



TORAH OHR • PARSHAS YISRO • MAAMAR 8

ביאור על הנ"ל

“An explanation of the above”



At Sinai Israel received the power to make their Torah and mitzvos draw down Anochi, the Infinite One beyond the worlds, the level of “for He is not a man,” into the ordered world of adam. Because the souls are rooted only in G-d’s “thought,” this power works through their descent into the body and the animal soul, whose root, like the lion and ox that carry the Throne, is higher still and can lift “man” beyond itself.

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

At Sinai Israel received the power to make their Torah and mitzvos draw down Anochi, the Infinite One beyond the worlds, the level of “for He is not a man,” into the ordered world of adam. Because the souls are rooted only in G-d’s “thought,” this power works through their descent into the body and the animal soul, whose root, like the lion and ox that carry the Throne, is higher still and can lift “man” beyond itself.

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

This maamar explains the preceding discourse, “Remember the Shabbos day.” The Torah and mitzvos unite the Infinite Light with the worlds. Nature continues by the covenant made after the Flood, but new blessing from beyond the worlds comes only through the mitzvos, which belong to the letters of the Name Havayah; so Anochi becomes “Havayah your G-d.” Every drawing down needs an ascent, so the Torah was given amid trembling and self-nullification, and only Israel received this power. The angels, rooted in divine speech, could not. Israel, rooted in thought, a closer but partial oneness, receive it through the soul’s descent into the body and animal soul. The animal soul stems from the lion and ox of the Chariot and the fallen kings of Edom, and so can raise “the man upon the Throne” to “for He is not a man,” where there is no left and no change. That is why David’s horn-anointed kingship endures and Shaul’s did not. The Patriarchs draw down the inner union that brings new souls. Mitzvos that raise and that draw down, and self-sacrifice in the Shema, do the same, while Israel’s eyes wait for the revelation beyond the order of the worlds.

OUTLINE

- 1 What was given at Sinai** ¶1-2
An explanation of the preceding maamar. The Torah and mitzvos unite the Infinite Light with the worlds, bringing the light that encompasses the worlds into the light that fills them.
- 2 New blessing through the Name Havayah** ¶3-4
The covenant after the Flood keeps nature going, but new blessing from beyond the worlds comes only through the mitzvos, which belong to the letters of Havayah. So Anochi becomes “Havayah your G-d” and Ani is made into Havayah, though only through an ascent from below.

3 Sinai, the angels and the soul's descent

¶15-8

The trembling at Sinai was the self-nullification that draws light down, and only Israel received this power. The angels, rooted in speech, could not receive it; Israel, rooted in thought, where “He and His vessels are one,” receive it only through the soul’s descent into the body, which lifts them to “He and His life-forces.”

4 Raising “man” beyond man

¶19-11

The animal soul stems from the lion and ox of the Chariot and the fallen kings of Edom, and its higher root lets it raise “the man upon the Throne” to “for He is not a man.” So food sustains man, and the Patriarchs lift the emotive attributes, which are rooted in Atika, above intellect.

5 David’s kingship, above change

¶12-16

At the level of adam, conduct is measured and can change; in Atika there is no left. Shaul’s kingship, from adam, was lost through one sin; David’s, anointed with a horn, from “for He is not a man,” endures. To raise adam there and draw its light down is the purpose of all service.

6 The chayos and the Patriarchs

¶17

The chayos draw down the outer, constant union of Abba and Imma, which sustains the worlds; the Patriarchs and the tzaddikim draw down the inner union, which brings new souls.

7 Mitzvos that raise and mitzvos that draw down

¶18-20

Charity, clothed in silver and gold from what fell in the shattering of the vessels, raises to ramah; terumah and the tithes raise, and tzitzis, tefillin and shofar draw down. All of them arouse Anochi and draw it into adam, a power given at the receiving of the Torah.

8 “Keep”: eyes lifted to G-d

¶21-22

Self-sacrifice at “One” in the Shema is the inward power given at Sinai. Shamor is long expectation: like servants looking to their master, Israel looks past the light that sustains the worlds to G-d’s essence, for the revelation of the Time to Come.

KEY CONCEPTS

Anochi אניכי

“I,” the first word of the Ten Commandments, read as the Infinite One beyond the worlds, the light that encompasses all worlds, which the mitzvos draw down through Havayah to be “your G-d.”

Adam and “for He is not a man” אדם / כי לא אדם

Adam is G-d’s light ordered in lines and levels, like the figure of a man upon the Throne, where conduct is measured and can change. “For He is not a man” is the level above that order, Atika, where there is no left and no change.

Atika (the Ancient One) עתיקא

The innermost level of Keser, above intellect, of which the Zohar says “there is no left”: no division into levels and no judgment. The emotive attributes and David’s kingship are rooted there.

He and His life-forces; He and His vessels / איהו וחיותי / איהו וגרמוהי

Two degrees of oneness from Tikkunei Zohar: G-d’s complete oneness with the intellect of Atzilus, and the lesser oneness of thought, where the souls of Israel are rooted.

The Chariot מרכבה

The chayos that carry the Throne and, in a higher sense, the Patriarchs, wholly nullified to G-d’s will, who raise what rides upon them to a level beyond it.

Raising and drawing down העלאה והמשכה

The two movements of divine service: lifting the lower toward G-d, as in charity and terumah, and bringing light down, as in tzitzis, tefillin and shofar. No drawing down comes without an ascent.

The two unions of Abba and Imma זיווג חיצוני ופנימי
דארייא

The outer, constant union of Chochmah and Binah sustains the worlds; the inner union, which brings new souls, is drawn down only through the souls of the tzaddikim.

SECTION 1 • 11-2

What was given at Sinai

1 ביאור על הנ"ל

An explanation of the above.

This maamar is a further explanation of the discourse just before it in Torah Ohr, which opens "Remember the Shabbos day to keep it holy." It returns to that discourse's themes: what was given at Sinai, why the angels did not receive the Torah, why the soul must descend into a body, and how the Chariot raises "the man upon the Throne."

2 הנה להבין שרש ענין מ"ת [מתן תורה] וקבלת התורה מה ענינה. הנה כל התורה ומצות הן בחי יחוד אור א"ס ב"ה בעולמות.

Now, to understand the root of the matter of the Giving of the Torah and the receiving of the Torah, what it is: Now, the whole Torah and the mitzvos are the level of the union of the Infinite Light (Or Ein Sof), blessed be He, within the worlds.

The maamar opens with its question: what, at root, are the Giving of the Torah and Israel's receiving of it? Its first answer is that the whole Torah and every mitzvah join the Infinite Light, G-d's light as it is beyond all limits, to the finite worlds.

וכמאמר לשם יחוד קוב"ה [קודשא בריך הוא]. דהיינו בחי יחוד"ע [יחודא עילאה] ביחוד"ת [ביחודא תתאה] להיות השפעה מבחי סוכ"ע לבחי ממכ"ע [ממלא כל עלמין].

As in the saying, "For the sake of the union of the Holy One, blessed be He." That is, the level of the higher unity (yichuda ila'ah) within the lower unity (yichuda tata'ah), so that there be an influx from the level of the light that encompasses all worlds (sovev kol almin) to the level of the light that fills all worlds (memalei kol almin).

The formula "for the sake of the union of the Holy One, blessed be He," said before performing a mitzvah, states its inner purpose. That union means bringing the higher unity, in which the worlds are as nothing before G-d, into the lower unity, in which G-d is present within the worlds as they exist, so that light flows from the level that encompasses the worlds into the level that fills them.

SECTION 2 • 13-4

New blessing through the Name Havayah

3 וכמ"ש ונתתי גשמיכם בעתם.¹ והיה אם שמע² כו'. ונתתי מטר ארצכם.³ הגם שכבר ברית כרותה בקשת מימי המבול. עד כל ימי הארץ זרע וקציר⁴ וגוי וקיץ וחרף ויום ולילה כו'.

As it is written, "I will give your rains in their season"; [and] "And it shall be, if you will listen," etc., "I will give the rain of your land." [This is so] even though a covenant has already been made with the rainbow since the days of the Flood: "As long as all the days of the earth [endure], seedtime and harvest," etc., "and summer and winter, and day and night," etc.

Two passages promise rain as the reward for keeping the mitzvos: Leviticus 26, "I will give your rains in their season," and the second paragraph of the Shema, "And it shall be, if you will listen... I will give the rain of your land." The question is why such a promise is needed, when after the Flood G-d had already made a covenant, whose sign is the rainbow, and promised that as long as the earth endures, seedtime and harvest, summer and winter, day and night will not cease.

אין זה כ"א כדי קיום וחיות העולמות מה שכבר הוסד בסדר ההשתלשלות

That is only for the existence and life-force of the worlds, that which has already been established in the order of the chain of descending worlds (hishtalshelus).

The Alter Rebbe answers that this promise only keeps the world going as it was already set up in the chain of descending worlds; it adds nothing new.

אבל להיות הארה חדשה מבחי" סוכ"ע ותוספת ברכה המחדש בכל יום מע"ב [מעשה בראשית] נעשה ע"י התומ"צ [התורה ומצות] לעבדה ולשמרה⁵ לעשות ג"ע [גן עדן] ותענוג הנשמות שנעשה ע"י בחי' צמצום והתפשטות כו'

But for there to be a new illumination from the level of the light that encompasses all worlds (sovev kol almin), and an addition of blessing that "renews each day the work of Creation," this is brought about through the Torah and mitzvos, "to work it and to guard it," to make Gan Eden and the delight of the souls, which is brought about through the level of tzimtzum (contraction) and expansion, etc.

What is new, a fresh light from the level beyond the worlds and an added blessing, comes only through the Torah and mitzvos. "Who renews each day the work of Creation" is a phrase of the first blessing before the morning Shema, and "to work it and to guard it," said of Adam in the Garden, is read here as the Torah and mitzvos, which make Gan Eden, the delight of the souls; that delight reaches the souls only by being contracted and then expanded.

והכל הוא ע"י בחי' הוי"ה צמצום והתפשטות המשכה והתפשטות והוא ע"י התורה כי כל התורה נכללה בשם הוי"ה

And all of it is through the level of Havayah: contraction and expansion, drawing-down and expansion. And this is through the Torah, for the whole Torah is included in the Name Havayah.

Contraction and expansion are the pattern of the Name Havayah: the yud is the contracted point, the first heh its expansion, the vav a drawing down, and the final heh a further spreading out. Because the whole Torah is included in this Name, the Torah is the means by which this light is contracted and expanded so that it can reach the souls.

וכן המצות יש מהן שמרומזות בבחי' יו"ד ויש בבחי' ה' כנודע בק"ש [בקריאת שמע] שעל המטה אם פגמתי באות י' כו' העונש הוא סקילה בבחי' י'.

So too the mitzvos: some of them are alluded to in the level of the yud, and some in the level of the heh, as is known from the bedtime Shema: "If I have blemished the letter yud," etc., the punishment [for which] is stoning, the level of yud.

The mitzvos too are linked to the letters of this Name, some to the yud and some to the heh. The proof is a prayer said with the bedtime Shema, where a blemish in the letter yud is tied to the punishment of stoning.

ומזה נלמד לענין שכר מצוה מצוה⁶ שבהמשכת מצוה שבבחי' י' ממשיך הארה חדשה מסוכ"ע בבחי' זו. 4

From this we learn about [the saying] "the reward of a mitzvah is the mitzvah": that in the drawing-down of a mitzvah that is in the level of yud, one draws down a new illumination from the light that encompasses all worlds (sovev kol almin) into this level.

Since each mitzvah belongs to a letter of the Name, its reward is the mitzvah itself: doing it draws a new light from beyond the worlds into that very letter. This is how the Alter Rebbe reads the Mishnah's saying "the reward of a mitzvah is the mitzvah."

וזהו אנכי ה' אלקיך. כלומר שאנכי הוא סוכ"ע נמשך בבחי' הוי"ה להיות אלקיך ממש.

And this is [the meaning of] "I (Anochi) am Havayah your G-d": that is to say, Anochi, which is the light that encompasses all worlds, is drawn down into the level of Havayah, to be truly "your G-d."

Anochi, "I," the first word of the Ten Commandments, is taken as the Infinite One above the worlds. "I am Havayah your G-d" then means that this level is drawn down through the Name Havayah until it is truly "your G-d," present within each person.

וזהו ושמרתם וגוי אשר יעשה אתם⁷ וגוי אני הוי"ה לעשות בחיי אני להיות הוי"ה רק שא"א להיות המשכה כ"א ע"י העלאה שאין טפה יורדת כו'.⁸

And this is [the meaning of] "And you shall keep," etc., "which [a person] shall do (ya'aseh) them," etc., "I am Havayah": to make (la'asos) the level of Ani ("I") be Havayah. Only, there cannot be a drawing-down except through an ascent, for "no drop descends," etc.

In Leviticus 18:5, "You shall keep My statutes... which a person shall do (ya'aseh)... I am Havayah," the word "do" is read as "make": by doing the mitzvos one makes Ani, "I," a lower level, become Havayah. Yet nothing is drawn down without an ascent from below first, as in the Sages' image that no drop of rain descends unless water rises from below to meet it.

SECTION 3 • ¶5-8

Sinai, the angels and the soul's descent

5 ולכן ניתנה התורה בקולות וברקים ויחרד כל העם⁹ כו' בבחי' בטול היש לאין ורוח אייתי רוח¹⁰ כו'.

That is why the Torah was given with thunder and lightning, "and all the people trembled," etc., at the level of self-nullification (bittul) of the something into nothing; and "spirit brings spirit," etc.

Because every drawing down needs an ascent, the Torah was given amid thunder and lightning that made the whole people tremble, bringing them to bittul, the nullification of their own existence. The Zohar's words "spirit brings spirit" state the rule: a spirit of longing roused below draws a spirit down from above.

אך זה הכח להיות המשכה זו בקיום התורה והמצוות ניתנה לנו במ"ת [במתן תורה] שהרי עכו"ם [עובדי כוכבים ומזלות] שעוסק בתורה או לובש טלית אינו ממשיך כלום רק ישראל זכו לזה בהר סיני:

But this power, for there to be this drawing-down through fulfilling the Torah and the mitzvos, was given to us at the Giving of the Torah. For an idolater who occupies himself with Torah or wears a tallis draws down nothing; only Israel merited this, at Mount Sinai.

This power, that keeping the Torah and mitzvos should draw down G-dliness, was itself the gift of Sinai. An idolater who studies Torah or wears a tallis performs the same act but draws nothing down, because only Israel received this power at Mount Sinai.

6 והנה גם המלאכים בקשו התורה תנה הודך על השמים^{11,12} ולא ניתנה להם מפני שהם מבחי' עולם הדבור עלמא דאתגליא

Now, the angels too asked for the Torah, "Place Your majesty upon the heavens," and it was not given to them, because they are from the level of the world of speech, the "revealed world" (alma de'isgalya),

When Moshe went up to receive the Torah, the angels protested with the verse "who have set Your majesty upon the heavens," read as a plea, "Place Your majesty upon the heavens": let the Torah stay with them. It was not given to them, because angels come from the level of divine "speech," which the Zohar calls the "revealed world."

שהם מבחי' חיצוניות הכלים ואין להם יכולת להמשיך כלום הגם שיש להם מס"נ [מסירות נפש] ובטלים אליו ית' מ"מ אינו נוגע להיות נמשך מזה מהמשכת סוכ"ע כבישראל

being from the level of the outer dimension (chitzoniyus) of the vessels; and they have no ability to draw down anything. Although they have self-sacrifice (mesirus nefesh) and are nullified to Him, may He be blessed, nevertheless it does not reach so far that anything of the drawing-down of the light that encompasses all worlds (sovev kol almin) should be drawn down from it, as with Israel;

Speech is the outer dimension of the vessels, the garments through which light is expressed. So the angels, though they give themselves over entirely and are wholly nullified before G-d, cannot draw down the light that encompasses the worlds as Israel can.

מפני שישראל עלו במחשבה בחי' פנימיות הכלים שמתאחדים עם האורות כנראה בעליל שהמחשבה היא תמידית גם שלא כרצון האדם. משא"כ בדבור שברצון האדם תלוי ברצונו מדבר כו'.

because Israel "arose in thought," the level of the inner dimension (pnimiyus) of the vessels, which become one with the lights. As is plainly seen, thought is constant, even without a person's will; whereas speech depends on a person's will: when he wishes, he speaks, etc.

Israel "arose in thought": their souls are rooted in G-d's "thought," the inner dimension of the vessels, which is one with the light it expresses. The human analogy shows the difference: thought runs constantly, even when one does not want it to, while speech comes only when a person chooses to speak.

7 והיינו לפי שיש שליטה למוח האדם להעמיד א"ע [את עצמו] בדבורו משא"כ על המחשבה אין המוח שליט לזוז מחשבתו

That is, because a person's mind has control to restrain himself in his speech; whereas over thought the mind has no mastery to move his thought away,

The difference between speech and thought is drawn from human experience: a person can hold back from speaking, but cannot stop himself from thinking.

לפי שהיא אחדות א' עם המוח ושכל האדם ונקי בזוהר¹³ איהו וגרמוהי חד בהון¹⁴ כי הנה וחיוהי קאי על בחי' חב"ד [חכמה בינה ודעת] דאצי'

because it is one unity with the person's mind and intellect. And this is called in the Zohar "He and His vessels (ihu vegarmohi) are one in them." For "and His life-forces" refers to the level of Chochmah (wisdom), Binah (understanding) and Daas (knowledge) of the World of Atzilus (Emanation);

Thought is one with the mind and intellect, so it cannot be switched off. This is the Zohar's "He and His vessels (ihu vegarmohi) are one in them," from the introduction to Tikkunei Zohar, where it describes the Sefiros of Atzilus; its companion phrase, "He and His life-forces (chayohi) are one," refers to the intellect, Chochmah, Binah and Daas, of the World of Atzilus.

כי הגם שא"ס ב"ה בעצמו רם ונשא אפי' [אפילו] מבחי' חכמה דלאו מכל אלין מדות כלל¹⁵ אעפ"כ [אף על פי כן] הוא מתאחד עם בחי' חכמה להיות איהו וחיוהי חד הוא המדע והוא הידוע כו'.

for although the Infinite One (Ein Sof), blessed be He, Himself is high and exalted even above the level of Chochmah, "for He is not of all these attributes at all," nevertheless He unites with the level of Chochmah, so that "He and His life-forces are one": "He is the Knowledge and He is the Known," etc.

G-d Himself is beyond even Chochmah: as Eliyahu's prayer in Tikkunei Zohar (Patach Eliyahu) says, He is "not of all these attributes at all." Yet He unites with Chochmah so completely that, in the Rambam's words, which Tanya (ch. 2) also cites, He is the Knowledge and He is the Known.

8 ואיהו וגרמוהי קאי על בחי' מחשבה ששם עלו נשמות ישראל שמתאחדים באחדות שאין היחוד בתכלית כמו בבחי' חיוהי.

And "He and His vessels" refers to the level of thought, where the souls of Israel arose; they are united in a oneness in which the union is not absolute, as it is in the level of "His life-forces."

"He and His vessels are one" refers to thought, where the souls of Israel are rooted. Their oneness with G-d is real but not total, unlike the complete oneness of "He and His life-forces."

אך א"כ איך זכו לקבלת הארה והמשכת יחוד אור א"ס ב"ה ממש בחי' סוכ"ע בחי' אנכי ממש

But if so, how did they merit to receive the illumination and drawing-down of the union of the very Infinite Light (Or Ein Sof), blessed be He, the level of the light that encompasses all worlds (sovev kol almin), the very level of Anochi?

This raises a difficulty: if the souls are rooted only in "thought," how could they receive the drawing down of the Infinite Light itself, the encompassing light, the level of Anochi revealed at Sinai?

אלא שהוא ע"י התלבשות הנשמה בגוף ונפש החיונית דייקא כי ירידה זו צורך עלייה היא להיות עולה מבחי' גרמוהי לבחי' חיוהי.

Rather, it is specifically through the enclothing of the soul in the body and the vital soul; for this descent is for the sake of an ascent: to rise from the level of "His vessels" to the level of "His life-forces."

The answer is that the souls received it only by being enclothed in a body and a vital soul. Their descent into the body is for the sake of an ascent: through it they rise from the level of "His vessels" to the higher level of "His life-forces."

SECTION 4 • 19-11

Raising "man" beyond man

9 והענין כי שרש נפש הבהמית מבחי' פני אריה פני שור¹⁶ שבמרכבה נושאות הכסא מבחי' ואלה המלכים אשר מלכו בארץ אדום¹⁷ לפני מלך מלך לבני ישראל אלא שנפלו בבריאה כו'.

The explanation: the root of the animal soul is from the level of the face of the lion and the face of the ox in the Chariot, which bear the Throne; [they are] from the level of "And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel," only that they fell into the World of Beriah (Creation), etc.

The vital, animal soul is rooted in the faces of the lion and the ox among the chayos of the Chariot, which carry the Throne. In origin they belong to the "kings who reigned in the land of Edom before any king reigned over the children of Israel," which Kabbalah reads as the first, broken world of Tohu, whose fragments fell into the World of Beriah.

ולכך יש להם הכח הזה להעלות בחי' האדם שעל הכסא לבחי' כי לא אדם¹⁸ כו'

Therefore they have this power to raise the level of the man (adam) upon the Throne to the level of "for He is not a man," etc.

Because their root is so high, these forces can lift the "man upon the Throne," the figure Yechezkel saw upon the Throne, "the likeness of the appearance of a man" (Ezekiel 1:26), up to the level of which Shmuel said, "for He is not a man," beyond all form.

וכמו עד"מ המאכל שמחיה את האדם הגם שהאדם הוא בחי' מדבר וגבוה במעלה על הבע"ח [הבעלי חיים] וצומח אלא מפני ששרש המאכל הוא גבוה יותר מהאדם ולכן נאמר אחר וקדם צרתני¹⁹ כו'.

It is like, by way of analogy, the food that gives life to a person: although man is of the level of the speaking being, and higher in rank than animals and plants, [it gives him life] only because the root of the food is higher than man. Therefore it is said, "Behind and before You formed me," etc.

Food illustrates this: a human being, the "speaking" creature, ranks above animals and plants, yet they give him life, because their root is higher than his. Hence the verse "Behind and before You formed me," explained in the next paragraph.

10 וארז"ל [ואמרו רבותינו זכרונם לברכה] אחר למע"ב [למעשה בראשית]²⁰ כו'. וכך עד"מ יש כח בחיות הקדש להעלות בחי' האדם שעל הכסא.

And our Sages, of blessed memory, said, "'Behind': [last] in the work of Creation," etc. And so, by way of analogy, the holy chayos (living creatures) have the power to raise the level of the man upon the Throne.

The Talmud explains "Behind and before You formed me": man was "behind," created last of all the works of Creation, after the animals and plants. In the same way the holy chayos, though below the "man upon the Throne," have the power to raise him.

וכן עד"ז האבות הן הם המרכבה²¹ שהם מגביהים ומעלים בחי' ו"ק [וי' קצוות] דאצי' בחי' אדם שהוא ז"א שיש בו ט"ס [ט' ספירות] וט' פעמים ט' הרי פ"א. וג' פעמים פ"א הוא רמ"ג ועם ה"ח [ה' חסדים] הוא רמ"ח כו'.

And similarly, in the same way, "the Patriarchs are themselves the Chariot": they lift up and raise the level of the six extremities (vav ketzavos) of the World of Atzilus (Emanation), the level of adam, which is Z'eir Anpin (the emotive attributes), which has nine Sefiros; and nine times nine makes eighty-one, and three times eighty-one is two hundred and forty-three, and with the five chasadim (kindnesses) it is two hundred and forty-eight, etc.

The Sages' saying "the Patriarchs are themselves the Chariot" (Bereishis Rabbah 47:6, on "And G-d went up from upon Avraham") means that they, like the chayos, raise what rides upon them: the six emotive attributes of Atzilus, called adam, which is Z'eir Anpin; earlier in Torah Ohr (Bereishis, 4c) the Alter Rebbe calls the Patriarchs the "supernal chayos" of Atzilus. Z'eir Anpin is counted here as nine Sefiros, each containing nine, so nine times nine is eighty-one; three times eighty-one is 243, and adding the five chasadim (kindnesses) gives 248, the number of the limbs of a man, adam.

והעלאה זו היא בחי' לך הוי"ה הגדולה והגבורה²² כו'.

And this raising is the level of "Yours, Havayah, are the greatness and the might," etc.

This raising is expressed in David's words "Yours, Havayah, are the greatness and the might," where greatness and might are Chesed and Gevurah: the attributes are lifted to "Yours," to G-d Himself.

דהיינו מבחי' אדם לבחי' כי לא אדם כו'. (ועד"ז ג"כ המדות דאצי' הן בחי' מרכבה לגבי חו"ב [חכמה ובינה] ונקי' מרכבתא עלאה הנזכר בתקונים ע' [עיי' לקמן].)

That is, from the level of adam to the level of "for He is not a man," etc. (And in the same way, the emotive attributes (middos) of Atzilus are also the level of a chariot in relation to Chochmah (wisdom) and Binah (understanding), and are called the "supernal chariot" (merkavta ila'ah) mentioned in the Tikkunim; see further on.)

The raising carries the attributes from adam, ordered existence, to "for He is not a man," which is beyond that order. In a parenthesis the Alter Rebbe adds that the emotive attributes of Atzilus are likewise a "chariot" for Chochmah and Binah, which the Tikkunei Zohar calls the "supernal chariot," with a reference further on.

והענין הוא כי ז"א בעתיקא אחיד ותליא²³ כי הגם שבאצי' או"א [אבא ואימא] הם גבוהים ביותר מז"א. מ"מ בשרשן המדות גבוהים ביותר.

The explanation is that "Z'eir Anpin is bound to and hangs upon Atika (the Ancient One)." For although in Atzilus Abba and Imma (Chochmah and Binah) are far higher than Z'eir Anpin, nevertheless, in their root the emotive attributes are far higher.

The reason the lower attributes can raise what is above them is the Zohar's statement that Z'eir Anpin, the emotive attributes, is bound to and hangs upon Atika, the innermost level of Keser, above intellect. In the order of Atzilus Abba and Imma, the intellect, stand far above Z'eir Anpin, yet in their root the emotive attributes are higher; in Torah Ohr, Toldos (19b), the Alter Rebbe cites the same saying to show that one order of emotive attributes has its source above intellect, in Keser, and only passes out through it.

וכנראה בחוש שהבהמה היא יותר חזקה בטבע מן האדם שהוא בעל שכל לפי שהמדות יש להם כח יותר מן השכל.

As is seen tangibly, an animal is by nature stronger than man, who possesses intellect, because the emotive attributes have more power than the intellect.

Experience shows that emotion is rooted higher than reason: an animal, a creature of drives, is by nature stronger than a human being, who has intellect, because emotion carries more force than intellect.

11 ולכך יש במדות כח להיות עולים למעלה יותר הגם שהתהוות המדות הוא מן השכל מ"מ כשיתהווה המדה יש לה כח חזק יותר וכמ"ש באד"ר [באדרא רבא] אבא ואימא במזלא אתכלילן. ז"א בעתיקא אחיד ותליא ובעתיקא לית שמאלא.²⁴

Therefore the emotive attributes (middos) have the power to rise higher. Although the emotive attributes come into being from the intellect, nevertheless, once the attribute has come into being, it has a stronger power. And as is stated in the Idra Rabba: "Abba and Imma (Chochmah and Binah) are included in the Mazla"; "Z'eir Anpin (the emotive attributes) is bound to and hangs upon Atika"; "and in Atika there is no left."

Although the emotive attributes come into being from intellect, once formed they carry a stronger force and so can rise higher. The Zohar's Idra puts it this way: Abba and Imma, the intellect, are included in the Mazla, the flow that issues from Atika; Z'eir Anpin is bound to and hangs upon Atika; and in Atika "there is no left," no side of severity or judgment. The first two sayings are found in the Idra Zuta (Zohar 3:292a), which itself says that this was explained "in the Idra"; "in Atika there is no left" is from the Idra Rabba.

SECTION 5 • ¶12-16

David's kingship, above change

12 ולכך נאמר כי לא אדם כו'. כי בבחי' אדם מאחר שנמשך בבחי' קווי'ן חח"ן [חכמה חסד נצח] כו' כסדר ההשתלשלות

That is why it is said, "for He is not a man," etc. For at the level of adam, since it is drawn down in the mode of the lines, Chochmah (wisdom), Chesed (kindness) and Netzach (victory), etc., according to the order of the chain of descending worlds (hishtalshelus):

This is why Scripture says of G-d, "for He is not a man." "Man" (adam) stands for divine light drawn down in lines, the right line of Chochmah, Chesed and Netzach, the left line and the middle line, like a human body with its right, left and center, in the order of the chain of descent.

כי לפי סדר ההשתלשלות הנה ההנהגה היא ג"כ כסדר ההשתלשלות בהתחלקות המדרגות עם חסיד תתחסד כו' כמו שחייבה חכמתו כו'.

for according to the order of the chain of descent, the conduct [of the world] is also according to the order of the chain of descent, with the division of levels, "With the kind You show Yourself kind," etc., as His wisdom determined, etc.

Because the light follows that order, G-d's conduct of the world follows it too, divided into levels and measured to each recipient, as His wisdom determined: "With the kind You show Yourself kind," as David sang (Psalms 18:26; II Samuel 22:26).

אבל בעתיקא²⁵ לית שמאלא שאין שם התחלקות המדריגות כלל ולכך אין שם שינויים כלל.²⁶

But “in Atika (the Ancient One) there is no left,” for there, there is no division of levels at all, and therefore there are no changes there at all.

But in Atika “there is no left,” no division into levels at all, and so there are no changes there at all.

13 וזהו שאמר שמואל לשאול וגם נצח ישראל לא ישקר ולא ינחם כו'. לפי ששאול בקש ממנו שתשוב לו המלוכה.

And this is what Shmuel said to Shaul: “And also the Eternal One of Israel does not lie and does not relent,” etc. For Shaul had asked him that the kingship return to him.

After Shaul sinned and the kingship was taken from him, he begged Shmuel that it be restored. Shmuel answered that “the Eternal One of Israel does not lie and does not relent, for He is not a man, that He should relent.”

והשיב לו שמואל שמאחר שכבר ניתנה לדוד א"א להעביר המלוכה ממנו כי מלכות דוד נלקחה ממקום עליון²⁷ שהיא מבחי²⁸ כי לא אדם²⁹ הוא כו'.

And Shmuel answered him that since it had already been given to David, it was impossible to take the kingship away from him; for David's kingship was taken from a supernal place, which is from the level of “for He is not a man,” etc.

Shmuel's meaning: once the kingship had been given to David it could not be taken from him, because David's kingship was drawn from a supernal place, the level of “for He is not a man,” where there is no change.

14 ולא כמלכות שאול שנלקחה מבחי אדם דהיינו מחמת ששאול היה נבחר מפני צדקתו וכשחטא העבירו ממנו המלוכה. אבל בבחי דוד אינו כן.

Unlike the kingship of Shaul, which was taken from the level of adam: that is, since Shaul was chosen because of his righteousness, when he sinned, the kingship was taken away from him. But with the level of David it is not so.

Shaul's kingship, by contrast, came from the level of adam: he was chosen for his righteousness, so when he sinned it was taken from him. It depended on his conduct, as everything at the level of adam is measured by deeds.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שאול באחת ועלתה לו³⁰ דוד בשנים ולא עלתה לו. פי' שבחי המלוכה של דוד נלקחה מבחי' כי לא אדם ואין הפגם מגיע לשם.

As our Sages, of blessed memory, said: "Shaul [sinned] in one [matter], and it counted against him; David in two, and it did not count against him." The explanation: the level of David's kingship was taken from the level of "for He is not a man," and the blemish does not reach there.

The Talmud says that Shaul sinned once and it cost him the kingship, while David sinned twice and it did not. The Alter Rebbe explains why: David's kingship stems from "for He is not a man," and the blemish of sin does not reach that high.

15 והיינו לפי שבחי' דוד הוא בחי' מלכות ונעוץ תחלתו בסופן³¹ ואינו בגדר ובחי' אדם. כי בחי' אדם הוא לפי דרך וסדר ההשתלשלות מחכמה ולמטה ונמשכה ההשפעה לפי ערך המדרגה דהיינו לפי מעשה התחתונים

That is, because the level of David is the level of Malchus (sovereignty), and "their beginning is wedged in their end," and it is not within the bounds and level of adam. For the level of adam is according to the way and order of the chain of descending worlds (hishtalshelus), from Chochmah (wisdom) downward, and the flow is drawn according to the measure of the level, that is, according to the deeds of the lower beings.

David is the level of Malchus, the last of the Sefiros, and "their beginning is wedged in their end": the last level is rooted in the very first, beyond the order of adam. The level of adam follows the chain of descent from Chochmah downward, where the flow is measured to each level, that is, by the deeds of those below.

אבל למעלה מבחי' אדם לית שמאלא בהאי עתיקא³² לפי שהוא המתנשא מימות עולם רם ונשא כו'.

But above the level of adam, "there is no left in this Atika (the Ancient One)," for He is the One "exalted from the days of old," "high and lofty," etc.

Above adam, in Atika, "there is no left," because there G-d is "exalted from the days of old," in the words of the Shabbos morning prayer, and "high and lofty," in Isaiah's, beyond the measuring of deeds.

16 וזהו שאמרה חנה רמה קרני³³ בהוי"ה שדוד שנמשח בקרן³⁴ הוא בבחי' רמה משא"כ שאול שנמשח בפך הוא מבחי' אדם שיש שם שינויים כמ"ש וינחם ה' על הרעה³⁵ כו'.

And this is what Chanah said: "My horn is exalted (ramah) in Havayah." For David, who was anointed with a horn, is at the level of ramah (exalted), whereas Shaul, who was anointed with a flask, is from the level of adam, where there are changes, as it is written, "And Havayah relented of the evil," etc.

In her song Chanah said, "My horn is exalted (ramah) in Havayah," and the Talmud learns from it that David and Shlomo, anointed from a horn, had kingdoms that lasted, while Shaul and Yehu, anointed from a flask, did not. The Alter Rebbe reads ramah, "exalted," as the level above adam, while the flask belongs to adam, where change is possible: there G-d can "relent of the evil," as He did after the Golden Calf. In Likkutei Torah, Shemini (19b), the Alter Rebbe refers back to this maamar for "My horn is exalted" and links the horn to the light of Keser, above Chochmah.

אבל בחי' רמה שהוא בחי' עתיקא³⁶ שם כי לא אדם הוא כו'.

But the level of ramah, which is the level of Atika (the Ancient One): there, "He is not a man," etc.

But the level of ramah is Atika, and there "He is not a man": nothing changes.

ולכן דוד מלך ישראל חי וקיים³⁷ וזהו תכלית כל עבודותינו והאבות הן הם המרכבה להעלות מבחי' אדם לבחי' כי לא אדם כו'.

Therefore "David, King of Israel, lives and endures." And this is the purpose of all our service; and "the Patriarchs are themselves the Chariot," to raise from the level of adam to the level of "for He is not a man," etc.,

That is why "David, King of Israel, lives and endures," the words the Talmud records as a sign sent with the sanctification of the new month. To raise adam to the level beyond "man" is the purpose of all our service, and it is what the Patriarchs, "the Chariot," accomplish.

ולהמשיך מבחי' כי לא אדם המשכת גלוי אלקות ואוא"ס [ואור אין סוף] ב"ה ממש בבחי' אדם:

and to draw down from the level of "for He is not a man" a drawing-down of the revelation of G-dliness and of the very Infinite Light (Or Ein Sof), blessed be He, into the level of adam.

Having raised adam that high, the service then draws down from the level of "for He is not a man," into adam, a revelation of G-dliness and of the Infinite Light itself.

SECTION 6 • ¶17

The chayos and the Patriarchs

17 אך ההפרש שבין חיות הקדש³⁸ שבמרכבה. ובין האבות שהם הם המרכבה.

But [this is] the difference between the holy chayos (living creatures) of the Chariot and the Patriarchs, who are themselves the Chariot:

The Alter Rebbe now distinguishes two kinds of Chariot: the holy chayos that carry the Throne, and the Patriarchs, who are themselves the Chariot.

שבחיות הגם שתמיד מרעישים ובטלים לאור א"ס ב"ה וממשיכים משם אין זה אלא השפעות שהוא כדי לקיום וחיות העולמות. אבל האבות הן הם המרכבה הנה העלאות וההמשכה יותר גבוה שהוא לחדש הנשמות.

with the chayos, although they constantly make a tumult and are nullified to the Infinite Light (Or Ein Sof), blessed be He, and draw down from there, this is nothing but influxes that are for the existence and life-force of the worlds. But "the Patriarchs are themselves the Chariot": the raisings and the drawing-down are higher, for they are to bring new souls into being.

The chayos are constantly in tumult and nullified before the Infinite Light, and they too draw down from there, but only the flow that keeps the worlds existing and alive. The ascent and drawing down brought about by the Patriarchs is higher: it brings new souls into being.

וכנודע שיש שני מיני זיווגים³⁹ בא"א [באבא ואימא]^{40,41} חיצוניים זיווגיהו תדיר^{42,43,44} תרין רעין דלא מתפרשין⁴⁵ שהוא לקיום העולמות⁴⁶ משא"כ לחדש הנשמות שהוא זיווג פנימי הוא ע"י נשמות הצדיקים דוקא.

As is known, there are two kinds of union (zivug) in Abba and Imma (Chochmah and Binah): the outer ones, "their union is constant," "two companions who never part," which is for the existence of the worlds; whereas [the union] to bring new souls into being, which is the inner union, comes about specifically through the souls of the tzaddikim.

This matches the known Kabbalistic teaching of two unions of Abba and Imma, Chochmah and Binah. The outer union is constant, "two companions who never part," and sustains the worlds; the inner union, which brings new souls, comes about only through the souls of the tzaddikim. In Likkutei Torah, Shir HaShirim (20b), the Alter Rebbe explains that the union of Abba and Imma draws a new light from the Emanator Himself and so comes only through self-sacrifice.

SECTION 7 • ¶18-20

Mitzvos that raise and mitzvos that draw down

18 והנה בתורה עצמה יש מצות שהן בבחי' העלאות. ויש מהן בבחי' המשכות כי צדקה תרומם גוי.⁴⁷ בבחי' רמה.

Now, in the Torah itself there are mitzvos that are of the nature of raising up, and some of them are of the nature of drawing down. For “Charity exalts (teromem) a nation”: at the level of ramah (exalted).

The mitzvos themselves divide the same way: some raise up and some draw down. Charity raises up, as the verse says, “Charity exalts (teromem) a nation”: the maamar reads tzedakah, “righteousness” in the verse’s plain sense, as charity, and teromem as lifting to ramah, the exalted level discussed above.

והיינו ע"י כי צדקה הוא מלובש בגשמיות כסף וזהב שתחת ממשלת נוגה והן בחי' שנפלו בשבחי"כ [בשבירת הכלים] מלפני מלך מלך⁴⁸ כו'.

That is, through [the fact] that charity is enclothed in physical silver and gold, which are under the dominion of nogah; and they are of the level that fell in the shattering of the vessels, from “before any king reigned,” etc.

Charity has this power because it is clothed in physical silver and gold, which stand under the dominion of kelipas nogah, the intermediate realm that can be raised to holiness. Their source is in what fell in the shattering of the vessels, from the kings who reigned “before any king reigned,” and so their root is very high.

19 ולכך יש להם כח זה להעלות ולעורר המשכה עליונה הגבוהה ורמה מאד.

That is why they have this power to raise up and to arouse a supernal drawing-down, very high and exalted.

Because of this source, silver and gold given as charity have the power to rise and to arouse a very high drawing down from above.

וכן עד"ז כל המצות מעשיות שהם בעשייה גשמית יש מהן בבחי' העלאה כמו תרומות ומעשרות. ויש מהן בבחי' המשכות כמו ציצית ותפילין ושופר כו'.

And similarly, in the same way, all the practical mitzvos, which are done in physical action: some of them are of the nature of raising up, like the terumah gifts and the tithes; and some of them are of the nature of drawing down, like tzitzis, tefillin and shofar, etc.

The same holds for all the practical mitzvos, done with physical things. Some raise up, like terumah, literally “what is lifted up,” and the tithes, in which a portion of the produce is set apart for holiness; others draw down, like tzitzis, tefillin and shofar.

20 ובכל זה מעורר בחי' אנכי ממש בחי' כי לא אדם כו' הוא להמשיך משם לבחי' אדם כו'.

And through all this one arouses the very level of Anochi, the level of “for He is not a man,” etc.; this is to draw down from there to the level of adam, etc.

Whether by raising up or by drawing down, the mitzvos arouse Anochi itself, the level of “for He is not a man,” in order to draw its light down into adam, the ordered world.

והכח הזה ניתן לישראל בקבלת התורה. הן בבחי' חיצוניות ע"י מעשה המצות להעלות ולהמשיך כו'.

And this power was given to Israel at the receiving of the Torah: both in the outer dimension (chitzoniyus), through the performance of the mitzvos, to raise up and to draw down, etc.,

This power was given to Israel when they received the Torah, and it works in two ways. The first is outward: the actual doing of the mitzvos, which raise up and draw down.

SECTION 8 • ¶21-22

“Keep”: eyes lifted to G-d

21 והן ברוחניות ע"י מס"נ [מסירות נפש] בק"ש [בקריאת שמע] באחד כו' להיות גילוי אלקות ואו"ם [ואור אין סוף] ב"ה ממש.

and in spirituality, through self-sacrifice (mesirus nefesh) in the Shema at [the word] “One,” etc., so that there be a revelation of G-dliness and of the very Infinite Light (Or Ein Sof), blessed be He.

The second way is inward: self-sacrifice in the Shema at the word “One,” where a person gives himself over to G-d entirely, bringing a revelation of G-dliness and of the Infinite Light itself.

הנה כל זה נמשך בקבלת התורה שהרי עכו"ם [עובדי כוכבים ומזלות] אינו יכול להמשיך אפי' [אפילו] רגע במס"נ [במסירות נפש] כו'. וזהו זכור ושמור בדבור אחד נאמרו.⁴⁹ זכור לדכר ושמור לנוק' [לנוקבא].

Now, all this was drawn down at the receiving of the Torah; for an idolater cannot draw down [anything], even for a moment, through self-sacrifice, etc. And this is [the meaning of] “Remember” and “Keep” were said in a single utterance.” “Remember” (zachor) is for the masculine (dechar), and “Keep” (shamor) is for the feminine (Nukva).

This too was given at the receiving of the Torah, and only to Israel: an idolater cannot draw anything down, even for a moment, through self-sacrifice. The Sages say that “Remember” and “Keep,” the two wordings of the Shabbos commandment, were said in a single utterance; “Remember” (zachor) corresponds to the masculine (dechar, the Aramaic of zachar, “male”), the giver, and “Keep” (shamor) to the feminine (Nukva), the receiver.

פ"י לשון שמור הוא מלשון ואביו שמר את הדבר⁵⁰ שהוא ענין תוחלת ממושכה⁵¹ שעניני המקבל תמיד אל המשפיע

The explanation: the word shamor is from the same expression as “and his father kept (shamar) the matter,” which denotes a prolonged expectation, in which the eyes of the receiver are always [turned] toward the giver,

Shamor has the sense it has when Yaakov heard Yosef’s dreams: “and his father kept the matter.” Plainly he kept it in mind; Rashi explains that he waited and watched for it to come about, and in that sense shamor is a long, patient expectation, in which the receiver’s eyes are always turned to the giver.

כמו שהעני מייחל ומצפה לבעה"ב [לבעל הבית] מתי יתן לידו מאומה כך עינינו נשואות לישועות ה' להיות גילוי אלקות בעולם כמו שיהיה לע"ל [לעתיד לבוא] כי אזי עין בעין יראו.⁵² וראו כל בשר⁵³ וגו':

as a poor man hopes and waits for the householder: when will he put something into his hand? So our eyes are lifted to the salvations of G-d, that there be a revelation of G-dliness in the world as there will be in the Time to Come; for then “they will see eye to eye,” and “all flesh shall see,” etc.

Like a poor man waiting for the householder to put something in his hand, Israel’s eyes are lifted to G-d’s salvation: a revelation of G-dliness in the world as it will be in the Time to Come, when “they will see eye to eye” and “all flesh shall see” G-d’s glory.

22 וזהו כעני עבדים אל יד אדוניהם וכעני שפחה אל יד גברתה⁵⁴ כן עינינו אל ה'. פ"י עבדים הם מט"ט [מטטרון] וסנדל"ל [וסנדלפון] שביצ"י [שביצירה] ועשיה. ושפחה היא בחי' בריאה.

And this is [the meaning of] “As the eyes of servants to the hand of their masters, and as the eyes of a maidservant to the hand of her mistress, so are our eyes to Havayah.” The explanation: the “servants” are Metatron and Sandalphon, who are in [the Worlds of] Yetzirah (Formation) and Asiyah (Action); and the “maidservant” is the level of the World of Beriah (Creation).

The psalm “As the eyes of servants... so are our eyes to Havayah” describes this longing. The “servants” are the angels Metatron and Sandalphon, of the worlds of Yetzirah and Asiyah, and the “maidservant” is the world of Beriah.

וכמו שהם מצפים ומיחלים לגילוי אור האצ"י שתשוקתם גדולה מאד מחמת שהם מכירים רוממות א"ס שאומרים קדוש וברוך כו'.

And just as they wait and hope for the revelation of the light of the World of Atzilus (Emanation), their longing being very great because they recognize the exaltedness of the Infinite One (Ein Sof), for they say “Holy” and “Blessed,” etc.,

These angels and worlds wait and hope for the revelation of the light of Atzilus, and their longing is very great because they perceive how exalted the Infinite One is. That perception is what moves them to proclaim “Holy” and “Blessed.”

כך עינינו נשמות ישראל אע"פ [אף על פי] שעלו במחשבה עליונה עינינו נשואות ומיחלות לגבי עצמות א"ס ב"ה בחי' כי לא אדם הוא שיומשך משם אור חדש בגלוי הפנימיות.

so are "our eyes," the souls of Israel: although they arose in the Supernal Thought, our eyes are lifted and hoping toward the very essence of the Infinite One, blessed be He, the level of "for He is not a man," that a new light be drawn down from there, in the revelation of the inner dimension (pnimiyus).

Israel's souls are rooted higher, in the Supernal Thought, yet they too look and hope, toward the very essence of the Infinite One, the level of "for He is not a man." Their longing is for a new light to come from there and reveal the inner dimension.

(כנ"ל שע"י העלאת מ"ן [מ"ן נוקבין] דנשמות הצדיקים נמשך יחוד פנימי דא"א [דאבא ואימא] כו'. משא"כ ע"י העלאת מ"ן [מ"ן נוקבין] דמלאכים כו'.

(As above: through the raising of the mayin nukvin (feminine waters) of the souls of the tzaddikim, the inner union of Abba and Imma (Chochmah and Binah) is drawn down, etc.; which is not so through the raising of the mayin nukvin of the angels, etc.

The parenthesis recalls paragraph 17: the "feminine waters" (mayin nukvin), the arousal from below, raised by the souls of the tzaddikim draw down the inner union of Abba and Imma, which the arousal raised by the angels cannot do.

וזהו כעני עבדים כו'. שע"י העלאת מ"ן [מ"ן נוקבין] שלהם ממשיכים מ"ד [מ"ן דוכרין] לקיום וחיות העולמות כסדר ההשתלשלות ועיניהם נשואות לאור והמשכה זו כן עינינו נשואות אל ה' אלקינו להיות ההמשכה אור חדש מלמעלה מסדר ההשתלשלות כו').

And this is "As the eyes of servants," etc.: that through their raising of mayin nukvin they draw down mayin dechurin (masculine waters) for the existence and life-force of the worlds, according to the order of the chain of descending worlds (hishtalshelus), and their eyes are lifted to this light and drawing-down; so are our eyes lifted to Havayah our G-d, that the drawing-down be a new light from above the order of the chain of descent, etc.)

This is the sense of "As the eyes of servants": the angels' arousal draws down only "masculine waters" (mayin dechurin), the flow from above, for the existence and life of the worlds within the order of descent, and that is what their eyes look to. Israel's eyes look to Havayah our G-d for a new light from above the whole order of descent.

ופי' בדבור אחד נאמרו ע' [עייין] לקמן. ועמ"ש גבי וכל העם רואים⁵⁵ כו' ואת קול השופר כו':⁵⁶

And for the explanation of “were said in a single utterance,” see further on. And see what is written on “And all the people saw,” etc., “and the sound of the shofar,” etc.

The Alter Rebbe closes with two references: the meaning of “said in a single utterance” is explained further on, and a related discussion appears on the verse “And all the people saw the voices... and the sound of the shofar.”

IN ONE'S AVODAH

The maamar calls this the purpose of all our service: to raise adam, the measured and ordered world, to the level of “for He is not a man,” and to draw a revelation of G-dliness from there back into it. This is done outwardly through mitzvos that raise, like charity, and mitzvos that draw down, like tzitzis and tefillin, and inwardly through self-sacrifice at “One” in the Shema, a power given at Sinai. With it goes shamor: a constant expectation, eyes lifted to G-d like a poor man's to the householder's hand, for the revelation of G-dliness in the world.

QUESTIONS FOR DISCUSSION

1. Why does the promise of rain for keeping the mitzvos add anything to the covenant G-d made after the Flood?
2. Why could the angels, with all their self-sacrifice, not draw down what Israel draws down through the Torah, and why does Israel's power depend on the soul's descent into a body?
3. How can something lower, like food or the animal soul, sustain or raise what is higher than it?
4. What does the contrast between David's kingship and Shaul's teach about the level of “for He is not a man”?
5. How does the longing of the angels differ from Israel's, as the maamar reads “As the eyes of servants”?

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

8

אנכי ה' אלקיך

G-d's first words to all Israel at Sinai: "I am Havayah your G-d, who brought you out of the land of Egypt." Anochi is read here as the Infinite One beyond the worlds, drawn through Havayah to become "your G-d."

Exodus 20:2 כ"ב: שמו

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 5

9

ויחרד כל העם

On the morning of the Giving of the Torah there was thunder and lightning, a heavy cloud and a shofar blast, and all the people in the camp trembled. The Alter Rebbe sees in this trembling the self-nullification that drew the light down.

Exodus 19:16 ט"ז: שמו

ויהי כיום השלישי בהית הבקר ויהי קלת וברקים וענן כבד עליהם וקל שפר חזק מאד ויחרד כל העם אשר במחנה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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KEHOT'S NOTE

שמו יט, טז.

10

ורוח אייתי רוח

The Zohar teaches that everything depends on will: a spirit draws a spirit and brings a spirit. An arousal below draws down a response from above.

Zohar II, 162b כ"ב קסב, זח

KEHOT'S NOTE

זח"ב קסב, ב.

PARAGRAPH 6

11

תנה הודך על השמים

David praises G-d, whose name is mighty in all the earth and who has set His majesty upon the heavens; the words can also be heard as saying that His majesty belongs to the heavens alone (context: Steinsaltz Tanakh). In the Sages' account the angels read them that way, as a plea, "Place

Your majesty upon the heavens," to keep the Torah in heaven.

Psalms 8:2 ב' ח: תהילים

ה' אֲדִינֵנוּ מִהָאֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ אֲשֶׁר תִּנָּה הוֹדְךָ עַל־הַשָּׁמַיִם:

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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12

תנה הודך על השמים

When Moshe ascended on high, the angels asked what one born of woman was doing among them, and protested against giving the hidden treasure of the Torah to flesh and blood, quoting "Place Your majesty upon the heavens." Here the Alter Rebbe gives the inner reason the Torah was not given to them.

Shabbat 88b:7 ז' פ"ח ב' שבת

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום אמרו מלאכי השתר לפני הקדוש ברוך הוא: רבוננו של עולם, מה לילוד אשה בינינו? אמר להן: לקבל תורה בא. אמרו לפניו: חמדה גנוזה שגנוזה לה תשע מאות ושבעים וארבעה דורות קודם שנברא העולם, אתה מבקש ליתנה לבשר ודם? "מה אנוש כי תזכרנו וכן אדם כי תפקדנו?" "ה' אֲדִינֵנוּ מִהָאֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ אֲשֶׁר תִּנָּה הוֹדְךָ עַל־הַשָּׁמַיִם!"

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PARAGRAPH 7

13

ונקי בזהר

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

KEHOT'S NOTE

ת"ז בהקדמה.

14

איהו וגרמיהו חד בהון

In the introduction to Tikkunei Zohar: in the ten Sefiros of Atzilus the King is present, "He and His vessels are one in them, He and His life-forces are one in them," which is not so in the ten Sefiros of Beriah.

Tikkunei Zohar 3b:9-10 י"ט-י"ז תקוני זוהר

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיהו חד בהון, איהו וחייו חד בהון. מה דלאו הכי בעשר ספירות דבריא, דלאו אינון וחייו חד, לאו אינון וגרמיהו חד. ועלת על כלא הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריא, ונהיר בעשר כחות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

Tikkunei Zohar - Vocalized (Public Domain)

15

דלאו מכל אליו מדות כלל

Eliyahu's prayer, Patach Eliyahu: G-d is the One who brings forth the ten Sefiros, yet He Himself is "not of all

PARAGRAPH 11

24 ובעתיקא לית שמאלא

The Idra Rabba: "There is no left in this hidden Atika; all is right." In Atika there is no side of judgment at all.

ספר הזוהר, האדרא רבא וי:כ"ה-ז:ל"ו 6:25-7:37 Zohar, Idra Rabba

PARAGRAPH 12

25 אבל בעתיקא

A textual variant: where our text reads "But in Atika," the quotation in Or HaTorah reads "But in the level of Atika."

KEHOT'S NOTE

באוה"ת שם: אבל בבחי' עתיקא.

26 ולכך נא' . . רמה קרני

The passage from here ("That is why it is said, 'for He is not a man'") to "My horn is exalted" is quoted there, in Or HaTorah on Parshas Va'eschanan.

KEHOT'S NOTE

מובא באוה"ת ואתחנן ע' צב.

PARAGRAPH 13

27 כי מלכות דוד נלקחה ממקום עליון

A passage from here, beginning with these words, is quoted in Or HaTorah on the Prophets and Writings (Nach).

KEHOT'S NOTE

קטע מכאן מובא באוה"ת נ"ך כרך ב ע' תשמט.

28 שהיא מבחי'

A textual variant: in the quotation in Or HaTorah the words "which is from the level of" are missing, so it reads that David's kingship was taken from a supernal place, "for He is not a man."

KEHOT'S NOTE

באוה"ת שם ליתא תיבות אלו.

29 וגם . . כי לא אדם

Shmuel's answer to Shaul after the kingdom was torn from him: the Eternal One of Israel does not lie or relent, "for He is not a man, that He should relent." The Alter Rebbe reads "not a man" as the level from which David's kingship was taken.

שמואל א ט"ו:כ"ט I Samuel 15:29

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

שמואל א טו, כט. ראה ד"ה באתי לגני תשכ"ח סעי' ד לצד הערה 46 (סה"מ מלוקט כרך ב ע' רמב). בענין שאול — בסה"מ תר"ץ ע' שמ מציינ לכאן.

PARAGRAPH 14

30 שאול באחת ועלתה לו

Rav Huna's saying: Shaul sinned once, in the matter of Agag, and it counted against him; David sinned twice, with Uriah and the census, and it did not count against him. The Alter Rebbe gives the inner reason: the root of David's kingship is beyond the reach of sin.

יומא כ"ב ב:י"י Yoma 22b:10

אמר רב הונא: כמה לא חלי ולא מרגיש גברא דמריה סייעיה, שאול באחת — ועלתה לו. דוד בשנים — ולא עלתה לו. שאול באחת מאי היא? מעשה דאגג. והא איכא מעשה דנוב עיר הכהנים! אמעשה דאגג כתיב: "נחמתי כי המלכתי את שאול למלך".

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KEHOT'S NOTE

יומא כב, ב.

PARAGRAPH 15

31 נעוץ תחלתו בסופו

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end." The Alter Rebbe uses it to root Malchus, the last Sefirah, in the very highest level.

ספר יצירה א':ז"י Sefer Yetzirah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch, New York, 1877 (Public Domain)

32 לית שמאלא בהאי עתיקא

The Idra Rabba: "There is no left in this hidden Atika; all is right." Above the level of adam there is no judgment and no measuring by deeds.

ספר הזוהר, האדרא רבא וי:כ"ה-ז:ל"ו 6:25-7:37 Zohar, Idra Rabba

PARAGRAPH 16

33 רמה קרני בה'

Chanah's prayer after Shmuel's birth, when she brought him to serve at Shiloh: "My heart rejoices in Havayah; my horn is exalted in Havayah." Plainly the horn is her strength and standing; the Talmud reads it as the horn of anointing oil, and the Alter Rebbe reads "exalted" (ramah) as the level of Atika.

שמואל א ב:א"א I Samuel 2:1

ותתפלל חנה ותאמר עלץ לבי בה' רמה קרני בה' רחב פי על-אויבי כי שמחתי בישועתך:

And Hannah prayed, and said: My heart exulteth in the L-RD, My horn is exalted in the L-RD; My mouth is enlarged over mine enemies; Because I rejoice in Thy salvation.

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KEHOT'S NOTE

שמואל-א ב, א. לקמן קיד, א מציין לכאן. לפי קרן ראה אוה"ת נ"ך כרך ב ע' תשטט פי קרן לשון עצמיות, ולשון קרן זוית שהוא אין ובטול.

34

שדוד שנמשח בקרן

From Chanah's "my horn is exalted," and not "my flask," the Talmud learns that David and Shlomo, anointed from a horn, had lasting kingdoms, while Shaul and Yehu, anointed from a flask, did not.

Megillah 14a:18ה"א:י"ח

חנה — דכתיב: "ותתפלל חנה ותאמר עליו לפי ביה רמה קרני ביה". "רמה קרני", ולא רמה פפי. דוד ושלמה שנמשחו בקרן — נמשכה מלכותן, שאול ויהוא שנמשחו בפפ — לא נמשכה מלכותן.

"Hannah", as it is written, "And Hannah prayed and said, My heart exults in the L-rd, my horn is exalted in the L-rd" (I Samuel 2:1): "My horn is exalted", and not, "my cruse is exalted." David and Solomon, who were anointed from a horn, their kingship would be prolonged, but Saul and Yehu, who were anointed with a cruse, their kingship would not be prolonged.

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KEHOT'S NOTE

מגילה יד, א. ראה לקו"ת שמיני יט, ב. וראה באוה"ת נ"ך כרך ב ע' אעט שמציין לכאן. לפי קרן ראה אוה"ת נ"ך כרך ב ע' תשטט.

35

וינחם ה' על הרעה

After Moshe's prayer for the people following the Golden Calf, "Havayah relented of the evil that He had spoken of doing to His people." The Alter Rebbe places such change at the level of adam.

Exodus 32:14ה"ד:י"ב

וינחם ה' על־הרעה אשר דבר לעשות לעמו:

And the L-RD repented of the evil which He said He would do unto His people.

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KEHOT'S NOTE

שמות לב, יד.

36

רמה שהוא בחי עתיקה

The note sends the reader there on ramah, "exalted," as the level of Atika.

KEHOT'S NOTE

ראה אוה"ת פי משפטים ע' אפט.

37

דוד מלך ישראל חי וקיים

Rebbi told Rabbi Chiya to go to Ein Tav, sanctify the month, and send him the sign "David, King of Israel, lives

and endures." The Alter Rebbe sees in these words the permanence of David's kingship.

Rosh Hashanah 25a:9ט"א:ט"ו

רבי חייא חזינא לסיקרא דהנה קאי בצפרא דעשרים ותשעה. שקל קלא פתק בקה, אמר: לאורתא בעינו לקדושי בה, ואת קיימת הקא?! זיל איפסי. אמר לקה רבי רבי חייא: זיל לעין טב וקדושיה לקהא, ושלח לי סימנא: "דוד מלך ישראל חי וקיים".

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PARAGRAPH 17

38

אך ההפרש שבין חיות הקדש

Or HaTorah on the Song of Songs points to this passage on the difference between the holy chayos and the Patriarchs.

KEHOT'S NOTE

באוה"ת שה"ש ע' ז מציין לכאן.

39

וכנודע שיש שני מיני זיווגים

In Nitzavim the Alter Rebbe explains that the creation of man's soul, which included all the souls of Israel and is the main purpose of creating the worlds, is renewed every Rosh Hashanah.

KEHOT'S NOTE

ראה ע"ה שער הנסירה רפ"ב. ופע"ח שער הק"ש פי"ה. לקו"ת נצבים מז, א. שה"ש כ, ב ואילך. אוה"ת פי בשלח ע' תקטז. באוה"ת ר"ה ע' אשסה מציין לכאן וז"ל: "דשם משמע [הכוונה לכאן] שהמלאכים ממשכים יחוד חיצוניות דא"יא שהוא להחיות העולמות מאין ליש, וע"י עבודת הצדיקים נמשך יחוד פנימיות או"יא כ"י, וכאן [באוה"ת ר"ה] מבואר שגם היחוד דחיות העולמות נמשך ע"י הצדיקים", ע"ש.

40

שני מיני זיווגים באו"יא

Shaar HaNesirah opens its second chapter: there are two kinds of union in Abba and Imma, a union of life-force and a union of the inner mochin, which are the souls of Z'eir Anpin and Nukva; one is constant and the other is sometimes interrupted. The outer one happens without us, while the inner one comes about only through us.

עץ חיים כ"ט:ב'29:29

ודע כי בי מיני זיווגים הם באו"יא זיווג חיות וזיווג מוחין פנימים שהם נשמות זו"ן פנימית העולמות, ואחד תדיר והב' נפסק לפעמים, ולזיווג אחד שהוא חיות וחיצוניות העולמות די שברוחא שבגוה יעלה מ"ן ולכן נעשה שלא על ידינו ולזיווג הפנימי הב' צריך שזו"ן עצמן יעלו מ"ן ובחי' הוחין שלהם הם המעלים מ"ן הנ"ל דפנימית וזה אינו נעשה אלא על ידינו. והנה קודם ק"ש של שחרית היה לז"א גם מוחין פנימים דאבא דיניקה והיו חסרים לו מקיפי דאבא דיניקה והם חיצוניות העולמות שהם שמות אלקים ולהמשיך אלו צריך זיווג דחיצוניות דאו"יא...

Sefer Etz Chaim (Public Domain)

41

שני מיני זיווגים באו"יא

There are two unions above in Abba and Imma: one to give life to the worlds, which is constant and never interrupted, for if it ceased for a moment the worlds would cease; and

one to give mochin to Z'eir Anpin and Nukva in order to bring forth souls, which is not constant.

פרי עץ Chaim, Gate of the Recitation of the Shema 5:4
חיים, שער הקריאת שמע ה':ד'

... אך יש הפרש בין הדי פעמים שאנו אומרים ק"ש כנ"ל, כי אין כולם שוים. וסוד הדבר, כי הלא כבר ביארנו כי מחמת הגלות והחורבן יש שינוי ופגם בג"ר, מה שאין כן קודם, כי תמיד היו זו"ן במוחין דגדלות שלימים. אמנם עתה, אין השינויים שוים, כי הלא יותר יש חסד בשחרית על העולם מבערב, כי בערב הם דינין תקיפין, ולכן הם די מיני ק"ש משונים. גם לטעם זה, אין הזיווגים שוים, כי הלא כפי המוחין שיהיו אל זעיר אנפין, כך יהיו הזיווגים. לכן גם הזיווגים הם ד', לכן גם התפלות ...

Pri Etz Chaim (Public Domain)

42 זיווגיהו תדיר

Kehot's note points to Zohar III, 290b for these words.

זח"ג ד, רצ, Zohar III, 290b

KEHOT'S NOTE

ראה זח"ג ד, רצ, ב.

43 זיווגיהו תדיר

The Idra Zuta describes Chochmah and Binah, Abba and Imma, joined together as male and female, and goes on to say that the desire of the two never ceases and their flow comes forth constantly. The note gives it for "their union is constant."

ספר הזהר, האדרא זוטא י"ט:ע"ז-פ"ז Zohar, Idra Zuta 19:77-87

44 זיווגיהו תדיר

The chapter asks why the union of Chochmah and Binah is constant while that of Tiferes and Malchus is not, and concludes that the union of Chochmah and Binah never lacks: in exile it is not a full union for the sake of the children, but the union for the needs of the higher beings, to give them life, does not cease. The note gives it for the union "for the existence of the worlds."

עץ חיים, שער הכללים י"ג:ד"ד Sefer Etz Chaim, Shaar HaKlalim 13:4
הנה הזווג נמצא בד' ספירות לבד חו"ב תו"מ ונמצא לרשב"י הפרש גדול בין זווג לזווג כי חו"ב לא מתפררשין לעלמין משא"כ תו"מ. וצריך לדעת מפני מה זווג חו"ב תדיר ואינו כן בזווג תו"מ ועוד לעני מה הוא זווג חו"ב ומה היא מתחדשת ממנו כי בשלמא בזווג תו"מ נותן נשמה לישראל כדכתיב ונשמות אני עשיתי אבל זווג חו"ב מה יתן ומה יוסיף שמא תאמר להעמיד היות שהם הספירות על יחודם וכדי שיעטרו תו" באותם העטרות המשובחים ויתחדו כמ"ש מורינו ורבינו נר"ו בשי' מהות ההנהגה פ"ג ליתא שא"כ לא היה ראוי להיות ...

Sefer Etz Chaim (Public Domain)

45 תרין רעין דלא מתפרשין

The Zohar contrasts "beloved ones," who long for each other but are not always together, with "companions"

(re'im), who are always together and never part. Chochmah and Binah are the companions who never part.

זח"ג ד, א, Zohar III, 4a

KEHOT'S NOTE

זח"ג ד, א. וראה לעיל י, ב.

46 שהוא לקיום העולמות

A discourse to which the note refers, together with Etz Chaim, for the union that sustains the worlds.

KEHOT'S NOTE

ראה ע"ה שער הכללים פ"ג. ראה ד"ה חייב אדם לברך תרלי"ה פרק א.

PARAGRAPH 18

47 צדקה תרומם גוי

Shlomo's proverb, plainly "Righteousness (tzedakah) exalts a nation." The Alter Rebbe reads tzedakah as charity and "exalts" (teromem) as raising up to the level of ramah.

משלי י"ד:ל"ד Proverbs 14:34

צְדָקָה תְּרֹמֵם גּוֹי וְחַסֵּד לְאֻמִּים חֲטָאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

48 מלך מלך

The kings of Edom who reigned "before any king reigned over the children of Israel." What fell from them in the shattering of the vessels is found in silver and gold.

בראשית ל"ו:ל"א Genesis 36:31

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ-יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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PARAGRAPH 21

49 זכור ושמור בדבור אחד נאמר

"Remember" and "Keep" were said in a single utterance, something the mouth cannot say and the ear cannot hear. The Alter Rebbe reads the two words as the giver and the receiver joined.

ראש השנה כ"ז א:ב'-ג' Rosh Hashanah 27a:2-3

וְשֵׁתִי תְּצַוְצֹרֹת מִן הַצְּדָדִים. וְתִרִי קִלִּי מִי מִשְׁתַּמְעִי? וְהַתְנִיא: "זְכוּר" וְיִשְׁמֹר", בְּדִבּוּר אֶחָד נֶאֱמָרוּ, מִה שֶׁאֵין הֶפֶה יְכוּלָה לְדַבֵּר וְאֵין הָאָזֶן יְכוּלָה לְשָׁמוֹעַ! לָכֵן מֵאֲרִיחַ בְּשׁוֹפָר. לְמִימְרָא דְכִי שָׁמַע סוּף תְּקִיעָה בְּלֹא תַחֲלִיל תְּקִיעָה יָצָא, וּמִמִּילָא: תַּחֲלִילַת תְּקִיעָה בְּלֹא סוּף תְּקִיעָה יָצָא?

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

KEHOT'S NOTE

ר"ה כז, א.

50 ואבינו שמר את הדבר

When Yosef told his dreams, his brothers envied him, "but his father kept the matter": though he had rebuked Yosef,

he kept it in mind, sensing it meant something (context: Steinsaltz Tanakh). Rashi explains that he waited and watched for it to come about, and the Alter Rebbe takes shamar in that sense of long expectation.

Genesis 37:11א"י: בראשית

וַיִּקְנְאוּ־בּוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־הַדְּבָר:

And his brethren envied him; but his father kept the saying in mind. .

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KEHOT'S NOTE

בראשית לו, יא.

51

תוחלת ממושכה

Shlomo's proverb: "Hope long drawn out makes the heart sick, but desire fulfilled is a tree of life." The Alter Rebbe borrows the phrase for shamor: a long waiting, eyes always on the giver.

Proverbs 13:12ב"י: משלי

תוֹחֶלֶת מִמְשָׁכָה מַחֲלֵה־לֵב וְעֵץ חַיִּים תִּמְאָה כָּאֵה:

Hope deferred maketh the heart sick; But desire fulfilled is a tree of life.

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52

עין בעין יראו

The prophet foresees Zion's watchmen raising their voices together in song, "for eye to eye they will see when Havayah returns to Zion." The revelation of the Time to Come for which Israel waits.

Isaiah 52:8ח"ב: ישעיהו

קוֹל צִפְיָה נָשְׂאוּ קוֹל יַחַד וְרָנְנוּ כִּי עֵין בְּעֵין יִרְאוּ בָשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע"י נב, ח.

53

וראו כל בשר

The prophet's words of comfort: "The glory of Havayah shall be revealed, and all flesh shall see together that the mouth of Havayah has spoken." The revelation of G-dliness in the world that Israel awaits.

Isaiah 40:5ה': ישעיהו

וְנִגְלָה כְבוֹד ה' וְיִרְאוּ כָּל־בָּשָׂר יַחַד כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע"י מ, ה.

PARAGRAPH 22

54

כעיני עבדים אל יד אדוניהם וכעיני שפחה אל יד גברתה

A Song of Ascents, in which the psalmist lifts his eyes to G-d in heaven: "As the eyes of servants to the hand of their masters, as the eyes of a maidservant to the hand of her mistress, so are our eyes to Havayah our G-d, until He favors us." The Alter Rebbe reads the servants and the maidservant as the angels of the lower worlds, and "our eyes" as the souls of Israel.

Psalms 123:2ב"ג: תהילים

הִנֵּה כְּעֵינֵי עֲבָדִים אֶל־יְד אֲדוֹנֵיהֶם כְּעֵינֵי שִׁפְחָה אֶל־יְד גִּבְרָתָהּ כֵּן עֵינֵינוּ אֶל־יְהוָה אֱלֹהֵינוּ עַד שְׁיִחְגְּנוּ:

Behold, as the eyes of servants unto the hand of their master, As the eyes of a maiden unto the hand of her mistress; So our eyes look unto the L-RD our G-d, Until He be gracious unto us.

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55

וכל העם רואים

At Sinai "all the people saw the voices (the thunder), the flames and the sound of the shofar," and they trembled and stood far off. The Alter Rebbe refers to his discussion of this verse.

Exodus 20:15ט"ו: שמות

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלֶּפֶידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הַהֶרָעָשׁ וַיִּרְאוּ הָעָם וַיִּנָּעוּ וַיַּעֲמָדוּ מֵרָחֵק:

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

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56

במחשבה עליונה . . קול השופר כו'

A manuscript variant: this passage is not in the manuscript, which ends instead: "...in the Supernal Thought, toward the essence, the level of 'for He is not a man,' as above; so our eyes are lifted and hoping until He shows us favor at the supernal level, etc.

KEHOT'S NOTE

בכרך תקצ"ה (ריג, א) אין קטע זה, והסיום שם: במחשבה עליונה לגבי עצמיות בתי כי לא אדם כנ"ל כך עינינו נשואות ומייחלות עד שיחנינו בבחי' עליונה כו' וד"ל.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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