one": the lights and the vessels are not limited.

The maamar now defines the difference between Atzilus and Beriah. In Atzilus, in the Tikkunei Zohar's phrase, "He and His life-force and His vessels are all one": as Iggeres HaKodesh 20 explains, the lights (His life-force) and the vessels (His organs) there are G-dliness itself, and so they are not limited.

משא"כ בבריאה מלאכים ונשמות נבראים ובע"ג [ובעלי גבול / ובעל גבול]. והנה משה שהיה מבחי אצילות ונגש אל הוי"ה¹⁷ בחי אורות דאצ"י.¹⁸

In Beriah, however, angels and souls are created [beings] and limited. Now Moshe, who was of the level of Atzilus, "approached Havayah": the level of the lights of Atzilus.

In Beriah, by contrast, angels and souls are created beings with real limits. Moshe, whose soul was of Atzilus, was told to "approach Havayah" alone (Exodus 24:2), and so he reached the lights of Atzilus themselves.

משא"כ הע' [השבעים] זקנים לא ראו ולא השיגו אלא בחי' תחת רגליו¹⁹ מה שיורד למטה מן הכסא בחי' א"ק [אדם קדמון] כמו שמתלבש בבריאה

The seventy elders, however, saw and grasped only the level of "under His feet": what descends below the Throne, the level of Adam Kadmon as it is en clothed in Beriah.

The seventy elders grasped only what the verse calls "under His feet": what extends below the Throne. That is Adam Kadmon as it is en clothed in Beriah: its lowest part, Netzach, Hod and Yesod, which pierces the partition.

כי בחי' כסא הוא בחי' פרסא המפסיק בין אצי' לבריאה כסא כס א' כו'.

For the level of the Throne is the level of the partition (parsa) that separates between Atzilus and Beriah: kisei (throne) [is] kes alef [the covering of the alef], etc.

The Throne is the partition between Atzilus and Beriah. The wordplay splits kisei (throne) into kes, "covered" (as in kisui, a covering), and alef, the first letter: the Throne is where what is above it, the "alef," is covered and concealed from the world below.

5 וכן יחזקאל לא ראה אלא בבריאה^{20, 21} כמ"ש ועל דמות הכסא דמות כמראה אדם²² כו' שהוא בבריאה בע"ג [בעלי גבול / בעל גבול].

Likewise Yechezkel saw only in the World of Beriah (Creation), as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man," etc., which is in Beriah [and] limited.

The prophet Yechezkel likewise saw only within Beriah. His vision of "a likeness like the appearance of a man" upon the throne (Ezekiel 1:26) is of something defined and limited, as everything in Beriah is. Kehot notes that Etz Chaim and many other places put Yechezkel's chariot in Yetzirah, a world lower than the Beriah named here.

כי הנה ז"א נק' בשם אדם התחלקות קוין כו'. משא"כ חו"ב [חכמה ובינה] שהוא הארת אור א"ס לא נק' בשם אדם.

For Z'eir Anpin (the emotive attributes) is called by the name Adam ("man"): a division into lines, etc. Chochmah (wisdom) and Binah (understanding), however, which are a radiance of the Infinite Light (Or Ein Sof), are not called by the name Adam.

Z'eir Anpin, the emotive attributes, is called Adam, "man," because it divides into distinct lines, like the limbs of a human form. Chochmah and Binah, a radiance of the Infinite Light itself, have no such division and are not called Adam.

ודרך כלל אצ"י הוא חכמה וכ"ל לכן כמראה אדם היינו בחי' נה"י [נצח הוד יסוד] דא"ק [דאדם קדמון] כמו שהוא מלובש תוך בי"ע כו':

And in general, the World of Atzilus (Emanation) is Chochmah, etc. Therefore "like the appearance of a man" refers to the level of Netzach, Hod and Yesod of Adam Kadmon as it is en clothed within Beriah, Yetzirah and Asiyah, etc.

Since Atzilus as a whole is Chochmah, the "man" Yechezkel saw cannot be Atzilus itself. It is Netzach, Hod and Yesod of Adam Kadmon as they are en clothed within Beriah, Yetzirah and Asiyah, the same level the elders saw "under His feet."

SECTION 4 • ¶6-7

Stones and bricks

6 כמעשה לבנת הספיר וכעצם השמים לטהר. הנה ידוע²³ שמ"ה [ששם מ"ה] מברר וב"ן [ושם ב"ן] מתברר כו'. מ"ה [שם מ"ה] הוא בחי' הבטול בעצם. וב"ן [ושם ב"ן] הוא בחי' בטול היש²⁴ ומחנה מיכאל אהבה בחי' יש להיות בבחי' בטול בעצם.²⁵

"Like the work of a brick of sapphire, and like the essence of the heavens for purity." Now, it is known that [the Name] Mah refines and [the Name] Ban is refined, etc. Mah is the level of essential self-nullification (bittul be'etzem), and Ban is the level of the self-nullification of something existent (bittul hayesh); and the camp of Michael, love, is the level of something existent (yesh) [that comes] to be in the level of essential self-nullification.

The maamar returns to the verse and introduces two ways of spelling out the letters of the Name Havayah: Mah, spelled out with alefs, and Ban, spelled out with hehs. Mah, which refines, is essential self-nullification, with no sense of separate existence at all; Ban, which is refined, is the self-nullification of a being that does exist and yet sets itself aside before the One who brings it into being. The angels of Michael's camp, whose quality is love, are such beings rising toward essential nullification, which Or HaTorah calls the refinement of Ban.

ויש לבי' בחי' מ"ה [שם מ"ה] ובחי' ב"ן [שם ב"ן] דבר המביא לידי גילוי שם מ"ה [שם מ"ה] ושם ב"ן [שם ב"ן] הוא בחי' מ"ה²⁶ אותיות המביא לידי גילוי הבטול בעצם או ביטול היש.

And the two levels, the level of Mah and the level of Ban, have something that brings them to revelation: the Name Mah and the Name Ban, which is the level of letters that bring to revelation the essential self-nullification or the self-nullification of something existent.

Each of these two kinds of nullification needs a means of coming into the open, as a light needs a vessel to hold it. That means is the Names themselves: the letters of Mah and of Ban reveal the essential nullification and the nullification of a being.

והנה כח אותיות שם מ"ה [שם מ"ה] נק' אבנים²⁷ שני אבנים כו' כי אבן הוא בריאה בידי שמים.

Now, the power of the letters of the Name Mah is called “stones”: “two stones,” etc., for a stone is a creation by the hands of Heaven.

The letters of the Name Mah are called “stones,” as in Sefer Yetzirah’s saying that “two stones build two houses,” where the stones are letters. A stone is a natural creation, formed “by the hands of Heaven” and not made by people.

אב"ן א' ב"ן [שם ב"ן] (כי שם מ"ה [שם מ"ה] הוא מילוי אלפי"ן) הנעשים בידי שמים ולבנים בריאה בידי אדם הנעשים מטיט ועפר ונשרפים בכבשן ונעשים קשים כאבן ומוכשרים לבנין.

Even (“stone”) [is] alef [and] ban (for the Name Mah is the spelling-out with alefs), which are made by the hands of Heaven. And bricks are a creation by the hands of man: they are made from mud and earth and burned in a kiln, and they become hard as stone and fit for building.

The word even (stone) is read as alef joined to ban: the alef stands for Mah, whose letters are spelled out with alefs, and ban for the Name Ban. Bricks, in contrast, are made by people from mud and earth and must be fired in a kiln before they become hard as stone and fit for building.

והוא ענין מ"ש כי כארבע רוחות השמים פרשתי²⁸ כו'. ולא גלו ישראל²⁹ אלא להוסיף כח העלאת של ע' [שבעים] לשון ללשון הקדש.^{30,31}

This is the meaning of what is written, “For like the four winds of the heavens I have spread [you],” etc. And Israel went into exile only in order to add the strength of raising the seventy languages to the Holy Tongue.

This is linked to G-d’s words to Israel, “like the four winds of the heavens I have spread you out” (Zechariah 2:10): the dispersion has a purpose. The Sages teach that Israel was exiled among the nations only so that converts would join them (Pesachim 87b), and the Alter Rebbe applies this to raising the seventy languages into the holy tongue.

7 וכמ"ש אני חומה³² זו תורה³³ שמהאותיות של ע' [שבעים] לשון נעשה גם מהם בחינת חומה זו תורה. וכמו שמצינו בתנאים ואמוראים שדברו בגמרא בלשון ארמי³⁴ הכי השתא אא"ב [אי אמרת בשלמא] כו'.

As it is written, “I am a wall” — this is the Torah: for from the letters of the seventy languages, too, there is made the level of “a wall — this is the Torah.” As we find with the Tannaim and Amoraim, who spoke in the Gemara in the Aramaic language: “Hachi hashta?” (“Is that so now?”), “I amras bishlama” (“It is well if you say”), etc.

The Sages read “I am a wall” (Song of Songs 8:10) as the Torah; here the Alter Rebbe adds that the letters of the seventy languages can also become part of this “wall.” The proof is the Gemara itself, where the Tannaim and Amoraim discuss Torah in Aramaic, with phrases such as “hachi hashta” and “i amras bishlama.” Or HaTorah, cited by Kehot, adds that Aramaic, the Targum’s language, belongs to kelipas nogah, the “glowing husk” that can be raised to holiness, and so is holier than the other languages of the nations.

וכן אנו מתרגמים התורה בלשוננו לשון לע"ז [לעז (לשון עם זר)] שהוא ענין העלאת הלע"ז [הלעז (לשון עם זר)] ללשון הקדש.³⁵ אלא שצריך לשרפן תחלה בק"ש [בקריאת שמע] בכל לבבך ובכל נפשך³⁶ כו'.

So too, we translate the Torah into our own language, a foreign tongue (la'az), which is a matter of raising the foreign tongue to the Holy Tongue. Except that one must first burn them in the Shema: "with all your heart and with all your soul," etc.

Translating the Torah into the language we speak, a foreign tongue, likewise raises that language to the holy tongue. But first its letters must be "burned" in the Shema, through loving G-d "with all your heart and with all your soul" (Deuteronomy 6:5).

כי מכל הדברים שמדברים בכל לשון מו"מ [משא ומתן] שנעשה מן המו"מ [המשא ומתן] מאכל ומשקה ובכח האכילה ההיא מתפלל וקורא ק"ש [קריאת שמע] כו' עי"ז נשרפו האותיות ועי"ז נעשו מוכשרין לבנין

For [as to] all the words that are spoken in every language in business dealings (masa umatan): from the business dealings come food and drink, and by the strength of that eating one prays and recites the Shema, etc.; through this the letters are burned, and through this they become fit for building.

The burning works like this: the words spoken in any language in the course of business earn the food and drink a person lives on, and with the energy of that food he prays and recites the Shema. Through that devotion the letters of everyday speech are "burned" and made fit for building, as clay is fired into brick.

וכמ"ש בדור הפלגה שנפלגו לע' [לשבעים] לשון אמרו הבה נלכנה³⁷ לבנים ונשרפה לשרפה ותהי להם הלבנה לאבן³⁸ כו'. ונקרא לבנת הספיר ספירים ומאירים כו'.

As it is written of the generation of the Dispersion, who were split into seventy languages: they said, "Come, let us make bricks and burn them thoroughly," "and the brick served them as stone," etc. And it is called "a brick of sapphire": sapphire-bright and shining, etc.

The generation of the Dispersion (haflagah), the builders of Babel whose speech was split (nifl'gu) into seventy languages, said, "Come, let us make bricks and burn them thoroughly," and "the brick served them as stone" (Genesis 11:3): fired brick becomes like the stone that Heaven made. Brick refined in this way is called "a brick of sapphire," bright and shining like sapphire.

SECTION 5 • 18-9

The brick and the essence of the heavens

8 והנה משה היה באצ"י ושם אין בחי' לבינה כלל רק הכל הוא בחי' אבנים כי באצ"י איהו וחיהו וגרמוהו כלא חד ולא שייך שם בחי' לבינה שהוא בחי' בטול היש.

Now, Moshe was in the World of Atzilus (Emanation), and there, there is no level of “brick” at all; rather, everything is the level of “stones.” For in Atzilus “He and His life-force and His vessels are all one,” and the level of “brick,” which is the level of the self-nullification of something existent (bittul hayesh), has no place there.

Moshe's level was Atzilus, where there is no “brick” at all, only “stones”: everything there is one with G-d, so there is no being that first exists and then nullifies itself. The self-nullification of a being, which the brick stands for, has no place in Atzilus.

אבל נדב ואביהו וע' זקנים שהיו מבריא ראו איך שלבנת הספיר אותיות של שם ב"ן [שם ב"ן]³⁹ בטול היש.

But Nadav and Avihu and the seventy elders, who were from the World of Beriah (Creation), saw how “the brick of sapphire” [is] the letters of the Name Ban, the self-nullification of something existent.

Nadav, Avihu and the seventy elders belonged to Beriah, so what they saw was “the brick of sapphire”: the letters of the Name Ban, the self-nullification of beings that exist. Their vision was of the refining that comes from below.

9 ועצם השמים אותיות של שם מ"ה [שם מ"ה] כי שמים בחינת ז"א שם מ"ה [שם מ"ה] ועצם השמים הוא בחי'⁴⁰ האותיות של שם מ"ה [שם מ"ה] באים לטהירו עלאה

And “the essence of the heavens” [is] the letters of the Name Mah. For “heavens” is the level of Z'eir Anpin (the emotive attributes), the Name Mah; and “the essence of the heavens” is the level of the letters of the Name Mah coming to the Supernal Purity (tehiru ila'ah).

“The essence of the heavens” is the letters of the Name Mah: “heavens” stand for Z'eir Anpin, associated with Mah, and their “essence” is the letters of Mah, which reach up to the Supernal Purity (tehiru ila'ah). The verse's latohar, “for purity,” is read as the Zohar's tehiru, the highest purity; Likkutei Torah (Vayikra) sums up this passage: these are the letters of the Written Torah, whose root is in the Supernal Purity.

שהוא לפי פ"י עמק המלך⁴¹ למעלה מבחי" א"ק [אדם קדמון] כמ"ש בזהר⁴² גליף גליפו בטהירו עלאה⁴³ כו'. ולפי קבלת מהר"י [מהרבי חיים ויטאל]⁴⁴ הוא א"ק [אדם קדמון] והיינו לפי שנעוץ סופן בתחלתן^{45, 46} וסוף מעשה במחשבה כו':⁴⁷

This, according to the explanation of Emek HaMelech, is above the level of Adam Kadmon, as it says in the Zohar, "He engraved engravings in the Supernal Purity," etc. And according to the Kabbalah of Rabbi Chaim Vital, it is Adam Kadmon. That is because "their end is wedged in their beginning," and "the end of the deed is in the thought," etc.

Emek HaMelech, the Kabbalistic work of Rabbi Naftali Bacharach, places the Supernal Purity above Adam Kadmon, a view the maamar supports with the Zohar's "He engraved engravings in the Supernal Purity" at the very start of creation; the Kabbalah of Rabbi Chaim Vital, the Arizal's disciple, identifies it with Adam Kadmon. The letters, the last and outermost expression, reach so high because "their end is wedged in their beginning": what comes last in deed was first in thought. Or HaTorah draws the lesson: through study of the Written and Oral Torah, the letters of Mah and Ban, what is refined below is raised as high as the Supernal Purity.

SECTION 6 • 110

The nobles and the supernal hands

10 ואל אצילי בני ישראל לא שלח ידו.⁴⁸ כי הנה נדב ואביהוא^{49, 50, 51} ועי זקנים^{52, 53, 54} היו מעולם הבריאה ככל ישראל שהיו באותו הדור אלא שהיו החשובים שבאותו הדור לשון ומאציליה קראתיך⁵⁵ בחי אצילות שבבריאה.

"And to the nobles of the Children of Israel He did not send forth His hand." For Nadav and Avihu and the seventy elders were from the World of Beriah (Creation), like all of Israel who were in that generation, except that they were the distinguished ones of that generation: ["nobles" is] an expression [as in] "and from its nobles I called you," the level of Atzilus within Beriah.

The maamar moves to the next words of the verse, which plainly mean that G-d did not harm the nobles though they had seen Him. The nobles, as Rashi and the Ramban explain, are Nadav, Avihu and the seventy elders: souls of Beriah like the rest of their generation, but its most distinguished. Their name, atzilei, the word in "from its nobles I called you," shares its root with Atzilus, so it hints at the level of Atzilus within Beriah.

לא שלח ידו שלא זכו להשיג⁵⁶ את בחינת הידים העליונים למעלה מן הכסא כמו שהם מחוברים וסמוכים לראש. כמ"ש בזהר⁵⁷ רישא דמלכא אתתקן בחו"ג [בחסד וגבורה]⁵⁸ וכו'.

"He did not send forth His hand": they did not merit to grasp the level of the supernal hands above the Throne, as they are joined to and adjacent to the head, as it says in the Zohar, "The head of the King is arrayed in Chesed (kindness) and Gevurah (restraint)," etc.

"He did not send forth His hand" is read to mean that they did not attain the "supernal hands" above the Throne, Chesed and Gevurah as they are joined to the "head," the intellect, as in the Zohar passage cited in paragraph 2, "the head of the King is arrayed in Chesed and Gevurah." Targum Yonasan, which Kehot cites here, says that what they saw was "the glory of the Shechinah."

משא"כ משה ואהרן שהיו שרשם מאצ"י. הוא אהרן ומשה⁵⁹ הוא משה ואהרן⁶⁰ מז' רועים כו'. וכן האבות הן המרכבה⁶¹ שהיו מבחינת אצילות השיגו גם את בחינת הידים העליונים כו':

This is not so with Moshe and Aharon, whose root was from the World of Atzilus (Emanation): "This is Aharon and Moshe," "This is Moshe and Aharon," [who are] of the seven shepherds, etc. And likewise the Patriarchs, who are the Chariot (merkavah), being of the level of Atzilus, grasped the level of the supernal hands as well, etc.

Moshe and Aharon were rooted in Atzilus. The Torah names them in both orders, "Aharon and Moshe" and "Moshe and Aharon," which Rashi explains as showing that they were equal, and both are among the "seven shepherds," the seven leaders (Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef and David) whom Kabbalah pairs with the seven attributes. The Patriarchs, who are the "Chariot" of G-d, were also of Atzilus, so they too attained the supernal hands.

SECTION 7 • ¶ 11-12

They beheld, and ate and drank

11 ויחזו את האלקים ויאכלו וישתו.⁶² ויחזו לשון תרגום^{63, 64} בחי אחוריים שלא ראו והשיגו אלא בחי אלקים.

"And they beheld Elokim, and they ate and drank." "They beheld" (vayecheznu) is a term of the Targum [language], the level of the back (achorayim), for they saw and grasped only the level of Elokim.

Next comes "And they beheld Elokim, and they ate and drank." Vayecheznu, "they beheld," is the Targum's Aramaic word for seeing rather than the Hebrew vayiru, and the Aramaic denotes the "back" (achorayim), the outer side of a thing; so what they saw was only the level of Elokim, G-d as concealed. Likkutei Torah, Vaeschanan, reads echezeh in "from my flesh I shall see G-d" the same way: the Targum word is only the "back" of actual sight.

כי שמש ומגן⁶⁵ הוי"ה אלקים ולע"ל [ולעתיד לבוא] מוציא חמה מנרתקה^{66, 67} כו'. ויאכלו וישתו הוא בחי' אכילה ושתייה שבבריאה מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין] מ"ה [שם מ"ה] וב"ן [ושם ב"ן] כו'

For "a sun and a shield is Havayah Elokim," and in the Time to Come He will take the sun out of its sheath, etc. "And they ate and drank" is the level of the eating and drinking that is in the World of Beriah (Creation): feminine waters (mayin nukvin) and masculine waters (mayin duchrin), Mah and Ban, etc.

Havayah is likened to the sun and Elokim to the shield or sheath that screens it so that its light can be borne; only in the Time to Come will G-d take the sun out of its sheath. "They ate and drank" refers to eating and drinking as they are in Beriah, which correspond to the "feminine waters" that rise from below and the "masculine waters" drawn down from above, and to the Names Mah and Ban.

כי החיות של האכילה היא מלמעלה למטה שיורד המאכל לאצטמוכא ומתבשל בכבד ועולה ללב ומוח ומשם מחיה בדרך ירידה שיורד כח מן המוח ללב להפתח ולהסגר להתפשט הדם בכל האברים בדרך רצוא ושוב⁶⁸ כו'.

For the life-force from eating is from above to below: the food goes down to the stomach and is cooked in the liver and rises to the heart and the brain, and from there it gives life by way of descent, for a power descends from the brain to the heart, to open and to close, so that the blood spreads through all the limbs in the manner of running and returning (ratzo vashov), etc.

The Alter Rebbe describes the body's nourishment, in the medical terms of his time, as a parable. Food gives life from above to below: it descends to the stomach, is digested in the liver and rises to the heart and brain, and from there a power descends from the brain to the heart, making it open and close so that the blood spreads through the limbs in a rhythm of "running and returning."

אך הנה הדם עצמו אינו עולה למוח מחמת גסותו ועבותו וגידו ועורקי המוח דקים מאד.

But the blood itself does not rise to the brain, because of its coarseness and thickness, while the sinews and vessels of the brain are very fine.

The blood itself, being coarse and thick, cannot rise into the brain, whose vessels are very fine. Something else is needed for nourishment to rise, and the next paragraph identifies it as drinking.

12 וזה פעולת השתיה לרכך הדם ולקלשו ואז עולה מן הדם רק דבר דק וכח בלבד לחלוחית למוח לחזקו

שהוא חיות דרך עלייה והוא בחי' מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין]

This is the action of drinking: to soften the blood and thin it, and then there rises from the blood only something fine, a mere power, a moisture, to the brain, to strengthen it. This is life-force by way of ascent, and it is the level of feminine waters and masculine waters,

Drinking thins the blood, so that only a fine essence, a moisture, rises from it to the brain and strengthens it. This life-force that comes by way of ascent is, the text says, the level of feminine and masculine waters: the raising from below that calls forth the flow from above.

וכמ"ש בזוהר ע"פ אני ישנה^{69,70} בגלותא שהוא ענין הסתלקות מוחין מז"א לפי שאין העלאת מ"ן [מ"ן נוקבין] מלמטה.

as it says in the Zohar on [the verse] "I am asleep": in exile, which is the matter of the departure of the intellect (mochin) from Z'eir Anpin (the emotive attributes), because there is no raising of feminine waters from below.

The Zohar reads "I am asleep" (Song of Songs 5:2) as the voice of the Congregation of Israel in exile. The Alter Rebbe explains this "sleep" as the departure of the intellect from Z'eir Anpin, because no feminine waters are raised from below, just as the brain weakens without the fine moisture that drinking sends up.

ולכן יכול אדם למות בצמא אף שאוכל. והיינו לפי שאין הדם יכול להתפשט באברים (וע' בפי' המשניות להרמב"ם [להרבי משה בן מימון] רפ"ג [ריש פרק ג'] דעירובין והמים כו')^{71,72}

Therefore a person can die of thirst even though he eats. That is because the blood cannot spread through the limbs. (See the Rambam's Commentary on the Mishnah, beginning of chapter 3 of Eruvin, [on the words] "and the water," etc.)

This is why a person can die of thirst even while eating: without drink the blood cannot spread through the limbs. The Rambam, explaining the Mishnah that one may not make an eruv with water or salt, says that they are not foods but carry the food to its places in the body.

משא"כ במשה כתיב לחם לא אכל ומים לא שתה⁷³ וכי' שהיה ניזון מבחי' אכילה ושתיה שבאצילות.⁷⁴

Of Moshe, however, it is written, "Bread he did not eat and water he did not drink," etc., for he was nourished from the level of the eating and drinking that is in the World of Atzilus (Emanation).

Moshe, during his forty days on the mountain, ate no bread and drank no water (Exodus 34:28). He was nourished instead by the eating and drinking of Atzilus; Or HaTorah, quoting this, adds the Midrash: "bread he did not eat, but he ate the bread of Torah; water he did not drink, but he drank the water of Torah."

כמ"ש אכלתי יערי עם דבשי⁷⁵ כו'. אכלו רעים שתו ושכרו שהם בחי' חו"ב [חכמה ובינה] שנקרא אכילה ושתיה. חכמה בחי' אכילה בחי' נקודה ויצא כברק חצו.⁷⁶

As it is written, "I have eaten my honeycomb with my honey," etc., "Eat, friends; drink and become drunk," these being the level of Chochmah (wisdom) and Binah (understanding), which are called eating and drinking. Chochmah is the level of eating, the level of a point: "and His arrow shall go forth like lightning."

This higher eating and drinking is the one in "I have eaten my honeycomb with my honey ... eat, friends; drink and become drunk" (Song of Songs 5:1), which refers to Chochmah and Binah. Chochmah is "eating" because it is a point, a flash, like the lightning in "His arrow shall go forth like lightning" (Zechariah 9:14).

SECTION 8 • ¶13-16

Bread and drink

13 ובחי' בינה נק' שתיה לפי שמרחיב ומגדל בהרחבה שמדבור אי' נעשה הרחבה והתפשטות [והתפשטות] וכמשל הטפה היא בחי' נקודה ומתגדל בבטן האם ע"י שהייה בבטן האם תשעה חדשים להיות בציור אברים כו'.

And the level of Binah (understanding) is called drinking because it broadens and enlarges with breadth, so that from one statement there comes breadth and expansion. It is like the analogy of the drop, which is the level of a point, and it grows in the mother's womb through remaining in the mother's womb for nine months, so as to be in the form of limbs, etc.

Binah is "drinking" because it broadens and expands: from a single statement it draws out a wide, detailed understanding. The parable is the drop, a mere point, which grows over nine months in the mother's womb until it takes the form of a body with limbs.

14 וכןודע בחי' ז"א הוא תלת כליל גו תלת^{77,78} ואח"כ מתגדל להיות ו' קצוות וכ"א [וכל אחד / וכל אחת] כלול מכולם להיות אלה אותיות לאה. לאה ילדה ששה בנים כו'. ואח"כ מתגדל להיות כלול מיו"ד הרי ששים.

As is known, the level of Z'eir Anpin (the emotive attributes) is "three included within three," and afterward it grows to be six extremities, and each one is included of all of them, so as to be "eleh," the letters of "Leah": "Leah bore six sons," etc. And afterward it grows to be included of ten, which makes sixty.

The same growth is seen in Z'eir Anpin, the emotive attributes. It begins as "three included within three," the embryonic state in which, as the Arizal teaches, Netzach, Hod and Yesod are folded within Chesed, Gevurah and Tiferes; then it grows into six extremities, each containing all six, making thirty-six, the numerical value of eleh (אלה), whose letters spell Leah, who bore six sons. Then each grows to contain ten, making sixty.

15 ומתגדל עוד להיות כלול יו"ד מיו"ד עד ס' רבוא והוא ע"י בחי' בינה אימא המגדלם כמבואר במ"א.

And it grows further, to be included ten of ten, up to sixty myriads. This is through the level of Binah (understanding), Imma (the Mother), who makes them grow, as is explained elsewhere.

It grows further, each containing ten of ten, until it reaches sixty myriads, six hundred thousand. This growth is the work of Binah, the "Mother" (Imma), who raises the attributes as a mother raises her child, as explained elsewhere.

והיא בחי' תושב"כ [תורה שבכתב] ותושבע"פ [תורה שבעל פה]. שהתורה שבכתב נק' לחם. לכו לחמו בלחמי⁷⁹ תרין יודין נקטא וכו'.

And this is the level of the Written Torah and the Oral Torah: for the Written Torah is called bread: "Come, eat of my bread"; "it holds two yuds," etc.

This pair, Chochmah and Binah, corresponds to the Written Torah and the Oral Torah. The Written Torah is called "bread," as in Wisdom's invitation, "Come, eat of my bread" (Proverbs 9:5); the brief Aramaic phrase that follows, "it holds two yuds," is given without explanation, and Kehot notes no source for it.

16 ובחי' תושבע"פ [תורה שבעל פה] בחי' בינה טעמי המצות כמ"ש ועשו להם ציצית⁸⁰ כו'. כי בתורה הוא בלא טעם ובאו חז"ל [הכמינו זכרונם לברכה] ופירשו בה הטעם.

And the level of the Oral Torah is the level of Binah (understanding), the reasons (ta'amei) of the mitzvos, as it is written, "and they shall make for themselves tzitzis," etc. For in the Torah it is without a reason, and our Sages, of blessed memory, came and explained the reason for it.

The Oral Torah corresponds to Binah: it gives the reasons (ta'amim) of the mitzvos. The Written Torah commands, for instance, "they shall make for themselves tzitzis" without a reason, and the Sages came and explained its reason.

וכן מאי טעמא דר' [דרבין] מאיר מ"ט דר"ע [דרבי עקיבא] כו'. ולכן נקרא בשם שתיה כי השתיה יכול לשתות אף שאינו צמא והיינו מחמת טעם המשקה.

And so too, "What is the reason of Rabbi Meir?" "What is the reason of Rabbi Akiva?" etc. Therefore it is called by the name "drinking," for with drinking, one can drink even when he is not thirsty, and that is because of the taste (ta'am) of the drink.

The Talmud's constant question, "What is the reason of Rabbi Meir? Of Rabbi Akiva?", shows the Oral Torah's concern with reasons. That is why it is called "drinking": a person can drink even when he is not thirsty, because a drink has taste (ta'am, the same word as "reason").

משא"כ האכילה אינו יכול לאכול כ"א כשהוא רעב. שבלחם אין טעם.

With eating, however, one can eat only when he is hungry, for in bread there is no taste.

Bread, by contrast, has no taste of its own and is eaten only out of hunger. So the Oral Torah, full of reasons, is "drink," and the Written Torah, which does not state its reasons, is "bread."

SECTION 9 • ¶17

Torah and prayer

17 וזהו חו"ב [חכמה ובינה] אכילה היא חכמה שהיא רק נקודה ושתיה נק' בינה שהיא הרחבה וד"ל [ודי למבין].

ודרך כלל התורה נקרא אכילה בחי' המשכת מ"ד [מייך דוכרין].

This is [the meaning of] Chochmah (wisdom) and Binah (understanding): eating is Chochmah, which is only a point, and drinking is called Binah, which is breadth; and this suffices for one who understands. And in general, the Torah is called eating, the level of drawing down masculine waters (mayin duchrin).

To sum up: eating is Chochmah, a mere point, and drinking is Binah, its broad expansion. In general, all of Torah is "eating," the drawing down of "masculine waters" from above to below.

והתפלה היא בחי' שתיה בחי' העלאת מ"ן [מייך נוקבין]. וכתוב שפכי כמים לבך⁸¹ נכח פני הוי"ה. ועי' בזהר ויקרא (דף ד' ע"א).⁸²

And prayer is the level of drinking, the level of raising feminine waters (mayin nukvin). And it is written, "Pour out your heart like water before the face of Havayah." And see the Zohar, Vayikra (page 4a).

Prayer, by contrast, is "drinking," the raising of "feminine waters" from below, as in "Pour out your heart like water before the face of Havayah" (Lamentations 2:19). The text also refers the reader to the Zohar on Vayikra, which speaks of eating above and drinking below.

ולכן התורה והתפלה צריכים זה לזה כמו במזון הגוף אין די באכילה בלי שתיה. וכן בשתיה בלא אכילה. כך הוא במזון הנפש צ"ל ב' הבחי'

Therefore the Torah and prayer need each other, just as with the food of the body, eating without drinking is not enough, and likewise drinking without eating. So it is with the food of the soul: there must be both levels.

So Torah and prayer each need the other, just as the body is not sustained by food without drink, or by drink without food; and in the same way the soul's food must have both.

(והנה כתיב לכו לחמו בלחמי⁸³ שהתורה כמו שהיא למטה היא בחינת מזון לנפש ונקרא לחמו והיא גם כן לחמי כביכול בשרשה למעלה.

(Now, it is written, "Come, eat (lachamu) of my bread (lachmi)": the Torah as it is below is the level of food for the soul, and it is called lachamu ["his bread"]; and it is also, as it were, lachmi ["My bread"], in its root above.

The parenthesis turns to "Come, eat of my bread" (Proverbs 9:5). In the verse lachamu is the verb "eat," but the maamar reads the same letters as "his bread": the Torah as it is below, food for the soul, is "his bread," while in its root above it is, as it were, lachmi, "My bread," G-d's own.

וזהו החילוק בין ויאכלו וישתו שהיא בחינת ביי"ע לחמו כו'. ומשה בהר סיני השיג כמו שהיא בחינת לחמי כו'):⁸⁴

And this is the difference between "and they ate and drank," which is the level of Beriah, Yetzirah and Asiyah, "lachamu," etc., and Moshe, who on Mount Sinai grasped [the Torah] as it is the level of "lachmi," etc.)

This is the difference between the elders and Moshe: they "ate and drank" at the level of Beriah, Yetzirah and Asiyah, the Torah as "his bread," while Moshe on Mount Sinai grasped the Torah as "My bread," as it is in its root above.

IN ONE'S AVODAH

The maamar draws its lesson from the bricks: the words a person speaks in business, in any language, earn the food and drink that give him strength to pray and recite the Shema, and when he prays "with all your heart and with all your soul" those letters are "burned" and become fit for building, a "brick of sapphire." Torah study, "eating," and prayer, "drinking," must go together, for the soul is not sustained by one without the other. And because the "feet" of Adam Kadmon reach the end of Asiyah, even the lowliest person has the strength to give his life for G-d's Name.

QUESTIONS FOR DISCUSSION

1. Why is Chesed compared to the arms, which move with joy of themselves, while Netzach is compared to the legs, which dance only by deliberate thought? What does this say about feelings born of understanding?
2. How does Adam Kadmon's being the thought "I shall reign" explain why its "feet" reach the end of Asiyah, and why even the lowliest person can give his life for G-d's Name?
3. What is the difference between "stones," made by Heaven, and "bricks," made by people and fired in a kiln? Why did the elders see a brick, while Moshe knew only stones?
4. How do everyday business conversations, in any language, become "bricks fit for building" through prayer and the Shema?
5. Why is Torah compared to eating and prayer to drinking, and why is neither enough without the other?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 ביאור ע"פ ותחת רגליו
Kehot points to another version of this discourse, the transcript of the Mittler Rebbe printed in Sefer HaMaamarim 5568 with glosses by the Tzemach Tzedek.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ח ע"ע עם הגהות הצ"צ.

- 2 Moshe, Aharon, Nadav, Avihu and the seventy elders went up after the covenant at Sinai: "And they saw the G-d of Israel, and under His feet, like the work of a brick of sapphire, and like the essence of the heavens for purity"; plainly, beneath Him was something like sapphire tiles (livnas can also mean "whiteness"), as clear as the sky itself. The whole maamar explains this verse and the next, reading livnas as a brick that people make and fire, and "for purity" as the Supernal Purity (context: Steinsaltz Tanakh).

Exodus 24:10: שמות כ"ד:

וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לְבֶנֶת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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

- 3 שמלי דאציי נעשה כתר לבריאה
Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שער מו פ"ב. פ"ה. פ"ו. ועוד.

- 4 שמלי דאציי נעשה כתר לבריאה
Etz Chaim states that "this is the order always: the Malchus of this one is in the Keser of that one," the Malchus of Beriah descending into the highest chamber of Yetzirah, and so on. Kehot gives this sha'ar (chapters 2, 5 and 6) as the source of the rule the maamar opens with.

Sefer Etz Chaim 46:2: עץ חיים מ"ו:

... ומציאות הב' שהוא היכל ז' דק"ק אינו כך אמנם הוא נכלל למעלה והוא חוזר ממש כמציאותו של עולם העליון שלמעלה ממנו. המשל בזה כי מבריא נעשה אצילות ומיצירה בריאה אמנם נבאר עתה ענין ז' היכלין דבריא מה ענינם ותחלה צריך שתבין מ"ש בזה פ' בראשית וז"ל בההוא זמנא מתפתחין ז' היכלין כו' ותחלה צריך שתדע כי יש ז' היכלות באצילות והם אלו ההיכלות הנזכר כאן באומרו בהאי זמנא אתפתחין ז' היכלין ויש ס' היכלין בבריא והם אותם הנזכר פ' פקודי ויש ס' היכלות ביצירה והם אותן ההיכלות הנזכר בפרקי ...

Sefer Etz Chaim (Public Domain)

- 5 שמלי דאציי נעשה כתר לבריאה

Here too Etz Chaim says that "the Malchus of this one is Keser for that one," and that the whole of Malchus of Atzilus is en clothed in the "Throne" at the head of Beriah. It is one of the chapters Kehot cites for the opening rule.

Sefer Etz Chaim 46:5: עץ חיים מ"ו:

... בהיכל ק"ק דיצירה כן מלכות דיצירה בהיכל ק"ק דעשיה אלא שיש הפרש א' ביניהן בין מלכות דאצילות לשאר מלכויות דבי"ע כי מלכות דאצ"י כל חלקיה יורדין בבריא אך מלי דבי"ע אינן יורדין כל חלקיה רק חלק הי' לבד ודי בזה:

Sefer Etz Chaim (Public Domain)

- 6 נה"י לבר מגופא

On Yaakov's struggle with the angel the Zohar says that "the thigh is outside the body," for Yaakov was the body, and so the angel touched the hollow of his thigh. Kehot cites it for the phrase "outside the body" that the Alter Rebbe applies to Netzach, Hod and Yesod.

Zohar I, 21b: זח"א כא,

KEHOT'S NOTE

זח"א כא, ב.

PARAGRAPH 2

- 7 בשתיים יעופף

Isaiah sees seraphim with six wings each: "with two he would cover his face, and with two he would cover his feet, and with two he would fly." The Alter Rebbe cites the flying as an example of movement that comes of itself.

Isaiah 6:2: ישעיהו ו'ב:

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאַחַד בְּשֵׁתִים יִכְסֶּה פָּנָיו וּבְשֵׁתִים יִכְסֶּה רַגְלָיו וּבְשֵׁתִים יְעוּפֶּף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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

KEHOT'S NOTE

ישע"י ו, ב.

- 8 וכמ"ש בזה פ' משפטים . . רישא דמלכא אתתקן בחו"ג

The parallel version explains "arrayed" as the revealing of lights in vessels, "for through His hands everything is revealed as action and an actual drawing-down from nothing to something." This supports reading the "hands" as the place where the attributes come into open expression.

KEHOT'S NOTE

"פ"י איתתקן בבחי' גילוי אורות בכלים שהרי בידי מתגלה הכל בבחי' פעולה והמשכה ממש מאין ליש" — סה"מ תקס"ח ע"עא.

9

רישא דמלכא אתתקן בחו"ג

At the start of the passage from the Idra d'Mishkana printed in Mishpatim (Zohar 2:122b), the Zohar teaches "in the secret of secrets: the head of the King is arrayed in Chesed and in Gevurah." The maamar takes this to show that the "arms," Chesed and Gevurah, are joined to the head, the seat of the intellect.

ספר הזהר, משפטים כ"ב:תק"כ-תקכ"ה Zohar, Mishpatim 22:520-528

10

ברא כרעא דאבוה

Kehot notes that the saying is sourced earlier in Torah Ohr.

KEHOT'S NOTE

נסמן לעיל א, ב.

11

משא"כ בחי נצח . . ונקי בחי רגלים לבר מן גופא

The parallel version gives the reason for the name: Netzach is called "outside the body" "because it is further removed from the radiance of the intellect in the head."

KEHOT'S NOTE

"כלומר מפני שנבדל יותר מן בחי הארת המוחין שבראש נקי לבר מגופא" — סה"מ תקס"ח ע"א.

PARAGRAPH 3

12

נה"י דא"ק מסתיימין בעשי

Kehot finds the statement puzzling, since partitions are known to separate the worlds, and points to this discourse: Adam Kadmon, being a general light from which Asiyah comes into being just as Atzilus does, extends into the World of Asiyah as well in order to bring it into being.

KEHOT'S NOTE

לכאורה תמוה דהלא ידוע שיש פרסאות המפסקת — ראה בד"ה והי אמונת עתיך תרנ"ב שבחי א"ק להיותו בחי אור כללי שממנו נמשך התהוות העשי כמו האצי ולזאת הוא נמשך בעולם העשי ג"כ להוותו. ע"ש בארוכה. בסה"מ תקס"ח ע"ב מצייין הצ"צ "עמ"ש בענין רגלי א"ק באג"ה בד"ה איהו וחייה גבי ואין זה אלא משום דרגלי א"ק מסתיימים בתחתית העשי ותחת רגליו מאיר אור א"ס ב"ה הסוכ"ע בלי הפסק רב ביניהם רק עיגולי א"ק לבדו" עכ"ל. ומשם יש להעיר להדרוש דכאן בענין ותחת רגליו כמעשה לבנת הספיר". ראה גם אוה"ת ענינים ע"פ פט. סה"מ תרל"ה ע"י תעה בהנחת כ"ק מהורש"ב.

13

והפרצופים . . אנא אמלך

Kehot cites these places for the point that elsewhere it is explained that the Netzach, Hod and Yesod of Arich Anpin are enclothed in Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ו תתרלה, ב בהביאור לד"ה השמים כסאי סעי' ד. לקו"ת לג"פ שם ח, ב. [ובסה"מ תרל"ה ע"י רסן] שבמ"א מבואר שנה"י דא"א מתלבשים בבי"ע. ע"ש. ובאוה"ת בלק ע"י תתקענ.

14

ענין א"ק הוא בחי מחשבה אנא אמלך

Kehot refers to this encyclopedia of Chassidic concepts, whose entry on Adam Kadmon gathers the sources for describing Adam Kadmon as the thought "I shall reign."

KEHOT'S NOTE

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

ראה ס' הערכים-חב"ד ערך אדם קדמון. וש"נ. אוה"ת ענינים ע"י פז.

15

בד"ה למנצח על השמינית

Kehot locates the discourse "For the conductor, on the sheminis," to which the text refers, in the Siddur's section on circumcision.

KEHOT'S NOTE

בסידור שער המילה. וראה בלקו"ת פי' תוריע.

PARAGRAPH 4

16

והכלים בלתי בע"ג

This letter opens with "He and His life-force are one, He and His vessels are one," explaining that in the ten Sefiros of Atzilus the life-force is the lights and the organs are the vessels, all of them G-dliness, unlike Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה אגה"ק סי' כ. אוה"ת ענינים ע"י רסג ואילך. ובד"ה והי אמונת עתיך תרנ"ב בענין כלים דאצי.

17

ונגש אל הוי"ה

G-d tells Moshe to come up with Aharon, Nadav, Avihu and the seventy elders, who are to bow from afar: "And Moshe alone shall approach Havayah, but they shall not approach." The maamar reads Moshe's approach as reaching the lights of Atzilus, which the elders could not reach.

שמות כ"ד:ב' Exodus 24:2

ונגש משה לבדו אל-ה' והם לא יגשו והעם לא יעלו עמו:

and Moses alone shall come near unto the L-RD; but they shall not come near; neither shall the people go up with him.'

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

18

משה שהי מבחי אצילות

Kehot refers here, and to note 7 there, on Moshe being of the level of Atzilus.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 204. וראה שם הערה 7.

19

תחת רגליו

The verse says that "under His feet" there was something like a brick of sapphire. The maamar identifies "under His feet" as the level below the Throne that the elders saw: Adam Kadmon as enclothed in Beriah.

שמות כ"ד:י' Exodus 24:10

ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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

PARAGRAPH 5

20 יחזקאל לא ראה אלא כבריאה

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ה שער ק"ג שמ"ט פ"ב. ובכ"מ מובא: יחזקאל ביצירה.

21 יחזקאל לא ראה אלא כבריאה

In Sha'ar Kelipas Nogah, Etz Chaim speaks of "the chariot of Yechezkel, which is in Yetzirah." Kehot cites it and adds that many places say "Yechezkel in Yetzirah," while the maamar here says Beriah.

עץ חיים מ"ט:2' Sefer Etz Chaim

מרכבת יחזקאל ונבאר עתה מרכבת יחזקאל שהיא ביצירה וממנו תקיש אל השאר. דע כי הנה נתבאר שבכל העולמות יש בהם או"פ ואו"מ והכלים של כל העולמות מפסיקין הם באמצע בין אורות מקיפים ובין אוה"פ והנה האו"פ וכליהם הם היותר עליונים בפנים והיותר תחתונים בחוץ כי הרי עתיק הפנימי וכלי שלו בפנים מן הכל ועליו או"פ וכלי דא"א וכן כיוצא עד העשיה שאו"פ שלה וכלי שלה הם מלבישים כל העולמות כולם ואורות הקיפין הם להיפך כי התחתונים יותר פנימים כי מקיף דעשיה ע"ג כלים דעשיה ועליו מקיף דיצירה וכו' ונמצא א"כ ...

Sefer Etz Chaim (Public Domain)

22 In his vision by the river Kever, Yechezkel sees above the firmament "the likeness of a throne ... and upon the likeness of the throne a likeness like the appearance of a man upon it above": only like a man, not a man. The Alter Rebbe identifies this "man" with Netzach, Hod and Yesod of Adam Kadmon as encloded in Beriah.

יחזקאל א':כ"ו Ezekiel 1:26

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

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

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

PARAGRAPH 6

23 הנה ידוע דמ"ה מברר וב"ן מתברר

The parallel version notes that "Mah refines and Ban is refined" is found in Etz Chaim in several places.

KEHOT'S NOTE

בתקס"ח ע' עד מציין שכי"ה בע"ה בכמה דוכתי. באוה"ת בשלח ע' תרכה מציין "ע' בהביאור ע"פ מי מנה".

24 ב"ן הוא בחי' ביטול היש

It defines Ban, the nullification of a being: what is a being and a thing nevertheless becomes nullified to the Nothing that brings it into being.

KEHOT'S NOTE

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

דהיינו מה שהוא יש ודבר מ"מ יתבטל לאין המהווה אותו — ד"ה דרש ר' לוי בר סיסי תרל"א.

25 ומחנה מיכאל אהבה . . להיות ביטול בעצם

Or HaTorah comments that this is the refinement of Ban, and refers to the discourse "Ve'eileh shemos" on Michael, who stands and offers up the souls of the tzaddikim.

KEHOT'S NOTE

באוה"ת בשלח ע' תרכה: "ר"ל זהו בירור ב"ן וע' בד"ה ואלה שמות בענין מיכאל עומד ומקריב נשמות הצדיקים". בלקו"ת מטות פב, ג. מציין לכאן בענין אותיות דמ"ה וב"ן.

26 דבר המביא לידי גילוי . . הוא בחי' האותיות

It explains why letters are needed: there must be some vessel in which the light is held, and that is the letters of the intellect, the vessel in which the light is encloded.

KEHOT'S NOTE

בהכרח שיהי' בו איזה כלי שיאחז בו האור והוא בחי' אותיות שבשכל שהם הנק' כלי שבהם מלובש האור — ד"ה דרש ר' לוי בר סיסי תרל"א.

27 אותיות שם מ"ה נק' אבנים

The parallel version cites the Zohar, vol. 2, 187b, for the letters being called "stones."

KEHOT'S NOTE

בסה"מ תקס"ח ע' עה מציין לוח"ב קפז, ב. וראה ביאוה"ז לאדה"א נב, ד ואילך. וביאוה"ז להצ"צ ע' ערה ואילך.

28 כי כארבע רוחות השמים פרשתי

The prophet calls on the exiles in Babylon, "the land of the north," to flee and come home: "Ho, ho, flee from the land of the north, says Havayah, for like the four winds of the heavens I have spread you out, says Havayah." The Alter Rebbe reads the scattering as purposeful: Israel was spread among the nations to raise their languages (context: Steinsaltz Tanakh).

זכריה ב':10 Zechariah 2:10

הו' הו' ונסו מארץ צפון נאם-ה' כי כארבע רוחות השמים פרשתי אתכם נאם-ה'

Ho, ho, flee then from the land of the north, saith the L-RD; for I have spread you abroad as the four winds of the heaven, saith the L-RD.

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

KEHOT'S NOTE

זכרי' ב, י.

29 ולא גלו ישראל

Rabbi Elazar teaches that the Holy One, blessed be He, exiled Israel among the nations only so that converts would be added to them. The Alter Rebbe applies the same "only" to raising the seventy languages to the holy tongue.

פסחים פ"ז ב' Pesachim 87b

KEHOT'S NOTE

פסחים פז, ב. ראה תו"ח ר"פ חיי שרה. ביאוה"ז לאדה"א קלה, ד ואילך.

30 מ"ה . . הבטול בעצם . . וב"ן . . ביטול היש

Or HaTorah sends the reader to the Siddur, to the discourse on Birkas HaMazon concerning blessing and thanksgiving, for more on these two kinds of nullification.

KEHOT'S NOTE

באוה"ת בשלח ע' תרכה: "וע' מזה בסדור בדרוש בהמ"ו בענין ברכה והודאה". ענין שם מ"ה — מבואר בדא"ח בכ"מ שם מ"ה הוא בחכמה שעל שם זה נקרא חכמה כח מ"ה, וענין בחי' מ"ה הוא בחי' הביטול לאלקות שזה בא מצד החכמה שהוא בחי' מהות הביטול — ד"ה דרש ר' לוי בר סיסי תרל"א.

31 אב"ן א' ב"ן

Kehot refers to this work for the reading of even, "stone," as alef and ban.

KEHOT'S NOTE

ראה מאו"א א, ד.

PARAGRAPH 7

32 אני חומה

The maiden of the Song answers that she is "a wall, and my breasts are like towers": plainly, that she is steadfast and grown. The Sages read "I am a wall" as the Torah, and the Alter Rebbe adds that the letters of the seventy languages, too, can become this "wall" (context: Steinsaltz Tanakh).

שיר השירים ח':10 Song of Songs

אני חומה וְשָׂדֵי כְּמִגְדָּלוֹת אֲנִי חִיטִּי כְּמוֹצֵאת שְׁלוֹם:

I am a wall, And my breasts like the towers thereof; Then was I in his eyes As one that found peace.

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

33 אני חומה זו תורה

Rabbi Yochanan expounds: "'I am a wall' — this is the Torah; 'and my breasts are like towers' — these are the Torah scholars." The Alter Rebbe adds that the letters of the seventy languages, too, can become this "wall" of Torah.

בבא בתרא ז' ב:ט"ו-ט"ז Bava Batra 7b:15-16

אֵלָא הָכִי קָאָמַר: אֶסְפְּרָם לְמַעֲשֵׂיהֶם שֶׁל צְדִיקִים, מְחֹל לְרַבּוֹן. וְקַל וְחוֹמֶר: וְזֶה חוֹל, שְׁמוֹעֵט – מְגִין עַל הַיָּם; מַעֲשֵׂיהֶם שֶׁל צְדִיקִים, שֶׁהֵם מְרוֹבִים – לֹא כָּל שָׂכָן שְׁמִינִים עֲלֵיהֶם. כִּי אֵתָא לְקַמְיָה דְּרַבִּי יוֹחָנָן, אָמַר לְקָה: מַאי טַעְמָא לָא תִּימָא לְקָה מָהָא: "אֲנִי חוֹמָה וְשָׂדֵי כְּמִגְדָּלוֹת"; "אֲנִי חוֹמָה" – זֶה תוֹרָה, "וְשָׂדֵי כְּמִגְדָּלוֹת" –

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

34 וכמו שמצינו בתנאים ואמוראים שדברו בגמרא בלשון ארמי

Kehot notes that the Sages' speaking Aramaic in the Gemara is explained at length in this talk.

KEHOT'S NOTE

נתי' בארוכה בשיחת ש"פ וישב תשמ"ח. באוה"ת נ"ך כרך ב ע' תתק"ה "בא"י" היו מדברים בל"ק ובבבל בלשון ארמי". וראה שם ע' תתקד שתרגום שהוא לשון ארמי הוא בק"נ, לכן קדוש הוא משאר לשונות של עו"ג. בסה"מ תקס"ח ע' עו "דברו בלשון ערבי ובלשון ארמי".

35 שהוא ענין העלאת הלע"ז ללשון הקודש

In this letter the Alter Rebbe explains that the divine word, the Shechinah, gives life to everything, even to speech against holiness (Shimi's curse lived from the breath of His mouth), and that outside the Land of Israel its life-force passes through the "princes" appointed over the seventy nations.

KEHOT'S NOTE

ראה אגה"ק סי' כה (קמא, א). לקו"ת שה"ש יג, ד. אוה"ת נ"ך כרך ב ע' תתקד ואילך. ובשיחת ש"פ וישב שם.

36 בכל לבבך ובכל נפשך

"And you shall love Havayah your G-d with all your heart and with all your soul and with all your might," from the first paragraph of the Shema, Moshe's charge to Israel. The letters are "burned" through this wholehearted love in the Shema.

דברים ו':5:5 Deuteronomy

וְאַהֲבַת אֵת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

37 אמרו הבה נלבנה

It quotes "my master" as explaining that this was the rectification brought about through "mortar and bricks," and that through it the level of "the brick of sapphire" came about.

KEHOT'S NOTE

בסי' החקירה עא, א "ואדמ"ו נ"ע פי' . . שזה הי' התיקון ע"י בחומר ובלבנים כו ועי"ז נעשה בחי' לבנת הספיר". ע"ש.

38 הבה נלבנה לבנים ונשרפה לשרפה ותהי להם הלבנה לאבן

In the land of Shinar, which had little stone, the builders of Babel said, "Come, let us make bricks and burn them thoroughly," and the brick served them as stone. The Alter Rebbe uses this image of clay fired until it is like stone for the refining of the seventy languages (context: Steinsaltz Tanakh).

בראשית י"א:3:3 Genesis

וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ הֵבָה נִלְבְּנָה לִבְנִים וְנִשְׂרָפָה לְשָׂרָפָה וְתִהְיֶה לָהֶם הַלִּבְנָה לְאֶבֶן וְהַחֲמֵר הִזֶּה לָהֶם לְחֵמֶר:

And they said one to another: 'Come, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime had they for mortar.

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

PARAGRAPH 8

39 לבנת הספיר אותיות של שם ב"ן . . ועצם השמים . . שם מ"ה

On Mishpatim, Or HaTorah adds that "the essence of the heavens" is essential self-nullification and not the nullification of a being, which is why it is called "essence," and refers to the discourses on "This time, bone of my bones" and "Vayikchu lahem ish." On Chayei Sarah it notes that

PARAGRAPH 10

48 ואל אצילי בני ישראל לא שלח ידו

“And to the nobles of the Children of Israel He did not send forth His hand”: plainly, G-d did not strike them, though they had come near and seen Him (Rashi: they deserved it). The Alter Rebbe reads “nobles” as the level of Atzilus within Beriah and “His hand” as the supernal hands that they did not attain (context: Steinsaltz Tanakh).

Exodus 24:11 כ”ד: שמות

וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזוּ אֶת־הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:

And upon the nobles of the children of Israel He laid not His hand; and they beheld G-d, and did eat and drink.

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

49 ואל אצילי . . נדב ואביהוא

Kehot's note points to Zohar II, 126b for these words.

זח”ב קכו, בZohar II, 126b

KEHOT'S NOTE

תרגום יונתן ב”ע. ראה זח”ב קכו, ב.

50 נדב ואביהוא

Targum Yonasan identifies the nobles as Nadav and Avihu, upon whom the stroke was not sent at that hour (it was held back for the eighth day of the inauguration), and says that they “saw the glory of the Shechinah of G-d.” Kehot cites it for both points.

תרגום יונתן על שמות כ”ד: י”אExodus 24:11 Targum Jonathan on

ולות נדב ואביהוא עולמא שפירא לא שדר מחתיה בההוא שעתא ברם אתנבא להון ליום תמינא לאשלמותא לאסערא עליהון וחמון ת איקר שכנתא דיי והיון חדן בקורבניהון דאתקבלו ברענא הי כאקליו והי כשתיון

But upon Nadab and Abihu, the comely young men, was the stroke not sent in that hour, but it awaited them on the eighth day for a retribution to destroy them; but they saw the glory of the Shekinah of the L-rd, and rejoiced that their oblations were received with favour, [as if they] did eat and drink.

Targum Jonathan on Exodus (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

51 נדב ואביהוא

The Zohar says that “the nobles of the Children of Israel” are Nadav and Avihu, and that when Nadav, Avihu and the seventy elders saw “the G-d of Israel,” the Shechinah was revealed to them. Kehot cites it on the identity of the “nobles.”

ספר הזוהר, משפטים כ”ט:תקע”ד-29:574-30:581 Zohar, Mishpatim

ל:תקפ”א

52 ועי זקנים

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

KEHOT'S NOTE

ראה רש”י ורמב”ן כאן.

...ביאור ע”פ ותחת רגליו כמעשה לבנת הספיר כו

53 נדב ואביהוא ועי זקנים

Rashi explains that “the nobles” are Nadav, Avihu and the elders, and that atzilei means “great ones,” as in “from its nobles I called you.” The Alter Rebbe likewise calls them the distinguished ones of their generation.

רש”י על שמות כ”ד: י”אExodus 24:11 Rashi on

ואל אצילי. הם נדב ואביהוא והזקנים: לא שלח ידו. מקלל שהיו ראויים להשתלח בהם יד (תנחומא, ויקרא רבה כ’): ויחזו את האלקים. היו מסתכלין בו בלב גם מתוך אצילה ושתיה, כך מדרש תנחומא, ואנקלוס לא תרגם כן. אצילי. לשון גדולים, כמו ומאציליה קראתיה (ישעיהו מ”א), ונאצל מן הרוח (במדבר י”א), שש אמות אצילה (יחזקאל מ”א):

AND UPON THE NOBLES — these were Nadab and Abihu and the elders — HE LAID NOT HIS HAND — This implies that they well deserved that G-d should stretch forth His hand against them (Midrash Tanchuma, Beha'alotcha 16). AND THEY BEHELD GOD [AND DID EAT AND DRINK] — They gazed at him intimately as though their association with Him were a matter of eating and drinking. Thus does the Midrash Tanchuma, Beha'alotcha 16 explain it. Onkelos, however, does not translate the ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain)

54 נדב ואביהוא ועי זקנים

Ramban identifies the nobles as Nadav, Avihu and the elders, called so because the spirit of G-d was emanated (ne'etzel) upon them, and cites “from its nobles I called you.” This sheds light on the maamar's link between atzilei and Atzilus.

רמב”ן על שמות כ”ד: י”אExodus 24:11 Ramban on

55 ומאצילי קראתיה

G-d speaks to Israel, His servant, the seed of Avraham: “You whom I took hold of from the ends of the earth, and called from its nobles.” Rashi and the Ramban cite it for atzilei as the great ones, and the Alter Rebbe for the distinguished ones of the generation.

ישעיהו מ”א:ט”זIsaiah 41:9

אֲשֶׁר הִחַלְתִּיךָ מִקְצוֹת הָאָרֶץ וּמֵאֲצִילֶיהָ קָרָאתִיךָ וְאָמַר לְךָ עַבְדִּי־אֶתָּה בְּחַרְתִּיךָ וְלֹא מֵאֲסִתֶּיךָ:

Thou whom I have taken hold of from the ends of the earth, And called thee from the uttermost parts thereof, And said unto thee: ‘Thou art My servant, I have chosen thee and not cast thee away’;

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

KEHOT'S NOTE

ישע”י מא, ט.

56 לא שלח ידו שלא זכו להשיג

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

KEHOT'S NOTE

ראה תרגום יונתן ב"ע "איקר שכינתא".

57

כמ"ש בזהר

Kehot refers to the parallel version on this Zohar passage.

KEHOT'S NOTE

פ' משפטים קכב, א. ראה במאמרי אדה"ז תקס"ח ע' עא.

58

רישא דמלכא אתתקן בחו"ג

The Zohar's "the head of the King is arrayed in Chesed and in Gevurah" (2:122b, at the start of the passage from the Idra d'Mishkana printed in Mishpatim), cited again here: the supernal "hands," Chesed and Gevurah, as they are joined to the head. These are what the elders did not attain.

ספר הזהר, משפטים כ"ב:תק"כ-תקכ"ח 22:520-528 Zohar, Mishpatim

59

הוא אהרן ומשה

At the end of the genealogy: "This is Aharon and Moshe, to whom Havayah said: Bring the Children of Israel out of the land of Egypt." Rashi notes that the Torah sometimes names Aharon first and sometimes Moshe, to show that they were equal; the maamar cites both verses for the two whose root was in Atzilus.

שמות ו':כ"ו Exodus 6:26

הוא אהרן ומשה אשר אמר ה' להם הוציאו את בני ישראל מארץ מצרים על־צבאָתָם:

These are that Aaron and Moses, to whom the L-RD said: 'Bring out the children of Israel from the land of Egypt according to their hosts.'

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

60

הוא משה ואהרן

"They are the ones who spoke to Pharaoh, king of Egypt, to bring the Children of Israel out of Egypt; this is Moshe and Aharon." Here the order is reversed, "Moshe and Aharon."

שמות ו':כ"ז Exodus 6:27

הם המדברים אל־פרעה מִלִּהֲוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם הוא משה ואהרן:

These are they that spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron.

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

61

האבות הן המרכבה

Reish Lakish teaches, "The Patriarchs are themselves the Chariot," drawing it from verses that describe G-d as standing over them. The Alter Rebbe cites it for the Patriarchs, who were of Atzilus and grasped the supernal hands.

בראשית רבה מ"ז:ו' Bereshit Rabbah 47:6

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'

הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הו"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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

PARAGRAPH 11

62

ויחזו את האלקים ויאכלו וישתו

The end of the verse: "and they beheld Elokim, and they ate and drank." The maamar explains both what they saw and what their eating and drinking was.

שמות כ"ד:י"א Exodus 24:11

וְאַל־אֶצִּילִי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזוּ אֶת־הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ: And upon the nobles of the children of Israel He laid not His hand; and they beheld G-d, and did eat and drink.

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

63

ויחזו לשון תרגום

There the Alter Rebbe explains "from my flesh I shall see (echezeh)" as the level of Daas: echezeh is the Targum word for seeing, and so it is only the "back" of actual sight.

KEHOT'S NOTE

ראה לקו"ת ואתחנן ז, א. שער האמונה פכ"ה. ועוד. וראה זה"א (ס"ת) פה, סעי"ב. לקו"ש חט"ו ע' 209. במאמרי אדה"ז תקס"ח ע' עט מבאר הקושיא "מה שאמר ויחזו בלשון תרגום [הוספת הצ"צ] ולא אמר וראו". לסעיף זה — ראה באוה"ת פי פינחס ע' אעב ואילך.

64

ויחזו לשון תרגום

On Avram's vision (machazeh), the Zohar explains that mar'eh and machazeh are one, "this one Targum and this one the holy tongue," and that this language is hidden from the supernal angels. Kehot cites it for the Alter Rebbe's point that vayechezu is a Targum word.

ספר הזהר, לך לך כ"ו:רפ"ג-ר"צ 26:283-290 Zohar, Lech Lecha

65

כי שמש ומגן ה' אלקים

The psalmist praises G-d, the protector of those who trust Him: "For a sun and a shield is Havayah Elokim; Havayah gives grace and glory." Plainly G-d is both light and protection; the maamar reads Havayah as the sun and Elokim as the shield that screens it, so the elders, who saw Elokim, saw only the screen.

תהילים פ"ד:י"ב Psalms 84:12

כִּי שָׁמַשׁ וּמִגָּן ה' אֱלֹקִים חֵן וְכְבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לְהַלְכִּים בְּתַמִּים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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

KEHOT'S NOTE

תהלים פד, יב.

66

ולע"ל מוציא חמה מנרתקה

Reish Lakish teaches that in the future the Holy One, blessed be He, will take the sun out of its sheath. The maamar uses the image for the revelation of Havayah without the concealing shield of Elokim.

Zohar III, 17a, ז"ל, א

Nedarim 8b:6, נדרים ח' ב' ו'

ופליגא דרבי שמעון בן לקיש, דאמר: אין גיהנם לעולם הבא, אלא הקדוש ברוך הוא מוציא חמה מנרתיקה, צדיקים מתרפאים בה ורשעים נידונים בה. שנאמר: "וְזָרְחָה לָכֶם יְרֵאִי שָׁמַי שָׁמַשׁ גִּוִּי". ולא עוד, אלא שמתעדין בה, שנאמר: "וַיִּצְאָתָם וּפְשָׁתָם קַעְגְלִי מִרְבֵּק".

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

KEHOT'S NOTE

ז"ל, א. נדרים ח, ב. ב"ר ו, י.

67

ולע"ל מוציא חמה מנרתקה

The Zohar identifies the "sun" with the Name Havayah and its "sheath" with Ado-nai, quoting the teaching that in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath. The maamar uses this for the revelation that will come without the screen.

Zohar, Vayikra 40:278-41:285, רפ"ה מ"א:רפ"ה ספר הוהר, ויקרא מ:ער"ח מ"א:רפ"ה

68

רצוא ושוב

In Yechezkel's vision, "the living creatures ran and returned (ratzo vashov), like the appearance of a flash": they darted to and fro like flashes of fire. The Alter Rebbe borrows the phrase for the rhythm of the heart's opening and closing that spreads the blood.

Ezekiel 1:14, יחזקאל א' י"ד

והחיות רצוא ושוב כמראה הבהק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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

PARAGRAPH 12

69

וכמ"ש בזהר ע"פ אני ישנה

The Zohar reads "I am asleep, but my heart is awake" as the Congregation of Israel saying, "I am asleep in the exile of Egypt," while her heart stays awake to guard her children. The Alter Rebbe cites it for the "sleep" of exile, the departure of the intellect when no feminine waters are raised.

Zohar III, 95a, ז"ל, צה

KEHOT'S NOTE

ז"ל, צה, א.

...ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו

70

אני ישנה

The maiden speaks: "I am asleep, but my heart is awake; the voice of my beloved knocks": drowsing at night, she still hears him calling her to open. The Zohar reads it as Israel in exile, and the maamar as the intellect withdrawn when no feminine waters rise (context: Steinsaltz Tanakh).

Song of Songs 5:2, שיר השירים ה' ב' 2

אני ישנה ולבי ער קול דודי דופק פתחילי אחתי רעיתי יונתי תמתי שראשי נמלא טל קצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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

71

רפ"ג דעירובין והמים כו

A place Kehot cites for further use of the Rambam's point that water and salt carry the food.

KEHOT'S NOTE

שם: והמים והמלח אינם מהמזונות אבל הם מוליכין המזון. וראה סה"מ תר"ל ע' יז. סה"מ תרנ"ה ע' לג.

72

והמים כו

On the Mishnah that one may make an eruv with any food except water and salt, the Rambam explains that water and salt are not foods, but they carry the food to its places. The Alter Rebbe cites it for the role of drink in letting the blood reach the limbs.

Rambam on Mishnah Eruvin 3:1, רמב"ם על משנה עירובין ג' א' 1

73

לחם לא אכל ומים לא שתה

Moshe was there with G-d forty days and forty nights; "bread he did not eat and water he did not drink." The Alter Rebbe explains that he was nourished by the eating and drinking of Atzilus.

Exodus 34:28, שמות ל"ד כ"ח

ויהי"ש עם"ה ארבעים יום וארבעים לילה לחם לא אכל ומים לא שתה ויכתב עליהלח את דברי הברית אשרת הדברים:

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.

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

KEHOT'S NOTE

שמות לד, כד.

74

שהיה נזון מבחי אכילה ושתיה שבאצילות

Or HaTorah quotes this point and adds the Midrash Rabbah on Ki Sisa (ch. 47): "bread he did not eat, but he ate the bread of Torah; water he did not drink, but he drank the water of Torah." So Moshe's nourishment was the Torah itself as it is above.

KEHOT'S NOTE

מובא באוה"ת פ' פינחס ע' אעג ומוסיף: "והיינו כמ"ש במד"ר פ' כי תשא פמ"ז לחם לא אכל אבל לחמה של תורה אכל, מים לא שתה אבל מימיה של תורה שתה". וכ"ה באוה"ת דרושים ליוהכ"פ ע' איתקפו.

75

אכלתי יערי עם דבשי

The beloved speaks: "I have come into my garden ... I have eaten my honeycomb with my honey, I have drunk my wine with my milk; eat, friends; drink and become drunk, beloved ones." The maamar reads this eating and drinking as Chochmah and Binah of Atzilus.

Song of Songs 5:1 א'ה: שיר השירים

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי
שתייתי ייני עם-חלבי אכלו רעים שתי ושקרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

KEHOT'S NOTE

שה"ש ה, א.

76

ויצא ככרק חצו

The prophet foretells G-d appearing to fight for His people: "And Havayah will appear over them, and His arrow shall go forth like lightning." The flash of lightning illustrates Chochmah as a point.

Zechariah 9:14 זכריה ט:יד

וה' עליהם יראה ויצא ככרק חצו ואדני ה' בשופר יתקע והלך בסערות
תימן:

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

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

KEHOT'S NOTE

זכרי' ט, יד.

PARAGRAPH 14

77

תלת כליל גו תלת

Kehot's note points to Zohar II, 50a for these words.

Zohar II, 50a ז"ב נ, א

KEHOT'S NOTE

ראה זח"ב נ, א.

78

תלת כליל גו תלת

Among the hidden beginnings it describes, the Zohar speaks of "three winds included in three." Kehot cites it for the phrase "three included within three."

Zohar, Beshalach 11:134 קל"ד י"א: בשלח, ספר הזהר,

PARAGRAPH 15

79

לכו לחמו בלחמי

Wisdom, pictured as a hostess who has set her table, invites the simple: "Come, eat of my bread, and drink of the

wine I have mixed." The Alter Rebbe reads the "bread" as the Written Torah.

Proverbs 9:5 משלי ט:ה

לכו לחמו בלחמי ושתינו ביינן מסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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

KEHOT'S NOTE

משלי ט, ה.

PARAGRAPH 16

80

ועשו להם ציצית

G-d tells Moshe: "Speak to the Children of Israel and say to them that they shall make for themselves tzitzis on the corners of their garments." The Alter Rebbe gives it as an example of a command stated in the Written Torah whose reason the Sages explained.

Numbers 15:38 במדבר ט"ו:ל"ח

דבר אלי-בני ישראל ואמרת אליהם ועשו להם ציצית על-כנפי בגדיהם
לדרתם ונתנו על-ציצית הכנף פתיל תכלת:

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

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

KEHOT'S NOTE

במדבר טו, לח.

PARAGRAPH 17

81

שפכי כמים לבך

The lamenter calls on Jerusalem to rise in the night watches and pray for her starving children: "Arise, cry out in the night ... pour out your heart like water before the face of Ado-nai." The verse has the Name Ado-nai where the maamar writes Havayah; prayer is likened to pouring out water, the "drinking" that raises feminine waters (context: Steinsaltz Tanakh).

Lamentations 2:19 איכה ב':י"ט

קומי רני בלילה לראש אשמרות שפכי כמים לבך נכח פני אדני שאי
אליו כפיה על-נפש עולליה העטופים ברעב בראש כל-חוצות:

Arise, cry out in the night, At the beginning of the watches; Pour out thy heart like water Before the face of the L-rd; Lift up thy hands toward Him For the life of thy young children, That faint for hunger At the head of every street.'

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

KEHOT'S NOTE

איכה ב, יט.

82

ועי בזהר ויקרא (דף ד' ע"א)

Kehot refers to Or HaTorah on Pinchas in connection with this Zohar reference.

KEHOT'S NOTE

ראה אוה"ת פ' פינחס ע' א"ענ.

83

לכו לחמו בלחמי

Wisdom invites the simple to her feast: "Come, eat (lachamu) of my bread (belachmi)." In the verse lachamu is the verb "eat," but the maamar reads it as "his bread," the Torah as it is below, and lachmi, "My bread," as the Torah in its root above.

משלי ט':ה"ט Proverbs 9:5

לְכוּ לַחְמוּ בֶלַחְמִי וּשְׁתּוּ בַיַּיִן מִסִּכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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

84

On "eat, friends; drink and become drunk, beloved ones," the Zohar teaches that of the upper ones, the "friends," eating is written without drinking, while of the lower ones, the "beloved," who need watering from the deep stream, drinking is written. The text refers to it for eating and drinking as two distinct kinds of nourishment, above and below.

ספר הזוהר, ויקרא ב':כ"ט-ג':מ"א Zohar, Vayikra 2:29-3:41

Note that those in the higher realm are bidden only to eat and not to drink. For he who already has a cask of wine needs something to eat with it, and since in that realm is the precious "wine of creation", they are invited to eat, whereas those below who require liquid are invited to drink, for all shoots require to be watered from the deep stream.'

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Torah Ohr: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Sefer Etz Chaim (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Sefer Yetzirah, Warsaw 1884 (Public Domain); Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); Targum Jonathan on Exodus (Public Domain); The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); The Zohar; London, Soncino Press, 1933 (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/torah-ohr/mishpatim/6/

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