

Discourse 3

*“K’Nesher Ya’eer Keeno... -
He is like an eagle rousing His nest...”*

Delivered on Shabbat Parshat Ha’azinu,

13^h of Tishrei, 5729¹⁸⁰

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁸¹ “He is like an eagle rousing His nest... carrying them upon His pinions.” The explanation of the Rebbe, whose Hilulah we are celebrating, is well known,¹⁸² namely, that the eagle is the aspect of mercy (*Rachamim*) and “Like an eagle etc.,” refers to the aspect of abundant mercies (*Rachamim Rabim*). About the words, “carrying them upon His pinions,” even though “He has no body nor the likeness of a body,”¹⁸³ nevertheless, it is [thus stated] because “this is the Torah of man,”¹⁸⁴ referring to the matter of the 248-ה-רמ limbs of the King that are made of the 248-ה-רמ commandments,¹⁸⁵ for through fulfilling the *mitzvot* “I consider it as though you have made Me.”¹⁸⁶

¹⁸⁰ The original discourse was edited by the Rebbe.

¹⁸¹ Deuteronomy 32:11

¹⁸² 5641 (*Hemshech “Yonati”* 5640 – Torat Shmuel, Shaar Shemini, p. 44)

¹⁸³ See the liturgical hymn “*Yigdal*.”

¹⁸⁴ Numbers 19:14; See Zohar II 117b

¹⁸⁵ See Tanya, beginning of Ch. 23

¹⁸⁶ Zohar III 113a; See Midrash Vayikra Rabba 35:7

This then, is the matter of “carrying them **upon** His pinions.” That is, because of the abundant mercies (*Rachamim Rabim*) of the aspect of the eagle, through repentance (*Teshuvah*) elevation is caused to **higher** than the aspect of the 248-רמ"ח limbs of the King brought about through the *mitzvot* (that is, “carrying them **upon-אל-His** pinions”).

This aligns with the explanation in Kabbalah¹⁸⁷ that in the animal-*Chayot* angels of the Chariot (*Merkavah*) there is an illumination of the thirteen fixtures of the beard (*Yod Gimmel Tikkunei Dikna*), and still higher the eagle is the aspect of the Ancient One-*Atik-עתיק* that is removed-*Ne'etak-נעתק* and separately transcendent from the entire chaining down of the worlds (*Seder HaHishtalshelut*). This is why from the perspective of this aspect there are no measures or limitations, not even the measures of the highest levels in the order of the chaining down of the worlds (*Seder Hishtalshelut*), up to and even including the measures of Torah and *mitzvot*. It thus is from the perspective of this aspect that He “carries them upon His pinions.”

Now, it can also be said that this is why the Torah portion of Ha'azinu is read during the ten days of repentance or immediately after Yom HaKippurim. For, it then is the time of repentance (*Teshuvah*), such that even one who sinned, whether he literally sinned, or whether [it was] “sin-*Cheit-חטא*” of the root “deficiency,” as in the verse,¹⁸⁸ “I and my son Shlomo will

¹⁸⁷ See Zohar I 18b; Ramaz to Zohar III, end of Parshat Eikev, cited in Ohr HaTorah Ha'azinu p. 1,685; beginning of the discourse entitled “*K'Nesher Ya'ir Kino*” 5678 (Sefer HaMaamarim 5678 p. 23 and on); beginning of the discourse by the same title of the year 5682 (Sefer HaMaamarim 5682 p. 33).

¹⁸⁸ Kings I 1:21; See Likkutei Torah, Matot 82a; Nitzavim 51a, and elsewhere.

be deficient-*Chata'im*-חטאים,” meaning that he is deficient in the perfection of his service of *HaShem*-יהוה, blessed is He, nevertheless, from the aspect of the eagle, through repentance (*Teshuvah*) ascent is caused to even higher than the aspect of “His pinions.”

Now, we must understand why the verse specifically states, “Like an eagle.” This is because all four animals-*Chayot* angels of the Chariot, [whether] the face of the lion, the face of the ox, the face of the eagle etc., are in the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*). This being so, why does it specifically say, “Like an eagle?”

Even though, as mentioned above, the aspect of the eagle here refers to the aspect of the Ancient One-*Atik*, in that the Ancient One-*Atik* is separately transcendent and removed from the entire chaining down of the worlds (*Seder Hishtalshelut*), and He certainly is separately transcendent and removed from the world of Creation (*Briyah*), in which (in the world of Creation (*Briyah*)) there are the four animals-*Chayot* angels of the Chariot (*Merkavah*), nonetheless, by the fact that it compares the aspect of the Ancient One-*Atik* and the aspect of the abundant mercies (*Rachamim Rabim*) that transcend the eagle, it is understood that it compares Him to the aspect of the eagle of the order of the chaining down of the worlds (*Seder Hishtalshelut*), this being the aspect of the eagle of the Chariot (*Merkavah*), up to and including the physical eagle below. For, as known, the physical eagle below is merciful,¹⁸⁹ [this being] the opposite of the raven,¹⁹⁰ and it is to this eagle below, who is

¹⁸⁹ Midrash Tanchuma, Eikev 2; Rashi to Deuteronomy ibid.

¹⁹⁰ Midrash Tanchuma ibid.

merciful, that the verse compares the aspect of the abundant mercies (*Rachamim Rabim*) Above.

The explanation is that in regard to the four animal-*Chayot* angels of the Chariot (*Merkavah*), the face of the lion is to the right, and the face of the ox is to the left, and the face of the eagle is in the middle. From this it is understood that as the face of the lion is in the matter of “our forefathers, they are the Chariot,”¹⁹¹ this is the quality of Yaakov, who is the middle line (*Kav HaEmtza’ee*). For, as known, Avraham is in the right line, Yitzchak is in the left line, and Yaakov is in the middle line.

This is also indicated in the continuation of the verses,¹⁹² “For *HaShem*’s-יהוה” portion is His people; Yaakov is the rope of His inheritance... He was like an eagle rousing His nest etc.” That is, the matter of “He was like an eagle rousing His nest” comes in continuation to “Yaakov etc.” This is why it specifically states, “Like an eagle,” this being the quality of Yaakov, in that “Yaakov is the perfection of the forefathers.”¹⁹³

Now, the explanation of the superiority of the middle line (*Kav HaEmtza’ee*) is that, as known,¹⁹⁴ the middle line is the “inner beam (*Breyach HaTichon*) that runs through from end to end.” Now, in this, there are two matters. The first is that it runs through from the uppermost end to the lowermost end. This is like the inner beam (*Breyach HaTichon*) in the Tabernacle (*Mishkan*), which ran through from one end of the

¹⁹¹ Midrash Bereishit Rabba 47:6; 82:6

¹⁹² Deuteronomy 32:9

¹⁹³ Zohar I 147b (in *Sitrei Torah*); 149b and elsewhere.

¹⁹⁴ See Zohar II 175b

Tabernacle (*Mishkan*) all the way to its other end.¹⁹⁵ This is why its length was seventy-two cubits.¹⁹⁶ The same is so of the middle line (*Kav HaEmtza'ee*) in that it runs through from the uppermost end to the lowermost end.

These two matters (that it runs through from the uppermost end and is drawn down until the lowermost end) are interdependent. For, since it takes from high above, it therefore is drawn all the way down. For, as known, the depth of the height (*Omek Rom*) and the depth below (*Omek Tachat*) are interrelated.

The same is so of serving *HaShem*-יהו"ה, blessed is He, as known about the matter of "from the depths I called You, *HaShem*-יהו"ה." That is, service of Him that stems from the depth below [this being the matter of "depths-*Ma'amakim*-מעמקים" in the plural, as stated in Zohar],¹⁹⁷ this service of Him reaches the aspect of the depth (*Omek*) Above, up to and including the total forgiveness, pardon, and atonement of Yom Hakippurim, which is from "before *HaShem*-יהו"ה,"¹⁹⁸ up to and including the aspect of "the spirit returns to God who gave it,"¹⁹⁹ mentioned in Likkutei Torah on this week's Torah portion.²⁰⁰

The second matter in the middle line (*Kav HaEmtza'ee*) is that it is equal from its beginning to its end, without any change. The reason for the absence of change in it, is because

¹⁹⁵ See Exodus 26:28

¹⁹⁶ See Rabbeinu Bachaye to Exodus ibid., and the books cited in Torah Sheleimah to Exodus there (section 86).

¹⁹⁷ See Zohar II 63b; Zohar III 70a

¹⁹⁸ Leviticus 16:30

¹⁹⁹ Ecclesiastes 12:7

²⁰⁰ Likkutei Torah, Ha'azinu 71c

it runs through from the uppermost end. This is why it is drawn all the way down below, as mentioned above, and is equal in all places. For, in regard to the right line and the left line, since they only are radiances etc., the order of things when it comes to the radiance of light is that the further it is drawn down, the more it is diminished (and undergoes change).

In contrast, this is not so of the middle line (*Kav HaEmtza'ee*) [and] what it receives from high above, as mentioned before. For, as known, even though all the lines reach the Crown-*Keter*, this only is [up to] the externality (*Chitzoniyut*) of the Crown-*Keter*. In contrast, the middle line (*Kav HaEmtza'ee*) reaches the innerness (*Pnimiyyut*) of the Crown-*Keter*.²⁰¹ It therefore is the same at its end as it is at its beginning, without change.

The same is so of the form of the body of man, which is made in the image of that which is Above, as the verse states,²⁰² “Let Us make man in our image and in our likeness,” and it is written, “Let Us make man-*Na'aseh Adam*-נַעֲשֶׂה אָדָם” in the plural, as explained in the previous discourses.²⁰³ That is, in it there also are three lines [these being] the right arm and the right leg, which are compared to the right line Above, and the left arm and left leg which are compared to the left line Above.

²⁰¹ See *Torat Chayim* Noach 65b; *Hemshech* 5672 Vol. 1, p. 220 and on; Vol. 2 p. 742 and on; *Sefer HaMaamarim* 5683 p. 107 and on; 5707 p. 152 and on, and elsewhere.

²⁰² Genesis 1:26

²⁰³ In the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim 5728, [translated in *The Teachings of The Rebbe* 5728, Discourse 44]; Discourse entitled “*Tekoo* – Sound the Shofar” of the 2nd day of Rosh HaShanah of this year (5729) Ch. 4 (*Sefer HaMaamarim* 5729 p. 7).

Now, in the right and left lines there are changes, in that the hands are unlike the feet, especially the nails, which are only secondary to the person. In contrast, this is not so of the middle line (*Kav HaEmtza'ee*), as known about the matter that “one cannot have an erection without knowledge-*Da'at*.”²⁰⁴ That is, immediately when the knowledge-*Da'at* of his mind is aroused, at that very moment, the Foundation-*Yesod* is aroused etc., as explained in the additions (*Hosafot*) to Torah Ohr.²⁰⁵

The same is so of the three lines Above. That is, in regard the two lines on the right and left, “one is long and one is short,”²⁰⁶ in that they are diminished and undergo change etc. In contrast, this is not so of the middle line (*Kav HaEmtza'ee*), the “one [that] is intermediate,”²⁰⁷ which is equal from beginning to end.

This then, is the superiority of Yaakov, the middle line (*Kav HaEmtza'ee*), “the most perfect of the forefathers,”²⁰⁸ in that “his bed was perfect.”²⁰⁹ For, about Avraham, Yishmael came out [of him], and about Yitzchak, Esav came out [of him]. Even though this only was in a way that they “came out-*Yatza-az*,”²¹⁰ they nevertheless came out of them.

The reason is because since Avraham and Yitzchak are the right and left lines, and in these two lines, to the degree that they are drawn down [to that degree] they are diminished etc., as explained above, therefore, because of the diminishment,

²⁰⁴ Talmud Bavli, Yavamot 53b

²⁰⁵ Torah Ohr, Hosafot 105c and on.

²⁰⁶ Introduction to Tikkunei Zohar 17a

²⁰⁷ Introduction to Tikkunei Zohar 17a ibid.

²⁰⁸ Zohar I 147b (Sitrei Torah); 149b and elsewhere.

²⁰⁹ Torat Kohanim to Leviticus 26:42; Midrash Vayikra Rabba 36:5

²¹⁰ See Likkutei Torah, Shir HaShirim 9d

subsequent to diminishment brought about at the end of the drawing down, it thus is possible for it to be that they went out of him etc.

In contrast, this is not so of Yaakov. For, since he is the middle line (*Kav HaEmtza'ee*) in which there are no changes, his bed was therefore perfect, such that even as he is drawn down to below in the aspect of “his bed,” he is in the ultimate state of perfection.

With the above in mind, we can understand the statement in the writings of the Arizal²¹¹ on the verse,²¹² “There are three that are beyond me and a fourth that I do not know: The way of the eagle in the heavens.” That is, Shlomo was astonished about how the eagle, which is an impure bird, is found in the heavens in the aspect of the Supernal Chariot (*Merkavah*).

The question about this is well known.²¹³ That is, why amongst the three that Shlomo was astonished by – only the eagle [of the Chariot (*Merkavah*) is mentioned] being that the lion is also an impure animal, but even so, the lion is one of the four animals angels of the Chariot (*Merkavah*)?

However, the explanation is that the word “eagle-*Nesher*-נֶשֶׁר” is of the same root as “dropping-*Nosher*-נֹשֶׁר” and “falling-*Nofel*-נָפַל.” Thus, the novelty of the eagle (*Nesher*-נֶשֶׁר) over and above the lion, is that even that which “drops-*Nosher*-נֹשֶׁר” and “falls-*Nofel*-נָפַל,” is “in the heavens.” He therefore specifically wondered about the eagle (*Nesher*-נֶשֶׁר) and not

²¹¹ Likkutei Torah of the Arizal on the verse [in Proverbs 30:18].

²¹² Proverbs 30:18

²¹³ Ohr HaTorah, Ha'azinu p. 1,689 and on; Discourse by the aforementioned title [“*K'Nesher Ya'e'er Keeno*”] of the year 5678 (Sefer HaMaamarim 5678 p. 30).

about the lion. For, about the lion “in the heavens,” it only is the root of the lion, not as it falls below into the aspect of an impure animal.

Even though the very fact that it fell below indicates the elevation of its root, as known from what is written in Ohr HaChayim,²¹⁴ that because of the great strength of the light of holiness of the aspect of the face of the lion in the Chariot (*Merkavah*), it therefore specifically fell below to such a degree, into an impure animal, nevertheless, after the fall etc., it is not “in the heavens.”

This is because through the veils, screens, and partitions that separate, it fell and became separate from its root. In contrast, when it comes to “the way of the eagle (*Nesher*-נשר) in the heavens,” even that which “dropped-*Nosher*-נשר” and “fell-*Nofel*-נפל” is also “in the heavens.”

This is the superiority of the middle line (*Kav HaEmtz'ee*) over the right and left lines, [in that] “the right [hand] brings close and the left [hand] rejects.” For, that which “the right [hand] brings close” is that which one refines, purifies, and elevates from the permitted. In contrast, those things that are bound to and tied in the hands of the external forces, in regard to such things “the left [hand] rejects.”

In contrast, when it comes to the middle line (*Kav HaEmtza'ee*), the aspect of the mercies-*Rachamim* of the eagle (*Nesher*-נשר), even that which “drops-*Nosher*-נשר” and “falls-*Nofel*-נפל,” this too is “in the heavens,” this being the superiority of repentance (*Teshuvah*), in that repentance even transforms willful sins into holiness. That is, at the beginning

²¹⁴ [Ohr HaChayim to] Leviticus 17:14

of serving *HaShem*-יהו"ה, blessed is He, in repentance, willful sins are only transformed into unintentional sins. However, the ultimate [perfection of] repentance (*Teshuvah*) is that willful sins are transformed into merits.²¹⁵ This then, is the superiority of repentance (*Teshuvah*), this being the aspect of “seek peace,”²¹⁶ over and above the service of “turn away from evil and do good.”²¹⁷

This then, is the meaning of [the verse], “He was like an eagle rousing His nest etc.,” which refers to the verse that precedes it, “For *HaShem*’s-יהו"ה portion is His people; Yaakov is the rope of His inheritance. He discovered him in a desert land... He preserved him like the pupil of His eye.”²¹⁸ Yaakov is the aspect of the middle line (*Kav HaEmtza 'ee*), as mentioned before, which is why it is equal from its beginning to its end.

This is the meaning of “Yaakov is the rope (*Chevel*-חבל) of His inheritance.” That is, he is like a rope with one end above and the other end below, and when we shake the lower end, the upper end is also caused to shake, as explained in Iggeret HaTeshuvah.²¹⁹ For since Yaakov is the middle line (*Kav HaEmtza 'ee*), he therefore is “the rope of His inheritance etc.”

[The meaning of the words], “He discovered him in a desert land,” [is that] “a desert” is “[a land] in which no man settled,”²²⁰ meaning that the aspect of the Supernal Man (*Adam HaElyon*) which is drawn down through Torah and *mitzvot*,

²¹⁵ Talmud Bavli, Yoma 86b

²¹⁶ Psalms 34:15

²¹⁷ Psalms 34:15 *ibid*.

²¹⁸ Deuteronomy 32:0-10

²¹⁹ [Tanya, Iggeret HaTeshuvah] Ch. 5-6

²²⁰ Jeremiah 2:6

“did not settle.”²²¹ Yet, even so, because of the aspect of repentance (the middle line) “He discovered him in a desert land, in desolation, a howling wilderness,” in that even in this “He discovered him,” as explained in Likkutei Torah²²² about the matter of [the verse],²²³ “From there you will seek *HaShem*-יהוה.”

[The meaning of the words], “He preserved him like the pupil of His eye,”²²⁴ is that the pupil of the eye is the black of the eye, “from which light comes forth,” as Rashi explained. This refers to the matter²²⁵ of “the transformation of darkness to light.”²²⁶ It is then that there is the matter of the advantage of the light, as known²²⁷ about the matter of “the advantage of light [that shines] out of darkness.”²²⁸

About this it then continues, “He was like an eagle rousing His nest... carrying them upon His pinions.” That is, because of the aspect of “He was like an eagle,” which is the aspect of the Ancient One-*Atik*, as mentioned before, (to which the middle line (*Kav HaEmtza’ee*) reaches),²²⁹ [it thus states]

²²¹ Likkutei Torah, Naso 20c

²²² [Likkutei Torah], Re’eh 32b

²²³ Deuteronomy 4:29

²²⁴ See the discourse entitled “*K’Nesher*” *ibid.* (Sefer HaMaamarim 5678 p. 29; 5682 p. 43).

²²⁵ See the discourse entitled “*Yesovevenhu*” in Maamarei Admor HaZaken 5566 p. 363; p. 396.

²²⁶ See Zohar I 4a; Tanya, Likkutei Amarim, Ch. 10

²²⁷ See at length in *Hemshech* 5672 Vol. 3 p. 1,315 and on.

²²⁸ Ecclesiastes 2:13

²²⁹ [There is a question mark [?] in the original text of this discourse which appears to be a printers error. In regard to the middle column reaching the inner aspect (*Pnimiyyut*) of the Crown-*Keter* called the Ancient One-*Atik*, see Torat Chayim Noach 65b *ibid.*; *Hemshech* 5672 Vol. 1, p. 220 and on *ibid.*; Vol. 2 p. 742 and on *ibid.*; Sefer HaMaamarim 5683 p. 107 and on *ibid.*; 5707 p. 152 and on *ibid.*, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.]

“carrying them **upon** His pinions,” meaning, **higher** than Torah and *mitzvot*, forgiveness, and atonement, up to there being a drawing to him from that which transcends Torah and *mitzvot*, “**upon** (על-*Al*) His pinions.” It then concludes, “*HaShem*-ה'” alone guides them, and no other power is with him,”²³⁰ “no strangers sharing them with You, they will be Yours alone,”²³¹ “Israel and the King alone.”²³²

²³⁰ Deuteronomy 32:12

²³¹ Proverbs 5:17

²³² See Zohar III 32a