TORAH OHR • PARSHAS VAYEIRA • MAAMAR 2

ארדה נא וגו'

"I will go down now [and see]"

G-d knows everything in the manner of "revealed and known," without His knowledge entering into what is known. The "roaming eyes" of G-d are the vessels of the Sefiros and the angels, through which deeds rise from below, the feminine eyes carrying judgment; and "I will go down and see" is the descent of Chesed, which looks at the same facts and seeks merit.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

G-d knows everything in the manner of "revealed and known," without His knowledge entering into what is known. The "roaming eyes" of G-d are the vessels of the Sefiros and the angels, through which deeds rise from below, the feminine eyes carrying judgment; and "I will go down and see" is the descent of Chesed, which looks at the same facts and seeks merit.

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

The maamar opens with questions on G-d's words about Sodom: why "its outcry" and "which has come" are feminine, and why G-d, Who sees all from heaven, must "go down and see." To answer, the Alter Rebbe takes up the philosophers' problem: how can the simple One know countless details without becoming many? The Sages' phrase "revealed and known" answers it: G-d's knowledge does not enter into what it knows. Yet Scripture speaks of G-d's "eyes" roaming the earth. These eyes are the vessels of the Sefiros and the angels, through which deeds rise upward, while the Infinite Light within them knows as "revealed and known." A long gloss distinguishes an encompassing higher Daas, which knows without reacting (the key to foreknowledge and free choice), from a lower Daas in the vessels, which brings reward and punishment. Following the Zohar, the feminine "eyes" are angels of Malchus and judgment, and the masculine ones are angels of Z'eir Anpin and Chesed. The outcry of Sodom rose through the feminine channel; "I will go down and see" is Chesed descending, like seeing rather than hearing, to read the same facts toward merit.

OUTLINE

1 **The questions on the verse** ¶1

Why the feminine forms, and why G-d must "go down and see"; the outcry is the judgment of Malchus.

2 **"Revealed and known"** ¶2–3

The philosophers' problem of providence and multiplicity; G-d's knowledge does not enter what it knows; the roaming eyes raise a new question, answered by lights and vessels.

3 **The eyes as vessels** ¶4–7

Deeds rise through angels and the vessels of Malchus of Atzilus; the roaming belongs to the vessels, while the light within knows as "revealed and known."

4 **Gloss: higher and lower Daas** ¶8–13

An encompassing higher Daas knows without reacting and is the source of forgiveness; the lower Daas in the vessels brings reward and punishment; foreknowledge and choice; Yosef's "good eye" and Sodom's loss of it.

5 **Feminine and masculine eyes** ¶14–17

From the Zohar: the feminine eyes are angels of Malchus, the masculine eyes angels of Z'eir Anpin; the outcry rose through Malchus, and G-d goes down with Chesed.

6 **Judgment and kindness read the same facts** ¶18

Every case can be argued toward guilt or merit; the Flood and Noach's offering show Chesed turning the same reasoning into merit; "I will go down" as direct light descending into judgment.

7 **Seeing and hearing** ¶19–20

The three lines of the Sefiros; seeing is from the long right line of Chochmah and Chesed, hearing from Binah on the left; the outcry is heard, and G-d goes down to see.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe's teachings gather around the question this maamar opens: how the One G-d knows and watches over the many without becoming many, and how His eyes can still be said to „משוטטים" ('roam'). In his reshimah on individual providence (5703) he names the premise behind the philosophers' question: „שכל עלול פועל שינוי בהעילה" (every effect works a change in its cause). In a sicha of Shabbos Korach 5733 he sets the Sages' „גלוי וידוע" ('revealed and known') against Rashi's 'You know': a knowledge above enclothement that relates to all creatures alike, and a knowledge by enclothement from which reward and punishment are measured, the two the Rebbe Maharash, as the Rebbe sets out in Basi LeGani 5724, calls the higher and the lower Daas (דעת עליון ודעת תחתון). In his hadran on the Rambam of 5746 he suggests that these are G-d's knowledge before and after He contracted Himself into the bounds of intellect, and so places two answers on knowledge and free choice; in Kenesher Yair Kino 5722 he takes up the masculine and feminine 'eyes' as two kinds of angels, vessels of seeing, with Israel the pupil („אישון עינו"). And in a sicha of Shabbos Vayera 5748, setting out the doubt that the rainbow can raise, why the reason that brought the Flood later ruled out another, he points for the answer of Chassidus to this maamar and to the Rebbe Rayatz, who explains the turn as „רצון חדש" (a new will) drawn down by Noach's offering.

Revealed and known גלוי וידוע

The Sages' phrase for G-d's knowledge: everything is simply revealed before Him, without His mind entering into or being affected by what He knows. It resolves how the simple One can know countless details.

Lights and vessels אורות וכלים

Each Sefirah has a vessel (the attribute itself, such as Chesed or Gevurah, which limits and defines) and a light within it, a radiance of the Infinite One that is none of the attributes.

The eyes of Havayah that roam עיני ה' משוטטים / עיניו משוטטות

The vessels of the Sefiros and the angels that receive from them, through which the deeds of those below are observed and carried upward. The masculine form refers to Z'eir Anpin and Chesed, the feminine to Malchus and judgment.

Higher Daas and lower Daas דעת עליון ודעת תחתון

The higher Daas is encompassing: it knows everything without flowing into the attributes, so it produces no reaction, and it is the source of forgiveness. The lower Daas is enclothed in the vessels and brings reward and punishment.

Direct light and returning light אור ישר ואור חוזר

Light descending from above to below (Chesed) and light rising from below to above (gevuros). The outcry rises like returning light; "I will go down" is the direct light of Chesed.

Long, short and intermediate חד אריך וחד קציר וחד בינוני

The three lines of the Sefiros: the right line of kindness reaches furthest, the left line of severity reaches only the most worthy, and the middle line has compassion on whoever needs it.

SECTION 1 • ¶1

The questions on the verse

1 ארדה נא וגו'. הנה הכצעקתה הוא לשון נקבה וכן הבאה. ועשו לשון נקבה ולשון זכר.[1] וגם להבין מהו ארדה נא וארא הלא משמים הביט[2] ה'.

"I will go down now [and see]" etc. Now, "according to its outcry" (haktza'akasah) is in the feminine form, and so is "which has come" (haba'ah); while "they have done" (asu) is a form [shared by] the feminine and the masculine. We must also understand what "I will go down now and see" means: surely "From heaven Havayah looked down."

> The maamar opens with G-d's words before the destruction of Sodom (Genesis 18:21): "I will go down now and see whether they have done altogether according to its outcry which has come to Me." The Alter Rebbe notes a grammatical oddity: "its outcry" and "which has come" are feminine, while "they have done" (asu) is a plural form that can be either feminine or masculine. He adds a second question: why should G-d need to "go down" and "see," when Scripture says He looks down from heaven and sees everything?

אך פי' הכצעקתה היינו הצעקה העולה מבחי' מדת הדין שהיא בחי' מדת מלכות שנק' דין דינא דמלכותא דינא[3] רק שהוא דינא רפיא מלך במשפט יעמיד ארץ[4] וז"ש [וזהו שכתוב] הכצעקתה הבאה[5] וכמ"ש בערב היא באה.[6]

But the meaning of "according to its outcry" is: the outcry that rises from the level of the attribute of judgment, which is the level of the attribute of Malchus (sovereignty), which is called din (judgment), [as in] "the law (dina) of the kingdom is law"; only that it is a soft judgment, [as in] "A king by justice establishes the land." And this is [the meaning of] "according to its outcry which has come (haba'ah)," as it is written, "In the evening she would come (ba'ah),"

> The first answer concerns the feminine forms. The outcry is the complaint of judgment against Sodom, and judgment belongs to Malchus, the feminine Sefirah. The word din means both "judgment" and "law," so Malchus, "kingdom," is tied to judgment through the Talmud's rule "the law (dina) of the kingdom is law." Yet this is a "soft" judgment, like a king whose justice stabilizes the land rather than destroying it. The feminine "came" (ba'ah) is then shown in two verses where a woman "came": a hint to Malchus, since in the Kabbalah Rachel is a name for Malchus, and evening is a time of judgment.

SECTION 2 • ¶2-3

“Revealed and known”

2 ורחל באה.[7] וביאור הענין הנה מתחלה יש להקדים לשון השגור[8] בדחז״ל [בדברי חכמינו זכרונם לברכה] גלוי וידוע לפני מי שאמר[9] והיה העולם.[10] גלוי וידוע דייקא.

[and] “And Rachel came (ba’ah).” And the explanation of the matter: first we must preface [with] the expression that is common in the words of our Sages, of blessed memory: “It is revealed and known before Him Who spoke and the world came into being.” “Revealed and known,” precisely.

> “And Rachel came” completes the verses with the feminine “came” (ba’ah). The Alter Rebbe then begins the full explanation by introducing a phrase often found in the Talmud: “It is revealed and known before Him Who spoke and the world came into being.” He stresses the precise wording “revealed and known,” which will carry the whole answer.

כי הנה הפילוסופים נלאו להשיג ענין ההשגחה פרטית[11] כמו אין אדם נוקף אצבעו מלמטה[12] אא״כ מכריזין עליו מלמעלה דקשה להם כיון [אלא אם כן]

For the philosophers have wearied [themselves] to grasp the matter of individual providence, such as “A person does not bruise his finger below unless it is proclaimed concerning him above,” for it is difficult for them: since

> The philosophers struggled with the idea that G-d watches over every detail of the world, as expressed in the Talmud’s saying that a person does not even bruise his finger below unless it was decreed above.

שהוא יתי׳ יחיד ומיוחד אחד האמת וא״כ איך יתכן ידיעת הש״י [השם יתברך] הפרטים וההשגחה פרטי׳ לתת דעתו על ענינים רבים שהרי זה בחי׳ רבוי.[13,14,15]

He, may He be blessed, is singular and unique, the true One, then how is it possible [that there be] G-d’s knowledge of the particulars, and individual providence, [that He should] set His mind on many matters, when this is [a state of] multiplicity?

> Their difficulty: G-d is absolutely one and simple. To know countless particulars and attend to each one seems to require a mind divided among many things, which would introduce multiplicity into G-d’s oneness.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a sicha of Shabbos Korach 5733 (edited, in Yiddish) the Rebbe asks why Moshe and Aharon open their plea ‘one man sins, and You will be angry with the whole congregation?’ with ‘G-d of the spirits of all flesh’, and why Rashi explains it as „ויודע אתה מי החוטא” (‘You know (yode’a) who the sinner is’) rather than with the Sages’ „גלוי וידוע” (‘revealed and known (yadua)’).

In a sicha of Shabbos Korach 5733 the Rebbe sets Rashi's „ויודע אתה מי החוטא" ('You know (yode'a) who sinned') against the Sages' 'revealed and known (yadua)', „לשון השגור בדחז"ל" ('the expression common in the words of our Sages'), as the Alter Rebbe calls it here (his note cites this paragraph). As is known, he writes, citing this maamar, there are two levels in G-d's knowledge and providence. 'Known': not by enclothement, but „הכל גלוי וידוע לפניו ית' ממילא" ('everything is revealed and known before Him of itself'); though it reaches every detail, it stands above the creatures and relates to all of them alike, so the deeds of those below cannot blemish it and their differences of rank take up no place there. 'Knows': G-d as it were occupies Himself with knowing, by enclothement, and this varies with each creature's level, so reward and punishment in their degrees are drawn from it.

The Alter Rebbe: גלוי וידוע לפני מי שאמר והיה העולם. גלוי וידוע דייקא

The Rebbe: א) די ידיעה (און השגחה) אין דעם אופן פון "גלוי וידוע" -- ניט בדרך התלבשות, נאָר "הכל גלוי וידוע לפניו ית' ממילא"

Likkutei Sichos, vol. יח, p. 196–198 (sec. 3, notes 11 and 15) · ש"פ קרח תשל"ג

BACKGROUND FROM THE REBBE

In his reshimah on individual providence (Menachem Av 5703, sent to R. Moshe Dov Ber Rivkin and later printed in Likkutei Sichos vol. 8), surveying the views from the earlier Sages of Israel to the Baal Shem Tov, the Rebbe explains in a note what the deniers of providence mentioned in Shaar HaYichud VehaEmunah ch. 2 held.

In his reshimah on individual providence (5703) the Rebbe explains what lay behind the denial of providence: its deniers held that creation proceeds by a chain of cause and effect in which „כל עלול פועל שינוי בהעילה" (every effect works a change in its cause), so G-d cannot be clothed in the lowly worlds and watch over them, for that would lower Him, „וגם יפעול רבוי" ('and would also make for multiplicity'), citing this maamar. So, in their view, „עזב ד' את הארץ" ('G-d has forsaken the earth') and He is only „אלקא דאלקיא" ('the G-d of gods'). The answer to them, as the Tanya gives it there, is the reverse: „כח המהוה עומד תמיד בדבר המתהווה" (the power that brings a thing into being must stand in it constantly), so He is always present in the lower worlds.

The Alter Rebbe: וא"כ איך יתכן ידיעת הש"י הפרטים וההשגחה פרטי' לתת דעתו על ענינים רבים שהרי זה בחי' רבוי

The Rebbe: שכל עלול פועל שינוי בהעילה, ולכן אי אפ"ל שמלובש ומשגיח גם בעולמות השפלים ... שזהו השפלה, וגם יפעול רבוי

Igros Kodesh (printed also in Likkutei Sichos vol. 8, p. 277), vol. א, p. קסח–קסט (letter צד, note א) · רשימה, לפני י"ח מנ"א תש"ג

3 וחז"ל [וחכמינו זכרונם לברכה] כיוונו לתרץ זה בדבור אחד באמרם גלוי וידוע לפני כו' שאין ידיעתו ית'[16] כדמיון ידיעת האדם איזו דבר שדעתו השיג

And our Sages, of blessed memory, meant to resolve this in a single phrase, by saying "It is revealed and known before [Him]" etc.: that His knowledge, may He be blessed, is not like a person's knowledge of some thing, where his mind has grasped

The Sages' phrase "revealed and known" answers the philosophers in a word. A person's knowledge is different: he first does not know something, then his mind reaches out and grasps it.

הדבר ומתחלה לא ידעו וכשיודע הדבר הרי דעתו מלובשת בידיעה זו[17] ומחשבה זו שנותן דעתו להשיגה וקודם ידיעתו היה דעתו פנוי וה"ז [והרי זה] בחי' שינוי והתפעלות

the thing, and at first he did not know it, and when he knows the thing his mind is enclothed in this knowledge and in this thought, as he applies his mind to grasp it; and before his knowing, his mind was free. And this is [a state of] change and of being affected.

> When a person comes to know something, his mind becomes wrapped up in that thought; before, it was free of it. So human knowing involves change and being affected by the object known.

משא"כ למעלה ידיעתו ית' שיודע כל העולמות ופרטיהן אין הענין שדעתו מתלבשת ונתפסת בזה אלא

Above, however, it is not so. His knowledge, may He be blessed, by which He knows all the worlds and their particulars, does not mean that His mind is enclothed in it and grasped by it; rather,

> G-d's knowledge of all the worlds and their details is not like that: His mind does not become wrapped up in and held by what He knows.

ע"ד גלוי וידוע שהכל גלוי וידוע לפניו ית' ממילא וא"צ [ואין צריך / ואינו צריך] להיות נתפס ומתלבש בהדבר לידע

[it is] in the manner of "revealed and known": that everything is revealed and known before Him, may He be blessed, of itself, and He need not be grasped by and enclothed in the thing in order to know [it].

> Everything is simply "revealed and known" before Him, on its own. He does not need to reach out to the thing and enter into it in order to know it.

(במכש"כ [במכל שכן] ממה שמחיה ומהווה הדבר שלא ע"י התלבשות בהדבר כ"א על ידי היותו סוכ"ע. וכ"ש [וכל שכן] וק"ו שידיעת הדבר ופרטיו א"צ [אין צריך / אינו צריך] להיות ע"י התלבשות ותפיסה בהדבר כו')

(All the more so, from [the fact] that He gives life to the thing and brings it into being not by being enclothed in the thing, but by His being the light that encompasses all worlds (sovev kol almin). Then all the more so, by kal vachomer, knowing the thing and its particulars need not come by being enclothed in and grasped by the thing, etc.)

> A supporting argument, a kal vachomer (a fortiori): G-d gives life to every creature and brings it into being not by entering into it but as the light that encompasses all worlds, acting on it from beyond. If even creating and sustaining a thing does not require entering it, then surely knowing it does not.

וכיון שהוא גלוי וידוע אין שייך כלל קושייתם שהוא בחי' רבוי כי זה אינו רק במין ידיעת האדם שא"א לו לידע דבר כ"א ע"י שדעתו ומחשבתו מתלבשים בידיעת הדבר.

And since it is "revealed and known," their question, that this is [a state of] multiplicity, does not apply at all; for this is so only in the kind of knowledge a person has, who cannot know a thing except by his mind and thought being enclothed in the knowledge of the thing.

> Since G-d's knowledge is "revealed and known," the philosophers' objection falls away. Multiplicity arises only in human knowing, where the mind must enter into each thing it knows.

וזהו כי לא מחשבותי מחשבותיכם[18] כו' כי הוא גלוי וידוע כו' (והמשכיל יבין דקות הדברים ולאו כל מוחא סביל דא).

And this is [the meaning of] "For My thoughts are not your thoughts" etc.: for it is "revealed and known" etc. (The discerning will understand the subtlety of these matters; not every mind can bear this.)

> Isaiah's verse "My thoughts are not your thoughts" is read in this light: G-d's knowing is of a completely different kind from ours. The Alter Rebbe adds that the point is subtle and not every mind can take it in.

והנה כתיב[19] (זכריי' [זכריה] סי' ד') שבעה אלה עיני[20] ה' המה משוטטים בכל הארץ וכתיב (ד"ה [דברי הימים] ב' י"ו ט') כי ה' עיניו משוטטות בכל הארץ.[21]

Now it is written (Zechariah, chapter 4), "These seven are the eyes of Havayah; they roam (meshotetim) throughout the whole earth"; and it is written (II Chronicles 16:9), "For Havayah, His eyes roam (meshotetos) throughout the whole earth."

> A new question begins. Two verses describe G-d's "eyes" as "roaming" through the whole earth, once with a masculine verb (meshotetim) and once with a feminine one (meshotetos).

ויש להבין דענין משוטטים ומשוטטות משמע שנמשך לראות ולעיין הדבר על ידי ראיה זו והרי זה כמו בחי' התלבשות בהדבר הנראה וידוע וזה לכאורה הפך ממ"ש בפי' גלוי וידוע.

And this must be understood: the term "roam" (meshotetim, meshotetos) implies that [the gaze] extends to see and examine the thing by means of this seeing; and this is like a state of being enclothed in the thing that is seen and known. And this seems to be the opposite of what was said in explaining "revealed and known."

> "Roaming" suggests going out to look at and examine things, which sounds like the very mind-entering-the-thing that "revealed and known" denied.

אך הענין כי נודע שבע"ס [שבעשר ספירות] יש אורות וכלים[22] כי בחי' חו"ג [חסד וגבורה] זהו בחי' כלי[23] אבל האור הוא הארה מא"ס ב"ה דלאו מכל אינון מדות איהו כלל

But the explanation is that, as is known, in the ten Sefiros there are lights and vessels. For the level of Chesed (kindness) and Gevurah (restraint) is the level of a vessel; but the light is a radiance from the Infinite One (Ein Sof), blessed be He, [of Whom it is said that] "He is not of any of these attributes at all."

> The answer rests on the known teaching that each of the ten Sefiros has a light and a vessel. Attributes like Chesed and Gevurah are the vessels, while the light within them is a radiance of the Infinite One, which in itself is none of these attributes, as the Tikkunei Zohar says in Eliyahu's opening prayer (Patach Eliyahu).

רק שהאור מתלבש בהכלי שהוא חו"ג [חסד וגבורה] ושאר המדות שהן נקראים בחינת כלים שהם מגבילים את האור ובהן

Only, the light is enclothed in the vessel, which is Chesed and Gevurah and the other attributes, which are called the level of vessels, for they limit the light. And in them

> The light is enclothed in the vessels, the attributes of Chesed, Gevurah and the rest. They are called vessels because they give the light limits and definition.

ועל ידם נמשך האור להיות מחיה נבראים בע"ג [בעלי גבול / בעל גבול] להיות התהוות מיכאל וגבריאל מחנה מיכאל מקבלים מבחי' חסד[24] וגבריאל מבחי' גבורה שא"א להיות המשכה זו מהאור עצמו כ"א ע"י הכלים.

and through them the light is drawn down to give life to finite creations, bringing into being Michael and Gavriel: the camp of Michael receives from the level of Chesed, and Gavriel from the level of Gevurah. For this drawing-down cannot come from the light itself, but only through the vessels,

> Through these vessels the light reaches finite creatures, for example the angels: Michael's camp receives from Chesed and Gavriel's from Gevurah. Limited beings cannot receive directly from the unlimited light; it must pass through the vessels.

כמו שא"א להיות השפעת כסף וזהב מהנשמה אא"כ [אלא אם כן] מלובשת בגוף ונותנת הנשמה צדקה לעני ע"י היד הגשמי.

just as there cannot be a giving of silver and gold from the soul unless it is enclothed in a body, and the soul gives charity to the poor man through the physical hand.

> An analogy: the soul cannot give money to a poor man unless it is clothed in a body and uses a physical hand. So too the divine light acts on creation only through the vessels.

EXPLAINED ELSEWHERE · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE REBBE MAHARASH AND THE REBBE

The philosophers' problem in ¶2–3 is the one the Rambam answers by saying that G-d knows all things by knowing Himself, 'the knower, the known and the knowledge'; the maamar answers with „גלוי וידוע" ('revealed and known') and does not say how the two answers relate.

The Rambam answers the philosophers' question by saying that G-d knows all things by knowing Himself: He is 'the knower, the known and the knowledge'. The Rebbe Maharash joins this to the Sages' „גלוי וידוע" ('revealed and known'): they said 'known' because „שידוע לפניו ממילא, לא בבחי' התלבשות" (it is known before Him of itself, not by enclothement). The lower Daas, shining in the Sefiros by enclothement, is „הוא היודע" ('He is the knower'); the higher Daas is „הוא הידוע" ('He is the known'), in which all are surveyed „בסקירה אחת" (in a single glance), yet each in detail, as all who come into the world pass before Him one by one on Rosh Hashanah. The Rebbe sets this out in Basi LeGani 5724 ('known, precisely'), and in a letter he points to this maamar as a further explanation of the Rambam's words as the Tanya brings them.

the Rebbe Maharash: Sefer HaMaamarim 5627 (Toras Shmuel), p. שכב (sec. ב) · the Rebbe: Sefer HaMaamarim 5724 (unedited, new edition), dibbur hamaschil Basi LeGani, Motzaei Shabbos Beshalach, 11 Shevat 5724 (maamar 3), sec. 7, p. קח–קט · the Rebbe: Igros Kodesh (letter of 10 Elul 5719; quoted in the Reshimos edition of the Tanya, Shaar HaYichud VehaEmunah ch. 7, p. שעו), vol. יח, p. תקכב

SECTION 3 · ¶4–7

The eyes as vessels

4 והנה כמו כן ע״י הכלים דע״ס [דעשר ספירות] הוא ג״כ בחי׳ העלאת הזכות וחוב של כל נברא

Now likewise, through the vessels of the ten Sefiros there is also the raising up of the merit and the guilt of every creature.

Just as the light reaches creation through the vessels, so too the record of every creature's merits and faults rises upward through the vessels.

כי ע״י שהאדם עובר עבירה קונה לו קטיגור אחד[25] נעשה פגם וכתם באותו המלאך הממונה ע״ז כי יש מלאכים שמקבלים ממדה זו ויש ממדה זו כנ״ל בענין מיכאל וגבריאל כו׳

For when a person commits a transgression, he "acquires for himself one accuser": a blemish and a stain are made in the angel appointed over this [matter]. For there are angels that receive from this attribute and [angels that receive] from that attribute, as was said above regarding Michael and Gavriel, etc.

A sin, in the words of the Mishnah, "acquires an accuser": it leaves a blemish in the angel charged over that matter. Angels are of different kinds, some drawing from Chesed and some from Gevurah, as with Michael and Gavriel.

ומלאך זה מעלה הדבר למלאך גבוה ממנו עד שמתעלה בכלים דע"ס [דעשר ספירות] דמלכות דאצי' המתלבשים בבי"ע ובתוך הכלי מלובש האור מא"ס ב"ה.

And this angel raises the matter up to an angel higher than it, until it rises into the vessels of the ten Sefiros of Malchus of Atzilus, which are enclothed in [the worlds of] Beriah, Yetzirah and Asiyah; and within the vessel is enclothed the light from the Infinite One, blessed be He.

That angel passes the matter up to a higher angel, and so on, until it reaches the vessels of Malchus of Atzilus, which are clothed in the lower worlds of Beriah, Yetzirah and Asiyah. Within those vessels is the light of the Infinite One.

5 ונמצא ע"י הכלים מתעלה להאור א"ס ב"ה המלובש בהכלים דע"ס [דעשר ספירות]. ולכן נאמר ע"ז עיניו משוטטות שהוא בחי' הכלים דע"ס [דעשר ספירות]. וגם המלאכים המקבלים מהם[26] נק' מארי דעיינין[27] ויש מארי דאודנין.

It follows that through the vessels [the matter] rises to the Infinite Light (Or Ein Sof), blessed be He, which is enclothed in the vessels of the ten Sefiros. Therefore it is said of this, "His eyes roam," which is the level of the vessels of the ten Sefiros. And the angels that receive from them, too, are called "masters of eyes"; and there are [also] "masters of ears."

So a deed rises through the vessels until it reaches the Infinite Light clothed within them. The verse's "His eyes roam" refers to these vessels, and the angels who receive from them are called by the Aramaic name "masters of eyes," alongside others called "masters of ears": angels whose task is to see, and angels whose task is to hear.

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BACKGROUND FROM THE REBBE

In the maamar Kenesher Yair Kino, said on Shabbos Haazinu, 13 Tishrei 5722 (the Rebbe Maharash's yahrzeit), whose opening and close the Rebbe edited, he begins from the preceding verse, „יצרנהו כאישון עינו" ('He guarded him as the pupil of His eye') (Devarim 32:10), said of Israel.

Opening his maamar of Shabbos Haazinu 5722, in the part he edited, the Rebbe writes that, as is known (his note: the Alter Rebbe's dibbur hamaschil Yesovevenhu), there are Sefiros and angels called 'eyes', 'as explained in Torah Ohr' (his note: Vayera, dibbur hamaschil Arda Na) on „עיני הוי' משוטטים ומשוטטות" ('the eyes of Havayah roam', meshotetim and meshotetos), two kinds of angels. Israel, who stand further within than the ministering angels, are „אישון עינו" ('the pupil of His eye'): „העין עם היותו כלי לכח הראי', מ"מ הנה עיקר הראי' הוא מהאישון שבעין" (the eye is a vessel for the power of sight, but the seeing itself comes through the pupil). The angels are 'eyes' in general; Israel are the pupil.

The Alter Rebbe: ולכן נאמר ע"ז עיניו משוטטות שהוא בחי' הכלים דע"ס. וגם המלאכים המקבלים מהם נק' מארי דעיינין

The Rebbe: שהעין עם היותו כלי לכח הראי', מ"מ הנה עיקר הראי' הוא מהאישון שבעין, וזהו מעלת ישראל על המלאכים

Sefer HaMaamarim Melukat (new edition), vol. 1, Tishrei–Cheshvan, vol. א, p. שנז (the edited opening; notes 3–4) · ש"פ האזינו, י"ג תשרי ה'תשכ"ב

6 והם משוטטים בכל הארץ כמאמר דע מה למעלה ממך[28] עין רואה[29] כו' ובהכלים שייך לומר משוטטים בבחינת התלבשות בהדבר.

And they roam throughout the whole earth, as in the saying, "Know what is above you: an eye that sees" etc. And of the vessels it is fitting to say "roam," in the sense of being enclothed in the thing.

> These "eyes" roam the whole earth, as the Mishnah says, "Know what is above you: an eye that sees and an ear that hears." Speaking of "roaming," going out to the thing, fits the vessels, which do enter into what they observe.

ובהם וע"י מתעלה הדבר בבחי' האור המלובש בתוכן מא"ס ב"ה והוא ע"ד גלוי וידוע[30] שידיעה זו שבכלים דע"ס [דעשר ספירות] שעל ידי עיניו משוטטים היא בחי'

And in them and through them the matter rises to the level of the light from the Infinite One, blessed be He, that is enclothed within them; and this is in the manner of "revealed and known": that this knowledge in the vessels of the ten Sefiros, which [comes] through "His eyes roam," is in the level of

> Through the vessels the matter reaches the Infinite Light clothed within them. At that level, the knowledge gathered by the roaming eyes is known in the manner of "revealed and known."

גלוי וידוע לאור א"ס ב"ה המלובש בהכלים כיון שהאור באמת לאו מכל אינון מדות איהו כלל אע"פ [אף על פי] שמלובש בהכלי כו'.

"revealed and known" to the Infinite Light, blessed be He, that is enclothed in the vessels; since the light in truth "is not of any of these attributes at all," even though it is enclothed in the vessel, etc.

> This is because the light, though clothed in the vessels, is in truth none of the attributes. So the "roaming" belongs only to the vessels, while the light within knows without entering into anything.

7 וזהו תירוץ לקושיית הפילוסופים שאין ידיעה והשגחה זו גורם בחי' רבוי כי ההשגחה ע"ד עיניו משוטטות הוא ע"י הכלים כנ"ל

And this is the answer to the philosophers' question: this knowledge and providence does not cause [a state of] multiplicity. For the providence in the manner of "His eyes roam" is through the vessels, as said above;

> This answers the philosophers: providence through the "roaming eyes" does not make G-d many, because that providence operates through the vessels.

אבל הידיעה באי"ס ב"ה המלובש בהכלים מה שיודע ורואה מה שעיניו משוטטות הנה ידיעתו יתברך זו היא בבחי' גלוי וידוע[31] כו':

but the knowledge in the Infinite One, blessed be He, Who is enclothed in the vessels, [namely,] what He knows and sees of what His eyes roam over: this knowledge of His, may He be blessed, is in the manner of "revealed and known" etc.

> What the Infinite One, clothed in the vessels, knows of what the eyes observe is not a knowledge that enters into things. It is in the manner of "revealed and known," with no multiplicity.

SECTION 4 • ¶8–13

Gloss: higher and lower Daas

8 הגה"ה [הגהה](ועיין בפרדס שער[32] פ"ח [פרק ח'] ושער ד' פ"ט[33] מענין זה ובזוהר פקודי רנ"ב ע"א ואלין עיני ה' כולהו נטלי אשגחותא כו' ע"ש [עיין שם] וברע"מ [וברעיא מהימנא] פ' שופטים ד' ער"ה סע"א [סוף עמוד א].[34] ויש להבין כיון דפי' עיני ה' הם הכלים דע"ס [דעשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה] והמלאכים.

Gloss: (And see Pardes, Sha'ar, chapter 8, and Sha'ar (Gate) 4, chapter 9, on this subject; and in the Zohar, Pekudei, p. 252a: "And these are the eyes of Havayah; all of them take up watchfulness" etc., see there; and in the Ra'aya Mehemna, Parshas Shoftim, p. 275, end of column a. Now this must be understood: since the meaning of "the eyes of Havayah" is the vessels of the ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah, and the angels,

> A long gloss (hagahah) begins here, set off from the main text. It first lists where the subject is discussed: Rabbi Moshe Cordovero's Pardes Rimonim (the first reference gives a chapter without a gate number, as printed), and two Zohar passages on "the eyes of Havayah" that keep watch, one of them in the Ra'aya Mehemna ("the Faithful Shepherd"), a section of the Zohar. Then it sharpens the question. The "eyes of Havayah" are the vessels of the Sefiros in all four worlds and the angels.

א"כ איך שייך שהבורא יתי יצטרך לידע את כל הנבראים ע"י אמצעות הע"ס [העשר ספירות] והרי היוצר עין הלא יביט[35] בעצמו דבשלמא לענין ההשפעה והמשכת החיות בהנבראים הוצרך להיות ע"י הכלים דע"ס [דעשר ספירות] שאל"כ [שאם לא כן] לא יוכלו הנבראי' [הנבראים] לקבל

then how can it be that the Creator, may He be blessed, would need to know all the creatures by means of the ten Sefiros? Surely "He Who forms the eye, shall He not see?" by Himself. Granted, as regards the flow of influence and the drawing of life-force into the creatures, it had to be through the vessels of the ten Sefiros, for otherwise the creatures could not receive [it];

> If so, why would the Creator need intermediaries in order to know His creatures? The Psalmist says, "He Who forms the eye, shall He not see?" It makes sense that life-force must pass through the vessels, because creatures could not receive it directly.

משא"כ לענין ידיעת השי"ת [השם יתברך] שיודע את כל הנבראי' [הנבראים] אין שייך לומר כן ח"ו [חס ושלום] וא"כ למה צ"ל בחי' העינים שהם הכלים משוטטים כו' דהא בודאי הכל גלוי וידוע לפניו יתי בעצמו ביתר שאת שלא ע"י אמצעו' הכלי' כלל:)

but as regards G-d's knowledge, by which He knows all the creatures, one cannot say so, heaven forbid. If so, why must there be the level of the eyes, which are the vessels, roaming etc.? For surely everything is revealed and known before Him, may He be blessed, Himself, to a far greater degree, without any mediation of the vessels at all.)

> Knowing, however, is not a matter of what the creatures can receive. G-d surely knows everything Himself, far better and without any intermediary. So why speak of "eyes" that roam?

אך הענין כמ"ש[36] כי אל דעות[37] ה' שיש ב' בחי' בדעת[38,39] דעת עליון ודי"ת [ודעת תחתון]. די"ע [דעת עליון] הוא בחי' מקיף וסוכ"ע[40] היינו

But the explanation is as it is written, "For Havayah is a G-d of knowledges": that there are two levels in Daas (knowledge): the higher Daas and the lower Daas. The higher Daas is the level of the encompassing and of the light that encompasses all worlds (sovev kol almin); that is,

> The answer: the verse "a G-d of knowledges" uses the plural, teaching that there are two levels of Daas. The higher Daas is "encompassing": like the light that encompasses all worlds, it relates to everything from above without entering into it.

כי יש בחי' דעת שיודע ורואה הכל רק שהדעת הוא בבחי' מקיף דהיינו שאינו מתפשט בהמדו' להיות התפעלות מהדבר שהוא יודע או רואה וכענין

there is a level of Daas that knows and sees everything, only that this Daas is in an encompassing mode, meaning that it does not extend into the attributes so as to [produce] a reaction to the thing that it knows or sees; as in the matter

> This higher Daas knows and sees everything, but its knowledge does not flow down into the emotive attributes (such as kindness and severity), so it produces no reaction to what it knows.

שנאמר לא הביט און ביעקב[41] שאין הפי' שלא הביט כלל אלא כמ"ש וירא און ולא יתבונן[42] וכמ"ש אם צדקת מה תתן לו[43] וע"ז נאמר טהור עינים מראות ברע[44] שאין ראיתו הרע עושה רושם והתפעלות כלל

that is said, "He has not looked at iniquity in Yaakov": the meaning is not that He did not look at all, but as it is written, "He sees iniquity and does not consider [it]"; and as it is written, "If you are righteous, what do you give Him?" And of this it is said, "[You are] too pure of eyes to look upon evil": His seeing of evil makes no impression and [produces] no reaction at all,

> Several verses illustrate this. "He has not looked at iniquity in Yaakov" does not mean G-d does not see it, but, as the verse in Iyov is read here, He sees it and does not dwell on it. "If you are righteous, what do you give Him?" shows that human deeds do not change Him, and "too pure of eyes to look upon evil" means that seeing evil leaves no mark on Him at this level.

כי שממית בידים תתפש[45] ומשם מקור הסליחה[46] והרחמים שאין מגיע שם שום פגם והוא למעלה מהכלים דע"ס [דעשר ספירות].

for "the spider grasps with its hands [and it is in the king's palaces]." And from there [comes] the source of forgiveness and compassion, for no blemish reaches there; and it is above the vessels of the ten Sefiros.

> The verse from Mishlei finishes "and it is in the king's palaces": a creature so small that it can walk even through the king's chambers, and the king pays it no mind. The Alter Rebbe gives the meaning himself in Torah Ohr, Vayishlach (the maamar "And a man wrestled"): it takes up no place, so it can be even in the king's palace. So too here: before the higher Daas the evil is seen, yet it takes up no place there and leaves no mark. That is why forgiveness and compassion come from there: no blemish reaches that level, which stands above the vessels of the Sefiros. The Rebbe Rashab, explaining this passage (Sefer HaMaamarim 5653, p. 201), adds: on the contrary, precisely because the blemish does not reach there, forgiveness can be drawn from there to fill what the sins have blemished.

רק הפגם והשכר והעונש הוא נמשך ע"י הדעת המתפשט ונמשך במדות ונק' דעת תחתון והוא המתלבש בבחי' ממכ"ע [ממלא כל עלמין] היינו בכלים דע"ס [דעשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה][47]

Only the blemish, and the reward and punishment, are drawn through the Daas that extends and is drawn into the attributes, which is called the lower Daas; and it is what is enclothed in the level of the light that fills all worlds (memalei kol almin), that is, in the vessels of the ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah.

> Blemish, reward and punishment belong to the lower Daas, which does flow into the attributes. It is enclothed in the light that fills all worlds, that is, in the vessels of the Sefiros of the four worlds.

ולכן ידיעה זו היא ע"י בחי' עיני ה' שהם הכלים והמדות שעי"ז נמשך ההתפעלות שכר ועונש שהפגם מגיע בהכלים דייקא

Therefore this knowledge is through the level of "the eyes of Havayah," which are the vessels and the attributes, through which the reaction of reward and punishment is drawn; for the blemish reaches the vessels, precisely;

> This is why knowledge through "the eyes of Havayah" (the vessels and attributes) brings reward and punishment: a sin's blemish reaches the vessels themselves.

משא"כ ע"י הידיעה שבדעת העליון שלא ע"י הכלים דע"ס [דעשר ספירות] אע"פ [אף על פי] שהכל גלוי וידוע לא נמשך מזה התפעלות כו'.[48, 49]

whereas through the knowledge that is in the higher Daas, not through the vessels of the ten Sefiros, even though everything is revealed and known, no reaction is drawn from it, etc.

> The higher Daas, which does not work through the vessels, also knows everything, yet nothing it knows produces a reaction of reward or punishment.

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BACKGROUND FROM THE REBBE

In a sicha of Shabbos Behar-Bechukosai 5737 (edited, Yiddish) on Rashi's „ופניתי אליכם, אפנה מכל עסקי לשלם שכרכם" ('I will turn to you: I will turn away from all My affairs to pay your reward'), the Rebbe asks why paying Israel's reward is not counted among G-d's 'affairs'.

In a sicha of Shabbos Behar-Bechukosai 5737 the Rebbe explains that all of G-d's „עסקי" ('affairs') come from the level of drawing-forth and revelation, not from His Essence: the bringing of worlds into being, 'and even reward and punishment in the ordinary way, even for Jews, are only from lights and revelations' (אורות וגילויים), as the Essence contracts itself into a movement of drawing-forth, into the ten Sefiros; for this his note cites this maamar (15a ff.). The reward of „ופניתי אליכם" ('I will turn to you'), for toiling in Torah („עמלים בתורה") beyond what is required, comes from the Essence itself.

The Alter Rebbe: רק הפגם והשכר והעונש הוא נמשך ע"י הדעת המתפשט ונמשך במדות ונק' דעת תחתון

> The Rebbe: און אפילו דער ענין פון שכר ועונש ע"ד הרגיל און אפילו צו אידן, איז נאָר פון אורות וגילויים
> Likkutei Sichos, vol. יז, p. 328-329 (note 46) · ש"פ בהו"ב תשל"ז

9 ותדע שכן הוא מענין ידיעה ובחירה שאין הידיעה שהשי"ת [שהשם יתברך] יודע שזה יהיה צדיק או רשע מכרחת את הבחירה כלל.[50] ואיך הוא.

And you may know that this is so from the matter of knowledge and free choice: that the knowledge by which G-d, blessed be He, knows that this one will be righteous or wicked does not compel the choice at all. And how is this?

> Proof from the classic problem of divine foreknowledge and free choice: G-d knows whether a person will be righteous or wicked, yet that knowledge does not force his choice. How can that be?

אלא לפי שידיעה זו שהשי"ת [שהשם יתברך] יודע הכל מקודם אשר נעשה זהו בבחי' דעת עליון שלא ע"י הכלים דע"ס [דעשר ספירות]

Rather, because this knowledge, by which G-d, blessed be He, knows everything before it is done, is in the level of the higher Daas, not through the vessels of the ten Sefiros.

> Because G-d's knowledge of what will happen, before it happens, belongs to the higher Daas, which does not work through the vessels of the Sefiros.

דהא עיני ה' משוטטים לראות המעשה שכבר נעשה שזה נראה לבחי' המלאכים והכלים דבי"ע שנעשה ע"י פגם וכתם בהמלאך כו' וכנ"ל

For "the eyes of Havayah roam" to see the deed that has already been done, which is seen by the level of the angels and the vessels of Beriah, Yetzirah and Asiyah, so that a blemish and a stain are thereby made in the angel, etc., as said above;

> "The eyes of Havayah roam" to see a deed only after it has been done: the deed is seen by the angels and the vessels of the lower worlds, and it leaves a blemish in the angel, as explained above.

משא"כ הידיעה שהקב"ה יודע העתיד ומעשה האדם קודם שנעשה אינו על ידם כלל כי"א ידיעה זו היא במקום גבוה מאד בחי' דעת עליון ולהיות דעת זה בחי' מקיף אינו מכריח את הבחירה שאין האדם מתפעל מזה

whereas the knowledge by which the Holy One, blessed be He, knows the future and a person's deeds before they are done is not through them at all. Rather, this knowledge is in a very high place, the level of the higher Daas; and since this Daas is an encompassing level, it does not compel the choice, for the person is not affected by it,

> Foreknowledge is not through them at all but in the very high, encompassing higher Daas. Because it is encompassing, it does not act upon the person, and his choice stays free.

כמו שלא נמשך מדעת זה התפעלות אפי' [אפילו] בהמדות עליונים חו"ג [חסד וגבורה] להיות מזה שכר ועונש כנ"ל.

just as no reaction is drawn from this Daas even into the supernal attributes, Chesed and Gevurah, so that reward and punishment would come of it, as said above.

> Just as this Daas causes no reaction even in the supernal attributes of Chesed and Gevurah, so that no reward or punishment follows from it, so it causes no compulsion in the person below.

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>
> **THE REBBE EXPLAINS**
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> In his hadran on the Rambam of Shabbos Vayakhel, Parshas Shekalim 5746 (edited; Likkutei Sichos vol. 27 pp. 249 ff.), explaining the mitzvah to know G-d and that He is not bound by the limits of intellect, the Rebbe turns in note 14 to the Rambam's statement that the answer to 'knowledge and free choice' is „ארוכה מארץ מדה" ('longer than the earth').
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> In his hadran on the Rambam of 5746 the Rebbe asks why the Rambam calls the question of knowledge and free choice unanswerable, when it seems to fall away of itself: G-d knows the future because „לפניו ית' אין קדימה ואיחור" (for Him there is no before and after), so His knowing beforehand is like knowing after the choice, as R. Moshe Almosnino answers. He explains that „ידיעה מסובבת מהדבר שיודע" ('knowledge is caused by the thing known') holds only „ע"פ גדרי השכל" (within the bounds of intellect); G-d, not bound by them, knows from Himself, and only after He contracted Himself, as it were, into those bounds is His knowledge caused by the thing. He then points to this maamar: 'it may be said' that its higher and lower Daas („דעת עליון ודעת תחתון") are these two levels, so that Almosnino speaks of the knowledge after the contraction and the Rambam of the knowledge before it.
>
> The Alter Rebbe: אלא לפי שידיעה זו שהש"י יודע הכל מקודם אשר נעשה זהו בבחי' דעת עליון שלא ע"י הכלים דע"ס
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> The Rebbe: ועיין בתו"א וירא (טו, א) בענין דעת עליון ודעת תחתון, די"ל שהם ב' הבחינות דלעיל
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> Likkutei Sichos, vol. כז, p. 251–252 (note 14) · ש"פ ויקהל, פ' שקלים, מבה"ח אדר שני ה'תשמ"ו

10 ושיהי' [ושיהיה] שכר ועונש זהו דוקא ע"י דעת תחתון שע"י הכלים והעינים.[51] ועיין בפרדס ש"ד פ"ט בענין ידיעה ובחירה[52] שכ' [שכתב] כי יש חילוק בידיעה קודם שיחטא האדם אעפ"י [אף על פי] שעתיד לחטוא. לאחר שחטא כו' ע"ש.

And that there be reward and punishment is specifically through the lower Daas, which is through the vessels and the eyes. And see Pardes, Sha'ar (Gate) 4, chapter 9, on the matter of knowledge and choice, where he writes that there is a difference in the knowledge before a person sins, even though he will sin in the future, [and] after he has sinned, etc.; see there.

> Reward and punishment come only through the lower Daas, which works through the vessels and the "eyes." The Alter Rebbe refers again to Pardes Rimonim, which distinguishes between G-d's knowledge before a person sins, even when he will sin, and His knowledge after he has sinned.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Mikeitz 5725 (edited, Yiddish) on Rashi's two explanations of the brothers' 'חלילה לעבדיך' ('it is chullin to us, a term of disgrace'), the Rebbe explains how a Jew can be busy with mundane things and remain wholly apart from them, because so it is, as it were, Above; in a bracket he applies this to Avraham's plea over Sodom, a few verses after „ארדה נא ואראה" ('I will go down now and see').

In a sicha of Shabbos Mikeitz 5725 the Rebbe explains Avraham's doubled plea over Sodom, „חלילה לך מעשות גו' חלילה לך השופט כל הארץ" ('Far be it from You … far be it from You, Judge of all the earth'): even at the level of 'the Judge of all the earth', the level of G-dliness where the deeds of those below take up place, where they are judged and from which reward and punishment are drawn (for this his note 20 cites this maamar and Torah Chaim there), „חולין" ('chullin') has no place. Even the Divine light that relates to the worlds is not caught up in them.

The Alter Rebbe: ושיחי' שכר ועונש זהו דוקא ע"י דעת תחתון שע"י הכלים והעינים

The Rebbe: אפילו אין דער דרגא פון "השופט כל הארץ", די דרגא פון אלקות וואו מעשה התחתונים זיינען תופס מקום -- זיי וועלן דאָרט גע'משפט

Likkutei Sichos, vol. טו, p. 361 (sec. 5, note 20) · ש"פ מקץ תשכ"ה

11 ולפמ"ש [ולפי מה שכתוב] יובן כי הידיעה קודם שיחטא זהו בבחי' דעת עליון וכנ"ל.

And according to what has been said, it will be understood that the knowledge before he sins is in the level of the higher Daas, as said above.

Following this, G-d's knowledge of a sin before it is committed is in the higher Daas.

וז"ש [וזהו שכתוב] בפ' שמות וירא אלקים את בנ"י [בני ישראל][53] וידע אלקים פי' לא שנתחדש' [שנתחדשה] הידיעה אלא שמקודם היה בדעת עליון שלא נמשך מזה התפעלות להיות עונש לפרעה ושכר לישראל

And this is what is said in Parshas Shemos: "And G-d saw the children of Israel, and G-d knew." The meaning is not that the knowledge was new; rather, beforehand it was in the higher Daas, from which no reaction was drawn [to bring] punishment for Pharaoh and reward for Israel.

The verse "G-d saw the children of Israel, and G-d knew" does not mean G-d learned something new. He knew all along, but in the higher Daas, which produced no reaction, no punishment for Pharaoh and no reward for Israel.

ועי"י וירא אלקים עי"י בחי' עיני ה' לראות המעשה כשכבר נעשה בפועל עי"ז וידע אלקים שנמשך בחי' הדעת תחתון המתפשט במדות להיות שכר ועונש.

And through "And G-d saw," through the level of "the eyes of Havayah" seeing the deed once it had already actually been done, thereby "and G-d knew": the level of the lower Daas, which extends into the attributes, was drawn [down], so that there be reward and punishment.

> Once "G-d saw" through "the eyes of Havayah" the deed actually done, then "G-d knew": the lower Daas, which flows into the attributes, came into play, bringing reward and punishment.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **A QUESTION THE REBBE RAISES**
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> In the same reshimah on individual providence (Menachem Av 5703), arguing that the earlier sages who denied individual providence over minerals, plants and animals need not have denied that creation is renewed at every moment, the Rebbe weighs, as his fourth proof, how Chassidus relates creation to providence.
>
> In his reshimah on individual providence (5703), arguing that sages who denied individual providence over plants and animals need not have denied that creation is renewed every moment, the Rebbe writes that by Chassidus it seems clear that „ענין ההתהוות וענין השגחה"פ הם במדרי' שונות" (creation and individual providence stand on different levels): providence involves change and depends on reward and punishment, „ידיעה שלאחר המעשה ד"ת" ('knowledge after the deed, lower Daas'), while creation is from sovev kol almin, coming through memalei kol almin (for the difference he refers to Pelach HaRimon on dibbur hamaschil Arda Na, sec. 9). Yet the Rebbe Rashab, at the end of his Rosh Hashanah hemshech of 5663, calls „שהשגחה שעל הנברא זהו חיותו" (the providence over a creature its very life), citing the Tanya, which speaks only of 'knowledge'; the Rebbe notes that this maamar too implies that providence and knowledge belong together, and leaves the two maamarim to be reconciled.
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> The Alter Rebbe: ע"י בחי' עיני ה' לראות המעשה כשכבר נעשה בפועל עי"ז וידע אלקים שנמשך בחי' הדעת תחתון
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> The Rebbe: דענין ההתהוות וענין השגח"פ הם במדרי' שונות, והשגח"פ ענינה שינויים ותלוי' בשכר ועונש, ידיעה שלאחר המעשה ד"ת
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> Likkutei Sichos, vol. ח, p. 283–284 (reshimah 'Hashgachah Pratis', sec. ח, proof ד) · רשימה, מנ"א תש"ג

12 והנה השגחה זו מבחי' דעת עליון ע"ז נאמר עין ה' אל יראיו[54] וכתיב עין בעין נראה[55] כדפי' באד"ר [באדרא רבא] דף קי"ל ע"א[56] וע"ש דיוסף הצדיק זכה לזה וזהו

Now of this providence, from the level of the higher Daas, it is said, "The eye of Havayah is toward those who fear Him"; and it is written, "eye to eye [You] were seen," as explained in the Idra Rabba, p. 130a; and see there that Yosef the righteous merited this, and this is [the meaning of]

> Providence from the higher Daas is "the eye of Havayah toward those who fear Him," and "eye to eye," Moshe's words of how G-d was seen openly. The Idra Rabba ("the Great Assembly," a section of the Zohar) explains this and says Yosef merited it.

בן פורת עלי עין[57] וזכה לזה ע״י ויכלכל יוסף[58] וזהו טוב עין הוא יבורך[59] כי נתן מלחמו לדל ע״ש.

“A fruitful son above the eye (ayin).” And he merited this through “And Yosef sustained”; and this is [the meaning of] “He who has a good eye shall be blessed, for he has given of his bread to the poor”; see there.

> Yosef is called “a fruitful son above the eye”: the word ayin plainly means “spring” in the verse, but it also means “eye,” and the maamar reads it as the higher “eye.” He merited it by sustaining his family, as “he who has a good eye shall be blessed, for he has given of his bread to the poor.”

ומזה יובן דבעון סדום שפגמו בזה ע״כ נמנע מהם גלוי בחי׳ עליונה זו הממתיק כל הדינים בחי׳ ורב חסד[60] כו׳:

And from this it will be understood that, because of the sin of Sodom, in which they blemished this, the revelation of this supernal level, which sweetens all the judgments, the level of “and abundant in kindness” etc., was withheld from them.

> By contrast, Sodom’s sin blemished this very quality, and so they were denied the revelation of this higher level, the “abundant in kindness” that sweetens all judgments.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE TZEMACH TZEDEK, THE REBBE RASHAB AND THE REBBE**
>
> The higher providence is „עין ה׳ אל יראיו” (‘the eye of Havayah toward those who fear Him’), one eye, set against the ‘eyes’ that roam; the maamar does not say why the singular marks the higher level, and the Idra Rabba it cites is not explained.
>
> Why one ‘eye’? In the Idra Rabba that our paragraph cites, as the Tzemach Tzedek explains it after the Kabbalists, „עין ה׳ אל יראיו” (‘the eye of Havayah toward those who fear Him’) is the single open eye of Arich Anpin, singular because, in the Zohar’s words, „לית שמאלא בהאי עתיקא” (‘there is no left in this Atik’): it is wholly mercy, while the ‘seven eyes’ that roam are the attributes of Z’eir Anpin, with Chesed and Gevurah. There, he adds, Yosef merited providence from this „טוב עין” (‘good eye’) because „נתן מלחמו לדל” (he gave of his bread to the poor), and so no evil eye ruled him. The Rebbe Rashab suggests that this one eye is „אישון עינו” (‘the pupil of His eye’), Israel, watched over from the power of sight itself, above the vessels; and in a maamar of 5717 (unedited) the Rebbe explains the singular as „קו האמצעי” (the middle line), which has no changes. Perhaps (biur b’derech efshar) this is why our paragraph calls this level the one that „הממתיק כל הדינים” (‘sweetens all the judgments’).
>
> the Tzemach Tzedek: Or HaTorah, Nach vol. 1 (gloss on Zechariah 4:10), vol. א, p. תקיד · the Tzemach Tzedek: Or HaTorah, Bamidbar vol. 2 (Behaaloscha-Korach), p. שצג · the Rebbe Rashab: Hemshech 5672 (Besha’ah Shehikdimu), vol. ג, p. 1408–1410 · the Rebbe (in a section that, by its editors’ note, follows the Rebbe Rashab’s Hemshech 5672): Sefer HaMaamarim 5717 (unedited, new edition), dibbur hamaschil Naaseh Adam, Shabbos Bereishis 5717, sec. 2, p. לא–לב (also Torat Menachem vol. 18, 5717 vol. 1, p. 117) · the Rebbe: Igros Kodesh (reshimah ‘Hashgachah Pratis’, 5703), vol. א, p. קסט (letter צד, note ב)

ארדה נא וגו'

13 (ע"כ הגה"ה [הגהה]):

(End of the gloss.)

> This marks the end of the long gloss that began in paragraph 8; the main text resumes.

SECTION 5 • ¶14–17

Feminine and masculine eyes

14 והנה בזוהר בסבא דמשפטים דק"ז[61] ע"א פי' מ"ש עיניו משוטטות אלין נוקבין ומ"ש המה משוטטים אלין דכורין וכ"ה בזוהר ויחי דרמ"א סע"א [סוף עמוד א][62, 63] דפי' משוטטים הם בתקוני שכינתא לתתא כו' היינו

Now in the Zohar, in the Saba deMishpatim, p. 107a, it explains that what is said, "His eyes roam (meshotetos)," these are feminine; and what is said, "they roam (meshotetim)," these are masculine. And so it is in the Zohar, Vayechi, p. 241, end of column a, which explains that "roam (meshotetim)" are in the adornments of the Shechinah below, etc. That is,

> The Zohar, in the section called Saba deMishpatim ("the Elder" of Parshas Mishpatim), distinguishes the two verses: "His eyes roam" (feminine) refers to feminine powers, and "they roam" (masculine) to masculine ones. Another Zohar passage says the "roaming" ones serve the adornments of the Shechinah below.

כי יש מלאכים שהם מז"א ויש מלאכים שהם ממלכות[64] כמ"ש הרח"ו [הרבי חיים ויטאל] עמ"ש בזוהר ר"פ שמות דף ד' ע"א בענין איש וביתו באו[65, 66] וז"ל [וזה לשונו] נ"ב[67] ת"ת [תפארת] ומלכות ור"ל [ורוצה לומר] המלאכים שמן הז"א והמלאכים שמן המל' עכ"ל [עד כאן לשונו] המק"מ [המקדש מלך] שם.

there are angels that are from Z'eir Anpin and there are angels that are from Malchus, as Rabbi Chaim Vital wrote on what is said in the Zohar at the beginning of Parshas Shemos, p. 4a, on "each man came with his household"; and this is his wording: "Note: Tiferes and Malchus; and he means the angels that are from Z'eir Anpin and the angels that are from Malchus." Until here the wording of the Mikdash Melech there.

> So there are two kinds of angels, from Z'eir Anpin (the masculine) and from Malchus (the feminine). The Alter Rebbe quotes this from the Mikdash Melech, a commentary on the Zohar by Rabbi Shalom Buzaglo, which records a gloss of Rabbi Chaim Vital, the Arizal's chief disciple, on "each man came with his household": the "man" is Tiferes and the "household" is Malchus, meaning the angels of each.

15 והמלאכים שהם בתקוני שכינתא היא בחי' מלכות דאצי' נק' נוקבין וכמש"ש [וכמה שכתוב שם] בזוהר ד' רמ"ז ע"א בפי' בנות צעדה[68] למיהוי עלי שור. בנות צעדה.

And the angels that are in the adornments of the Shechinah, which is the level of Malchus of Atzilus, are called feminine; as is said there in the Zohar, p. 247a, explaining "Daughters stepped, to be upon the wall" (banos tza'adah alei shur): "'Daughters stepped' (tza'adah):

> The angels in the "adornments of the Shechinah," which is Malchus of Atzilus, are called feminine. The Zohar shows this from the verse "daughters stepped (tza'adah) upon the wall" in Yaakov's blessing to Yosef, which plainly says that the branches (banos, literally "daughters") of a fruitful vine climb over the wall.

צעדות מיבעי לי' אלא ההוא עין דכתיב לעילא ומאן איהו עין משפט כו' ואיהו עין צעדה ופסעת למיטל בנות לתקונהא והיינו בנות צעדה ולא בנים

it should have said tza'adus [in the plural]. Rather, [it is] that eye which is written above; and what is it? The eye of justice, etc.; and it steps and strides to take daughters for its adornment. And this is [why it says] 'daughters stepped,' and not 'sons.'"

> The Zohar notes that the verb is singular when "daughters" is plural. It explains that the subject is "the eye" (ayin) mentioned earlier in the verse, "the eye of justice" (Ein Mishpat, also a place name in Genesis 14:7, "the spring of judgment"), which steps forth to take "daughters" for its adornment. That is why the verse says "daughters" and not "sons."

פי' שההשגחה הנמשכת ע"י הע"ס [העשר ספירות] דמלכות דאצי' שהיא בחי' עין משפט ע"ש מלך במשפט יעמיד ארץ[69] הוא נמשך ומתלבש בהמלאכים הנקראים בנות שהם בחי' נוקבין.

The meaning is that the providence which is drawn through the ten Sefiros of Malchus of Atzilus, which is the level of "the eye of justice," [so called] after [the verse] "A king by justice establishes the land," is drawn down and enclothed in the angels that are called "daughters," which are the level of the feminine.

> The Alter Rebbe explains: the providence that comes through the Sefiros of Malchus of Atzilus, called "the eye of justice" because Malchus is the king who rules by justice, is enclothed in angels called "daughters," the feminine angels.

16 וזהו בנות צעדה שהמל' צועדת על הבנות עלי שור[70] לראות ולהשגיח מעשה התחתונים וע"ז נאמר עיניו משוטטות לשון נוקבא. וזהו ענין הכצעקתה הבאה אלי.[71]

And this is [the meaning of] "daughters stepped": that Malchus steps over the daughters "upon the wall," to see and watch over the deeds of the lower beings. And of this it is said, "His eyes roam (meshotetos)," in the feminine. And this is the matter of "according to its outcry which has come to Me,"

> Now the Zohar's image is applied: Malchus "steps over" her "daughters," the feminine angels, to watch the deeds of those below. The words "upon the wall" (alei shur) are read here for their purpose, "to see": shur also means "to gaze," as the Alter Rebbe explains elsewhere (Likkutei Torah, Shemini Atzeres 91d). This is the feminine "His eyes roam," and it is also why the maamar's verse speaks of "its outcry" in the feminine.

לשון נקבה שהיא בחי' מלכות שנק' דינא דמלכותא והוא העלאת הפגם ע"י המלאכים שמבחי' מל' והכלים דע"ס [דעשר ספירות] דבחי' מל' הבאה אלי לאא"ס [לאור אין סוף] ב"ה המלובש בע"ס [בעשר ספירות] דאצי'.

in the feminine, which is the level of Malchus, which is called "the law of the kingdom"; and it is the raising up of the blemish through the angels that are of the level of Malchus, and the vessels of the ten Sefiros of the level of Malchus, "which has come to Me": to the Infinite Light, blessed be He, that is enclothed in the ten Sefiros of Atzilus.

> The feminine form points to Malchus, the attribute of "the law of the kingdom." The "outcry which has come to Me" is the report of the blemish carried upward by the angels of Malchus and the vessels of Malchus, until it reaches the Infinite Light clothed in the Sefiros of Atzilus.

17 וע"ז [ועל זה נאמר] ארדה נא ואראה ע"י מדת החסד וכנודע שז"א רובו חסדים אנפוי דמלכא נהירין שהוא

And of this it is said, "I will go down now and see": through the attribute of Chesed. And as is known, Z'eir Anpin is mostly chasadim (kindnesses), [as in] "the face of the King shines," which is

> G-d's response, "I will go down now and see," comes through Chesed. Z'eir Anpin, the masculine configuration of the emotive attributes, is mostly kindness; in the Aramaic phrase, "the face of the King shines."

מ"ש עיני ה' הם משוטטים לי [לשון] זכר שהם בחי' דכורין שהוא בחי' חסד וארא הכצעקתה כו' שאולי ע"י מדת החסד ימצא להם זכות.

what is said, "the eyes of Havayah, they roam (meshotetim)," in the masculine, which are the level of the masculine, which is the level of Chesed. "And I will see according to its outcry" etc.: that perhaps through the attribute of Chesed merit will be found for them.

> This is the masculine "the eyes of Havayah, they roam": the angels of Z'eir Anpin, which are of Chesed. "I will see" means that perhaps, through Chesed, some merit will be found for Sodom.

SECTION 6 • ¶18

Judgment and kindness read the same facts

18 וכמבואר באדר"ז [באדרא זוטא] דרצ"ג ע"ב[72] שבחי' ההשגחה ע"י בחי' עיניו משוטטות לי' [לשון] נוקבא הוא בחי' דין וההשגחה שע"י בחי' עיני ה' המה משוטטים הוא בחי' רחמים כו' ע"ש.

And as is explained in the Idra Zuta, p. 293b, that the providence through the level of "His eyes roam (meshotetos)," in the feminine, is the level of judgment, and the providence that is through the level of "the eyes of Havayah, they roam (meshotetim)" is the level of compassion, etc.; see there.

> The Idra Zuta ("the Small Assembly," a section of the Zohar) states outright that the feminine "eyes" are judgment and the masculine "eyes" are compassion.

והענין שהוא עד"מ כמ"ש ושפטו העדה[73] והצילו העדה.[74] עדה שופטת ועדה מצלת.[75] לפי שבכל דבר יוכל ללמד זכות וחובה

And the matter is, by way of analogy, as it is written, "And the congregation shall judge… and the congregation shall save": a congregation that judges and a congregation that saves. For in every matter one can argue for merit and for guilt.

> An analogy from court: the Torah speaks of the court both judging and saving, since every case offers grounds both to condemn and to acquit.

וע"כ ארז"ל [אמרו רבותינו זכרונם לברכה] פסילנא לי' לצורבא מרבנן[76] לדינא דחביב עלי כגופאי ואין אדם רואה חוב לעצמו הרי

And therefore our Sages, of blessed memory, said, "I disqualify [myself from judging] a Torah scholar, for he is as dear to me as my own body"; and "a person does not see guilt in himself." Thus,

> The Talmud records a sage who disqualified himself from judging a Torah scholar he loved "as my own body," because a person does not see guilt in himself.

אע"פ [אף על פי] שהוא חייב באמת אינו רואה עליו חובה שמחמת קירוב הדעת והחביבות מוצא מקום ללמד זכות

even though he is truly guilty, one does not see guilt in him; for because of closeness of mind and affection, one finds room to argue for merit.

> Love and closeness lead the mind to find grounds for acquittal even where there is real guilt.

משא"כ למי שאינו חביב עליו כ"כ [כל כך] הי' [היה] מלמד חובה וכמ"ש וכל יצר מחשבות לבו רק רע[77] כו'

Whereas for one who is not so dear to him, he would argue for guilt; as it is written, "and every inclination of the thoughts of his heart is only evil" etc.;

> Toward someone less beloved, the same facts are read as guilt. So before the Flood Scripture says that "every inclination of the thoughts of his heart is only evil."

ועי"ז נמשך ויאמר ה' אמחה את האדם[78] כו' הרי מחמת זה שיצר מחשבות לבו רק רע נמשך ללמד חובה[79]

and through this there followed, "And Havayah said, I will blot out man" etc. Thus, because the inclination of the thoughts of his heart was only evil, [judgment] was drawn to argue for guilt.

> From that assessment came the decree "I will blot out man": the evil inclination was taken as grounds for condemnation.

ואח"כ בפ' נח כתיב ויאמר ה' אל לבו[80] לא אוסיף לקלל עוד את האדמה בעבור האדם

And afterwards, in Parshas Noach, it is written, "And Havayah said in His heart, I will not again curse the ground any more because of man,

> After the Flood, in Parshas Noach, G-d says He will never again curse the ground because of man.

כי יצר לב האדם רע מנעוריו הרי שמסברא זו עצמה שיצר לב האדם רע מצא ללמד זכות שלא יוסיף לקלל את האדמה בעבור האדם

for the inclination of man's heart is evil from his youth." Thus from this very reasoning, that the inclination of man's heart is evil, He found [a way] to argue for merit: that He would not again curse the ground because of man.

> G-d gives the reason: "for the inclination of man's heart is evil from his youth." The very same fact, that man's inclination is evil, is now a reason for leniency.

והיינו לפי שהי' [שהיה] התגלות מדת החסד ע"י וירח ה' את ריח הניחוח[81] שבקרבן שהקריב נח המשיך גילוי מדת החסד ללמד זכות בזו הסברא עצמה שנמשך תחלה ללמד חובה ע"י מדה"ד [מדת הדין].

And this is because there was a revelation of the attribute of Chesed through "And Havayah smelled the pleasing fragrance": through the offering that Noach brought, he drew down a revelation of the attribute of Chesed to argue for merit with this very reasoning that at first had been drawn to argue for guilt through the attribute of judgment.

> The change came from a revelation of Chesed: when G-d "smelled the pleasing fragrance" of Noach's offering, Chesed was drawn down, and the same reasoning that judgment used to condemn became grounds to acquit.

וזהו ענין החילוק בין ב' בחינות השגחות הנ"ל (ועמ"ש במ"א ע"פ לעשות הישר בעיני[82,83] ה' אלקיך). וזהו פי' ארדה נא.

And this is the difference between the two levels of providence mentioned above. (And see what is written elsewhere on the verse "to do what is right in the eyes of Havayah your G-d.") And this is the meaning of "I will go down now":

> This is the difference between the two kinds of providence, the feminine of judgment and the masculine of Chesed. The Alter Rebbe refers to another discussion on "to do what is right in the eyes of Havayah," and then returns to explain "I will go down now."

כי צעקתה היא הבאה מלמטה למעלה שהוא בחי' גבורות ואו"ח [ואור חוזר] ולזה נאמר ארדה נא לשון ירידה הוא מלמעלה למטה דהיינו בחי' או"י [אור ישר] שהוא בחי' חסד להשגיח במדת החסד ללמד זכות.

for "its outcry" is that which comes from below to above, which is the level of the gevuros (severities) and the returning light (or chozer); and therefore it says "I will go down now," a term of descent, which is from above to below, that is, the level of the direct light (or yashar), which is the level of Chesed, to watch over with the attribute of Chesed, to argue for merit.

> The "outcry" rises from below to above, like the "returning light" (or chozer) of severity. "Going down" is from above to below, like the "direct light" (or yashar), which is Chesed: G-d descends with Chesed to look for merit.

וארא הכצעקתה הבאה אלי עשו[84] דהיינו אם עוונם גדול מנשוא כ"כ [כל כך] עד שגם ע"פ החסד לא יוכל למצוא זכות אז כלה. ואם לא. פי' אולי ע"י החסד יוכל ללמד זכות כו'.

"And I will see [whether] according to its outcry which has come to Me they have done": that is, if their sin is so great, too great to bear, that even according to Chesed He could not find merit, then [there will be] destruction (kalah). "And if not": meaning, perhaps through Chesed He could argue for merit, etc.

> The verse ends "whether they have done altogether (kalah)." The Alter Rebbe reads it: if their sin is so great that even Chesed can find no merit, there will be destruction (kalah); "and if not," Chesed may yet find merit.

וז"ש [וזהו שכתוב] במדרש ארדה נא ממדה"ר [ממדות הרחמים] למדה"ד [למדת הדין][85, 86] ובזוהר דק"ה ע"ב[87] ארדה נא מדרגא דרחמי לדרגא דדינא[88] ר"ל [רוצה לומר] להמשיך רחמים ממדה"ר [ממדות הרחמים] אל בחי' מדה"ד [מדת הדין] וארא כו'.

And this is what is said in the Midrash: "I will go down now": from the attribute of mercy to the attribute of judgment; and in the Zohar, p. 105b: "I will go down now: from the level of mercy to the level of judgment"; meaning, to draw mercy from the attribute of mercy into the level of the attribute of judgment, "and I will see," etc.

> The Midrash and the Zohar say that "I will go down" means going down from mercy to judgment. The Alter Rebbe explains this as bringing mercy down into the attribute of judgment, so that it is judgment itself that is "seen" with mercy.

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE REBBE AND THE REBBE RAYATZ

The maamar says that Noach's offering („וירח ה' את ריח הניחוח", 'Havayah smelled the pleasing fragrance') revealed Chesed and turned the same reasoning to merit, but not why an offering should do this.

In a sicha of Shabbos Vayera 5748 the Rebbe sets out the doubt that contemplating the rainbow can raise, a question Abarbanel asks and our paragraph answers: the reason given for never again bringing a Flood, „כי יצר לב האדם רע מנעוריו" ('for the inclination of man's heart is evil from his youth'), is the very reason the Flood came; what changed? For the answer of Chassidus he points to this passage, to Torah Chaim and to the Rebbe Rayatz's Basi LeGani 5710, ch. 18. There the Rebbe Rayatz explains that a turn from one reasoning to its opposite „בא מצד הרצון" (comes from the will), which stands above reason: after „וירח הוי' את ריח הניחוח" ('Havayah smelled the pleasing fragrance'), the offering, „דרזא דקורבנא עולה עד רזא דא"ס" (whose inner meaning rises to the Infinite itself), drew down „רצון חדש" (a new will), and the same fact was then read for merit. Perhaps (biur b'derech efshar) this is why our paragraph ties the revelation of Chesed to Noach's offering.

the Rebbe: Likkutei Sichos, sicha of Shabbos Vayera 5748, vol. לה, p. 80–81 (note 41) · the Rebbe Rayatz: Basi LeGani 5710, ch. 18 (in Torat Menachem, Sefer HaMaamarim Basi LeGani vol. 2), vol. ב, p. תקצג

SECTION 7 • ¶19–20

Seeing and hearing

19 והנה רש"י [רבי שלמה יצחקי] פי' בחומש ארדה נא למד לדיינים שלא יפסקו דיני נפשות אלא בראיה.[89] והענין דאיתא בת"ז [בתיקוני זהר][90] ואלין עשר ספירן אינון אזלין כסדרן[91] חד אריך וחד קציר וחד בינוני.

Now Rashi explains in the Chumash [on] "I will go down now": "[This] teaches judges not to decide capital cases except by seeing." And the explanation is that it is found in the Tikkunei Zohar: "And these ten Sefiros go in their order: one long, one short, and one intermediate."

> Rashi learns from "I will go down and see" that judges may not decide capital cases except by seeing for themselves. To explain why "seeing" matters, the Alter Rebbe cites the Tikkunei Zohar: the Sefiros go in order, "one long, one short, and one intermediate."

פי' כי ע"ס [עשר ספירות] נחלקי' לג' קוין קו הימין חכ"נ [חכמה חסד נצח] נק' חד אריך כי החסד נמשך ומתפשט יותר

The meaning is that the ten Sefiros are divided into three lines. The right line, Chochmah, Chesed and Netzach, is called "one long," for Chesed extends and spreads further.

> The ten Sefiros form three lines. The right line, Chochmah, Chesed and Netzach, is "long" because kindness reaches far.

ולכן גמ"ח [גמילות חסדים] בין לעניים בין לעשירים[92] הרי שהחסד מתפשט יותר מהרחמים שעל העשיר אין שייך רחמנות כ"א על העני.

And therefore acts of kindness [are done] both to the poor and to the rich; thus Chesed spreads further than compassion, for compassion does not apply to the rich man, but only to the poor.

> The Talmud teaches that acts of kindness are greater than charity (tzedakah): charity is given only to the poor, while kindness is done for rich and poor alike. From this the Alter Rebbe shows that Chesed reaches further than compassion, for one feels compassion only for the poor, not for the rich.

וקו השמאל בג"ה [בינה גבורה הוד] נק' חד קציר שאינו נמשך כ"א למי שהגון ביותר. וקו האמצעי נק' בינוני שמרחם על מי שנופל רחמנות.

And the left line, Binah, Gevurah and Hod, is called "one short," for it extends only to one who is most worthy. And the middle line is called "intermediate," for it has compassion on whoever is fitting for compassion.

> The left line, Binah, Gevurah and Hod, is "short": it reaches only the most deserving. The middle line is "intermediate": it has compassion on whoever is in a state that calls for compassion.

20 והנה יש ראיה ושמיעה הראיה נמשך מבחי' חכמה קו הימין ושמיעה מבינה קו השמאל. וכנודע מענין ראובן[93] ושמעון[94]

Now there is seeing and there is hearing. Seeing is drawn from the level of Chochmah, the right line, and hearing from Binah, the left line; as is known from the matter of Reuven and Shimon.

> Seeing and hearing correspond to the two sides: seeing to Chochmah on the right, hearing to Binah on the left. This is known from the names Reuven (from "seeing") and Shimon (from "hearing").

ולכן הראי' [הראיה] היא מלמעלה למטה והשמיעה ממטה למעלה שהאותיות מתעלים ונכנסים לאוזן השומע ולזה ג"כ הראי' [הראיה] נשפלת למטה יותר מהשמיעה שרואה דבר גשמי

And therefore seeing is from above to below, and hearing from below to above, for the letters rise and enter the ear of the listener. And for this reason too, seeing descends lower than hearing, for it sees a physical thing,

> Seeing goes from above to below, while hearing goes from below to above, as sounds rise into the ear. So seeing reaches lower, even to physical objects.

משא"כ השמיעה היא רק קול ודבור כי הראי' [הראיה] היא מבחי' חד אריך וכנודע שיסוד אבא אריך כו'.

whereas hearing is only voice and speech. For seeing is from the level of "one long," as is known that the Yesod of Abba is long, etc.

> Hearing, by contrast, takes in only voice and speech. Seeing belongs to the "long" line; the Alter Rebbe adds the Arizal's teaching that the Yesod of Abba (Chochmah) is long, reaching further down than the Yesod of Imma (Binah).

וזהו מ"ש ארדה נא ואראה כי הכצעקתה הבאה זהו כמו בחי' שמיעה שמבחי' בינה ולכן היא הבאה מלמטה למעלה והוא בחי' קו השמאל אבל ארדה נא ואראה בבחי' ראיה שהוא בחי' חסדים כו':

And this is what is said, "I will go down now and see": for "according to its outcry which has come" is like the level of hearing, which is from the level of Binah; therefore it comes from below to above, and it is the level of the left line. But "I will go down now and see" is in the level of seeing, which is the level of chasadim (kindnesses), etc.

> Applied to the verse: "its outcry which has come" is like hearing, from Binah, rising from below on the left side. "I will go down and see" is seeing, which belongs to kindness. G-d responds to the outcry not only by hearing but by "going down and seeing" with Chesed.

IN ONE'S AVODAH

The maamar says Yosef merited the higher providence, "the eye of Havayah toward those who fear Him," through sustaining others: "he who has a good eye shall be blessed, for he has given of his bread to the poor." Sodom blemished this very quality and was denied it. It also shows, from the judge who loves the one he judges, that closeness and kindness find room for merit in the very same facts that judgment would condemn.

QUESTIONS FOR DISCUSSION

1. How does "revealed and known" differ from the way a person comes to know something, and why does that difference answer the philosophers' question about multiplicity?
2. If G-d knows everything by Himself, why does Scripture speak of "eyes" that roam the earth? What role do the vessels and the angels play?
3. How do the two levels of Daas explain why G-d's foreknowledge does not compel a person's free choice?
4. The same fact, that "the inclination of man's heart is evil," leads first to the Flood and then to G-d's promise never to curse the ground again. What changed, according to the maamar?
5. Why does the maamar link "I will go down and see" with seeing rather than hearing, and what does this suggest about Rashi's rule that judges must see for themselves?

FOR CHILDREN · AGES 9–13

For the children at the table

Going down to see with kindness

THE BIG IDEA

G-d knows everything without being changed by it, and with kindness He looks at the very same facts to find the good.

When an outcry about the city of Sodom rose up to G-d, He said, “I will go down now and see.” But G-d sees everything from heaven; why would He need to go down? Our Sages say that everything is “revealed and known” before G-d. When a person learns something, at first they do not know it, and then their mind takes it in and is changed. G-d is not like that. He knows every small detail of every creature without His mind being changed at all, as the verse says, “My thoughts are not your thoughts.” Another verse says that “the eyes of G-d roam throughout the whole earth.” These “eyes” are the channels through which G-d’s light reaches the world and through which people’s deeds rise up. Some of them belong to judgment: through them the outcry over what people do rises up, the way a sound rises to the ear. Others belong to Chesed, kindness, which looks down from above. Every story can be told for the good or for the bad. “I will go down and see” means looking with kindness, to find merit in the very same facts.

THE MASHAL

Our Sages said that a judge should not judge a Torah scholar who is as dear to him as his own body, because “a person does not see guilt in himself.” When we love someone, we find a way to see the good in what they did. G-d’s kindness looks at us in this way.

QUESTIONS FOR THE SHABBOS TABLE

1. How is the way G-d knows things different from the way we come to know something?
2. Why does the verse say “I will go down now and see,” and not “I will hear”?
3. Yosef had a “good eye” and gave bread to others. How can you look at someone with a good eye this week?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **הנה הכצעקתה הוא לשון נקבה וכן הבאה, ועשו לשון נקבה ולשון זכר**

Another version of this maamar poses the question as: "its outcry" is feminine and singular, while "they have done" is plural and masculine.

KEHOT'S NOTE

במאמרי אדה"ז פרשיות ע' קו הקושיא "מה שבתחלה אמר הכצעקתה לשון נקבה ולשון יחיד ואח"כ אמר עשו לי' רבים ולשון זכר". ושם מוסיף עוד קושיא "מהו ענין הירידה הזאת האיך שייך יריד לפניו". וראה שם בשולי העמוד מבי' כת"י דשם נוסף עוד קושיא "מה טעם תלה (הידיעה הכצעקתה) הירידה בצעקתה אם ירד דוקא ויראה כו'" ע"ש בארוכה. ובאוה"ת בראשית כרך ד תשלו, א.

2 **הלא משמים הביט ה'**

The psalmist: "From heaven Havayah looked down; He saw all mankind." The Alter Rebbe uses it to ask why G-d, Who sees everything from heaven, must "go down" to see.

Psalms 33:13 תהילים ל"ג:י"ג

מִשָּׁמַיִם הִבִּיט ה' רָאָה אֶת־כָּל־בְּנֵי הָאָדָם:

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

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3 **דינא דמלכותא דינא**

The Talmudic rule that "the law of the kingdom is law." Here it is read as a hint that Malchus, "kingdom," is the attribute of law and judgment.

Bava Kamma 113a:14–16 בבא קמא קי"ג א:י"ד-ט"ז

וּמוֹכְסִין. וְהָאָמַר שְׁמוּאֵל: דִּינָא דְּמַלְכוּתָא דִּינָא! אָמַר רַבִּי חֲנִינָא בַּר כָּהֲנָא אָמַר שְׁמוּאֵל: בְּמוֹכֵס שֶׁאֵין לוֹ קִצְבָה. דְּבֵי רַבִּי יַנַּאי אָמְרִי: בְּמוֹכֵס הָעוֹמֵד מֵאֵלָיו. אִיכָּא דְּמַתְנֵי לַהּ אַהָא: לֹא יִלְבַּשׁ אָדָם כְּלָאַיִם אֲפִילּוּ עַל גַּבֵּי עֲשָׂרָה בְּגָדִים, לְהַבְרִיחַ בּוֹ אֶת הַמֶּכֶס. מַתְנִיתִין דְּלָא כְּרַבִּי עֲקִיבָא. דְּתַנְיָא: אָסוּר לְהַבְרִיחַ אֶת הַמֶּכֶס. רַבִּי שִׁמְעוֹן אוֹמֵר מִשּׁוּם רַבִּי עֲקִיבָא: מוּתָּר לְהַבְרִיחַ אֶת הַמֶּכֶס.

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4 **מלך במשפט יעמיד ארץ**

"A king by justice establishes the land." It shows that the judgment of Malchus is a judgment that sustains rather than destroys.

Proverbs 29:4 משלי כ"ט:ד'

מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה:

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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KEHOT'S NOTE

משלי כט, ד.

5 G-d tells Avraham of the outcry against Sodom and Amorah (Genesis 18:20-21): "I will go down now and see whether they have done altogether according to its outcry which has come to Me; and if not, I will know." Plainly, "altogether" (kalah) says they have acted fully as the outcry claims; the maamar (paragraph 18) reads kalah, with Rashi, as "destruction." It is the maamar's opening text.

Genesis 18:21 בראשית י"ח:כ"א

אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָלָה וְאִם־לֹא אֵדָעָה:

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'

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6 **בערב היא באה**

"In the evening she would come," said of the maidens brought to King Ahasuerus; cited as another use of the feminine "came" (ba'ah), matching "which has come" (haba'ah) in our verse.

Esther 2:14 אסתר ב':י"ד

בָּעֶרֶב הִיא בָאָה וּבַבֹּקֶר הִיא שָׁבָה אֶל־בֵּית הַנָּשִׁים שֵׁנִי אֶל־יַד שַׁעַשְׁגַּז סְרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּילַגְשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־חָפֵץ בָּהּ הַמֶּלֶךְ וְנִקְרָאָה בְשֵׁם:

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines; she came in unto the king no more, except the king delighted in her, and she were called by name.

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PARAGRAPH 2

7 **ורחל באה**

"And Rachel came with her father's sheep." Another use of the feminine "came" (ba'ah), completing the examples for "which has come" in our verse.

Genesis 29:9 בראשית כ"ט:ט'

עוֹדֶנּוּ מְדַבֵּר עִמָּם וְרָחֵל בָּאָה עִם־הַצֹּאן אֲשֶׁר לְאָבִיהָ כִּי רֹעָה הִוא:

While he was yet speaking with them, Rachel came with her father's sheep; for she tended them.

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KEHOT'S NOTE

בראשית כט, ט.

8 **וביאור הענין . . יש להקדים לשון השגור**

The Kehot note says that from this point on, the discussion should be compared with this later maamar, which takes up the same theme.

KEHOT'S NOTE

מכאן ואילך ראה ד"ה השמר לך תרל"ה כרך א ע' ב ואילך.

9 **בדחז״ל גלוי וידוע לפני מי שאמר והיה העולם**

The Talmud uses the phrase “It is revealed and known before Him Who spoke and the world came into being” about Rabbi Meir, that there was none like him in his generation. The Alter Rebbe draws on the fixed wording of this phrase.

Eruvin 13b:3 עירובין י״ג ב:ג׳

אָמַר רַבִּי אַחָא בַּר חֲנִינָא: גָּלוּי וְיָדוּעַ לִפְנֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם שֶׁאֵין בְּדוֹרוֹ שֶׁל רַבִּי מֵאִיר כְּמוֹתוֹ, וּמִפְּנֵי מָה לֹא קָבְעוּ הֲלָכָה כְּמוֹתוֹ? שֶׁלֹּא יָכְלוּ חֲבֵירָיו לַעֲמוֹד עַל סוֹף דַּעְתּוֹ. שֶׁהוּא אוֹמֵר עַל טָמֵא טָהוֹר וּמַרְאֶה לוֹ פָּנִים, עַל טָהוֹר טָמֵא וּמַרְאֶה לוֹ פָּנִים.

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Kiddushin 30b:21–22 קידושין ל׳ ב:כ״א-כ״ב

וְכֵן בְּדִין, שֶׁשְּׁלָשְׁתָּן שׁוֹתְפִין בּוֹ. תָּנוּ רַבָּנָן: שְׁלשָׁה שׁוֹתְפִין הֵן בָּאָדָם: הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. בִּזְמַן שֶׁאָדָם מְכַבֵּד אֶת אָבִיו וְאֶת אִמּוֹ אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: מַעֲלֶה אֲנִי עֲלֵיהֶם כְּאִילּוּ דַּרְתִּי בֵּינֵיהֶם, וְכִבְּדוּנִי. תָּנָיָא רַבִּי אוֹמֵר: גָּלוּי וְיָדוּעַ לִפְנֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם שֶׁבֵּן מְכַבֵּד אֶת אִמּוֹ יוֹתֵר מֵאָבִיו, מִפְּנֵי

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Chullin 63b:9–10 חולין ס״ג ב:ט׳-י׳

תניא רבי אומר גלוי וידוע לפני מי שאמר והיה העולם שבהמה טמאה מרובה מן הטהורות לפיכך מנה הכתוב בטהורה גלוי וידוע לפני מי שאמר והיה העולם שעופות טהורין מרובין על הטמאין לפיכך מנה הכתוב בטמאין מאי קמ״ל כדרב הונא אמר רב ואמרי להּ אמר רב הונא אמר רב משום ר׳ מאיר לעולם ישנה אדם לתלמידו דרך קצרה

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Sanhedrin 76b:13–14 סנהדרין ע״ו ב:י״ג-י״ד

תַּנְיָא נָמֵי הָכִי: רַבִּי אוֹמֵר, גָּלוּי וְיָדוּעַ לִפְנֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם שֶׁהַבְּרָזֶל מֻמְתָּ בְּכָל שֶׁהוּא, לְפִיכָךְ לֹא נָתְנָה תּוֹרָה בּוֹ שִׁיעוּר. וְהֶנֵי מִילֵּי דְּבַרְזֵיהּ מִיבָּרִי. וְכָבֵשׁ עָלָיו לְתוֹךְ הַמַּיִם. רֵישָׁא רְבוּתָא קָא מַשְׁמַע לַן, וְסֵיפָא רְבוּתָא קָא מַשְׁמַע לַן. רֵישָׁא רְבוּתָא קָא מַשְׁמַע לַן: אַף עַל גַּב דְּלָאו אֵיהוּ דְּחָפוֹ, כֵּיוָן דְּאֵין יָכוֹל לַעֲלוֹת מִשָּׁם וָמֵת - חַיָּיב. סֵיפָא רְבוּתָא קָא מַשְׁמַע לַן: אַף עַל גַּב דְּדָחָפוֹ, כֵּיוָן דְּיָכוֹל לַעֲלוֹת מִשָּׁם וָמֵת - פָּטוּר.

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KEHOT'S NOTE

כמה פעמים בש״ס ואחדים מהם: עירובין יג, ב. קידושין ל, ב. לא, א. חולין סג, ב. סנהדרין עו, ב ועוד. וראה בדרך מצותיך מצות דין עבד עברי פרק ב. המשך תער״ב פרק רלא. ד״ה והנה נת״ל תרס״ג.

10 **גלוי וידוע לפני מי שאמר והיה העולם**

The same phrase appears regarding a son honoring his mother more than his father. It shows that the phrase is a standard expression in the Sages’ language.

Kiddushin 31a:1 קידושין ל״א א:א׳

שֶׁמְּשַׁדַּלְתּוֹ בְּדִבְרִים, לְפִיכָךְ הִקְדִּים הַקָּדוֹשׁ בָּרוּךְ הוּא כִּיבּוּד אָב לְכִיבּוּד אֵם. וְגָלוּי וְיָדוּעַ לִפְנֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם שֶׁהַבֵּן מִתְיָרֵא מֵאָבִיו יוֹתֵר מֵאִמּוֹ, מִפְּנֵי שֶׁמְּלַמְּדוֹ תּוֹרָה, לְפִיכָךְ הִקְדִּים הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹרָא הָאֵם לְמוֹרָא הָאָב.

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11 **כי הנה הפילוסופים נלאו להשיג ענין ההשגחה פרטית**

Tanya explains the purpose of the tzimtzum and concealment through which the world appears separate, for the sake of G-d’s kingship over a people.

Tanya, Sha’ar HaYichud 7:15 תניא, חלק שני; שער היחוד והאמונה ז׳:ט״ו

וְהִנֵּה, מִכָּאן יֵשׁ לְהָבִין שִׁגְגַת מִקְצָת חֲכָמִים בְּעֵינֵיהֶם, ה׳ יְכַפֵּר בַּעֲדָם, שֶׁשָּׁגוּ וְטָעוּ בְּעִיּוּנָם בְּכִתְבֵי הָאֲרִ״י זִכְרוֹנוֹ לִבְרָכָה, וְהֵבִינוּ עִנְיַן הַצִּמְצוּם הַמּוּזְכָּר שָׁם כְּפִשּׁוּטוֹ, שֶׁהַקָּדוֹשׁ־בָּרוּךְ־הוּא סִילֵּק עַצְמוֹ וּמַהוּתוֹ חַס וְשָׁלוֹם מֵעוֹלָם הַזֶּה, רַק שֶׁמַּשְׁגִּיחַ מִלְמַעְלָה בְּהַשְׁגָּחָה פְּרָטִית עַל כָּל הַיְצוּרִים כּוּלָּם, אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת.

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KEHOT'S NOTE

ראה תניא ח״ב פ״ז (פג, ב). מאמרי אדה״ז תק״ע ע׳ נג, ובארוכה בסה״מ תרמ״ג ע׳ קכד. ד״ה ויחי יעקב תרנ״ב ע׳ כט ואילך. שם ע׳ קכו. ובאוה״ת בראשית כרך ד תתשלו, א שהקושיא שייך יותר בעיקר התהוות ריבוי התחלקות הנבראים מהאחד הפשוט. במאמרי אדה״א בראשית ע׳ קפד כ׳ שקושית החוקרים על עיקר ענין ההשגחה [ולא להשיג כמו שכתב כאן].

12 **אין אדם נוקף אצבעו מלמטה**

“A person does not bruise his finger below unless it is proclaimed concerning him above.” It expresses individual providence over even the smallest events.

Chullin 7b:15–16 חולין ז׳ ב:ט״ו-ט״ז

ואמר ר׳ חנינא אין אדם נוקף אצבעו מלמטה אלא א״כ מכריזין עליו מלמעלה שנאמר (תהלים לז, כג) מה׳ מצעדי גבר כוננו (משלי כ, כד) ואדם מה יבין דרכו א״ר אלעזר דם ניקוף מרצה כדם עולה אמר רבא בגודל ימין ובניקוף שני והוא דקאזיל לדבר מצוה אמרו עליו על ר׳ פנחס בן יאיר מימיו לא בצע על פרוסה שאינה שלו ומיום שעמד על דעתו לא נהנה מסעודת אביו:

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Zohar III, 274b זח״ג רעד, ב

KEHOT'S NOTE

חולין ז, ב. זח״ג רעד, ב.

13 **הכצעקתה הבאה**

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

KEHOT'S NOTE

המשך הפסוק ארדה נא.

14 **בערב היא באה**

The words here quote Esther 2:14; the passage is shown below.

Esther 2:14 אסתר ב׳:י״ד

בָּעֶרֶב הִיא בָאָה וּבַבֹּקֶר הִיא שָׁבָה אֶל־בֵּית הַנָּשִׁים שֵׁנִי אֶל־יַד שַׁעַשְׁגַז סְרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּילַגְשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־חָפֵץ בָּהּ הַמֶּלֶךְ וְנִקְרְאָה בְשֵׁם:

In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king’s chamberlain, who kept the concubines; she came in unto the king no more, except the king delighted in her, and she were called by name.

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KEHOT'S NOTE

אסתר ב, יד.

15 **ולהעיר ממרז"ל בכ"מ**

There the Alter Rebbe distinguishes "He commanded and they were created" (Psalms 148:5), said of G-d's essence, for which the worlds come into being as of themselves, from "Elokim created," which implies the Creator's power within the created thing and applies only to His Names.

Shabbat 55a:8–9 שבת נ"ה א:ח'-ט'

אָמַר לָהּ: גְּלוּי וְיָדוּעַ לְפָנַי שֶׁאִם מִיחוּ בָּהֶם לֹא יְקַבְּלוּ מֵהֶם. (אָמַר) [אָמְרָה] לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם! אִם לְפָנֶיךָ גָּלוּי, לְהֶם מִי גָּלוּי? וְהַיְינוּ דִּכְתִיב: "זָקֵן בָּחוּר וּבְתוּלָה טַף וְנָשִׁים תַּהַרְגוּ לְמַשְׁחִית וְעַל כָּל אִישׁ אֲשֶׁר עָלָיו תָּתָו אַל תִּגָּשׁוּ וּמִמִּקְדָּשִׁי תָּחֵלּוּ". וּכְתִיב: "וַיָּחֵלּוּ בָּאֲנָשִׁים הַזְּקֵנִים אֲשֶׁר לִפְנֵי הַבָּיִת". תָּנֵי רַב יוֹסֵף: אַל תִּקְרֵי "מִמִּקְדָּשִׁי" אֶלָּא "מְקוּדָּשַׁי" — אֵלּוּ בְּנֵי אָדָם שֶׁקִּימוּ אֶת הַתּוֹרָה כֻּלָּהּ מֵאָלֶף וְעַד תָּיו. וּמִיָּד: "וְהִנֵּה שִׁשָּׁה אֲנָשִׁים בָּאִים מִדֶּרֶךְ ...

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KEHOT'S NOTE

גלוי וידוע לפני (שבת נה, א. ועוד) — ובאם לא הי' אדה"ז מעתיק כאן הסיום "מי שאמר והי' העולם" הי' כולל גם מחז"ל אלו, וי"ל שמרמז בזה עוד דוגמא וראי' ממאמרם "שאמר והי' העולם" (ולא — "שמהווה העולם", וע"ד החילוק בין "ציוה ונבראו" ו"ברא אלקים" — תו"א מג"א צו, ג). ועוד ענין — שאפילו בדרגת דהתהוות עולמות — ג"כ ישנו אופן ד"גלוי וידוע". לקו"ש חי"ח ע' 197. ראה ספר הערכים-חב"ד ח"ד ע' תקכז. ראה גם לקמן לו, א.

PARAGRAPH 3

16 **שאין ידיעתו יתי'**

The maamar there explains that the created beings, even the highest angels, remain divided and limited, while G-d is simple unity; its discussion of G-d's knowledge builds on this contrast.

KEHOT'S NOTE

ראה לקו"ת שה"ש כא, ב.

17 **הרי דעתו מלובשת בידיעה זו**

It says that G-d's providence reaches every detail, but not like a person whose knowledge is clothed in what he knows; it is "everything is revealed and known before Him," seeing to the end of all generations in one glance.

KEHOT'S NOTE

ראה לקו"ת שה"ש כא, ב.

18 **כי לא מחשבותי מחשבותיכם**

G-d, through the prophet, calling the people to return: "For My thoughts are not your thoughts, nor are your ways My ways." Used to show that G-d's knowing is different in kind from human knowing.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע' נה, ח.

19 **והנה כתיב שבעה אלה**

That passage reads "From heaven Havayah looked down" as providence from above to below and speaks of two kinds of providence matching the higher and lower unity: G-d sometimes watches with Chesed and sometimes with Gevurah, both in Z'eir Anpin and in Malchus.

KEHOT'S NOTE

בלקו"ת ראה כד, א. שמע"צ צא, ד — מציין לכאן.

20 **שבעה אלה עיני ה' המה משוטטים בכל הארץ**

The angel explains to the prophet Zechariah his vision of a lampstand with seven lamps: "These seven are the eyes of Havayah; they roam throughout the whole earth," with the masculine form meshotetim.

Zechariah 4:10 זכריה ד':י'

כִּי מִי בַז לְיוֹם קְטַנּוֹת וְשָׂמְחוּ וְרָאוּ אֶת־הָאֶבֶן הַבְּדִיל בְּיַד זְרֻבָּבֶל שִׁבְעָה־ אֵלֶּה עֵינֵי ה' הֵמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ׃

For who hath despised the day of small things? even they shall see with joy the plummet in the hand of Zerubbabel, even these seven, which are the eyes of the L-RD, that run to and fro through the whole earth.'

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21 **כי ה' עיניו משוטטות בכל הארץ**

The seer Chanani rebukes King Asa for relying on Aram: "For Havayah, His eyes roam throughout the whole earth, to strengthen those whose heart is whole toward Him." It uses the feminine form meshotetos; the two forms will be tied to two kinds of providence.

II Chronicles 16:9 דברי הימים ב ט"ז:ט'

כִּי ה' עֵינָיו מְשֹׁטְטוֹת בְּכָל־הָאָרֶץ לְהִתְחַזֵּק עִם־לְבָבָם שָׁלֵם אֵלָיו נִסְכַּלְתָּ עַל־זֹאת כִּי מֵעַתָּה יֵשׁ עִמְּךָ מִלְחָמוֹת׃

For the eyes of the L-RD run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is whole toward Him. Herein thou hast done foolishly; for from henceforth thou shalt have wars.'

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22 **כי נודע שבע"ס יש אורות וכלים**

This version links the lights and vessels to the question above: the same difficulty arises for the ten distinct Sefiros of Atzilus emerging from the simple Infinite Light, which is beyond all division.

KEHOT'S NOTE

במאמרי אדה"א בראשית ע' קפד מקשר זה אלמעלה וז"ל שם: "אך באמת קושיא זו תפול גם כן על מציאות עשר ספירות דאצי' ממאצילן שהוא ג"כ בחי' התחלקות עשר מציאות פרטים . . ואיך נמצא זאת מבחי' אור א"ס הפשוט שהוא מופשט מגדר התחלקות מכל וכל" ע"ש. וראה פרשיות ע' קז. אוה"ת בראשית כרך ד תשלו, א.

23 **כי בחי' חו"ג זהו בחי' כלי**

It explains that Chesed and Gevurah are vessels in Z'eir Anpin, where the light takes on the nature of the vessels,

but in Arich Anpin "there is no left," because the vessel is completely nullified to the light.

KEHOT'S NOTE

בד"ה אין עומדין תרס"ז (בהמשך תרס"ו ע' תפא) מפרש: והיינו בזי"א לפי שהאור נעשה כמהות הכלים כו', אבל באי"א לית שמאלא בהאי עתיקא לפי שהכלי בטל לגמרי אל האור והי"ה כמהות האור כו' עכ"ל ע"ש.

24 מחנה מיכאל מקבלים מבחי' חסד כו'

The Kehot note gives this Zohar passage for the teaching that Michael's camp is of Chesed and Gavriel's of Gevurah.

Zohar III, 235b זח"ג רלה,

KEHOT'S NOTE

ראה זח"ג רלה, ב. ובכ"מ.

PARAGRAPH 4

25 קונה לו קטיגור אחד

Rabbi Eliezer ben Yaakov teaches in the Mishnah: "One who commits one transgression acquires for himself one accuser." Here the "accuser" is understood as the blemish the sin makes in a particular angel.

Pirkei Avot 4:11 משנה אבות ד':י"א

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, הָעוֹשֶׂה מִצְוָה אַחַת, קוֹנֶה לוֹ פָּרַקְלִיט אֶחָד. וְהָעוֹבֵר עֲבֵרָה אַחַת, קוֹנֶה לוֹ קַטֵּגוֹר אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, כְּתְרִיס בִּפְנֵי הַפֻּרְעָנוּת. רַבִּי יוֹחָנָן הַסַּנְדְּלָר אוֹמֵר, כָּל כְּנֵסִיָּה שֶׁהִיא לְשֵׁם שָׁמַיִם, סוֹפָהּ לְהִתְקַיֵּם. וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, אֵין סוֹפָהּ לְהִתְקַיֵּם:

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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PARAGRAPH 5

26 וגם המלאכים המקבלים מהם

Cited for the angels who receive from the vessels; the same maamar is cited below on "He did not look at iniquity in Yaakov."

KEHOT'S NOTE

ראה ד"ה והר סיני תרנ"ג ע' רא.

27 מארי דעיינין

Cited for the angels called "masters of eyes."

KEHOT'S NOTE

ע' אוה"ת וירא כרך ד תשלו, א. פ' עקב ע' תקצו.

PARAGRAPH 6

28 דע מה למעלה ממך

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

KEHOT'S NOTE

אבות ב, א.

29 דע מה למעלה ממך עין רואה

Rabbi Yehudah HaNasi teaches in the Mishnah: "Know what is above you: an eye that sees, an ear that hears, and all your deeds are written in a book." It supports the picture of divine "eyes" that observe every deed.

Pirkei Avot 2:1 משנה אבות ב':א

רַבִּי אוֹמֵר, אֵיזוֹהִי דֶּרֶךְ יְשָׁרָה שֶׁיָּבֹר לוֹ הָאָדָם, כֹּל שֶׁהִיא תִפְאֶרֶת לְעוֹשֶׂיהָ וְתִפְאֶרֶת לוֹ מִן הָאָדָם. וֶהֱוֵי זָהִיר בְּמִצְוָה קַלָּה כְּבַחֲמוּרָה, שֶׁאֵין אַתָּה יוֹדֵעַ מַתַּן שְׂכָרָן שֶׁל מִצְוֹת. וֶהֱוֵי מְחַשֵּׁב הֶפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ, וּשְׂכַר עֲבֵרָה כְּנֶגֶד הֶפְסֵדָהּ. וְהִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים וְאֵי אַתָּה בָא לִידֵי עֲבֵרָה, דַּע מַה לְּמַעְלָה מִמְּךָ, עַיִן רוֹאָה וְאֹזֶן שׁוֹמַעַת, וְכָל מַעֲשֶׂיךָ בַּסֵּפֶר נִכְתָּבִין:

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

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30 והוא ע"ד גלוי וידוע

The note says this passage refers here; its maamar contrasts the divided created beings with G-d's simple unity and explains His providence as "revealed and known."

KEHOT'S NOTE

בלקו"ת שה"ש כא, ב מציין לכאן. ראה ד"ה צהר תעשה תרע"ג.

PARAGRAPH 7

31 שו"ה משוטטות — בבחי' גלוי וידוע

According to the note, Or HaTorah there refers to this passage.

KEHOT'S NOTE

באוה"ת סידור ע' נ מציין לכאן. ענין הידיעה נתבאר בארוכה בספר הערכים-חב"ד ח"ד בערך אורות דספירות "פשיטותם" ע' פד ואילך, ובמילואים שם ע' תקכו, שהכוונה כאן בתו"א דזה מה שהוא יודע הוא לא מצד שהוא רואה כבר את המעשים, כי אם שהידיעה היא מחמת עצמו, ע"ש. ראה ביאוה"ז להצ"צ כרך א ע' סה ואילך.

PARAGRAPH 8

32 ועיין בפרדס שער

The parallel version adds: as the Pardes explains in several places, the philosophers' questions about the chain of de-

scent from the First Cause can be answered only through the wisdom of Kabbalah, which is why the ten Sefiros of Atzilus are called in the Zohar "the secret of holy faith."

KEHOT'S NOTE

במאמרי אדה״ז פרשיות ח״א ע׳ קז ״וכמבואר בפרדס בכמה דוכתי שא״א לתרץ קושיות הפילוסופי׳ וכל המבוכים שנבוכו בענין ההשתלשלו׳ מאחה״פ אם לא ע״י חכמת הקבלה וע״כ נק׳ בחי׳ ע״ס דאצי׳ בזוהר בשם רזא דמהימנותא קדישא כידוע״.

33 **ושער ד׳ פ״ט**

The Alter Rebbe refers the reader to Rabbi Moshe Cordovero's Pardes Rimonim, Sha'ar (Gate) 4, chapter 9, on this subject; he cites the same chapter again below on knowledge and free choice.

Pardes Rimmonim 4:9:2–3 פרדס רמונים ד׳:ט׳:ב׳-ג׳

... ואני אומר כי אחר שאמרנו למעלה שהבורא חכם מתוך מדת החכמה ולא בחכמה שחוץ ממנו כמו שהרחבנו הביאור בפרקים הקודמים. כן נאמר כי הכתר נק׳ רצון והבורא רוצה בו וכבר נאריך בזה בשער הצחצחות פ״ו בע״ה. וכן הבורא יכול בבינה כי הוא נקרא׳ כח כנודע. ויודע בדעת כי מדת הדעת היא דעתו של הבורא ר״ל שהוא יודע בו. ומתוכו כדרך שביארנו למעלה וכן מוכח כי דעת זה הוא דעתו וידיעתו שכן אמר הכתוב (משלי ג כ) בדעתו תהומות נבקעו. ולא יקשה עלינו א״כ נמצא שאין הוא ודעתו אחד כמו ...

Pardes Rimonim (Public Domain)

34 **וברע״מ פ׳ שופטים ד׳ ער״ה סע״א**

The Ra'aya Mehemna section of the Zohar on Shoftim, cited as a further discussion of this subject.

Zohar, Shoftim 3:11–4:20 ספר הזהר, שופטים ג׳:י״א-ד׳:כ׳

35 **היוצר עין הלא יביט**

The psalmist answers those who say "G-d does not see" (Psalms 94:7-9): "He Who forms the eye, shall He not see?" Used to sharpen the question: G-d needs no intermediary in order to see.

Psalms 94:9 תהילים צ״ד:ט׳

הֲנֹטַע אֹזֶן הֲלֹא יִשְׁמָע אִם־יֹצֵר עַיִן הֲלֹא יַבִּיט׃

He that planted the ear, shall He not hear? He that formed the eye, shall He not see?

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KEHOT'S NOTE

תהלים צד, ט.

36 **אך הענין כמ״ש**

According to the note, a section from here on is copied there, in a different order, with additions and explanations.

KEHOT'S NOTE

קטע מכאן נעתק בסה״מ תרכ״ט (הוצאת תשנ״ב) ע׳ לה בשינוי סדר עם הוספות וביאורים.

37 **כי אל דעות ה׳**

From Chanah's song of thanks: "For Havayah is a G-d of knowledges (de'os)." Plainly, G-d knows all; the maamar reads the plural as two levels of Daas, the higher and the lower.

I Samuel 2:3 שמואל א ב׳:ג׳

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה׳ וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

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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KEHOT'S NOTE

שמואל-א ב, ג. ראה אוה״ת בראשית כרך ד תשלז, א. סה״מ תרכ״ז ע׳ קמה ואילך. סה״מ תרכ״ט כט ואילך.

38 **שיש ב׳ בחי׳ בדעת**

Kehot's note points to Zohar III, 291a for these words.

Zohar III, 291a זח״ג רצא, א

KEHOT'S NOTE

זח״ג רצא, א.

39 **שיש ב׳ בחי׳ בדעת**

The Kehot note gives this Zohar passage for the teaching that there are two levels of Daas.

Zohar, Idra Zuta 19:87–22:95 ספר הזהר, האדרא זוטא י״ט:פ״ז-כ״ב:צ״ה

40 **שיש ב׳ בחי׳ בדעת . . מקיף וסוכ״ע**

The Re'eh passage links two kinds of self-nullification, the higher and the lower unity, to two kinds of providence from above.

KEHOT'S NOTE

ראה לקו״ת ראה כד, א. שמע״צ צא, ד. ובכ״מ.

41 **לא הביט און ביעקב**

Bilam, hired by Balak to curse Israel, blesses them instead: "He has not looked at iniquity in Yaakov." Not that G-d does not see it, but, as Rashi explains, He does not scrutinize their iniquity: the mode of the higher Daas.

Numbers 23:21 במדבר כ״ג:כ״א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה׳ אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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KEHOT'S NOTE

במדבר כג, כא. ראה ד״ה והר סיני תרנ״ג ע׳ רא ״דאין פירושו שלא ראה את האון כלל דהכל גלוי וידוע לפניו, אלא שאינו מתפעל מזה וכמו שפרש״י שם שאינו מדקדק עמהם להתבונן בהאון ועמל שלהם״.

42 **וירא און ולא התבונן**

Tzofar tells Iyov that G-d knows the deeds of false men: "He sees iniquity, and does He not consider [it]?" Plainly the words are usually read as a question; the maamar

reads them as "He sees iniquity and does not consider [it]": He sees without being affected.

Job 11:11 איוב י"א:י"א

כִּי־הוּא יָדַע מְתֵי־שָׁוְא וַיַּרְא־אָוֶן וְלֹא יִתְבּוֹנָן׃

For He knoweth base men; and when He seeth iniquity, will He not then consider it?

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KEHOT'S NOTE

איוב יא, יא. סה"מ תרנ"ג שם "והטעם מה שוירא און ולא התבונן הוא מפני שהפגם ממעשה התחתונים אינו מגיע לשם, והיינו בבחי' עצמיות אוא"ס שהוא למעלה מעלה מבחי' עולם, ולכן מה שנעשה בעולם אינו נוגע שם כלל" ע"ש. ראה המשך תער"ב כרך ג' ע' א'שסט.

43 **אם צדקת מה תתן לו**

Elihu to Iyov: "If you are righteous, what do you give Him?" At the level of the higher Daas, human deeds make no change in G-d.

Job 35:7 איוב ל"ה:ז

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

44 **טהור עינים מראות ברע**

The prophet Chavakuk to G-d: "[You are] too pure of eyes to look upon evil," asking why He then tolerates the wicked. The maamar reads it as seeing evil without its making any impression.

Habakkuk 1:13 חבקוק א':י"ג

טְהוֹר עֵינַיִם מֵרְאוֹת רָע וְהַבִּיט אֵל־עָמָל לֹא תוּכָל לָמָּה תַבִּיט בּוֹגְדִים תַּחֲרִישׁ בְּבַלַּע רָשָׁע צַדִּיק מִמֶּנּוּ׃

Thou that art of eyes too pure to behold evil, And that canst not look on mischief, Wherefore lookest Thou, when they deal treacherously, And holdest Thy peace, when the wicked swalloweth up The man that is more righteous than he;

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KEHOT'S NOTE

חבקוק א, יג.

45 **שממית בידים תתפש**

Agur names four creatures that are small yet wise; the fourth: "The spider grasps with its hands, and it is in the king's palaces." Rashi, the Metzudos and the Ralbag all identify the semamis as the spider: it holds on to the walls with its "hands" (Rashi) and spins its web with them to catch its food (Ralbag, Metzudas David), and small as it is, it gets even into a king's palace. In Chassidus the image is a thing so small that it takes up no place, so the king lets it be even in his palace. The Steinsaltz Tanakh identifies it as the gecko, a small lizard that grips smooth walls and even ceilings (context: Steinsaltz Tanakh).

Proverbs 30:28 משלי ל':כ"ח

שְׁמָמִית בְּיָדַיִם תְּתַפֵּשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ׃

The spider thou canst take with the hands, Yet is she in kings' palaces.

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KEHOT'S NOTE

משלי ל, כח.

46 **ומשם מקור הסליחה**

It adds: on the contrary, forgiveness comes from there precisely because the blemish does not reach there, so from there forgiveness of sins is drawn down to fill the blemishes.

KEHOT'S NOTE

סה"מ תרנ"ג שם "ואדרבה משם נמשך הסליחה כו' והיא הנותנת מפני שאין הפגם נוגע שם לכן נמשך משם להיות סליחות עוונות למלאות הפגמים כו'".

47 **היינו בכלים דע"ס דאבי"ע**

It refers here and explains that the blemish reaches the vessels of Atzilus, and that this is knowledge in the mode of enclothement.

KEHOT'S NOTE

ראה המשך תער"ב ח"ג ע' א'שסט. שמציין לכאן "מבו' [= הכוונה לכאן] דבהכלים דאצי' מגיע הפגם והוא בבחי' יודע היינו בבחי' התלבשות כו'". וראה שם ע' א'רכח.

48 **הגה"ה**

That passage refers to this gloss.

KEHOT'S NOTE

בלקו"ת שה"ש ל, ב מציין לכאן.

49 The Zohar on Pekudei describes "the eyes of Havayah" as powers that all take up watching over the world. It is cited as a source for identifying the eyes with the means of providence.

Zohar, Pekudei 49:611–621 ספר הזהר, פקודי מ"ט:תרי"א-תרכ"א

PARAGRAPH 9

50 **מכרחת את הבחירה כלל**

It adds a proof that foreknowledge does not compel the choice: a person is made to swear, "Be righteous."

KEHOT'S NOTE

"שהרי משביעין אותו תהא צדיק" — סה"מ תרכ"ט ע' כט.

PARAGRAPH 10

51 **דוקא . . שע"י הכלים והעינים**

It spells out the point: through the vessels and attributes, where the blemish reaches, reward and punishment are drawn, by G-d's descent into the lower Daas, the light that fills all worlds, in the vessels of the Sefiros of the four worlds.

KEHOT'S NOTE

שע"י הכלים והמדות שלשם מגיע הפגם ומשם נמשך השכר והעונש שזהו ע"י יריד‌תו והשפלתו בבחי' ד"ת בחי' ממכ"ע היינו בכלים דע"ס דאבי"ע — סה"מ תרכ"ט ע' ל.

52 **ועיין בפרדס ש"ד פ"ט בענין ידיעה ובחירה**

Rabbi Moshe Cordovero discusses knowledge and free choice there and distinguishes between G-d's knowledge before a person sins and after he has sinned. The Alter Rebbe maps this onto the higher and lower Daas.

Pardes Rimmonim 4:9:4 פרדס רמונים ד':ט':ד

... והאמת כי יקשה זה יותר ויותר על דעת הרשב"י ע"ה שפי' למעלה שממש עצם האלקות מתפשט בתוך הספירות, איך אפשר שנאמר שנתייחדו שני דברים הפכים, כי האין סוף משולל מהתוארים וההפכים והשנויים והגבול, והספירות בעלי הענינים האלה, ואיך אפשר שנאמר שא"ס והספירות הכל דבר אחד. עד שקצת מן המפרשים אמרו כי ענין קשרו ויחודו בספירות נעלם ונשגב, כמו שנעלם ממנו ג"כ מציאות יחוד וקשר הנשמה עם הגוף, עם היות שהגוף הוא גס ועב בעל התאוות הגשמיות ושאר הדברים המתיחסים אליו והנשמה משוללת מטבעי הגוף ומקריו והיא הויה דקה ורוחניות, ...

Pardes Rimonim (Public Domain)

PARAGRAPH 11

53 **וירא אלקים את בני"י**

After the children of Israel cried out from their bondage in Egypt (Exodus 2:23-25): "And G-d saw the children of Israel, and G-d knew," plainly, He took notice of their plight. Read here as the move from knowledge in the higher Daas to the lower Daas, which brings reward and punishment.

Exodus 2:25 שמות ב':כ"ה

וַיַּרְא אֱלֹקִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹקִים׃

And G-d saw the children of Israel, and G-d took cognizance of them.

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KEHOT'S NOTE

שמות ב, כה.

PARAGRAPH 12

54 **עין ה' אל יראיו**

The psalmist: "The eye of Havayah is toward those who fear Him, to those who hope for His kindness." Cited for providence from the higher Daas.

Psalms 33:18 תהילים ל"ג:י"ח

הִנֵּה עֵין ה' אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃

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

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KEHOT'S NOTE

תהלים לג, יח.

55 **עין בעין נראה**

Moshe pleads for Israel after the spies, saying the nations have heard "that You, Havayah, were seen eye to eye."

Cited for the same higher providence.

Numbers 14:14 במדבר י"ד:י"ד

וְאָמְרוּ אֶל־יוֹשֵׁב הָאָרֶץ הַזֹּאת שָׁמְעוּ כִּי־אַתָּה ה' בְּקֶרֶב הָעָם הַזֶּה אֲשֶׁר־עַיִן בְּעַיִן נִרְאָה אַתָּה ה' וַעֲנָנְךָ עֹמֵד עֲלֵהֶם וּבְעַמֻּד עָנָן אַתָּה הֹלֵךְ לִפְנֵיהֶם יוֹמָם וּבְעַמּוּד אֵשׁ לָיְלָה׃

they will say to the inhabitants of this land, who have heard that Thou L-RD art in the midst of this people; inasmuch as Thou L-RD art seen face to face, and Thy cloud standeth over them, and Thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night;

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KEHOT'S NOTE

במדבר יד, יד.

56 **כדפי' באד"ר דף ק"ל ע"א**

Cited for a discussion of this Idra Rabba passage.

KEHOT'S NOTE

ראה המשך תער"ב ח"ב ע' אילא.

57 **בן פורת עלי עין**

Yaakov's blessing to Yosef: plainly "a fruitful son by a spring" (ayin means both "spring" and "eye"). The maamar reads it as "above the eye," as the Talmud does (Berachos 20a), linking Yosef to the higher "eye."

Genesis 49:22 בראשית מ"ט:כ"ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עָלֵי־שׁוּר׃

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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KEHOT'S NOTE

בראשית מט, כב.

58 **ויכלכל יוסף**

"And Yosef sustained his father, his brothers" and his father's household. His generosity earned him this level.

Genesis 47:12 בראשית מ"ז:י"ב

וַיְכַלְכֵּל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֵת כָּל־בֵּית אָבִיו לֶחֶם לְפִי הַטָּף׃

And Joseph sustained his father, and his brethren, and all his father's household, with bread, according to the want of their little ones.

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KEHOT'S NOTE

בראשית מז, יב.

59 **טוב עין הוא יבורך**

"He who has a good eye shall be blessed, for he has given of his bread to the poor." It ties generosity to the higher "eye."

Proverbs 22:9 משלי כ"ב:ט'

טוֹב־עַיִן הוּא יְבֹרָךְ כִּי־נָתַן מִלַּחְמוֹ לַדָּל׃

He that hath a bountiful eye shall be blessed; For he giveth of his bread to the poor.

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KEHOT'S NOTE

משלי כב, ט.

60 **ורב חסד**

"And abundant in kindness," one of the Thirteen Attributes of Mercy, named as the level that sweetens all judgments.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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PARAGRAPH 14

61 **בזהר . . דמשפטים דק״ז**

According to the note, it quotes the wording of this Zohar passage with an explanation.

KEHOT'S NOTE

באוה״ת נ״ך כרך א ע׳ תקטו מעתיק לשון הזוהר עם ביאור. ובסה״מ תרכ״ט ע׳ ל.

62 **וכ״ה בזהר ויחי דרמ״א סע״א**

According to the note, it quotes the wording of this Zohar passage.

KEHOT'S NOTE

באוה״ת נ״ך שם ע׳ תקיד מעתיק הלשון.

63 **וכ״ה בזוהר ויחי דרמ״א סע״א**

The Zohar on Vayechi explains that the "roaming" ones are in the adornments of the Shechinah below.

Zohar, Vayechi 64:651–65:661 ספר הזהר, ויחי ס״ד:תרנ״א-ס״ה:תרס״א

64 **כי יש מלאכים שהם מזי״א ויש מלאכים שהם ממלכות**

It says, apparently referring here, that according to this maamar these are angels of Atzilus, formed from the outer aspect of the vessels of Z'eir Anpin and Malchus of Atzilus; p. 1408 discusses why the verse sometimes says meshotetim and sometimes meshotetos.

KEHOT'S NOTE

ראה בהמשך תער״ב ח״ג ע׳ א׳תע, ואולי הכוונה לכאן, שכ׳ ״לפמ״ש בתו״א בד״ה ארדה נא הב׳ נר׳ שהם מלאכים דאצי׳ וכמ״ש באגה״ק שם [סי׳ כ] דמחיצוניות הכלים ד״ס דאצי׳ שהן אלקות נבראו ההיכלות כו׳ וגם גופות המלאכים דאצי׳ שהן בחי׳ יש כו׳, ד״ל דעיניו משוטטים ועיניו משוטטות שהן בחי׳ דכורין ונוקבין מבחי׳ ז״א ומלי כמ״ש בד״ה ארדה נא הנ״ל הן המלאכים המתהווים מבחי׳ חיצוניות הכלים דזו״נ דאצי׳ כו״ ע״ש. וראה שם ע׳ א׳תח מה שלפעמים נאמר משוטטים ולפעמים משוטטות ע״ש.

65 **בזוהר ר״פ שמות דף ד׳ ע״א בענין איש וביתו באו**

The Zohar at the start of Shemos on "each man came with his household"; Rabbi Chaim Vital's note there reads it as Tiferes and Malchus, the angels of Z'eir Anpin and of Malchus.

Zohar, Shemot 5:33–6:39 ספר הזהר, שמות ה׳:ל״ג-ו׳:ל״ט

R. Hiya found an indication of the purity of the Israelitish women in Egypt in the text: "And he made the laver of brass, and the foot of it brass, of the looking-glasses of the women assembling at the door of the tent" (Ex. 38, 8). What was the merit of the women to have made them worthy of such honour that their looking-glasses should be used for the laver of the Tabernacle? Their ritual ablutions on the one hand, and their eagerness to attract their husbands on the other. …

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

66 **איש וביתו באו**

"Each man came with his household," the verse on which the Zohar passage and Rabbi Chaim Vital's note comment.

Exodus 1:1 שמות א׳:א׳

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ׃

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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67 **עמ״ש — וז״ל נ״ב**

According to the note, the version there reads "the wording of the Mikdash Melech" before "נ"ב."

KEHOT'S NOTE

בסה״מ תרכ״ט שם: וז״ל המק״מ נ״ב.

PARAGRAPH 15

68 **בנות צעדה**

Yaakov's blessing to Yosef: "daughters stepped upon the wall" (banos tza'adah alei shur); plainly, the branches of a fruitful vine run over the wall. The Zohar reads banos as "daughters," feminine angels, and the singular verb as referring to "the eye."

Genesis 49:22 בראשית מ״ט:כ״ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עָלֵי־שׁוּר׃

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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69 **מלך במשפט יעמיד ארץ**

"A king by justice establishes the land," linking Malchus to "justice" and to "the eye of justice."

Proverbs 29:4 משלי כ״ט:ד׳

מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה׃

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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PARAGRAPH 16

70 **בנות צעדה . . עלי שור**

Yaakov's blessing to Yosef, "daughters stepped upon the wall"; plainly, the branches of a vine run over the wall. Read here with the Zohar as Malchus stepping over her feminine angels, "upon shur," to gaze at and watch over those below.

Genesis 49:22 בראשית מ״ט:כ״ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עָלֵי־שׁוּר׃

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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KEHOT'S NOTE

בראשית מט, כב.

71 **הכצעקתה הבאה אלי**

The maamar's verse; its feminine forms are now explained as referring to the providence of Malchus.

Genesis 18:21 בראשית י״ח:כ״א

אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָלָה וְאִם־לֹא אֵדָעָה׃

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'

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KEHOT'S NOTE

בראשית יח, כא.

PARAGRAPH 18

72 **וכמבואר באדר״ז דרצ״ג ע״ב**

The Idra Zuta explains that the providence of "His eyes roam" (feminine) is judgment, and that of "they roam" (masculine) is compassion.

Zohar, Idra Zuta 24:113–27:121 ספר הזהר, האדרא זוטא כ״ד:קי״ג-כ״ז:קכ״א

73 **ושפטו העדה**

In the laws of one who kills unintentionally: "And the congregation shall judge" between the killer and the blood avenger; the court's role of judging.

Numbers 35:24 במדבר ל״ה:כ״ד

וְשָׁפְטוּ הָעֵדָה בֵּין הַמַּכֶּה וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים הָאֵלֶּה׃

then the congregation shall judge between the smiter and the avenger of blood according to these ordinances;

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74 **והצילו העדה**

"And the congregation shall save" the killer from the blood avenger; the court's role of saving. The Mishnah (Sanhedrin 1) derives from these verses "a congregation that judges and a congregation that saves."

Numbers 35:25 במדבר ל״ה:כ״ה

וְהִצִּילוּ הָעֵדָה אֶת־הָרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהֵשִׁיבוּ אֹתוֹ הָעֵדָה אֶל־עִיר מִקְלָטוֹ אֲשֶׁר־נָס שָׁמָּה וְיָשַׁב בָּהּ עַד־מוֹת הַכֹּהֵן הַגָּדֹל אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ׃

and the congregation shall deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled; and he shall dwell therein until the death of the high priest, who was anointed with the holy oil.

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75 **ושפטו העדה והצילו העדה שופטת ועדה מצלת**

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

KEHOT'S NOTE

מסעי לה, כד-כה. סנהדרין פ״א משנה א.

76 **פסילנא לי׳ לצורבא מרבנן**

A sage said he would disqualify himself from judging a Torah scholar who was as dear to him as his own body, for a person does not see guilt in himself.

Shabbat 119a:1 שבת קי״ט א:א׳

עֲבִידָנָא יוֹמָא טָבָא לְרַבָּנָן. אֲמַר רָבָא תֵּיתֵי לִי, דְּכִי אֲתָא צוּרְבָּא מֵרַבָּנָן לְקַמַּאי לְדִינָא, לָא מָזֵיגְנָא רֵישֵׁי סַדְיָא כַּמָּה דְּלָא מְהַפֵּיכְנָא בָּזָכוּתֵיהּ. אָמַר מָר בַּר רַב אָשֵׁי: פְּסִילְנָא לֵיהּ לְצוּרְבָּא מֵרַבָּנָן לְדִינָא. מַאי טַעְמָא? — דְּחַבִּיב עֲלַי כְּגוּפַאי, וְאֵין אָדָם רוֹאֶה חוֹבָה לְעַצְמוֹ.

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

KEHOT'S NOTE

שבת קיט, א.

77 **וכל יצר מחשבות לבו רק רע**

Before the Flood, the Torah says Havayah saw "that every inclination of the thoughts of his heart is only evil all the day"; the fact read as grounds for guilt.

Genesis 6:5 בראשית ו׳:ה׳

וַיַּרְא ה' כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֵצֶר מַחְשְׁבֹת לִבּוֹ רַק רַע כָּל־הַיּוֹם׃

And the L-RD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

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KEHOT'S NOTE

בראשית ו, ה.

78 **ויאמר ה' אמחה את האדם**

"And Havayah said, I will blot out man": the decree that followed from reading man's evil inclination as guilt.

Genesis 6:7 בראשית ו׳:ז׳

וַיֹּאמֶר ה' אֶמְחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמָיִם כִּי נִחַמְתִּי כִּי עֲשִׂיתִם׃

And the L-RD said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creep-

ing thing, and fowl of the air; for it repenteth Me that I have made them.'

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KEHOT'S NOTE

בראשית ו, ז.

79 **נמשך ללמד חובה**

There the Alter Rebbe cites the same verses: "for the inclination of man's heart is evil," the argument that first drew guilt, later gave rise to a reason for merit, "the one who argues guilt argues merit." This comes, he explains, from a revelation of the supernal will in Chochmah, which tilts Chochmah toward Chesed.

KEHOT'S NOTE

ראה לקו"ת אמור לט, א. שה"ש מז, ד. באוה"ת ענינים ע' קצז מציין לכאן.

80 **ויאמר ה' אל לבו**

After the Flood the same fact, man's evil inclination, becomes the reason not to curse the ground again.

Genesis 8:21 בראשית ח:כ"א

וַיָּרַח ה' אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר ה' אֶל־לִבּוֹ לֹא־אֹסִף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעָרָיו וְלֹא־אֹסִף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי:

And the L-RD smelled the sweet savour; and the L-RD said in His heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

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KEHOT'S NOTE

בראשית ח, כא.

81 **וירח ה' את ריח הניחוח**

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

KEHOT'S NOTE

נח ח, כא.

82 **ע"פ לעשות הישר בעיני ה'**

This is the discussion the Alter Rebbe refers to.

KEHOT'S NOTE

לקו"ת ראה כג, ד ואילך.

83 **לעשות הישר בעיני ה' אלקיך**

Moshe to Israel: "to do what is right in the eyes of Havayah your G-d." The Alter Rebbe refers to his discussion of this verse elsewhere (Likkutei Torah, Re'eh 23d).

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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84 **וראה הכצעקתה הבאה אלי עשו**

G-d to Avraham about Sodom. Plainly, "whether they have done altogether (kalah) according to its outcry"; the maamar reads it clause by clause, with kalah, as Rashi does, meaning destruction, and "and if not" as the chance that Chesed will find merit.

Genesis 18:21 בראשית י"ח:כ"א

אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָלָה וְאִם־לֹא אֵדָעָה:

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'

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85 **וז"ש במדרש ארדה נא ממדה"ר למדה"ד**

According to the note, the source of this Midrash is identified there.

KEHOT'S NOTE

ראה רמב"ן וירא יח, כ. הנסמן במאמרי אדה"א בראשית ע' קצו.

86 **וז"ש במדרש ארדה נא ממדה"ר למדה"ד**

The Kehot note refers to Ramban here for the Midrash that "I will go down" means from the attribute of mercy to the attribute of judgment.

Ramban on Genesis 18:20:2 רמב"ן על בראשית י"ח:כ':ב'

... עָנָם וְיִשְׁפֹּט אוֹתָם. וְזֶה כִּלְשׁוֹן "ה' מִשָּׁמַיִם הִשְׁקִיף עַל בְּנֵי אָדָם לִרְאוֹת הֲיֵשׁ מַשְׂכִּיל דֹּרֵשׁ אֶת אֱלֹקִים הַכֹּל סָר יַחְדָּיו נֶאֱלָחוּ" (תהלים יד ב ג). וְרַבִּי אַבְרָהָם אָמַר בּוֹ סוֹד מִיַּלְדֵי נָכְרִים יַסְפִּיקוּ בּוֹ. וַאֲנִי אֶרְמֹז לְךָ דַּעַת מְקַבְּלֵי הָאֱמֶת, דָּרְשׁוּ רַבּוֹתֵינוּ (ירושלמי תענית פ"ב) בַּפָּסוּק "כִּי הִנֵּה ה' יֹצֵא מִמְּקוֹמוֹ וְיָרַד וְדָרַךְ עַל בָּמֳתֵי אָרֶץ" (מיכה א ג), יוֹצֵא וּבָא לוֹ מִמְּדָה לְמִדָּה, יוֹצֵא מִמִּדַּת רַחֲמִים וּבָא לוֹ לְמִדַּת הַדִּין. וְכֵן הָעִנְיָן הַזֶּה, וַיֹּאמֶר ה' אֶל לִבּוֹ זַעֲקַת סְדֹם וַעֲמֹרָה כִּי רָבָּה, ...

THE CRY OF SODOM AND GOMORRAH. This is the cry of the oppressed, crying out and begging for help from the arm of their wickedness. It would have been proper for Scripture to say, "The cry of Sodom and Gomorrah I heard because it is great" or "The cry of Sodom and Gomorrah is great and their sin is very heavy." But the purport of the verse is to state that "I will go down and see the cry of Sodom and Gomorrah and their sin which have become very ...

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87 **ובזהר דק"ה ע"ב**

It quotes this Zohar, which follows the Midrash: "Did the Holy One, blessed be He, not know...? Rather, 'I will go down now' from the level of mercy to the level of judgment."

KEHOT'S NOTE

בתורת חיים ר"פ וירא (צז, א): בזוהר [ח"א קה, ב] אי ע"ד המדרש הנ"ל וז"ל וכי לא הוה ידע קודב"ה דאי ארדה נא . . אלא ארדה נא מדרגא דרחמי לדרגא דדינא כו'.

88 **ובזוהר דק"ה ע"ב ארדה נא מדרגא דרחמי לדרגא דדינא**

The Zohar asks whether G-d did not already know, and explains "I will go down" as from the level of mercy to the level of judgment.

Zohar, Vayera 12:201–14:212 ספר הזהר, וירא י"ב:ר"א-י"ד:ר"י"ב

According to another interpretation, again, the proper reading is 'asu (they have made), and this accords with the translation of Onqelos. It says: "I will go down and see." Are not all things revealed before the Almighty that there was need for Him to go down and see? The expression, however, "I will go down", implies descent from the grade of mercy to that of rigour, and by "and see" is meant the consideration of the kind of punishment to be meted out to them.

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

PARAGRAPH 19

89 **רש"י פי' בחומש ארדה נא למד לדיינים שלא יפסקו דיני נפשות אלא בראיה**

Rashi learns from "I will go down and see" that judges must not decide capital cases without seeing for themselves.

Rashi on Genesis 18:21 רש"י על בראשית י"ח:כ"א

אֵרְדָה נָּא. לְמַד לַדַּיָּנִים שֶׁלֹּא יִפְסְקוּ דִינֵי נְפָשׁוֹת אֶלָּא בִּרְאִיָּה, הַכֹּל כְּמוֹ שֶׁפֵּרַשְׁתִּי בְּפָרָשַׁת הַפַּלָּגָה. דָּבָר אַחֵר, אֵרְדָה נָּא לְסוֹף מַעֲשֵׂיהֶם: הכצעקתה. שֶׁל מְדִינָה: הבאה אלי עשו. וְכֵן עוֹמְדִים בְּמִרְדָּם, כָּלָה אֲנִי עוֹשֶׂה בָהֶם, וְאִם לֹא יַעַמְדוּ בְּמִרְדָּן אַדְעָה מָה אֶעֱשֶׂה לְהִפָּרַע מֵהֶן בְּיִסּוּרִין וְלֹא אֲכַלֶּה אוֹתָן. וְכַיּוֹצֵא בוֹ מָצִינוּ בְּמָקוֹם אַחֵר, וְעַתָּה הוֹרֵד עֶדְיְךָ מֵעָלֶיךָ וְאֵדְעָה מָה אֶעֱשֶׂה לָךְ (שמות ל"ג); וּלְפִיכָךְ יֵשׁ הֶפְסֵק נָקֻדַּת פְּסִיק בֵּין עָשׂוּ לְכָלָה, כְּדֵי לְהַפְרִיד תֵּבָה מֵחֲבֶרְתָּהּ. וְרַבּוֹתֵינוּ ...

I WILL GO DOWN NOW — This teaches the judges that they should not give decisions in cases involving capital punishment, except after having carefully looked into the matter — all as I have explained in the section dealing with the dispersion of the nations (11:5). Another explanation of ארדה נא is: I will go down to the very end of their doings (I will fathom the depths of their wickedness). הכצעקתה WHETHER ACCORDING TO THE CRY OF IT (literally, of her) — i.e. the cry of the ...

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

90 **דאיתא בת"ז**

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

KEHOT'S NOTE

בהקדמה (פתח אליהו).

91 In Eliyahu's opening prayer (Patach Eliyahu) the ten Sefiros are said to go "one long, one short, and one intermediate."

Tikkunei Zohar 17a:13 תקוני הזהר י"ז א:י"ג

ואלין עשר ספירן. אינון אזלין כסדרן. חד אריך וחד קצר וחד בינוני

Constantinople, 1740 (CC-BY-NC)

92 **גמ"ח בין לעניים בין לעשירים**

Acts of kindness are greater than charity, for they are done both for the poor and for the rich. Here this shows that Chesed reaches further than compassion.

Sukkah 49b:11 סוכה מ"ט ב:י"א

תָּנוּ רַבָּנַן: בִּשְׁלֹשָׁה דְּבָרִים גְּדוֹלָה גְּמִילוּת חֲסָדִים יוֹתֵר מִן הַצְּדָקָה. צְדָקָה — בְּמָמוֹנוֹ; גְּמִילוּת חֲסָדִים — בֵּין בְּגוּפוֹ, בֵּין בְּמָמוֹנוֹ. צְדָקָה — לָעֲנִיִּים; גְּמִילוּת חֲסָדִים — בֵּין לָעֲנִיִּים בֵּין לָעֲשִׁירִים. צְדָקָה — לַחַיִּים; גְּמִילוּת חֲסָדִים — בֵּין לַחַיִּים בֵּין לַמֵּתִים.

Our rabbis taught: In three respects gemilut hasadim is superior to charity: charity can be done only with one's money, but gemilut hasadim can be done with one's person and one's money. Charity can be given only to the poor, but gemilut hasadim both to the rich and the poor. Charity can be given to the living only, gemilut hasadim can be done both to the living and to the dead.

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PARAGRAPH 20

93 **ראובן**

Leah names her firstborn Reuven, "because Havayah has seen (ra'ah) my affliction," linking Reuven with seeing.

Genesis 29:32 בראשית כ"ט:ל"ב

וַתַּהַר לֵאָה וַתֵּלֶד בֵּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה ה' בְּעָנְיִי כִּי עַתָּה יֶאֱהָבַנִי אִישִׁי:

And Leah conceived, and bore a son, and she called his name Reuben; for she said: 'Because the L-RD hath looked upon my affliction; for now my husband will love me.'

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94 **שמעון**

Leah names her second son Shimon, "because Havayah has heard (shama)," linking Shimon with hearing.

Genesis 29:33 בראשית כ"ט:ל"ג

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר כִּי־שָׁמַע ה' כִּי־שְׂנוּאָה אָנֹכִי וַיִּתֶּן־לִי גַּם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:

And she conceived again, and bore a son; and said: 'Because the L-RD hath heard that I am hated, He hath therefore given me this son also.' And she called his name Simeon.

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THE CHASSIDISHE PARSHA

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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