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ששת ימים תאכל מצות וביום השביעי עצרת להוי׳ אלקיך וגו׳

“Six Days You Shall Eat Matzos, and on the Seventh Day an Atzeres”

Eating matzah for six days draws a light from above the order of the worlds into the six emotive attributes, and this brings the Atzeres of the seventh day, when Malchus, the hidden “sea,” became revealed “dry land” at the Splitting of the Sea. Matzah has two levels, the lower awe of before midnight and the higher awe revealed after midnight; since the giving of the Torah, the matzah we eat before midnight carries both.

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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

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THE BIG IDEA

Eating matzah for six days draws a light from above the order of the worlds into the six emotive attributes, and this brings the Atzeres of the seventh day, when Malchus, the hidden "sea," became revealed "dry land" at the Splitting of the Sea. Matzah has two levels, the lower awe of before midnight and the higher awe revealed after midnight; since the giving of the Torah, the matzah we eat before midnight carries both.

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 asks why the Torah ties six days of matzah to the Atzeres of the seventh day, the day the sea split, and why the Haggadah explains our matzah, eaten before midnight, by a revelation that came after midnight. The answer begins with spelling. מצת without a vav is the matzah of before midnight: lower awe and childlike faith, which must be guarded from chametz, self-exaltation. מצות with a vav is the matzah of after midnight, drawn from the revelation of the King of the kings of kings: higher awe, on which the external forces have no hold. Bread gives life because it is rooted in Tohu, above man's root in Tikkun; matzah, bread from the supernal earth, gives the G-dly soul a knowing of G-d as faith, like a child who calls "Father" after tasting grain. Since Sinai, the Torah and mitzvos let our matzah carry both levels, hinted in the doubled hei. Six days of matzah draw the encompassing light into the six attributes, and on the seventh, Malchus, the concealed "sea," became dry land. Israel was still a youth, so it was not yet fully "for you": "an Atzeres to Havayah your G-d," without the complete Hallel.

OUTLINE

1 **Six days or seven** ¶1–3

The opening verse links six days of matzah to the Atzeres of the seventh day, the day of the Splitting of the Sea; yet at the Pesach of Egypt chametz was forbidden only one day, and they reached the Sea without six days of matzah.

2 **Two spellings, two matzos** ¶4–7

Why does Exodus 12:39 explain the matzah by their haste, and the Haggadah by a revelation after midnight? מצת without a vav is the matzah of before midnight; מצות with a vav, the drawing-down of the King of the kings of kings, is the matzah of after midnight, and our matzah shares in it.

3 **Not by bread alone** ¶8–13

Food gives life through the word of G-d within it; the inanimate, vegetative and animal are rooted in Tohu, above man's root in Tikkun, so once refined they strengthen even his intellect, his Shema and his prayer.

4 **Matzah, the food of faith** ¶14–22

As a child understands nothing until he tastes bread, Israel's grasp of G-d's greatness began only with eating matzah; chametz is self-exaltation and matzah lowliness; the matzah of before midnight is lower awe and faith, like the child's call of "Father," a bond below understanding whose root is above it.

5 **Guarded and unguarded matzah** ¶23–27

The first matzah, in smallness, must be guarded and is a "strife" against the evil inclination; the second comes from the King of the kings of kings, the Malchus of the Infinite, as mora gadol, higher awe, so the dough could not leaven and needs no guarding.

6 **Our matzah before midnight** ¶28–33

In Egypt, without Torah and mitzvos, only the lower matzah came before midnight; now the Torah and mitzvos of the whole year, the 620 pillars of light of Keser, bring the higher matzah into the one we eat before midnight, as the doubled hei of matzah hints.

7 **Sea and dry land** ¶34–36

Malchus of Atzilus is the "sea," the concealed world, and the "earth," the revealed world; on the seventh night of Pesach a light from the Primordial One, the "east wind," made the concealed itself revealed, the higher unity of "One" within the lower unity of "forever."

8 **An Atzeres to Havayah your G-d** ¶37–38

The seventh day is Malchus; six days of matzah, an arousal from below, draw the encompassing light into the six attributes, and the seventh day becomes an Atzeres to both Havayah and Elokim; the Omer count and the Pesach of Egypt are reconciled, and the question of Hallel is raised.

9 **Hallel, and "for you"** ¶39–40

Israel at the Exodus was a youth, before the Torah, and received the great love only as a small child; so the seventh day of Pesach has no complete Hallel and is not yet fully "for you," while Sukkos, after the Torah, has complete Hallel and Shemini Atzeres is "for you."

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 comes back to this maamar's two matzos; his teachings bring out what each is and how our matzah holds both. In his maamar „הא לחמא עניא" ("This is the bread of affliction") of 13 Nissan 5742 he sets out the answer to the Haggadah's question, that there were two, reads the vav of „מצות" ("matzos") as service made whole, and sets them, as the Rebbe Rashab had, in a person's service: the first is subduing, iskafya (אתכפיא), and the second „אתהפכא (המצה שאחרי חצות)" ("transformation, the matzah of after midnight"); a note in Likkutei Sichos (vol. 16) suggests that it too is an inward subduing. On Shabbos Emor 5742 he explains that the revelation of the King of the kings of kings changed the

dough's nature. In his maamar „מצה זו שאנו אוכלים" ("This matzah that we eat") of 13 Nissan 5749 he adds that our matzah, which follows the year's Torah and mitzvos and is itself a mitzvah, is higher than the after-midnight matzah of Egypt; a maamar of Pesach 5729 explains its power in another way. On the maamar's own verse, two sichos (Likkutei Sichos vols. 22 and 7) read Atzeres as absorption (קליטה): on the seventh day what came from above is taken inward. Perhaps (biur b'derech efshar) this is the thread a reader sees after them: a revelation from above that becomes a person's own.

KEY CONCEPTS

Matzah lacking a vav and full with a vav / מצת חסר וי"ו מצות מלא וי"ו

The two spellings of the Torah: the matzah of before midnight, lower awe that must be guarded, and the matzah of after midnight, the vav of drawing-down from the King of the kings of kings.

The food of faith מיכלא דמהימנותא

The Zohar's name for matzah: it draws into the soul a knowing of G-d that is faith, a bond below understanding whose root is above it, like the child who calls "Father."

Lower awe and higher awe יראה תתאה / יראה עילאה

Lower awe (yirah, a feminine word) comes from Malchus of each world and is the preparation and vessel; higher awe (mora gadol, a masculine word) is true bittul from the revelation from above.

Tohu and Tikkun תהו ותיקון

Tohu, whose attributes shattered for lack of inter-inclusion, is the root of food and of the animal soul; Tikkun, rooted in Chochmah, is the root of man. Fallen below him, Tohu is higher in its root.

The King of the kings of kings מלך מלכי המלכים

"The kings of kings" are Malchus in each of the four worlds; "the King of the kings of kings" is the Malchus of the Infinite, far above them, whose revelation redeemed Israel.

Concealed world and revealed world עלמא דאתכסיא ועלמא דאתגליא

Malchus of Atzilus as it conceals the light ("sea") and as it gives existence to the lower worlds ("earth," "dry land"); at the Sea the concealed itself became revealed.

The east wind, the Primordial One רוח קדים / קדמונו של עולם

The kadim wind that split the sea is a drawing-down from the Primordial One of the world, the Infinite One Himself, Who is beyond the category of worlds.

Atzeres עצרת

The name of the seventh day of Pesach, of Shemini Atzeres and of Shavuos: "to Havayah your G-d" before the Torah, "for you" once the light is revealed in Israel.

SECTION 1 · ¶1–3

Six days or seven

1 ששת ימים[1] תאכל מצות[2] וביום השביעי עצרת להוי' אלקיך וגו'. וצ"ל אומרו יתי' ששת ימים תאכל מצות והלא לעיל מיני' אמר שבעת ימים תאכל[3] עליו מצות.

"Six days you shall eat matzos, and on the seventh day [shall be] an Atzeres to Havayah your G-d," etc. Now, we must understand why He, may He be blessed, says, "Six days you shall eat matzos," when just before it He said, "Seven days you shall eat matzos with it."

> The maamar opens with Deuteronomy 16:8, which calls the seventh day of Pesach "an Atzeres to Havayah your G-d" after six days of eating matzah. Atzeres is the Torah's name for a closing festival day, a day of assembly, from a root meaning to hold back or to conclude. The difficulty is that a few verses earlier (16:3) the Torah already commanded eating matzah for seven days, so why does this verse speak of six?

אך הענין דכאן אין הכוונה להזהיר על אזהרת אכילת מצה אלא על שביום הז' עצרת כו'.

But the point is that here the intent is not to give the warning about eating matzah, but rather [to tell] that on the seventh day there is an Atzeres, etc.

> The first answer: this verse is not repeating the command to eat matzah. Its subject is the seventh day, which is an Atzeres.

אך מה שהקדים ששת ימים תאכל מצות משמעות הכתוב הוא דעי"ז ששת ימים תאכל מצות עי"ז יהיה אח"כ וביום השביעי עצרת כו'.

But as for its first saying "Six days you shall eat matzos," the implication of the verse is that through this, that "six days you shall eat matzos," through this there will afterwards be "and on the seventh day an Atzeres," etc.

> Still, the verse mentions the six days of matzah first, and the Alter Rebbe reads this as cause and effect: eating matzah for six days is what brings about the Atzeres of the seventh day. The rest of the maamar explains how this works.

2 ולהבין מהו ענין השייכות דאכילת מצה ששת ימים להיות ע"י"ז וביום השביעי עצרת[4], ועוד דהנה ענין וביום השביעי עצרת להוי' אלקיך היינו לפי שבשביעי של פסח היה הנס דקי"ס [דקריעת ים סוף].

Now, we need to understand what the connection is between eating matzah for six days and there being, through this, "and on the seventh day an Atzeres." Furthermore, [the meaning of] "and on the seventh day an Atzeres to Havayah your G-d" is because on the seventh [day] of Pesach there was the miracle of the Splitting of the Sea of Reeds.

> Two questions follow. What links six days of eating matzah with the Atzeres of the seventh day? And since the seventh day of Pesach is an Atzeres because the Sea of Reeds split on that day, what does eating matzah have to do with the Splitting of the Sea?

3 והנה פסח מצרים היה חימוצו נוהג רק יום אחד[5] וא"כ הרי זכו לקי"ס [לקריעת ים סוף] שלא ע"י אכילת מצה כל ששת הימים, ומדוע לדורות נאמר שבעת ימים[6] תאכל עליו מצות

Now, [at] the Pesach of Egypt, its [prohibition of] chametz applied only one day; if so, they merited the Splitting of the Sea of Reeds not through eating matzah all six days. Why, then, is it said for the generations [to come], "Seven days you shall eat matzos with it,"

> At the first Pesach in Egypt, the prohibition of chametz applied for only one day, yet the Jews still merited the Splitting of the Sea on the seventh day without six days of matzah. Why, then, are all later generations commanded to eat matzah for seven days?

וגם דדוקא ע"י ששת ימים תאכל מצות ע"י"ז הוא שיוכלו לבוא להיות וביום השביעי עצרת כו'.

and also, [why is it] specifically through "six days you shall eat matzos" that they will be able to come to "and on the seventh day an Atzeres," etc.?

> And why should the six days of matzah be the condition for reaching the Atzeres of the seventh day, when the first generation reached it without them?

SECTION 2 · ¶4–7

Two spellings, two matzos

4 וגם להבין מה דבשביעי של פסח נאמר עצרת להוי' אלקיך[7] ובשמיני עצרת נאמר עצרת תהיה לכם,

We also need to understand why, of the seventh [day] of Pesach, it is said, "an Atzeres to Havayah your G-d," while of Shemini Atzeres it is said, "an Atzeres shall be for you."

> A further question: the seventh day of Pesach is called "an Atzeres to Havayah your G-d," while Shemini Atzeres, after Sukkos, is called "an Atzeres shall be for you" (Numbers 29:35). Why is the one described as G-d's and the other as "yours"?

גם להבין מ"ש ויאפו את הבצק[8] אשר הוציאו ממצרים עוגות מצות כי לא חמץ כי גורשו ממצרים ולא יכלו להתמהמה כו',

We also need to understand what is written, "And they baked the dough that they had brought out of Egypt into cakes of matzos, for it had not leavened, because they were driven out of Egypt and could not tarry," etc.,

> Another question concerns Exodus 12:39, which tells how the Jews leaving Egypt baked the dough they had taken with them into cakes of matzah, because they were driven out in haste.

דמשמע שזהו נתינת טעם למה שאפו מצות ולא חמץ לפי שגורשו ממצרים ולא הספיק להחמיץ.[9]

which implies that this gives the reason why they baked matzos and not chametz: because they were driven out of Egypt and [the dough] did not have time to leaven.

> Read simply, the verse gives the reason their bread was matzah and not chametz: they were rushed out, and the dough had no time to rise.

5 וזה תמוה דהרי נאסר להם אכילת חמץ יום האחד עכ"פ [על כל פנים] כדאיתא בפסחים דף צ"ו ע"ב. וא"כ איך היו יכולים לאפות חמץ עד שצריך נתינת טעם כי גורשו כו'.

But this is puzzling, for eating chametz was forbidden to them at least on the one day, as is stated in Pesachim, folio 96b. If so, how could they have baked chametz, so that a reason would be needed, "because they were driven out," etc.?

> But that reason seems unnecessary: chametz was already forbidden to them on that day, as the Talmud states (Pesachim 96b), so they could not have baked chametz in any case. Why would the Torah need to explain that they were rushed?

גם להבין מ"ש בהגדה מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקב"ה וגאלם.[10, 11]

We also need to understand what is said in the Haggadah: "This matzah that we eat, for what reason? Because the dough of our fathers did not have time to leaven before there was revealed to them the King of the kings of kings, the Holy One, blessed be He, and He redeemed them."

> The same question applies to the Haggadah, which explains the matzah we eat at the Seder by the dough of our ancestors not having time to rise before the King of the kings of kings, the Holy One, blessed be He, was revealed to them and redeemed them.

6 והרי בלאה"נ [בלאו הכי נמי] כבר נצטוו על מצות ומרורים יאכלוהו,[12] ועוד דזה שנגלה עליהם מלך מלכי המלכים היה אחר חצות לילה.

For in any case they had already been commanded, "With matzos and bitter herbs they shall eat it." Moreover, the revelation to them of the King of the kings of kings was after midnight.

> Moreover, quite apart from the haste of leaving, they had already been commanded to eat the Pesach offering with matzah and bitter herbs. And the revelation of the King of the kings of kings, at the plague of the firstborn, came only after midnight.

וצווי על מצות ומרורים יאכלוהו היינו קודם חצות לילה שהפסח אינו נאכל אלא עד חצות[13, 14, 15]

And the command, "With matzos and bitter herbs they shall eat it," is before midnight, for the Pesach [offering] is eaten only until midnight;

> That command was fulfilled before midnight, since the Pesach offering may be eaten only until midnight, as the Mishnah rules (Zevachim 5:8), and the Rambam codifies at the end of chapter 8 of the laws of the Pesach offering.

וכן מצה זו שאנו אוכלים הוא ג"כ קודם חצות דוקא וא"כ איך הוא על שום כו' שנגלה כו'.

and likewise this matzah that we eat is also specifically before midnight. If so, how is it "because," etc., "there was revealed," etc.?

> Our Seder matzah, too, must be eaten before midnight. So how can the Haggadah explain it by an event that happened only after midnight?

והענין הוא דהנה גבי בערב תאכלו מצת[16] כתיב מצת חסר וי"ו וגבי ויאפו כו' עוגות מצות[17] כתיב מצות מלא בוי"ו.

The explanation is this. Regarding "In the evening you shall eat matzos," [the word] matzos is written מצת, lacking a vav; but regarding "And they baked," etc., "cakes of matzos," matzos is written מצות, full, with a vav.

> The answer begins from the spelling of the Torah. In Exodus 12:18, "In the evening you shall eat matzos," the word is written מצת, without a vav; in Exodus 12:39, "cakes of matzos," it is written מצות, with a vav.

והיינו כי הוי"ו זהו ההמשכה שנגלה עליהם מלך מלכי המלכים (ועיין בזהר ויצא דקנ"ז[18] א' וברע"מ [וברעיא מהימנא] פ' פנחס דרנ"א ב').

That is because the vav is the drawing-down, [namely] that there was revealed to them the King of the kings of kings (and see the Zohar, Vayetze, folio 157a, and the Raaya Mehemna, Parshas Pinchas, folio 251b).

> The vav, a straight line drawn downward, stands for a drawing-down from above; here it is the revelation of the King of the kings of kings. In the Zohar passages cited (Vayetze, and the Raaya Mehemna, "the Faithful Shepherd," a part of the Zohar, on Pinchas), matzah joined with the vav becomes מצוה, a mitzvah, and the matzah is "guarded for her husband, who is the vav." In Torah Ohr, Toldos, the Alter Rebbe reads the vav the same way: the vav of "and the G-d of (ve-Elokei) our fathers" is the drawing-down through which "our fathers," Chochmah and Binah, come into being.

וא"כ היה ב' בחי' מצה. הא' מ"ש בערב תאכלו מצת שהיא מצה דקודם חצות והיא מצת חסר וי"ו.

If so, there were two levels of matzah. The first is what is written, "In the evening you shall eat matzos," which is the matzah of before midnight, and it is מצת, lacking a vav.

> So there were two kinds of matzah. The first is the matzah of before midnight, commanded in Exodus 12:18 and spelled without a vav.

והב' מ"ש ויאפו כו' מצות כו' והוא המצה שאחר חצות והוא מלא בוי"ו דהיינו אחר שנגלה עליהם כו'.[19, 20, 21]

And the second is what is written, "And they baked," etc., "matzos," etc., which is the matzah of after midnight, and it is full, with a vav, that is, after there was revealed to them, etc.

> The second is the matzah of after midnight, baked as they left Egypt (Exodus 12:39) and spelled with a vav, because it came after the King of the kings of kings was revealed to them.

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

THE REBBE EXPLAINS

On the eve of 13 Nissan 5742, the Tzemach Tzedek's yahrzeit, the Rebbe opened a maamar on the Haggadah's „הא לחמא עניא די אכלו אבהתנא בארעא דמצרים" ("This is the bread of affliction that our fathers ate in the land of Egypt") with a question the Tzemach Tzedek brings from earlier commentators: the Torah says those matzos were baked only after they left Egypt.

The gist of the answer, the Rebbe says, is that there were „ב' ענינים וב' סוגים של מצות" ("two matters and two kinds of matzos"): the matzah eaten in Egypt before midnight, and the matzah baked after they were driven out. He reads the two spellings so: written full, with the vav, „דא אות אמת" ("this is the letter of truth"), the word shows service in its completeness; written without it, it shows service only beginning. Since the giving of the Torah, he says, both are done before midnight, „כמובן מהמבואר בלקו"ת" ("as is understood from what Likkutei Torah explains").

The Alter Rebbe: גבי בערב תאכלו מצת כתיב מצת חסר וי"ו וגבי ויאפו כו' עוגות מצות כתיב מצות מלא בוי"ו

> The Rebbe: דכתיבתה מלא עם אות ואי"ו (דא אות אמת) מורה שהעבודה היא על מילואה בשלימות, וכתיבתה באופן חסר מורה על התחלת העבודה
>
> הילולא של הצמח צדק, אור ל"ג ניסן ה'תשמ"ב · Sefer HaMaamarim 5742 (unedited), p. 145–146

7 ועי"כ אמר בהגדה מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים[22] כו' שהוא ענין מצות מלא בוי"ו שהיה אחר חצות דוקא.

Therefore it says in the Haggadah, "This matzah that we eat, for what reason? Because the dough of our fathers did not have time to leaven before there was revealed to them the King of the kings of kings," etc., which is the matter of מצות, full with a vav, which was specifically after midnight.

> This is why the Haggadah explains our matzah by the moment after midnight when the King of the kings of kings was revealed: it refers to the second matzah, מצות with a vav.

דהמצה זו שאנו אוכלים הוא ג"כ מבחי' זו והיינו מדכתיב ששת ימים תאכל מצות[23] בוי"ו, שמזה מוכח דמצה זו שאנו אוכלים היא ג"כ מבחי' ומדרגה זו. ולכן ע"י יומשך להיות וביום השביעי עצרת כו':

For this matzah that we eat is also of this level, as [is seen] from its being written, "Six days you shall eat matzos," with a vav, which proves that this matzah that we eat is also of this level and rung. And therefore, through this, there will be drawn down "and on the seventh day an Atzeres," etc.

> Our matzah, though eaten before midnight, also belongs to that higher level, as the verse about the six days shows by spelling מצות with a vav. And this is why the six days of matzah lead to the Atzeres of the seventh day.

SECTION 3 · ¶8–13

Not by bread alone

8 ב ולהבין כ"ז [כל זה] צריך להקדים ענין מ"ש כי לא על הלחם לבדו[24] יחיה האדם וכו', דבזה מתורץ הקושיא

2. To understand all this, we must first introduce [the meaning of] what is written, "For not by bread alone does man live," etc., for this resolves the question:

> The second section begins the explanation with Deuteronomy 8:3, "For not by bread alone does man live, but by all that comes forth from the mouth of Havayah does man live." This verse answers a basic question about food.

איך יש בכח המאכל להחיות את האדם הלא הלחם הוא בחי' צומח והאדם הוא בחי' מדבר וא"כ איך יהיה הצומח בחי' מחיה להמדבר שלמעלה ממנו הרבה.

How does food have the power to give life to a person? Is not bread of the level of the vegetative, and man of the level of the speaking? If so, how can the vegetative be that which gives life to the speaking, which is far above it?

> Creation is ranked in four orders: the inanimate, the vegetative (plants), the animal, and the "speaking," the human being. Bread comes from grain, a plant, so how can something of a lower order give life to a person, who is far above it?

אלא כי לא על הלחם לבדו מצד עצמות הלחם יחיה האדם, אלא על כל מוצא פי הוי' שמלובש ממש בהלחם, דהיינו ממאמר תדשא הארץ דשא,[25]

But [the answer is]: "Not by bread alone," by virtue of the bread's own essence, "does man live," but rather "by all that comes forth from the mouth of Havayah," which is actually clothed in the bread, namely, from the utterance "Let the earth sprout vegetation."

> The answer: what gives life is not the bread itself but G-d's creative word clothed in it, the utterance "Let the earth sprout vegetation" (Genesis 1:11) by which plants were created.

וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' עקב כי אותו דבר ה' נכנס באותו המזון והוא זן ומחיה את האדם. אך צ"ל דהלא גם באדם מלובש דבר ה' ממאמר נעשה אדם.[26]

And as is written in the Arizal's Likkutei Torah, Parshas Eikev, that very word of G-d enters into that food, and it nourishes and gives life to the person. But we need to understand: is not the word of G-d clothed in man as well, from the utterance "Let us make man"?

> The Alter Rebbe cites the Likkutei Torah of the Arizal (his teachings on the Torah as recorded by his disciple Rabbi Chaim Vital, not this book of the same name), on Parshas Eikev: that very word of G-d enters the food and nourishes the person. But this raises a new question: the human being too was created by a divine utterance, "Let us make man" (Genesis 1:26), so why should he need the word in the bread?

9 וא"כ למה יקבל חיות מהלחם שמלובש בו ממאמר תדשא כו'. אך הענין הוא ע"פ המבואר בכמה מקומות [ועמ"ש בפ' בשלח[27] בד"ה להבין ענין לחם משנה]

If so, why should he receive life-force from the bread, in which [the word] from the utterance "Let [the earth] sprout," etc., is clothed? But the explanation is according to what is explained in several places [and see what is written in Parshas Beshalach, in the discourse beginning "To understand the matter of lechem mishneh (the double bread)"]:

> If the human being has a divine utterance of his own, why should he receive life from the utterance in the bread? The answer rests on a principle explained elsewhere, and the text points to the discourse on lechem mishneh, the double loaves of Shabbos, in Torah Ohr, Parshas Beshalach.

דבחי' דצ"ח [דומם צומח חי] שרשן הוא מבחי' עולם התהו שקדם לבחי' עולם התיקון כו' אלא שנשתלשלו בריבוי המדרגות וע"י שבה"כ [שבירת הכלים] עד שירדו למטה מטה ונתהוה מהם דברים גשמיים.[28,29]

that the root of the inanimate, the vegetative and the animal is from the level of the World of Tohu (Chaos), which preceded the level of the World of Tikkun (Rectification), etc.; only they descended through many levels and through the shattering of the vessels (sheviras hakeilim), until they came down very low and physical things came into being from them.

> The principle: the inanimate, vegetative and animal have their root in the World of Tohu (Chaos), which came before the World of Tikkun (Rectification). Through the shattering of the vessels and a long chain of descent they fell lower and lower, until physical things came into being from them. In Likkutei Torah, Sh'lach, the Alter Rebbe answers the same question in these terms: the "word of G-d" in food is the 288 sparks that fell in the shattering of the vessels, whose root is very high, while man is from Tikkun.

10 והאדם שרשו מעולם התיקון ועיקר בחי' עולם התיקון הוא בחי' חכמה דאצי'. ונקרא המשכת מוחין כי בחכמה אתברירו[30,31] והאדם שיש בו נפש השכלית שרש השתלשלותה הוא ג"כ מבחי' חכמה.

And man's root is from the World of Tikkun, and the principal [element] of the World of Tikkun is the level of Chochmah (wisdom) of Atzilus. And it is called "the drawing-down of the intellect (mochin)," for "through Chochmah they were refined." And man, in whom there is an intellectual soul, the root of its descent is also from the level of Chochmah.

> The human being, by contrast, is rooted in the World of Tikkun, whose main element is Chochmah (wisdom) of Atzilus. Tikkun is the drawing-down of mochin, intellect, since, as the Zohar puts it, "through Chochmah they were refined"; and the human intellectual soul likewise descends from Chochmah.

ושבה"כ [ושבירת הכלים] שהיה בעולם התהו הוא בבחי' ז' מדות, אמנם הם בחי' המדות שלמעלה מהחכמה דאצי' ונק' בהמה רבה [וע' בע"ח [בעץ חיים] ש"ח שהדעת דתהו נפל בשבה"כ [בשבירת הכלים][32] וגם שבז"ת [שבזי תחתונות] הי' [היה] כלול ג"כ כח המוחין שבמדות כו'

And the shattering of the vessels that took place in the World of Tohu was in the level of the seven emotive attributes (middos); but they are the level of the middos that are above the Chochmah of Atzilus, and they are called "the great beast" (behemah rabbah) [and see Etz Chaim, Shaar 8, that the Daas (knowledge) of Tohu fell in the shattering of the vessels, and also that in the seven lower [Sefiros] there was included as well the power of the mochin that is within the middos, etc.

> The shattering in Tohu took place in its seven emotive attributes, but those attributes stood above the Chochmah of Atzilus, and they are called behemah rabbah, "the great beast." In a bracketed note the Alter Rebbe adds from Etz Chaim that the Daas of Tohu fell in the shattering, and that the power of the intellect within the attributes was included in them.

ולכן הנה"ב [הנפש הבהמית] שבאדם שנלקחה מק"נ [מקליפת נוגה] משבה"כ [משבירת הכלים] היא ג"כ משכלת ומשגת כו' ועמ"ש בפ' מקץ בד"ה המגביהי לשבת[33] כו'].

And therefore the animal soul in man, which is taken from kelipas nogah, from the shattering of the vessels, also reasons and comprehends, etc. And see what is written in Parshas Miketz, in the discourse beginning "Who is enthroned on high," etc.]

> That is why the animal soul, which comes from kelipas nogah, the mixed realm formed from the shattered vessels, can also think and understand: the intellect of Tohu is included in its root. The text refers to the Torah Ohr discourse "Who is enthroned on high" in Parshas Miketz on this point.

11 ולפי שלא היה בהם בחי' ההתכללות נשברו ונפלו ונמצא הן למטה מהאדם ולכן צריכים להתברר ע"י האדם דוקא כי בחכמה אתברירו כנ"ל.

And because there was no [quality of] inter-inclusion in them, they shattered and fell, and so they are [now] below man; therefore they need to be refined specifically through man, for "through Chochmah they were refined," as mentioned above.

> The Sefiros of Tohu lacked inter-inclusion: each attribute stood alone without blending with the others, so they shattered and fell, and their sparks now lie below man, in physical things. They can be refined only through man, because refinement comes through Chochmah, and man is rooted in Chochmah.

אך לאחר שמתבררים הם מחי' את האדם מצד שרשן שהוא למעלה מהאדם, וזהו כי על כל מוצא פי[34] ה' יחיה האדם

But once they are refined, they give life to man by virtue of their root, which is above man. And this is [the meaning of] "but by all that comes forth from the mouth of Havayah does man live."

> Once refined, these sparks give life to man by virtue of their root, which is higher than his. This is the deeper meaning of the end of Deuteronomy 8:3, "by all that comes forth from the mouth of Havayah does man live."

דהנה פי' מוצא פי ה' הוא המקור ושרש שמשם נמשכו להיות גילוי המאמרות מפי ה' ובבחי' מקורן ושרשן הרי הלחם נלקח מבחי' עליונה יותר כנ"ל.

For the meaning of "that which comes forth from the mouth of Havayah" is the source and root from which the utterances were drawn forth, to be revealed from the mouth of Havayah; and at the level of their source and root, the bread is taken from a higher level, as mentioned above.

> In Likkutei Torah, Matos (the discourse the text cites in the next paragraph), the Alter Rebbe explains that motza (מוצא) has two senses: "that which comes forth," the utterance itself, and "the source," as in motza mayim, a spring of water. Here it is the source, the place from which the utterances come forth; and at the level of that source, the root of the bread is higher than the root of man.

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

BACKGROUND FROM THE REBBE

In a sicha on the manna, edited from talks of Tu BiShvat 5737 and Shabbos Bereishis 5733, the Rebbe explains that the manna, „לחם מן השמים" ("bread from heaven"), taught Israel that their bread from the earth is in its inner truth bread from heaven too; in a note he explains why Moshe says in Parshas Eikev that the manna came to teach „כי לא על הלחם לבדו יחי' האדם" ("that man does not live by bread alone").

In the Rebbe's note, „מוצא" in „כי על כל מוצא פי ה' יחי' האדם" ("by all that comes from the mouth of G-d does man live") means „מקור ושורש" ("source and root"), for which he cites this place: man lives from the source of G-d's word, which is above its clothing in physical bread and in the ways of nature. He adds that no manna was needed to teach that bread of itself gives no life: the manna came after they had eaten matzah, „מיכלא דמהימנותא" ("the food of faith"), which had already fixed in them faith in the G-dliness that gives the bread its life, and for this too he cites this maamar.

The Alter Rebbe: דהנה פי' מוצא פי ה' הוא המקור ושרש שמשם נמשכו להיות גילוי המאמרות מפי ה'

The Rebbe: שחיות האדם הוא לא (רק) מחיות האלקי המלובש בהלחם גשמי, "כי על כל מוצא פי ה' יחי' האדם" (מוצא לשון מקור ושורש)

Likkutei Sichos, vol. טז, p. 178 · ש"פ בראשית תשל"ג, ט"ו בשבט תשל"ז

BACKGROUND FROM THE REBBE

At the farbrengen of Shabbos Parshas Eikev 5737, speaking of the sparks of holiness that a Jew raises when he uses a thing for a mitzvah, or says a blessing over a little water, the Rebbe came to that week's verse about bread and to the question this column asks.

The Rebbe restates the known difficulty: man himself has the „מוצא פי ה'" ("what comes from the mouth of G-d") that made him, so why does he need the one in bread? He brings the answer, that the word of G-d in the bread has a higher root, with the known rule that the highest falls lowest, like a collapsing wall whose top stones land farthest down. Finding the spark in so low a place is itself the sign that „שרשו איז גבוה ביותר" ("its root is the highest").

The Alter Rebbe: אך לאחר שמתבררים הם מחי' את האדם מצד שרשן שהוא למעלה מהאדם

The Rebbe: איז שרשו העכער פון דעם מוצא פי ה' שבאדם, ווארום כל הגבוה ביותר יורד למטה ביותר, וכמשל נפילת החומה

Sichos Kodesh 5737, vol. 2 (unedited), p. 489 · ש"פ עקב תשל"ז

12 וזהו הטעם שהמאמר נעשה אדם[35] הוא האחרון בעשרה מאמרות שהמאמרו' [שהמאמרות] תדשא[36] ותוצא הארץ[37] כו' כולם הם קודמים למאמר נעשה אדם והיינו מטעם הנ"ל להיות ששרשן בעולם התהו שקדם לעולם התיקון ששם שרש האדם.

And this is the reason that the utterance "Let us make man" is the last of the Ten Utterances, while the utterances "Let [the earth] sprout" and "Let the earth bring forth," etc., all precede the utterance "Let us make man": it is for the reason mentioned above, since their root is in the World of Tohu, which preceded the World of Tikkun, where the root of man is.

This explains the order of Creation in Genesis 1: the utterances that brought forth plants and animals, "Let the earth sprout" and "Let the earth bring forth," all come before "Let us make man," the last of the ten utterances. What came first is rooted in Tohu, which preceded Tikkun, the root of man.

ולכן אמר רב נחמן והאי דלא אמרית לך באורתא דלא אכלי[38] בישרא דתורא (בב"ק [בבבא קמא] דע"ב), שנמצא מובן מזה שהמאכל מוסיף חיות ג"כ בכח החכמה והשכל של האדם.

And therefore Rav Nachman said, "And the reason I did not tell you [this] in the evening is that I had not eaten beef" (in Bava Kamma, folio 72). From this it is understood that food adds life-force also to the power of a person's wisdom and intellect.

> The Talmud (Bava Kamma 71b-72a) tells that Rav Nachman, asked a question in the evening, answered it only the next morning, explaining that the evening before he had not eaten beef. This shows that food strengthens even a person's intellect, not only his body.

וכן ארז"ל [אמרו רבותינו זכרונם לברכה] שאין התינוק יודע[39] לקרות אבא עד שיטעום טעם דגן והיינו מטעם הנ"ל

And so too our Sages, of blessed memory, said that a child does not know how to call "Father" until he tastes the taste of grain; and that is for the reason mentioned above:

> Similarly the Sages say (Berachos 40a) that a child does not know to call "Father" until he has tasted grain. The reason is the one given above.

להיות כי שרש המאכלים הן למעלה בעולם התהו שהוא למעלה מהחכמה דתיקון ע"כ יש בהם הכח והיכולת לחזק ולהוסיף גם כח החכמה של האדם [ועמ"ש ע"פ וידבר משה אל ראשי המטות].[40, 41, 42]

since the root of foods is above, in the World of Tohu, which is above the Chochmah of Tikkun, therefore they have the power and the ability to strengthen and to add to even a person's power of Chochmah [and see what is written on the verse "And Moshe spoke to the heads of the tribes"].

> Because food is rooted in Tohu, above the Chochmah of Tikkun, it can strengthen even a person's Chochmah. The text points to its discourse on "And Moshe spoke to the heads of the tribes" in Likkutei Torah, Parshas Matos.

13 וכמ"כ [וכמו כן] הנה יובן בעבודת ה' שזהו ענין בירורי' [בירורים / בירורין] דרפ"ח ניצוצין[43] דתהו שמלובשים בדברים הגשמיים שמתבררי' [שמתבררים] ועולים למעלה בבחי' התיקון שרש נפש האלקית,

So too, this will be understood in the service of G-d: this is the matter of the refinements of the 288 sparks of Tohu that are clothed in physical things, which are refined and rise up into the level of Tikkun, the root of the G-dly soul;

> The same principle applies in the service of G-d. According to the Arizal, 288 sparks of holiness fell in the shattering of the vessels of Tohu and are clothed in physical things; they are refined and raised into Tikkun, the root of the G-dly soul.

והיינו ע"י עבודת ה' בק"ש [בקריאת שמע] ותפלה שבחי' כח וחיות שניתוסף בו ע"י האכילה לש"ש [לשם שמים] הוא נכלל באחד ואהבת ומוסיף כח ההתבוננות והתפעלות האהבה לה' להיות ההתבוננות והדעת והאוי"ר [והאהבה ויראה] בתוקף והתקשרות יותר מכח נפש האלהית עצמה,

that is, through the service of G-d in the Shema and prayer. The strength and life-force added to him through eating for the sake of Heaven are included in "One" and "And you shall love," and they add to the power of contemplation and to the stirring of love for G-d, so that the contemplation, the Daas, and the love and awe are with a force and a bond greater than [comes from] the power of the G-dly soul itself;

> This happens in the Shema and in prayer: the strength a person gains from eating for the sake of Heaven enters his contemplation of G-d's oneness ("One") and his love ("And you shall love"). Its force can make his contemplation, his knowing (Daas), his love and his awe stronger and more firmly bound to G-d than the G-dly soul could achieve by itself.

דהיינו מטעם הנ"ל להיות שמלובש בהן בחי' רפ"ח ניצוצין דתהו שלמעלה מבחי' התיקון ע"כ ביכולתם להוסיף עילוי גם לבחי' חכמה ומדות שבנפש האלהית

that is, for the reason mentioned above: since there are clothed in them the 288 sparks of Tohu, which are above the level of Tikkun, they are therefore able to add an elevation even to the Chochmah and the middos in the G-dly soul

> The reason is that the sparks of Tohu in the food stand above Tikkun in their root, so they can raise even the Chochmah and the emotive attributes of the G-dly soul.

(וכנודע מענין והחיות נושאות כו' וכמ"ש בפ' יתרו ע"פ זכור את יום השבת[44] לקדשו[45] כו') בק"ש [בקריאת שמע][46] ותפלה ועסק התורה ומצות:

(as is known from the matter of "and the chayos carry," etc., and as is explained in Parshas Yisro on the verse "Remember the Shabbos day to keep it holy," etc.) in the Shema, in prayer, and in occupation with Torah and mitzvos.

> The text compares this to "and the chayos carry," the holy creatures beneath the divine Throne: in Torah Ohr, Yisro, the Alter Rebbe explains that like a horse that carries its rider to a place he could not reach by himself, the chayos carry the Throne higher, and so the lower power that comes from food lifts the G-dly soul. The Kehot note adds that the errata table of the first edition records that something is missing here, before "in the Shema."

SECTION 4 • ¶14–22

Matzah, the food of faith

14 ג וע"פ הקדמה הנ"ל יובן ג"כ בענין מצות אכילת מצה בחג הפסח

3. And according to the above introduction, the matter of the mitzvah of eating matzah on the festival of Pesach will also be understood.

> The third section applies the principle about bread to the mitzvah of eating matzah on Pesach.

דמבואר בזהר ויצא קנ"ז ב' דכמו שבהשכלת גשמיות אין התינוק יודע ומשכיל כלום עד שטועם לחם וכמבואר הטעם למעלה. כך בצאת ישראל ממצרים לא ידעו[47] להשכיל גדולת ה' עד שאכלו מצה שהיא בחי' לחם היוצא מן הארץ העליונה.

For it is explained in the Zohar, Vayetze, [folio] 157b, that just as in physical understanding a child does not know or understand anything until he tastes bread, as the reason has been explained above, so too, when Israel went out of Egypt, they did not know how to grasp the greatness of G-d until they ate matzah, which is the level of bread that comes forth from the supernal earth.

> The Zohar (Vayetze 157b) says that a child knows and understands nothing until he tastes bread (the reason, as explained above, is that bread is rooted in Tohu, above Chochmah). In the same way, when Israel left Egypt they could not grasp G-d's greatness until they ate matzah, bread from the "supernal earth"; the Zohar draws this from the verse "the earth, from which bread comes forth" (Job 28:5).

שעל מוצא פי ה' הנמשך בלחם זה יחיה האדם והנפש אלקית לידע ולהכיר את מי שאמר והיה העולם.[48]

For by that which comes forth from the mouth of Havayah, which is drawn into this bread, man and the G-dly soul live, to know and to recognize Him Who spoke and the world came to be.

> Through the word of G-d drawn into this bread, the G-dly soul gains life: the ability to know and recognize the Creator, "Him Who spoke and the world came to be."

15 וכמו שנמשך חיות סתם לנפש השכלית מלחם גשמי כנ"ל. כך נמשך מאכילת מצה בפסח חיות לדעת הנפש האלקית.

And just as plain life-force is drawn to the intellectual soul from physical bread, as mentioned above, so from eating matzah on Pesach life-force is drawn to the Daas of the G-dly soul.

> As ordinary bread gives the intellectual soul its life, so matzah on Pesach gives life to the Daas, the knowing, of the G-dly soul.

והענין כי החמץ הוא בחי' הגבהה והתנשאות שתופח ועולה ומגביה א"ע [את עצמו], משא"כ מצה שאין בה שום הגבהה, וכמ"כ [וכמו כן] בעבודת ה' חמץ הוא בחי' התנשאות וגסות הקליפה משא"כ מצה בחינת שפלות והכנעה בבחי' בטל רצונך[49]

The explanation is that chametz is [the quality of] elevation and self-exaltation, for it swells and rises and raises itself up, whereas matzah has no elevation at all. So too in the service of G-d: chametz is the self-exaltation and coarseness of the kelipah, whereas matzah is lowliness and submission, in the mode of "Nullify your will."

> Why matzah? Chametz is dough that swells and raises itself, an image of self-exaltation and of the coarseness of kelipah; matzah does not rise at all, an image of lowliness and submission, as in the Mishnah's "Nullify your will before His will."

[וזהו כי יתחמץ לבבי[50] המשיל הלב הנוטה להרשיע לחמץ, וכן בלשון רז"ל [רבותינו זכרונם לברכה] (בר"ה [בראש השנה] ד"ג סע"ב [סוף עמוד ב]) כאן קודם שהחמיץ[51] כאן לאחר שהחמיץ,[52]

[And this is "For my heart was soured (yischametz)": [the verse] likens the heart that inclines to wickedness to chametz. And so in the language of our Sages, of blessed memory (Rosh HaShanah, folio 3, end of side b): "Here, before he soured; here, after he soured."

> The bracketed note gives examples of chametz as an image of evil: the verse "For my heart was soured" (Psalms 73:21), and the Talmud's words about King Koresh (Cyrus) of Persia, who changed for the worse, "here, before he soured; here, after he soured" (Rosh HaShanah 3b).

וכן משלו היצה"ר [היצר הרע] לשאור ואמרו מי מעכב שאור שבעיסה[53] מעכב והיינו מפני שבחי' גסות הוא מקור כל הנפילות לתאוות וכל מיני רע ה' ישמרנו].

And so too they likened the evil inclination to sourdough, and said, "Who holds [us] back? The sourdough in the dough holds [us] back." This is because coarseness is the source of all the falls into lusts and every kind of evil, may G-d protect us].

> The Sages also compare the evil inclination to the sourdough in the dough (Berachos 17a): "Who holds us back? The sourdough in the dough." The coarseness of self-inflation that chametz stands for is the source of every fall into desire and evil.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> In his general letter for Rosh Chodesh Elul 5735, the Rebbe wrote of Elul as the month for taking stock of the year, of what was done and of the failures and the opportunities that „נחמצו" ("went sour", were missed), and in his notes to the letter he explained that word.
>
> The Rebbe's note gives the word two senses: from the Sages' „אין מחמיצין את המצות" ("one does not let the mitzvos leaven", that is, a mitzvah at hand is not put off), and from „החמיץ" ("he went sour"), which means he became wicked. He then remarks on this paragraph: since it deals with

the word chametz as the Torah uses it, it brings proof also from the verse „יתחמץ לבבי" ("my heart was soured"), although that verse does not show that the word is used of deeds as well.

The Alter Rebbe: וזהו כי יתחמץ לבבי המשיל הלב הנוטה להרשיע לחמץ, וכן בלשון רז"ל (ברי"ה ד"ג סע"ב) כאן קודם שהחמיץ

The Rebbe: בלקו"ת צו (יג, ג) דקאי בלי' חמץ שבתורה, מביא ראי' (גם) מלי' תורה "יתחמץ לבבי" (אף שמשם אין הוכחה שגם בנוגע למעשה שייך לי' זה)

Igros Kodesh, vol. ל, p. רעז · ראש חודש אלול התשל"ה

16 והנה ידוע דבגלות מצרים היו ישראל מקושרים מאד למטה והיה שכלם ומדותם בבחי' המיצרים וגבולים גשמיות העולם הגורמים להיות יש ונפרד כו',

Now, it is known that in the exile of Egypt, Israel were very much bound up below, and their intellect and their middos were in the straits (meitzarim) and limits of the world's physicality, which cause [one] to be a separate existence (yesh), etc.

In the Egyptian exile the Jews were deeply attached to what is low and physical; their intellect and emotions were confined in the "straits" (meitzarim, מיצרים, the same letters as Mitzrayim, מצרים, Egypt) and limits of the physical world, which make a being feel itself a separate existence.

ועיקר יצ"מ [יציאת מצרים] הוא ע"י שנגלה עליהם מלך מלכי המלכים שהוא בחי' אור א"ס ב"ה שלמעלה מסדר ההשתלשלות שעי"ז נמשך בהם בחי' הביטול

And the essence of the Exodus from Egypt was through there being revealed to them the King of the kings of kings, which is the level of the Infinite Light (Or Ein Sof), blessed be He, that is above the order of the chain of descending worlds (hishtalshelus); through this the quality of self-nullification (bittul) was drawn into them,

The Exodus came about mainly through the revelation of "the King of the kings of kings," the Infinite Light that transcends the whole chain of worlds. This revelation drew self-nullification into them.

וכמאמר ובמורא גדול זו גילוי שכינה[54, 55, 56] וע"י ביטול ויראה עילאה זו יצאו מכל המיצרים וגבולים.

as the teaching says, "'And with great awe': this is the revelation of the Shechinah." And through this bittul and higher awe (yirah ila'ah) they went out of all the straits and limits.

So "and with great awe" (Deuteronomy 26:8) is explained in the Sifrei, and in the Haggadah, as "the revelation of the Shechinah." Through the bittul and the higher awe that this revelation brought, they left all their straits and limits.

17 וכן יצי"מ [יציאת מצרים] בגשמיות כו' וזה היה אחר חצות לילה, אמנם נצטוו תחלה באכילת מצה קודם חצות כמ"ש בערב תאכלו מצת[57]

And so too the physical Exodus from Egypt, etc. And this was after midnight. But first they were commanded to eat matzah before midnight, as it is written, "In the evening you shall eat matzos,"

> The physical Exodus likewise came through this revelation, after midnight. Before that, though, they were commanded to eat matzah before midnight: "In the evening you shall eat matzos" (Exodus 12:18).

שהוא בחי' ביטול רצון והכנעה ושפלות הנמשך מבחי' יראה תתאה שזה הוא ההכנה והכלי לבחי' הגילוי ויראה עילאה הנמשך ונתגלה להם אחר חצות כו',

which is the level of nullifying [one's] will, submission and lowliness, drawn from the level of lower awe (yirah tata'ah); this is the preparation and the vessel for the revelation and the higher awe that was drawn down and revealed to them after midnight, etc.

> That first matzah expresses setting aside one's will, submission and lowliness, which come from lower awe (yirah tata'ah), the fear of a subject before the King. This lower awe was the preparation and the vessel for the revelation of higher awe after midnight.

וגם נקי' המצה בזהר מיכלא דמהימנותא[58] שהאמונה הוא ג"כ בחי' ביטול שמבטל שכלו ואינו מבקש טעם רק מאמין האמת באמונה הטהורה.

And also, the matzah is called in the Zohar "the food of faith" (michla di-mehemnusa), for faith too is a level of bittul: one nullifies his intellect and seeks no reason, but believes the truth with pure faith.

> The Zohar calls matzah "the food of faith" (michla di-mehemnusa). Faith too is a kind of bittul: a person sets aside his own intellect and does not demand reasons, but believes the truth with pure faith. In the maamar before this one (Likkutei Torah, Tzav 12b), the Alter Rebbe gives the reason for the name: matzah draws down the level of Abba, which is above comprehended knowledge, but in smallness, like the child's knowing to call "Father."

18 ונמשך בחי' זו בנשמה ע"י מצות אכילת מצה. והוא ע"ד שנז' [שנזכר] לעיל ממשל שהלחם מחיה את האדם, והוא ע"ד מ"ש רז"ל [רבותינו זכרונם לברכה] שאין התינוק יודע לקרות אבא עד שיטעום[59] כו',

And this level is drawn into the soul through the mitzvah of eating matzah. This is along the lines of what was mentioned above, from the analogy that bread gives life to man, and it is along the lines of what our Sages, of blessed memory, said, that a child does not know how to call "Father" until he tastes, etc.

> This faith is drawn into the soul through the mitzvah of eating matzah. It works like the analogy above, that bread gives a person life, and like the Sages' saying that a child does not know to call "Father" until he tastes grain.

דהנה ידיעת התינוק להיות קורא אבא שנמשך ונתחדש בו ע"י שטעם טעם לחם, אין ידיעה זו אצלו בבחי' הבנה וטעם ודעת גמור שהרי אינו יודע איך הוא אביו ולמה צריך לאהוב אותו ועכ"ז [ועם כל זה] הוא קורא אביו

For the child's knowing to call "Father," which was drawn into him and newly arose in him through his tasting the taste of bread, is not in him as understanding, reason and complete knowledge, for he does not know how [this is] his father or why he must love him; and nevertheless he calls his father.

> The child's new ability to call "Father," which comes from tasting bread, is not real understanding: he does not know how this man is his father or why he should love him, and still he calls out to him.

ונמצא זו הקריאה הוא ההתקשרות שלו באביו שלא ע"י טעם ודעת המושג אצלו כ"א בבחי' הכרה בלבד והוא בחי' קטנות מאד למטה מן הטעם ודעת.

It turns out that this calling is his bond with his father, not through reason and knowledge that he grasps, but only as recognition; and it is a level of very great smallness (katnus), beneath reason and knowledge.

> So his calling is a bond with his father that comes not from understanding but from bare recognition. It is a very immature state (katnus), below reason and knowledge.

19 ומ"מ ההתקשרות ההוא חזק מאד עד שנפשו קשורה מאד בנפש אביו. והיינו מפני שהדעת ההוא שנתחדש בתינוק ע"י טעם לחם שרשו משרש הלחם

Nevertheless, that bond is very strong, so much so that his soul is very bound to his father's soul. That is because that knowing, which newly arose in the child through the taste of bread, has its root in the root of the bread,

> Yet this bond is very strong; the child's soul is tightly bound to his father's. The reason is that this knowing, which came from bread, shares the root of bread.

שהוא מעולם התהו שהוא בחי' שלמעלה מהדעת המושג כנ"ל למעלה מהחכמה כו', ולכן נמשך בבחי' שלמטה מהדעת המושג כו', וע"כ ההתקשרות חזק מאד.

which is from the World of Tohu, which is a level above comprehended knowledge, as mentioned above, above Chochmah, etc.; and therefore it is drawn down in a level that is beneath comprehended knowledge, etc., and therefore the bond is very strong.

> That root is in Tohu, above comprehended knowledge and above Chochmah. Because it is so high, it comes down below comprehended knowledge, as recognition rather than understanding, and for that very reason the bond is so strong.

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

BACKGROUND FROM THE REBBE

In the maamar „השמים כסאי" ("The heavens are My throne") of Shabbos Kedoshim, Rosh Chodesh Iyar 5736, the Rebbe asks what is the greatness of the „עני ונכה רוח" ("poor and contrite of spirit"), to whom G-d says He will look, and in its third section he reads the poor one also as poor in knowledge, whose service rests on faith alone.

That faith is „שלמטה מטעם ודעת" ("below reason and knowledge"). In his note the Rebbe explains, with this column, that it is below knowledge in its revelation while its root is above knowledge. Because this poverty is also bittul (ביטול), for which he quotes this maamar's words on faith in ¶17, G-d says of it „אל זה אביט" ("to this one I will look").

The Alter Rebbe: שהוא בחי' שלמעלה מהדעת המושג כנ"ל למעלה מהחכמה כו', ולכן נמשך בבחי' שלמטה מהדעת המושג כו'

The Rebbe: היינו, שבגילוי היא למטה מהדעת, אבל שרשה הוא למעלה מהדעת -- ראה לקו"ת צו יג, ד ואילך

Sefer HaMaamarim Melukat, vol. ג, p. קלד · י' דר"ח אייר ה'תשל"ו, ש"פ קדושים

20 וכמ"כ [וכמו כן] בענין אכילת מצוה דמצה שנק' בזהר מיכלא דמהימנותא שהאמונה היא ההכרה והדעת וההתקשרות בהקב"ה

So too with the eating of matzah as a mitzvah, [matzah] being called in the Zohar "the food of faith": for faith is the recognition, the knowing and the bond with the Holy One, blessed be He.

Matzah, "the food of faith," works in the same way. Faith, as the text defines it, is the recognition and knowing of G-d and the bond with Him.

וכל ישראל מאמינים שהוא לבדו הוא כמו שהיה קודם שנברא העולם ממש כדכתיב אני הוי' לא שניתי[60] [ע' [עיין] בפי' ואתחנן בד"ה וידעת היום[61] ביאור ענין דעת ואמונה].

And all Israel believe that He alone is, exactly as He was before the world was created, as it is written, "I, Havayah, have not changed" [see in Parshas Va'eschanan, in the discourse beginning "And you shall know this day," the explanation of the matter of knowledge and faith].

Every Jew believes that G-d alone is, exactly as He was before the world was created, as Malachi 3:6 says, "I, Havayah, have not changed": creation has made no change in Him. The bracketed note refers to the discourse "And you shall know this day" in Likkutei Torah, Va'eschanan, which explains the difference: sensing the life-force that fills the worlds is "knowledge," as if one saw it, while that G-d is unchanged by the worlds can be held only by faith.

21 והמשכה זו הוא מבחי' דעת עליון כי א"ס ב"ה הוא למעלה מהחכמה כו' ולכן נמשך ומתלבש בבחי' אמונה.

And this drawing-down is from the level of supernal Daas, for the Infinite One (Ein Sof), blessed be He, is above Chochmah, etc.; therefore it is drawn down and clothed in the level of faith.

This faith flows from supernal Daas, a knowing higher than Chochmah, because the Infinite One is above Chochmah. What is above intellect can reach a person only as faith, not as understanding.

ולכך המצה היא מיכלא דמהימנותא שהרי הלחם שרשו מבחי' זו כנ"ל מענין ידיעת התינוק להיות קורא אבא ע"י הלחם כו' אלא שזהו בהשכלת ענין עוה"ז שנמשך מהלחם גשמי הנמשך מארץ הגשמיות.

And therefore matzah is "the food of faith," for the root of bread is from this level, as mentioned above regarding the child's knowing to call "Father" through bread, etc.; except that this is in the understanding of matters of this world, which is drawn from physical bread, drawn from the earth of physicality.

> That is why matzah is "the food of faith": bread has its root in this level, as the child's calling "Father" after eating bread shows. But ordinary bread, which comes from the physical earth, gives only understanding of the matters of this world.

אמנם בלחם דמצה בפסח נמשך ומתלבש הכח מבחי' ארץ עליונה שממנה יצא לחם הממשיך בחי' זו באלקות ממש שידע לקרות את אבא שבשמים כו' בהתקשרות חזקה עד מיצוי הנפש כו' אף שאינו משיג בשכל והשגה ממש.

But in the bread of matzah on Pesach there is drawn down and clothed the power from the level of the supernal earth, from which bread comes forth, which draws down this level in [relation to] G-dliness itself, so that one knows to call [to] the Father in Heaven, etc., with a strong bond, to the point of the soul's being wrung out, etc., even though he does not actually grasp [it] with intellect and comprehension.

> The matzah of Pesach draws its power from the "supernal earth," and it brings this kind of knowing to bear on G-dliness itself: a Jew comes to call to his Father in Heaven with a strong bond, to the point of the soul's being wrung out in longing, though he cannot grasp G-d with his intellect.

22 וזהו בחי' ביטול. ומזה נמשך ג"כ בחי' בטל רצונך[62,63] ובחי' שפלות ונפשי כעפר[64] לכל תהיה שזהו כח בחי' ארץ שממנה יצא לחם[65]

And this is the level of self-nullification (bittul). From this there is also drawn the level of "Nullify your will," and the level of lowliness, "and let my soul be as dust to all," which is the power of the level of "earth" from which bread comes forth.

> This faith is bittul, self-nullification. From it come the setting aside of one's will ("Nullify your will," Avos 2:4) and the lowliness of the prayer "Let my soul be as dust to all" (Berachos 17a), which express the quality of "earth," the source of bread.

[ועמ"ש ע"פ וישב יעקב[66] בארץ מגורי אביו[67] ועמ"ש ע"פ ויגש אליו יהודה[68,69] מענין בחי' ארץ שבמחשבה ארץ קדמה אפילו לשמים ולכן דוקא ממנה יצא לחם כו' הנ"ל]:

[And see what is written on the verse "And Yaakov dwelt in the land of his father's sojournings," and see what is written on the verse "And Yehudah approached him," concerning the level of "earth": that in thought, earth came first, even before heaven, and therefore it is specifically from it that bread comes forth, etc., as mentioned above.]

> The bracketed note refers to the Torah Ohr discourses on "And Yaakov dwelt" and on "And Yehudah approached him," which explain the level of "earth": in thought the earth came first, even before the heavens, and that is why bread comes from it.

SECTION 5 • ¶23–27

Guarded and unguarded matzah

23 ד והנה בחי' מצה זו צריכה שימור כמ"ש ושמרתם את המצות[70] דהיינו לשמור מן החיצונים שלא לבוא לבחי' חימוץ שהוא הגסות וההתנשאות,

4. Now, this level of matzah requires guarding, as it is written, "And you shall guard the matzos," that is, to guard [it] from the external forces, so that it not come to the level of leavening, which is coarseness and self-exaltation;

> The fourth section turns to the guarding of matzah. The Torah says, "And you shall guard the matzos" (Exodus 12:17): the dough must be watched so that it does not leaven, and inwardly it must be guarded from the external forces, the forces of kelipah, so that it does not turn into the coarseness and self-exaltation of chametz.

והיינו להיותה בבחי' יראה תתאה והתקשרות האמונה בלבד למטה מן הטעם ודעת ע"כ צריכה שימור.

that is, because it is at the level of lower awe (yirah tata'ah) and the bond of faith alone, beneath reason and knowledge, it therefore requires guarding.

> This matzah needs guarding because it stands only at the level of lower awe and simple faith, beneath reason and knowledge, a level that can still be spoiled.

24 וע"כ נק' מצת חסר וי"ו להיותו עדיין בבחי' קטנות.

And therefore it is called מצת, lacking a vav, since it is still at the level of smallness.

> That is why the first matzah is spelled מצת, without a vav: it is still in a state of smallness (katnus), without the vav of the drawing-down from above.

גם מצת חסר ויי"ו הוא מלשון מצותא כמו מצה ומריבה[71] כדאי' [כדאיתא] בזהר ח"ג [חלק ג'] דרנ"א ב' שהמריבה הוא להיות ביטול היש והגסות ע"ד לעולם ירגיז אדם[72] יצ"ט [יצר טוב] על יצה"ר [יצר הרע] כו' וע"כ היתה קודם חצות.

Also, מצת lacking a vav is from the language of matzusa (strife), as in "strife (matzah) and quarrel (merivah)," as is stated in the Zohar, Part III, folio 251b. The quarrel is in order to bring about the nullification of the yesh and of the coarseness, in the manner of "A person should always stir up his good inclination against his evil inclination," etc.; and therefore it was before midnight.

> The spelling also recalls matzusa, Aramaic for strife. The Zohar (Pinchas, 3:251b) says that matzah drives away the forces of evil and makes strife among them, as in "Massah and Merivah" (Exodus 17:7); it objects that massah (מסה) is spelled with a samekh, and answers that its Aramaic rendering is matzusa. Here the strife is a person's quarrel with his own sense of self and coarseness, as the Sages say, "A person should always stir up his good inclination against his evil inclination" (Berachos 5a); that is the matzah of before midnight.

משא"כ ענין המצה הב' הוא אחר חצות דוקא אחר קרבן הפסח[73] אחר שנגלה עליהם כו'.

Whereas the matter of the second matzah is specifically after midnight, after the Pesach offering, after there was revealed to them, etc.

> The second matzah comes only after midnight, after the Pesach offering, when the King of the kings of kings was revealed to them.

דהנה ענין הפסח הוא מ"ש ופסח ה' שהוא ענין דילוג והמשכה שלא כסדר ההשתלשלות וכמ"ש ובמורא גדול זו גילוי שכינה[74]

For the matter of Pesach is what is written, "And Havayah will pass over (u-fasach)," which is the matter of skipping, a drawing-down that is not according to the order of the chain of descending worlds (hishtalshelus), as it is said, "'And with great awe': this is the revelation of the Shechinah,"

> "Pesach" means passing over: "And Havayah will pass over (u-fasach)" (Exodus 12:23) is a leap, a drawing-down that does not follow the step-by-step order of the worlds. It is the "great awe" that the Sifrei and the Haggadah explain as the revelation of the Shechinah.

שהוא בחי' אור א"ס ב"ה שלמעלה מעלה מהשתלשלות העולמות שהיה מאיר ומתגלה אז בנפשם האלקית, וזהו עד שנגלה עליהם מלך מלכי המלכים.

which is the level of the Infinite Light (Or Ein Sof), blessed be He, that is far above the chain of descent of the worlds, which then shone and was revealed in their G-dly soul. And this is "before there was revealed to them the King of the kings of kings."

> That revelation was of the Infinite Light that is far above all the worlds, shining openly in their G-dly souls. This is what the Haggadah means by "before the King of the kings of kings was revealed to them."

פי' מלכי המלכים הן ד' בחי' מלכות שמאיר בארבע עולמות אבי"ע [אצילות בריאה יצירה עשיה] ומלך מלכי המלכים הוא בחי' מלכות דא"ס שלמעלה מעלה מהשתלשלות ד' עולמות אבי"ע [אצילות בריאה יצירה עשיה]

That is, "the kings of kings" are the four levels of Malchus that shine in the four worlds of Atzilus, Beriah, Yetzirah and Asiyah; and "the King of the kings of kings" is the level of the Malchus of the Infinite One (Ein Sof), which is far above the chain of descent of the four worlds of Atzilus, Beriah, Yetzirah and Asiyah.

> "The kings of kings" are the four levels of Malchus (sovereignty) that rule in each of the four worlds, Atzilus, Beriah, Yetzirah and Asiyah. "The King of the kings of kings" is the Malchus of the Infinite One Himself, far above all four worlds.

[וזהו בחי' בריש הורמנותא דמלכא[75] הנז' [הנזכר] בזהר בראשית דט"ו כ"כ [כל כך] בספר אשל אברהם[76] שם] שע"י בחי' הגילוי זה דוקא וגאלם וכמ"ש ועברתי בארץ מצרים[77] אני ולא מלאך.[78, 79, 80, 81]

[And this is the level of "At the head of the King's authority" (beresh hurmanusa de-malka) mentioned in the Zohar, Bereishis, folio 15; so writes the book Eshel Avraham there.] For it was specifically through this level of revelation that "He redeemed them," as it is said, "'And I will pass through the land of Egypt': I, and not an angel."

> The bracketed note identifies this with the Zohar's opening words, "At the head of the King's authority," as the book Eshel Avraham explains that passage; in Likkutei Torah, Chukas, the Alter Rebbe quotes it: this is the Malchus of the Infinite One, what arose in His simple will, that He be called King. It was this revelation itself that redeemed Israel, as the Haggadah says on "And I will pass through the land of Egypt": "I, and not an angel."

> **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, SETTING OUT THE REBBE MAHARASH'S DIBBUR HAMASCHIL MATZAH ZO 5629**
>
> The Alter Rebbe says the redemption came specifically through the revelation of „מלך מלכי המלכים" ("the King of the kings of kings"), the Malchus of the Infinite One, but not why the Malchus that gives life to the worlds could not have redeemed them.
>
> In a maamar of the second night of Pesach 5729 the Rebbe explains this title through the verse „מלכותך מלכות כל עולמים" ("Your kingship is the kingship of all worlds"), as the Rebbe Maharash reads it in his maamar „מצה זו" ("This matzah") of 5629: 'the kingship of all worlds' is the Malchus of Atzilus, the light that brings all the worlds into being, and 'Your kingship' is the Malchus of the Infinite One, the light as it is within Him. That maamar also gives the reason the first could not redeem them, since Egypt itself descends from it, and the Rebbe puts it so: it brings all the worlds into being, Egypt among them, and „מאחר שהוא מהווה את היש" ("since it brings the yesh into being") it cannot be what nullifies it; of itself it gives the yesh its place. Only when the Malchus of the Infinite One was revealed within it could Israel go out. Perhaps (biur b'derech efshar) this is why the Alter Rebbe says here „שע"י בחי' הגילוי זה דוקא וגאלם" ("that specifically through this revelation He redeemed them") (Sefer HaMaamarim 5729, pp. קעג-קעב).

the Rebbe, setting out the Rebbe Maharash's dibbur hamaschil Matzah Zo 5629 (the reading of the verse and the reason are there, Toras Shmuel 5629 pp. קלט-קלח; the Rebbe adds the wording that what brings the yesh into being cannot nullify it): Sefer HaMaamarim 5729 (unedited), p. קעג-קעב

25 ולכן נק' גילוי זה ובמורא גדול[82] כי יראה לשון נוק' [נוקבא] זהו בחי' יראה תתאה הנמשך מבחי' מל' דאבי"ע [דאצילות בריאה יצירה עשיה] בכל עולם לפי ערכו.

And therefore this revelation is called "and with great awe (mora gadol)." For yirah (awe) is a feminine term: this is the level of lower awe, drawn from the level of the Malchus of Atzilus, Beriah, Yetzirah and Asiyah, in each world according to its measure.

This is why the revelation is called mora gadol, "great awe." The usual Hebrew word for awe, yirah (יראה), is feminine, and it stands for lower awe, which flows from Malchus in each of the four worlds according to its level.

אכן מורא גדול לשון זכר זהו בחי' יראה עילאה שהוא בחי' דכר ונמשך ע"י גילוי בחי' מלך מלכי המלכים כנ"ל וזהו ענין המצה הבי' שאחר חצות דמצה הוא בחי' ביטול כנ"ל,

But mora gadol is a masculine term: this is the level of higher awe (yirah ila'ah), which is the level of the masculine (dechar), and it is drawn down through the revelation of the level of the King of the kings of kings, as mentioned above. And this is the matter of the second matzah, of after midnight, for matzah is the level of bittul, as mentioned above;

Mora (מורא) is a masculine word, and it stands for higher awe, the masculine aspect, which comes from the revelation of the King of the kings of kings. This is the second matzah, of after midnight, since matzah is bittul.

אך מצה דקודם חצות הוא בחי' יראה תתאה ואמונה כמו שנתלבשה בבחי' שלמטה מהדעת המושג כנ"ל,

but the matzah of before midnight is the level of lower awe and of faith as it is clothed in a level beneath comprehended knowledge, as mentioned above;

The matzah of before midnight, by contrast, is lower awe and faith, clothed in a level beneath comprehended knowledge.

וזהו בחי' כי נער ישראל[83] כו' חסד נעוריך[84] כו' וממצרים קראתי לבני כו' וכקריאת התינוק אבא כו'

and this is the level of "When Israel was a youth," etc., "the kindness of your youth," etc., and "Out of Egypt I called My son," etc., and like the child's calling "Father," etc.

This is Israel as a child: "When Israel was a youth, I loved him, and out of Egypt I called My son" (Hosea 11:1), and "I remember for you the kindness of your youth" (Jeremiah 2:2), like the child who calls "Father" without understanding.

אבל בחי' הביטול דמצה זו שאחר חצות היא בחי' ביטול אמיתי ויראה עילאה שנמשך בחי' גילוי מה שלמעלה מהדעת המושג שהאיר אז בנפשם,

But the level of bittul of this matzah of after midnight is the level of true bittul and higher awe, in which there was drawn down a revelation of what is above comprehended knowledge, which shone then in their souls;

> The bittul of the after-midnight matzah is true bittul and higher awe, because a revelation of what is above comprehended knowledge shone in their souls.

והיינו מבחי' הגילוי אור א"ס שלמעלה מההשתלשלות שהאיר אז עליהם מלמעלה למטה בבחי' אתעדל"ע [אתערותא דלעילא], וזהו ענין ובמורא גדול זו גילוי שכינה,[85]

that is, from the level of the revelation of the Infinite Light that is above the chain of descent, which then shone upon them from above to below, as an arousal from above (isarusa dile'eila). And this is the matter of "'And with great awe': this is the revelation of the Shechinah."

> It came from the Infinite Light above the chain of worlds, shining down from above as an arousal from above, not as a response to their own service. This is the "great awe" that the Sifrei and the Haggadah call the revelation of the Shechinah.

וע"כ בחי' מצה זו א"צ שימור מחימוץ כלל שהוא בחי' הישות והגסות מאחר שאין לחיצונים בחי' אחיזה ויניקה כלל מבחי' זו, [כי יראה עילאה הוא אור אבא שדוחה החיצונים, רק בחי' יראה תתאה צריכה שימור כו'].

And therefore this level of matzah needs no guarding at all from leavening, which is the level of selfhood and coarseness, since the external forces have no hold [on it] and draw no nurture at all from this level [for higher awe is the light of Abba, which repels the external forces; only the level of lower awe requires guarding, etc.].

> Therefore this matzah needs no guarding at all from leavening, which is selfhood and coarseness: the external forces have no hold on this level and draw nothing from it. The bracketed note explains that higher awe is the light of Abba (Chochmah), which drives the external forces away; only lower awe needs guarding.

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

A QUESTION THE REBBE RAISES

In a sicha on Parshas Bo, edited from talks of Acharon shel Pesach and Shabbos Shemini 5726, the Rebbe explains why the matzah eaten on leaving Egypt, and the matzah we eat in its memory, must be „לחם עוני" ("bread of poverty"), the bittul of accepting G-d's kingship, and not a 'rich matzah' of taste and pleasure.

In a note the Rebbe asks how this fits what is known from this maamar and the one before it: the matzah of before midnight needed guarding, while the matzah of after midnight could not leaven at all, because the King of the kings of kings was revealed, and Hemshech 5672 calls it „מצה עשירה"

("rich matzah"). He suggests, with a line he quotes from Or HaTorah on Vayakhel, that „לא הספיק" ("it had no time") is itself „כמו בחי' אתכפיא רק שזהו בפנימיות" ("like subduing, only inward"). So it too is called bread of poverty, being „רק אתכפיא ולא אתהפכא" ("only subduing, not transformation").

The Alter Rebbe: וע"כ בחי' מצה זו א"צ שימור מחימוץ כלל שהוא בחי' הישות והגסות מאחר שאין לחיצונים בחי' אחיזה

The Rebbe: ולכן נק' ג"כ -- מצד ענין עיקרי זה -- "לחם עוני", מכיון שהוא רק אתכפיא ולא אתהפכא

Likkutei Sichos, vol. טז, p. 127 · אחש"פ ושי"פ שמיני תשכ"ו

BACKGROUND FROM THE REBBE

In the same maamar of the eve of 13 Nissan 5742, after setting out the two matzos and saying that since the giving of the Torah both are brought about before midnight, „כמובן מהמבואר בלקו"ת" ("as is understood from what Likkutei Torah explains"), the Rebbe explains the two in a person's service of G-d.

The Rebbe sets out the two matzos as two ways of serving G-d. „לחמא עניא" ("bread of poverty"), chiefly the matzah of before midnight, is „העבודה דאתכפיא" ("the service of subduing", iskafya): like dough that must be pressed and worked in haste so that it does not rise, it needs guarding, and this is the service of one whose heart has not yet been turned to good. One who has turned his evil inclination to good is like „כלי שנגמרה מלאכתו" ("a vessel whose making is finished"), and of him the Rebbe says: „ואינו צריך שמירה (המצה שאחרי חצות), היינו שהוא בבחי' אתהפכא" ("that is, he is at the level of transformation, the matzah of after midnight, and needs no guarding").

The Alter Rebbe: וזהו ענין המצה הב' שאחר חצות דמצה הוא בחי' ביטול כנ"ל, אך מצה דקודם חצות הוא בחי' יראה תתאה ואמונה

The Rebbe: היינו שהוא בבחי' אתהפכא (המצה שאחרי חצות), ואינו צריך שמירה

Sefer HaMaamarim 5742 (unedited), p. 146–147 · הילולא של הצמח צדק, אור ל"ג ניסן ה'תשמ"ב

26 וזהו ענין שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם[86] שקאי על בחי' הב'

And this is the meaning of "the dough of our fathers did not have time to leaven before there was revealed to them": it refers to the second level.

This is the meaning of the Haggadah's words, "the dough of our fathers did not have time to leaven before the King of the kings of kings was revealed to them": they speak of the second matzah.

דאין ביכולתו להחמיץ כלל מפני עוצם הגילוי דבחי' מלך מלכי המלכים שנגלה עליהם שאין שם יניקה ואחיזה לחיצונים שהוא היש וההתנשאות שנק' חמץ.

For it does not have the ability to leaven at all, because of the intensity of the revelation of the level of the King of the kings of kings that was revealed to them, where there is no nurture and no hold for the external forces, which is the yesh and the self-exaltation that are called chametz.

That dough could not leaven at all, because the revelation was so intense that the external forces, the self-assertion and self-exaltation called chametz, had no hold there.

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

THE REBBE EXPLAINS

At the farbrengen of Shabbos Parshas Emor, 15 Iyar 5742, the day the matzah brought out of Egypt ran out (כלתה „החררה שהוציאו ממצרים"), the Rebbe quoted this paragraph to explain what that matzah was.

The Rebbe explains that although the revelation of the King of the kings of kings was „עליהם" ("upon them", upon Israel), it worked even on their dough: though leavening is dough's nature, „הגילוי דבחי' ממ"ה הקב"ה פעל שינוי טבע הבצק" ("the revelation of the King of the kings of kings, the Holy One, blessed be He, changed the dough's nature"). This, he says, is like the revelations of the future, which will change even physical nature; and Israel ate this matzah for sixty-one meals, until 15 Iyar.

The Alter Rebbe: דאין ביכולתו להחמיץ כלל מפני עוצם הגילוי דבחי' מלך מלכי המלכים שנגלה עליהם

The Rebbe: הנה הגילוי דבחי' ממ"ה הקב"ה פעל שינוי טבע הבצק, שלא יוכל להיות בו ענין של הגבהה והתנשאות

Toras Menachem, Hisvaaduyos 5742, vol. ג, p. 1438–1439 · ט"ו אייר ה'תשמ"ב, ש"פ אמור

27 וזהו ויאפו את הבצק כו' עוגות מצות כי לא חמץ[87] ר"ל [רוצה לומר] שלא בא לידי חימוץ,

And this is [the meaning of] "And they baked the dough," etc., "cakes of matzos, for it had not leavened": that is to say, it did not come to leavening.

This explains Exodus 12:39, "cakes of matzos, for it had not leavened": the dough simply did not come to leavening.

והיינו להיות כי גורשו ממצרים שאין שום אחיזה כלל למצרים בבחי' זו שנגלה עליהם כו' וא"כ ממילא נמשך מזה כי לא חמץ כו',

And that is because "they were driven out of Egypt": Egypt has no hold whatsoever on this level, [in] which there was revealed to them, etc.; and if so, it follows of itself that "it had not leavened," etc.

The reason was not haste but that "they were driven out of Egypt": Egypt, with its limits and its forces of kelipah, had no hold at all on the level that was revealed to them, so the dough could not leaven.

ולכן אף שבהליכתם ממצרים עד בואם לרעמסס[88] אף שהיה להם קפיצת הדרך[89] מ"מ בצירוף עד שהציתו האש לאפות ודאי שהה הבצק יותר מכדי שיעור חימוץ ועכ"ז [ועם כל זה] לא חמץ מטעם הנ"ל (ומתורץ בזה א' מהקושיות דלעיל).

And therefore, even though on their way from Egypt until they came to Ramses they had a contraction of the road (kefitzas haderech), nevertheless, together with [the time] until they lit the fire to bake, the dough certainly stood longer than the time it takes to leaven; and even so it did not leaven, for the reason mentioned above (and this resolves one of the questions above).

> Even though the road was miraculously shortened for them, the time on the way together with the time until they lit the fire to bake was certainly longer than dough needs to leaven; yet it did not leaven, for the reason just given, and this answers one of the questions at the start. The Kehot note cites Rashi that they covered the distance from Ramses to Sukkos in a moment (Exodus 12:37), and that all Israel, scattered through Goshen, were gathered to Ramses in a short time, "on eagles' wings" (Exodus 19:4, from the Mechilta). It adds that where this maamar says "until they came to Ramses," the version in the Siddur says "in Sukkos," depending on the Sages' views of where they baked the dough.

וע"כ נאמר כאן מצות מלא בוי"ו שהוי"ו הוא המשכה הנמשך בהם מבחי' מורא גדול ויראה עילאה

And therefore here it says מצות, full, with a vav, for the vav is the drawing-down that was drawn into them from the level of great awe (mora gadol) and higher awe,

> That is why this verse spells מצות with a vav: the vav is the drawing-down into them of great awe, the higher awe.

וכמו שאומרים בתפלה והנורא אל עליון בתוספת וי"ו משא"כ הגדול הגבור[90] בלא וי"ו [וכמ"ש במ"א בפרשה ואתחנן בד"ה וידעת היום[91] כו'].

as we say in prayer, "and the awesome (ve-hanora), G-d Most High," with an added vav, whereas "the great, the mighty" [are said] without a vav [as is explained elsewhere, in Parshas Va'eschanan, in the discourse beginning "And you shall know this day," etc.].

> Likewise in the Amidah we say "the great, the mighty and the awesome (ve-hanora)," following Deuteronomy 10:17, and only "awesome," which expresses higher awe, carries the added vav. The text refers to its discourse on "And you shall know this day" in Parshas Va'eschanan.

משא"כ בחי' יראה תתאה נק' עדיין מצת חסר וי"ו ולכן היא צריכה שימור מהחיצונים אבל בחי' מצה הב' שנק' מצות מלא בוי"ו א"צ [אין צריך / אינו צריך] שימור

Whereas the level of lower awe is still called מצת, lacking a vav, and therefore it needs guarding from the external forces; but the level of the second matzah, which is called מצות, full with a vav, needs no guarding

> Lower awe is still the מצת without a vav and needs guarding from the external forces; the second matzah, מצות with a vav, needs none.

(ועמ"ש ר"פ אלה תולדות[92] מענין שמות כשמת[93] מלא וי"ו וחסר וי"ו ע"ש ועמ"ש בפ' נשא ע"פ וישמרך ויחונך[94] כו'):

(and see what is written at the beginning of Parshas "These are the generations," on the matter of "names (שמות) like the names (כשמת)," full with a vav and lacking a vav; see there. And see what is written in Parshas Naso on the verse "and guard you… and be gracious to you," etc.).

> The text points to two parallels: Torah Ohr at the beginning of Parshas Toldos, on the wells to which Yitzchak gave "names (שמות) like the names (כשמת)" his father had given (Genesis 26:18), one spelled with a vav and one without; and Likkutei Torah, Naso, on the Priestly Blessing, "and guard you… and be gracious to you."

SECTION 6 • ¶28–33

Our matzah before midnight

28 והנה מעתה י"ל [יש לומר] תירוץ הקושיא הנז' לעיל [הנזכר]

Now, from here we can give the answer to the question mentioned above.

> The Alter Rebbe now answers the question about the Haggadah raised earlier: how can the matzah we eat before midnight be explained by "the dough did not have time to leaven"?

איך אנו אומרים במצה זו שאנו אוכלים קודם חצות לילה שהוא על שום שלא הספיק בצקת כו', והרי זהו בחי' ומדרגת המצה הב' שלא היתה אלא לאחר שנגלה כו' דהיינו אחר חצות.

How do we say of this matzah, which we eat before midnight, that it is "because the dough did not have time," etc., when this is the level and rung of the second matzah, which came only after there was revealed, etc., that is, after midnight?

> The difficulty is that this phrase describes the second matzah, which existed only after the revelation at midnight.

אך הענין הוא כי כ"ז [כל זה] דוקא בזמן שהיו ישראל אז בגלות מצרים[95]

But the explanation is that all this was specifically at the time when Israel were then in the exile of Egypt,

> The answer is that the division between the two matzos belonged to the time in Egypt, when Israel had not yet received the Torah and mitzvos. A manuscript of the maamar adds here: "and they did not know and recognize G-dliness so much."

ולא היה להם תורה ומצות עדיין ע"כ לא היה ביכולתם לקבל בחי' הגילוי העצום דבחי' מורא גדול ולהיות בהם בחי' ביטול ויראה עילאה קודם חצות.

and did not yet have Torah and mitzvos; therefore they were not able to receive the intense revelation of the level of great awe, or to have in them the level of bittul and higher awe, before midnight.

> Without Torah and mitzvos they could not receive the intense revelation of great awe, the bittul and higher awe, before midnight.

אלא קודם חצות הי' [היה] רק בחי' מצת חסר וי"ו דהיינו בחי' יראה תתאה בטל רצונך.

Rather, before midnight there was only the level of מצת lacking a vav, that is, the level of lower awe, "Nullify your will."

> Before midnight they had only the first matzah, מצת without a vav: lower awe, the setting aside of one's will.

29 ועי"ז דוקא היו יכולים לקבל בחי' הגילוי הנ"ל אחר חצות ועי"ז נמשך בהם בחי' שלא הספיק בצקת כו'.

And specifically through this they were able to receive the revelation mentioned above after midnight, and through this there was drawn into them the level of "the dough did not have time," etc.

> It was precisely through that lower awe that they could receive the revelation after midnight, which brought them the level of "the dough did not have time to leaven."

אבל לאחר שקיבלו ישראל תורה ומצות בהר סיני והרי בכל השנה כולה גם קודם הפסח ממשיכים המשכת אלקות ע"י תורה ומצות

But after Israel received the Torah and mitzvos at Mount Sinai, and [now], throughout the entire year, also before Pesach, we draw down a drawing-down of G-dliness through Torah and mitzvos,

> But since the giving of the Torah at Sinai, Jews draw G-dliness down all year through Torah and mitzvos, in the time before Pesach as well.

ע"כ גם במצה זו שאנו אוכלים קודם חצות יכולים אנו [על ידי קיום התורה ומצות שקדם כל השנה][96] לקבל בחי' גילוי שכינה מבחי' שנגלה עליהם מלך מלכי המלכים אחר חצות כו'.

therefore also with this matzah that we eat before midnight we are able [through the fulfillment of the Torah and mitzvos that preceded it all year] to receive the level of the revelation of the Shechinah, from the level [of] "there was revealed to them the King of the kings of kings," after midnight, etc.

So even the matzah we eat before midnight, thanks to the Torah and mitzvos of the whole preceding year, can receive the revelation of the Shechinah that came to them only after midnight, the revelation of the King of the kings of kings. According to the Kehot note, these bracketed words are quoted in Sefer HaMaamarim, which explains there that this is an even higher revelation.

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

THE REBBE EXPLAINS

In the maamar „מצה זו שאנו אוכלים" ("This matzah that we eat"), said on the evening of 13 Nissan, the eve of 14 Nissan 5749, the Rebbe first sets out this maamar's two matzos and then says what the year's Torah and mitzvos add to our matzah.

The Rebbe adds that „המצה שאנו אוכלים לאחרי מתן תורה, היא למעלה יותר" ("the matzah we eat after the giving of the Torah is higher") even than the after-midnight matzah of the first Pesach. Because its revelation comes through the year's service in Torah and mitzvos, the bracketed words of this paragraph, it is a higher revelation, as Shavuos after the Omer count surpasses the Exodus; and eating it is itself a mitzvah, while the after-midnight matzah of Egypt came chiefly because the dough had no time to leaven.

The Alter Rebbe: גם במצה זו שאנו אוכלים קודם חצות יכולים אנו [על ידי קיום התורה ומצות שקדם כל השנה]

The Rebbe: ויש לומר שהמצה שאנו אוכלים לאחרי מתן תורה, היא למעלה יותר גם מבחי' מצות מלא וא"ו דפסח הראשון שלפני מתן תורה

Sefer HaMaamarim Melukat, vol. ג, p. קיד–קיג · אור לי"ד ניסן ה'תשמ"ט, י"ג ניסן

BACKGROUND FROM THE REBBE

On the second night of Pesach 5729, in a maamar on „ויוציאנו הוי' אלקינו משם" ("Havayah our G-d brought us out from there") that follows the Rebbe Maharash's discourse „מצה זו" ("This matzah") of 5629, the Rebbe brings the answers Likkutei Torah gives to the Haggadah's question, the second of them from this maamar, and asks: if the matzah of after midnight can be eaten before midnight, why was this not so in the first year?

He answers that the redemption came through the revelation of the Malchus of the Infinite One („מלכות דא"ס") within the Malchus that brings the worlds into being, and that this revelation sets aside the limits of the order of the worlds, the order of time among them: „מתבטל סדר הזמן" ("the order of time is set aside"). In the first year, before midnight, it had not yet come; now that it has, the matzah of before midnight too can carry the virtue of the matzah of after midnight.

The Alter Rebbe: ועי"ז דוקא היו יכולים לקבל בחי' הגילוי הנ"ל אחר חצות

The Rebbe: שבשנה הראשונה הנה לפני חצות לא הי' עדיין הגילוי דנגלה עליהם ממ"ה, משא"כ עתה, שזהו כבר אחר הגילוי דבחי' מלכות דא"ס

Sefer HaMaamarim 5729 (unedited), p. קעד · ליל ב' דחג הפסח ה'תשכ"ט

BACKGROUND FROM THE REBBE

In a sicha edited from talks of the second night and the last day of Pesach 5725, when Pesach began on Shabbos, the Rebbe asks why the Sages, who forbade shofar, lulav and Megillah on Shabbos lest one carry them to an expert, made no such decree for matzah.

His answer is that on Pesach there is nothing to fear even of an unwitting sin, since such sins come from the strength of the animal soul, and on Pesach „לא הספיק להחמיץ" ("it had no time to leaven"): there is no room for chametz, the evil inclination, so every Jew stands where „לא יאונה לצדיק כל און" ("no wrong befalls the righteous"). In his note he quotes this column, that the dough could not leaven because of the revelation, and answers that though the revelation came after midnight, since Sinai even the matzah we eat before midnight receives it.

The Alter Rebbe: אבל לאחר שקיבלו ישראל תורה ומצות בהר סיני והרי בכל השנה כולה גם קודם הפסח ממשיכים המשכת אלקות

The Rebbe: זיינען במילא אַלע אידן, אפילו די "הדיוטים וקלי הדעת", אין אַ מדריגה וואָס "לא יאונה לצדיק כל און"

Likkutei Sichos, vol. ז, p. 53 · ליל ב' דחה"פ ואחש"פ תשכ"ה

BACKGROUND FROM THE REBBE

On the second night of Pesach 5717, the Rebbe explained why the Arizal's siddur calls the Seder night the most joyful time of the year, although Sukkos is „זמן שמחתנו" ("the time of our joy"): in Nissan the light comes as an arousal from above, and in Tishrei through an arousal from below.

Since Sinai, he says, everything is bound up with the service of the created, so even Pesach's light from above is drawn through service, and Pesach now has both virtues: a light far beyond what service can reach, and the virtue of „אדם רוצה בקב שלו" ("a person prefers his own measure"). He likens this to the explanation in this column, that since Sinai the matzah we eat before midnight can receive what was revealed after midnight.

The Alter Rebbe: לקבל בחי' גילוי שכינה מבחי' שנגלה עליהם מלך מלכי המלכים אחר חצות כו'

The Rebbe: לאחרי מתן-תורה נעשו כל הענינים קשורים עם עבודת הנבראים, ולכן גם הגילוי אור דחג הפסח (שענינו אתעדל"ע), נמשך גם הוא ע"י אתעדל"ת דוקא

Toras Menachem, Hisvaaduyos 5717, vol. ב, p. 255 · ליל ב' דחג הפסח ה'תשי"ז

30 וכמ"ש בזהר ויצא הנ"ל מצה בקדמיתא[97] ולבתר מצוה. בתוספת[98] וא"ו ע"ש. נמצא בחי' מצוה זהו מבחינת ומדרגת מצה הב' שהיא מצות מלא וי"ו.

As is written in the Zohar, Vayetze, mentioned above: "First matzah, and afterward mitzvah," with the addition of a vav; see there. It follows that the level of mitzvah is of the level and rung of the second matzah, which is מצות, full with a vav.

This matches the Zohar cited above (Vayetze 157a): "First matzah, and afterward mitzvah," mitzvah (מצוה) being matzah (מצה) with an added vav. So "mitzvah" belongs to the level of the second matzah, מצות with a vav.

והיינו לפי שעי"י קיום התורה ומצות נמשך בחי' תר"ך עמודי אור[99] דכתר עליון שזהו עצמו ענין שנגלה עליהם מלך מלכי המלכים כו'

That is because through the fulfillment of the Torah and mitzvos there is drawn down the level of the 620 pillars of light of the supernal Keser (Crown), which is itself the matter of "there was revealed to them the King of the kings of kings," etc.;

> Through Torah and mitzvos, the "620 pillars of light" of the supernal Keser are drawn down, and this is the very revelation of the King of the kings of kings. The number 620 is the numerical value of כתר, Keser.

ולכן מה שנמשך להם בחצות לילה שהוא עת רצון נמשך לנו במצה זו שאנו אוכלים קודם חצות, והיינו מצד שיש לנו תורה ומצות שהן הן עצמיות רצון העליון כו'.[100]

and therefore what was drawn to them at midnight, which is a time of favor (eis ratzon), is drawn to us in this matzah that we eat before midnight; that is, because we have Torah and mitzvos, which are the very essence of the supernal will, etc.

> So what came to them at midnight, a time of divine favor (eis ratzon), comes to us in the matzah we eat before midnight, because Torah and mitzvos are the very essence of the supernal will.

31 וזהו שאמר בהגדה מצה זו שאנו אוכלים על שום מה פי' דבשלמא בהיותם בגלות מצרים שהיו בבחי' גלות הקליפות וסט"א [וסטרא אחרא] מאד

And this is what is said in the Haggadah: "This matzah that we eat, for what reason?" The meaning is: granted, when they were in the exile of Egypt, being very much in the state of exile of the kelipos and the sitra achra,

> Now the Haggadah's question, "This matzah that we eat, for what reason?", can be read precisely. In Egypt, Israel was deep in the exile of the kelipos and the sitra achra, the forces opposed to holiness.

ולא היה להם תורה ומצות נצטוו באכילת מצה דקודם חצות שהיא בחי' מצת חסר וי"ו כדי להיות להם זו להכנה שעי"ז יוכלו לקבל אח"כ הגילוי גדול הנ"ל.

and they did not have Torah and mitzvos, they were commanded to eat the matzah of before midnight, which is the level of מצת lacking a vav, so that this would be a preparation for them, through which they could afterwards receive the great revelation mentioned above.

> Lacking Torah and mitzvos, they were commanded to eat the matzah of before midnight, מצת without a vav, as a preparation through which they could afterwards receive the great revelation.

משא"כ אנו שכבר ניתן לנו התומ"צ [התורה ומצות], [והנה המצות הם מצות המלך[103, 102, 101] ובקיומן מקיים שום תשים[104] עליך מלך

But we, to whom the Torah and mitzvos have already been given [now, the mitzvos are the commands of the King, and by fulfilling them one fulfills "You shall surely set a king over yourself,"

> But we already have the Torah and mitzvos. The bracketed note explains that the mitzvos are the King's commands, and keeping them fulfills "You shall surely set a king over yourself" (Deuteronomy 17:15), the acceptance of G-d as King.

והוא בחי' יראה תתאה[105] עכ"פ [על כל פנים] כמ"ש בס' ש"ב [של בינונים] פמ"א [פרק מ"א / פרשה מ"א] וכמ"ש במ"א ע"פ וידבר אלקים[106] כו' בדרוש חג השבועות] א"כ מהו ענין אכילת מצה זו דקודם חצות דוקא.

which is the level of lower awe at least, as is written in Sefer Shel Beinonim, chapter 41, and as is explained elsewhere on the verse "And G-d spoke," etc., in the discourse for the festival of Shavuos], if so, what is the point of eating this matzah specifically before midnight?

> That acceptance is at least lower awe, as Sefer Shel Beinonim, that is, the Tanya, explains in chapter 41, and as the Shavuos discourse on "And G-d spoke" explains. If we already have this lower awe, why do we still need a matzah specifically before midnight? That, the Alter Rebbe says, is the Haggadah's question.

32 ומשני על שום שלא הספיק כו', פי' דאכילת מצה שלנו אע"פ [אף על פי] שאנו אוכלים אותה לפני חצות דוקא, מ"מ אין הענין וההמשכה רק מבחי' ומדרגת מצה הא' בלבד. אלא שנמשך בה ג"כ מבחי' ומדרגת המצה הב' שהיא בחי' הביטול ומורא גדול עד שלא הספיק להחמיץ

And it answers, "Because [the dough] did not have time," etc. That is: our eating of matzah, although we eat it specifically before midnight, nevertheless its matter and its drawing-down are not only from the level and rung of the first matzah alone; rather, there is drawn into it also from the level and rung of the second matzah, which is the level of bittul and great awe, to the point that [the dough] did not have time to leaven.

> The Haggadah answers, "Because the dough of our fathers did not have time to leaven." Our matzah, though eaten before midnight, is not of the first matzah's level alone: it also carries the second, the bittul and great awe so intense that dough could not leaven.

והוא מבחי' הגילוי שנגלה עליהם מלך מלכי המלכים וגאלם שהוא גילוי אור א"ס ב"ה שלמעלה מעלה מהשתלשלות שגילוי והמשכה זו נמשך לנו במצה זו ג"כ מטעם הנ"ל,

And this is from the level of the revelation in which there was revealed to them the King of the kings of kings, and He redeemed them, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is far above the chain of descent (hishtalshelus); and this revelation and drawing-down is drawn to us in this matzah too, for the reason mentioned above.

> That second level comes from the revelation of the King of the kings of kings who redeemed them, the Infinite Light far above the worlds; and it reaches us in our matzah too, for the reason explained, the Torah and mitzvos of the whole year.

ואיך מרומזים ב' ההמשכות במצה א'. אך נודע כי ההפרש בין חמץ למצה הוא רק באות ה'.

And how are the two drawings-down alluded to in one matzah? Now, it is known that the difference between chametz (חמץ) and matzah (מצה) is only in the letter hei.

> But how can one matzah hint at both levels? The answer begins from the known teaching that חמץ (chametz) and מצה (matzah) differ only in one letter: the hei (ה) of matzah in place of the ches (ח) of chametz.

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

A QUESTION THE REBBE RAISES

In the third section of the same maamar of 13 Nissan 5749, having shown that our matzah is higher than the matzah of Egypt, the Rebbe returns to the Haggadah's words that this paragraph explains.

If our matzah has the virtue of service and of a mitzvah after Sinai, why does the Haggadah explain it by „שלא הספיק להחמיץ" ("it had no time to leaven"), which came of itself? The Rebbe answers that the mitzvah of telling the Exodus is to tell it „כמו שהי' אז" ("as it was then"), and that since without the Exodus we would still be slaves, its state is with us now too. So our matzah holds the virtues of both matzos and the gift of Sinai, and even a taste of the optional eating of matzah on the seventh day of Pesach, a foretaste of the future.

The Alter Rebbe: ומשני על שום שלא הספיק כו', פי' דאכילת מצה שלנו אע"פ שאנו אוכלים אותה לפני חצות דוקא

The Rebbe: ויש לומר הביאור בזה, כי מצות סיפור יצי"מ היא לספר הענין דיציאת מצרים כמו שהי' אז

Sefer HaMaamarim Melukat, vol. ג, p. אור לי"ד ניסן ה'תשמ"ט, י"ג ניסן · קטו–קיד

33 והנה ההי' מילוי שלה הוא ג"כ אות ה', ולכן נקראת המכפלה כמ"ש במ"א,[107] ובי' ההין אלו המרומזים בה' אחת דמצה הן בחי' ב' מדרגות דמצה הנ"ל,

Now, the filling (milui) of the hei, [when it is spelled out,] is also the letter hei, and therefore it is called "the doubled" (ha-machpelah), as is explained elsewhere; and these two heis that are alluded to in the one hei of matzah are the two levels of matzah mentioned above;

> The letter hei can be spelled out as הי, הא or הה; spelled הה, as in the Name Ban (Havayah spelled out so that its letters total 52), its filling is again a hei, which is why it is called "the doubled." In Torah Ohr, Chayei Sarah, the Alter Rebbe ties this "doubling" to the Cave of Machpelah, "the double cave," which he calls the final hei of the Name Ban. These two heis, hinted in the one hei of matzah, are the two levels of matzah.

כי המילוי הוא מבחי' ההעלם המוסתר ונעלם תוך ההי' עצמה,

for the filling is of the level of the concealment that is hidden and concealed within the hei itself.

> The added hei of the spelling stands for what is hidden within the hei itself.

והעלם זה שבתוך ה' שהיא בחי' מל' שרשו מבחי' כתר כי נעוץ תחלתן בסופן[108] כו' ועמ"ש ע"פ ועתה יגדל נא כח אד'[109] כו' כח הוא ענין גילוי ההעלם כו' ע"ש:

And this concealment within the hei, which is the level of Malchus, has its root in the level of Keser, for "their beginning is wedged in their end," etc. And see what is written on the verse "And now, let the power of Ado-nai be great," etc.: "power" is the matter of the revelation of what is concealed, etc.; see there.

> That hidden element within the hei, which is Malchus, is rooted in Keser, the highest level, by the principle of Sefer Yetzirah, "their beginning is wedged in their end": the highest is embedded in the lowest. The text points to the discourse on "And now, let the power of Ado-nai be great" (Numbers 14:17), where "power" means the revealing of what is hidden.

SECTION 7 • ¶34–36

Sea and dry land

34 ה ועתה צ"ל ענין שביעי של פסח ואיך דע"י ששת ימים תאכלו מצות תחלה אזי דוקא וביום השביעי עצרת שהוא ענין קי"ס [קריעת ים סוף] וכנ"ל.

5. Now we must understand the matter of the seventh [day] of Pesach, and how it is that through "six days you shall eat matzos" first, then specifically "and on the seventh day an Atzeres," which is the matter of the Splitting of the Sea of Reeds, as mentioned above.

> The fifth section turns to the seventh day of Pesach: how eating matzah for six days leads to the Atzeres of the seventh day, the day the sea split.

דהנה ענין ים ויבשה[110] למעלה הן בחי' עלמא דאתכסיא ועלמא דאתגלייא והוא עד"מ ים וארץ למטה

For the matter of sea and dry land above is the level of the concealed world (alma d'iskasya) and the revealed world (alma d'isgalya). It is like the sea and the land below.

> In the supernal worlds, "sea" and "dry land" stand for the concealed world (alma d'iskasya) and the revealed world (alma d'isgalya), like sea and land in our world.

דכל מה שיש ביבשה יש בים,[111] אלא שביבשה הם באתגלייא משא"כ בהים הם באתכסייא לפי שהן מובלעין ומכוסים בתוך הים שמכסה עליהם (וע' בפ' בשלח בד"ה אז ישיר).[112, 113]

For everything that is on dry land is [also] in the sea, except that on dry land they are revealed, whereas in the sea they are concealed, for they are absorbed and covered within the sea, which covers over them (and see in Parshas Beshalach, in the discourse beginning "Then [Moshe] sang").

> The Talmud teaches (Chullin 127a) that whatever lives on dry land has its counterpart in the sea; on land the creatures are visible, in the sea they are hidden, absorbed and covered by the water. The text refers to its discourse "Then Moshe sang" in Torah Ohr, Beshalach.

וכמו כן למעלה הנה בחי' מלכות דאצי' נק' ארץ ונק' ג"כ ים.

And likewise above: the level of Malchus of Atzilus is called "earth" and is also called "sea."

> Likewise above, Malchus of Atzilus is called both "earth" and "sea." As the Tzemach Tzedek puts it in Or HaTorah (Beshalach, p. 569, quoted in the Kehot note), Malchus as it receives from the ten Sefiros of Atzilus is "sea," the concealed world, and as it descends to give life to Beriah, Yetzirah and Asiyah it is "earth," the revealed world.

והיינו כי הנה הארת והמשכת המלכות שנמשך ומתלבשת בבי"ע להחיות העולמות מאין ליש שהם בחי' עלמין דאתגליין שנראים דבר נפרד ויש בפני עצמו נק' בחי' זו ארץ, וע"ז נאמר תדשא הארץ[114] כו' תוצא הארץ נפש חיה[115, 116] וכדפי' בזהר בכמה דוכתי ועי' [וע"ין] בפ' שמיני דל"ט ע"ב.

That is, the radiance and the drawing-forth of Malchus that is drawn down and clothed in Beriah, Yetzirah and Asiyah, to give life to the worlds [and bring them] from nothing into something, which are the revealed worlds, which appear to be a separate thing, an entity of its own: this level is called "earth." Of this it is said, "Let the earth sprout," etc., "Let the earth bring forth living creatures," as is explained in the Zohar in many places; and see in Parshas Shemini, folio 39b.

> The radiance of Malchus that comes down into Beriah, Yetzirah and Asiyah to bring the worlds from nothing into being is called "earth." Those lower worlds are "revealed worlds": each created thing appears as a separate existence of its own. This is why the verses of creation say "Let the earth sprout" and "Let the earth bring forth," as the Zohar explains in several places, including Parshas Shemini (folio 39b).

והיינו כמ"ש באגרת הקודש ד"ה איהו וחיוהי[117] שעיקר התהוות היש ודבר נפרד לגמרי הוא ממל' דאצי' שנעשה עתיק דבריאה כי אין מלך בלא עם[119, 118] כו'[120] משא"כ מבחי' המדות עצמן דאצי' ע"ש.

That is, as is written in Iggeres HaKodesh, in the section beginning "He and His life-forces," that the main bringing-into-being of the yesh, a thing entirely separate, is from Malchus of Atzilus, which becomes the Atik of Beriah, for "there is no king without a people," etc.; which is not so of the level of the middos of Atzilus themselves; see there.

> The text cites Iggeres HaKodesh ("the Holy Epistle," the fourth part of the Tanya), section 20: a truly separate existence comes into being mainly from Malchus of Atzilus, which becomes the Atik, the innermost root, of the World of Beriah, because "there is no king without a people," subjects distinct from him. It does not come from the middos of Atzilus themselves.

35 והנה המל' היא מקבלת האור והשפע מאור א"ס ע"י המדות דאצי' וממנה דוקא נמשך אח"כ בבי"ע,

Now, Malchus receives the light and the flow from the Infinite Light (Or Ein Sof) through the middos of Atzilus, and it is specifically from it that [the flow] is afterwards drawn into Beriah, Yetzirah and Asiyah;

> Malchus of Atzilus receives the light of the Infinite through the middos, the emotive Sefiros, of Atzilus, and only through Malchus does that light then reach Beriah, Yetzirah and Asiyah.

כי בחי' אור א"ס כמו שמאיר בבחי' המדות עליונים דאצילות א"א שיבא בבחי' הגילוי תחלה בבי"ע,

for the Infinite Light, as it shines in the supernal middos of Atzilus, cannot come into revelation in Beriah, Yetzirah and Asiyah at the outset,

> The Infinite Light as it shines in the middos of Atzilus cannot be revealed directly in the lower worlds.

כי באצי' איהו וחיוהי וגרמוהי חד שהחסד דאצי' הוא בחי' א"ס ממש ואין ערוך כלל בחי' חסד דבריאה

for in Atzilus "He, His life-forces and His vessels are one," so that the Chesed (kindness) of Atzilus is actually the level of the Infinite, and there is no comparison at all [with] the level of the Chesed of Beriah,

> In Atzilus, in the words of the Tikkunei Zohar, "He, His life-forces and His vessels are one": the Chesed of Atzilus is truly infinite, and there is no comparison between it and the Chesed of Beriah.

שהוא בחי' גבול מחנה מיכאל באהבה לקבל ההשפעה בהשתלשלות מבחי' חסד דאצי' שבלי גבול, וכמ"ש באגרת הק' בענין ואנכי עפר ואפר[121] כו' ע"ש.

which is a level of limitation, the camp of Michael, [standing] with love to receive the flow, through the chain of descent (hishtalshelus), from the level of the Chesed of Atzilus, which is without limit; as is written in Iggeres HaKodesh on the matter of "and I am dust and ashes," etc.; see there.

> The Chesed of Beriah is limited: it is "the camp of Michael," the angels who stand with love to receive the flow, step by step, from the boundless Chesed of Atzilus. The text refers to Iggeres HaKodesh 15, where the Alter Rebbe brings his teacher's explanation of Avraham's words "I am dust and ashes": even Avraham's great love bears no comparison at all with the supernal Chesed, in which the Infinite Light is clothed.

אם לא ע"י שמתעלם תחלה אור החסד זה בבחי' מלכות וממנה יורד אח"כ השפע בבי"ע

[It cannot,] unless this light of Chesed is first concealed in the level of Malchus, and from it the flow afterwards descends into Beriah, Yetzirah and Asiyah;

> So the light of Chesed must first be concealed in Malchus, and only from Malchus does the flow descend to Beriah, Yetzirah and Asiyah.

כי מדת מלי הוא רוממות והתנשאות כמ"ש והמתנשא מימות עולם[122] ודרך כלל ההתנשאות הוא הסתלקות שלא ירד החיות עליהם כ"כ [כל כך],

for the attribute of Malchus is exaltedness and loftiness, as it is said, "and Who is exalted from the days of old," and in general loftiness is a withdrawal, so that the life-force does not descend upon them so much;

> Malchus is exaltedness: a king stands above his people, as the blessing before the morning Shema says, "Who is exalted from the days of old." Exaltedness means withdrawal, so the life-force does not descend to the worlds so fully. In Likkutei Torah, Balak, the Alter Rebbe explains that kingship, unlike kindness and love, implies distance: one reigns only over those who are separate from oneself.

ולכן נק' בחי' מלכות[123] ים[124] להיות כמו שהים מכסה ומעלים מה שבתוכו כמ"כ [כמו כן] בחי' מלכות מעלמת ומכסה על בחי' מדות העליונים דאצי'

and therefore the level of Malchus is called "sea," since just as the sea covers and conceals what is within it, so too the level of Malchus conceals and covers the level of the supernal middos of Atzilus

> That is why Malchus is called "sea": as the sea covers what is in it, Malchus conceals the supernal middos of Atzilus.

(ועמ"ש מענין והים עליהם מלמעלה[125] בפ' בלק ע"פ מי מנה[126] עפר יעקב),[127] ולכן נק' בחי' זו דמלכות עלמא דאתכסייא.

(and see what is written on the matter of "and the sea was over them, above" in Parshas Balak, on the verse "Who has counted the dust of Yaakov"); and therefore this level of Malchus is called the concealed world.

> The text refers to its discourse in Parshas Balak on "and the sea was over them, above," said of the great basin in Shlomo's Temple that stood upon twelve oxen (I Kings 7:25). In this aspect Malchus is called the concealed world.

אמנם מה שמאיר ומתפשט ממנה לנבראים דבי"ע להיות עלמין דאתגליין הנה בחי' זו נק' ארץ.

But what shines and spreads forth from it to the created beings of Beriah, Yetzirah and Asiyah, so that they are revealed worlds: this level is called "earth."

> What shines out of Malchus to the creatures of Beriah, Yetzirah and Asiyah, so that they become revealed worlds, is called "earth."

(וכ"ה בזהר בראשית די"ח ע"ב דב' בחי' אלו זהו ענין ב' פסוקים ראשונים דק"ש [דקריאת שמע] שמע ישראל ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד][128] וע' בס' ש"ב [של בינונים] ח"ב [חלק ב'] פ"ז [פרק ז']).

(And so it is in the Zohar, Bereishis, folio 18b, that these two levels are the matter of the first two verses of the Shema, "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever"; and see Sefer Shel Beinonim, Part II, chapter 7.)

> The Zohar (1:18b) teaches that these two levels are the first two verses of the Shema: "Hear, O Israel… Havayah is One" is the higher unity, and "Blessed be the Name of the glory of His kingdom forever and ever" is the lower unity. Tanya, Part II, chapter 7, explains this.

והנה כ"ז [כל זה] הוא דוקא כשהאור וההשפעה נמשך בדרך וסדר ההשתלשלות מאצי' לבי"ע מבחי' ממלא שאז שייך בחי' ים ויבשה עלמא דאתכסיא ועלמא דאתגלייא,

Now, all this is specifically when the light and the flow are drawn by way of, and in the order of, the chain of descent from Atzilus to Beriah, Yetzirah and Asiyah, from the level of the light that fills all worlds (memalei kol almin); for then the levels of sea and dry land, the concealed world and the revealed world, apply.

> All this applies when the light flows step by step in the order of the chain of worlds, from Atzilus down, as memalei, the light that fills each world according to its capacity. Then there is a "sea" and "dry land," a concealed world and a revealed world.

שכך היא הדרגת ההשתלשלות העולמות שא"א שיבא האור וההשפעה שבאצילות שהוא בבחי' א"ס להתגלות בבי"ע נבראים ובעלי גבול אם לא ע"י ההעלם בתחלה בחי' עלמא דאתכסיא

For such is the gradation of the chain of descending worlds, that it is impossible for the light and the flow that are in Atzilus, which is in the mode of the Infinite, to be revealed in Beriah, Yetzirah and Asiyah, [which are] created and limited beings, except through concealment first, the level of the concealed world,

> The light of Atzilus is infinite and the lower worlds are created and limited, so it can be revealed in them only after first being concealed in the "concealed world."

שהוא באמת נשאר בבחי' אתכסיא והעלם אלא רק הארה והמשכה לבד נמשך מזה להיות מקור השפע לבי"ע בחי' עלמא דאתגליא.

which in truth remains in concealment and hiddenness, and only a radiance and a drawing-forth alone is drawn from it, to be the source of the flow to Beriah, Yetzirah and Asiyah, the level of the revealed world.

> That concealed world itself stays hidden; only a glimmer of it comes down to be the source of the flow to Beriah, Yetzirah and Asiyah, the revealed world.

אמנם בליל שביעי של פסח שהיה מאיר ומתגלה הארה גדולה ועצומה מלמעלה מסדר ההשתלשלות מבחי' א"ס ב"ה עצמו הסוכ"ע השוה ומשוה[129] כו'

But on the night of the seventh [day] of Pesach there shone and was revealed a great and intense radiance from above the order of the chain of descent, from the level of the Infinite One, blessed be He, Himself, the light that encompasses all worlds (sovev kol almin), "Who is equal and makes equal," etc.,

> But on the night of the seventh day of Pesach, a great light shone from above the whole order of the worlds, from the Infinite One Himself, sovev kol almin, the light that encompasses all worlds, of Whom the High Holiday hymn says that He is "equal and makes equal" small and great.

שאצי' ועשייה שוין ממש לפניו וכחשכה כאורה[130] ממש שבחי' ההעלם והגילוי שבסדר השתלשלות העולמות עלמא דאתכסיא ועלמא דאתגלייא שוין ממש לפניו.

for Atzilus and Asiyah are truly equal before Him, and "darkness is like light," truly, so that concealment and revelation in the order of the chain of the worlds, the concealed world and the revealed world, are truly equal before Him.

> Before Him, Atzilus and Asiyah are equal, and "darkness is like light" (Psalms 139:12): concealment and revelation, the concealed world and the revealed world, are the same to Him.

כיון שבאמת אינו בגדר עלמין כלל לכן ע"י ירידה והמשכה מבחי' זו נמשך לשנות סדר ההשתלשלות לגמרי שבחינת עלמא דאתכסיא נעשה ממש בבחי' גילוי כמו עלמא דאתגלייא

Since in truth He is not within the category of worlds at all, therefore, through a descent and drawing-down from this level, [an effect] was drawn to change the order of the chain of descent entirely, so that the level of the concealed world actually became revealed, like the revealed world:

> Because He transcends the category of worlds altogether, when His light came down it overturned the order of the worlds: the concealed world itself became revealed.

שכללות ההעלם עצמו בא לידי גילוי ולא דרך הארה והמשכה לבד (ועמ"ש בשה"ש [בשיר השירים] בפי' כי טובים דודיך מיין).[131]

the concealment itself, as a whole, came into revelation, and not by way of a radiance and drawing-forth alone (and see what is written in Shir HaShirim on the explanation of "For your love is better than wine").

> The concealment itself, as a whole, came into revelation, not merely a glimmer of it. The text refers to its explanation of "For your love is better than wine" in Likkutei Torah on Shir HaShirim.

וזהו ויולך ה' את הים[132] ברוח קדים עזה וגו', פי' רוח קדים הוא המשכה מבחי' קדמונו של עולם דהיינו מבחי' א"ס ב"ה עצמו שאינו בגדר עלמין כלל.

And this is "And Havayah drove the sea with a strong east wind (ruach kadim)," etc. The meaning: the "east (kadim) wind" is a drawing-down from the level of the Primordial One of the world (Kadmono shel olam), that is, from the level of the Infinite One, blessed be He, Himself, Who is not within the category of worlds at all.

> This is the meaning of Exodus 14:21, "And Havayah drove the sea with a strong east wind (kadim)": kadim (קדים) recalls Kadmono (קדמונו) shel olam, the Primordial One of the world, the Infinite One Himself, Who is beyond all worlds.

ועל ידי גילוי והמשכה זו וישם את הים לחרבה, שבחי' עלמא דאתכסיא נעשה בחי' יבשה שהוא בחי' גילוי ממש למטה.[133, 134]

And through this revelation and drawing-down, "He made the sea into dry ground": the level of the concealed world became the level of dry land, which is the level of actual revelation below.

> Through this revelation "He made the sea into dry ground": the concealed world became "dry land," fully revealed below. This is the inner meaning of the Splitting of the Sea.

36 וזהו ענין קריעת ים סוף דהיינו שבחי' מל' דאצילות שהיא מקבלת מים החכמה עילאה דאצילות והיא סוף עולם האצי' ובה מתעלמים האורות של האצילות,

And this is the matter of the Splitting of Yam Suf (the Sea of Reeds): the level of Malchus of Atzilus, which receives from the sea of the supernal Chochmah of Atzilus, is the end (sof) of the World of Atzilus, and in it the lights of Atzilus are concealed.

> Here is the inner meaning of the Splitting of Yam Suf, plainly "the Sea of Reeds," read here as "the sea of the end (sof)." Malchus of Atzilus receives from the "sea" of supernal Chochmah, and it is the end of the World of Atzilus, where the lights of Atzilus are hidden.

וע"כ נק' ים ועי"י הגילוי מבחי' קדמונו של עולם שהי' [שהיה] מאיר אז בבחי' מל' נעשה העלם הים סוף לבחי' גילוי ויבשה ממש דהיינו שעצמיות אורות האצי' היו אז בבחי' הגילוי בבי"ע.

And therefore it is called "sea." And through the revelation from the level of the Primordial One of the world (Kadmono shel olam), which then shone in the level of Malchus, the concealment of Yam Suf became actual revelation and dry land; that is, the very essence of the lights of Atzilus was then revealed in Beriah, Yetzirah and Asiyah.

> That is why Malchus is called "sea," the sea of the end. When the revelation of the Primordial One shone into Malchus, its concealment became revelation, "dry land": the very essence of the lights of Atzilus was revealed in the lower worlds.

(ויובן זה יותר עפמ"ש [על פי מה שכתוב] בזהר בראשית הנ"ל דבחי' אחד ובחי' ועד שבק"ש [שבקריאת שמע][135] זהו ענין ים ויבשה, וכמ"ש יקוו המים אל מקום[136] אחד[137] כו' שהמל' דאצילות היא בחי' מקומו של אחד[138] כביכול עי' [עיין] בת"ז [בתיקוני זהר] תיקון מ"ב.

(This will be understood better according to what is written in the Zohar, Bereishis, mentioned above, that the level of "One" (echad) and the level of "forever" (va'ed) in the Shema are the matter of sea and dry land; and as it is written, "Let the waters be gathered to one place," etc., for Malchus of Atzilus is the level of the "place" of the One, as it were; see the Tikkunei Zohar, Tikkun 42.

> A long parenthesis explains this through the Shema. The Zohar links the "One" of "Hear, O Israel" and the "forever" (va'ed) of "Blessed be the Name" with sea and dry land; and in "Let the waters be gathered to one place" (Genesis 1:9), Malchus is the "place" of the One, as the Tikkunei Zohar (Tikkun 42) explains.

וביאור הענין מובן עפמ"ש [על פי מה שכתוב] ע"פ וארא,[139] שבאמת לגבי קב"ה [קודשא בריך הוא] מצד עצמותו ומהותו ית' לא שייך עליו מלת אחד כלל שהרי הוא יחיד ומיוחד והוא לבדו הוא, אלא כמארז"ל [כמאמר רבותינו זכרונם לברכה] שהוא אחד בשבעה רקיעים ובארץ ודי רוחות העולם[140] כו',

And the explanation of the matter is understood according to what is written on the verse "And I appeared" (Va'eira): that in truth, with respect to the Holy One, blessed be He, as He is in His essence and being, may He be blessed, the word "one" does not apply to Him at all, for He is singular (yachid) and unique and He alone is; but rather, as our Sages, of blessed memory, said, He is One in the seven heavens and the earth and the four directions of the world, etc.

> Strictly, G-d in His essence is not called "one," a word that relates Him to something else, but "singular" (yachid), for He alone exists. "One" means that He is One in the seven heavens, the earth and the four directions, as the Kehot note shows from Berachos 13b and from the Alter Rebbe's Shulchan Aruch, where the ches of אחד (eight) stands for the seven heavens and the earth.

ולכן א"ש [אתי שפיר] שבחי' זו נק' ים שהברואים שבים חיותם וקיומם הוא בתוך הים דוקא, וכך הוא בחי' עלמא דאתכסיא דאינון מתיחדין באחד שכולם בטלים במציאות במקורם כו', הנה מקום אתי[141] כו',

And therefore it is well understood that this level is called "sea": for the creatures in the sea have their life and existence specifically within the sea; and so is the level of the concealed world, in which they are united in the One, for they are all nullified in existence within their source, etc.: "Behold, there is a place with Me," etc.

> Malchus as "sea" is the concealed world: as sea creatures live only within the sea, the beings of the concealed world are united with the One and nullified within their source. That is "Behold, there is a place with Me" (Exodus 33:21), which the Midrash reads as G-d being the place of the world: the "place" is still "with Me."

ובחי' ועד הוא אחד בחלופי אתון[142] שהוא מקור עלמין דאתגליין שנראה כאלו העולם הוא דבר ויש בפ"ע [בפני עצמו] כו'.

And the level of va'ed ("forever") is echad ("one") with its letters exchanged; it is the source of the revealed worlds, where it seems as if the world is a thing and an entity of its own, etc.

> Va'ed, "forever," is the word echad with its letters exchanged, as the Zohar says (the alef and ches of אחד become the vav and ayin of ועד, letters that interchange, while the dalet stays): it is the source of the revealed worlds, where the world appears to be something in its own right.

והנה מהותו ועצמותו ית' הוא בחי' יחיד, ועי"ש [ועיין שם] דע"י התורה נמשך בחי' יחיד ממש בבחי' גילוי וע"ז נאמר ושמי הוי' לא נודעתי[143] כוי.

Now, His being and essence, may He be blessed, is the level of yachid (singular); and see there, that through the Torah the level of yachid itself is drawn down into revelation, and of this it is said, "But by My Name Havayah I was not known," etc.

> G-d's own essence is yachid, singular, beyond even "One." The discourse on Va'eira explains that through the Torah this very level is revealed, a revelation of which G-d says that by the Name Havayah He was not known to the Patriarchs (Exodus 6:3).

והיינו מטעם שכ' [שכתב] במ"א שהתורה נק' משל הקדמוני[144] בחי' קדמונו של עולם[145, 146] כוי,

That is for the reason written elsewhere, that the Torah is called "the parable of the Primordial One" (mashal hakadmoni), the level of the Primordial One of the world, etc.

> The Torah reveals this level because it is "the parable of the Primordial One" (I Samuel 24:14), which Rashi explains as the parable of the Holy One, blessed be He, the Primordial One of the world.

והנה בקי"ס [בקריעת ים סוף] שנאמר ג"כ ויולך ה' את הים ברוח קדים[147] כוי שהוא הגילוי מבחי' קדמונו של עולם שהוא יחיד ומיוחד והוא לבדו הוא לכן ע"י גילוי זה הפך ים ליבשה[148] שבחי' אחד נמשך בבחי' גילוי ממש בבחי' ועד דהיינו גילוי יחו"ע [יחודא עילאה] ממש ביחו"ת [ביחודא תתאה], (ועמ"ש ע"פ כי תשמע בקול[149] כוי לעשות הישר[150] כוי ע"ש).

Now, at the Splitting of the Sea, of which it is also said, "And Havayah drove the sea with an east wind (kadim)," etc., which is the revelation from the level of the Primordial One of the world, Who is singular and unique and He alone is, therefore through this revelation He turned the sea into dry land: the level of "One" was drawn into actual revelation in the level of "forever," that is, the revelation of the higher unity (yichuda ila'ah) itself within the lower unity (yichuda tata'ah).) (And see what is written on the verse "If you will listen to the voice," etc., "to do what is right," etc.; see there.)

> At the Sea too there was a revelation of the Primordial One, through the east wind (kadim), from Him Who is singular and unique. So that revelation "turned the sea into dry land" (Psalms 66:6): the level of "One," the higher unity, was revealed within "forever," the lower unity. The text also refers to Likkutei Torah, Re'eh, on "If you will listen to the voice of Havayah… to do what is right."

ועד"ז הוא ענין אנשי יריחו[151] שהיו כורכין את שמע שהיו אומרים אחד ואהבת ולא היו מפסיקין לומר בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] כי רצו שיומשך האהבה מבחי' אחד יחו"ע [יחודא עילאה] ממש,

And along these lines is the matter of the people of Jericho, who would "bundle" the Shema: they would say "One" and "And you shall love" without interrupting to say "Blessed be the Name of the glory of His kingdom forever and ever," for they wanted the love to be drawn from the level of "One," the higher unity itself;

> The people of Jericho "bundled" the Shema (Pesachim 55b): they went straight from "One" to "And you shall love" without saying "Blessed be the Name," because they wanted their love to flow directly from the higher unity of "One."

אלא שאין הלכה כדבריהם כי זהו רק בחי' קי"ס [קריעת ים סוף] שנמשך באתעדל"ע [באתערותא דלעילא] והזכרת קי"ס [קריעת ים סוף] הוא באמת ויציב[152] שהוא אחר יציאת מצרים

except that the halachah is not according to them, for this is only the level of the Splitting of the Sea, which was drawn down through an arousal from above (isarusa dile'eila); and the mention of the Splitting of the Sea is in [the blessing] "True and firm" (Emes VeYatziv), which is after the Exodus from Egypt,

> The halachah does not follow them, because that level belongs to the Splitting of the Sea, which came as an arousal from above. In the prayers, the Splitting of the Sea is mentioned only in the blessing "True and firm," after the Exodus.

דהיינו לאחר שחותם בק"ש [בקריאת שמע] אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים[153] כו' אזי דווקא מזכיר קי"ס [קריעת ים סוף] באמת ויציב:[154, 155]

that is, after one concludes the Shema with "I am Havayah your G-d, Who brought you out of the land of Egypt," etc.; only then does one mention the Splitting of the Sea, in "True and firm."

> Only after the Shema ends with "I am Havayah your G-d, Who brought you out of the land of Egypt" (Numbers 15:41) do we mention the Splitting of the Sea, in "True and firm." The revelation of the Sea has its place only after the Exodus.

SECTION 8 • ¶37–38

An Atzeres to Havayah your G-d

37 ו וזהו ששת ימים תאכל מצות וביום השביעי עצרת,[156]

6. And this is [the meaning of] "Six days you shall eat matzos, and on the seventh day an Atzeres."

> The sixth section returns to the opening verse, "Six days you shall eat matzos, and on the seventh day an Atzeres."

כי הנה קי"ס [קריעת ים סוף] הי' [היה] בשביעי של פסח דוקא כי ים סוף הוא בחי' מל' שהוא בחי' יום השביעי כנודע דיום הראשון הוא בחי' חסד.[157]

For the Splitting of the Sea of Reeds was specifically on the seventh [day] of Pesach, for Yam Suf is the level of Malchus, which is the level of the seventh day, as is known, for the first day is the level of Chesed.

> The Splitting of the Sea happened specifically on the seventh day of Pesach, because Yam Suf is Malchus, and Malchus is the seventh of the emotive Sefiros, corresponding to the seventh day, just as the first day corresponds to Chesed, the first of them.

38 ויום השביעי הוא בחי' מל' ואז נמשך ונתגלה בחי' רוח קדים כי נעוץ סופן בתחלתן[158] מראש ומקדם נסוכה,[159]

And the seventh day is the level of Malchus; and then the level of the "east wind" (ruach kadim) was drawn down and revealed, for "their end is wedged in their beginning": "from the beginning, from of old (mi-kedem), she was anointed."

> The seventh day corresponds to Malchus, and on it the "east wind," the revelation of the Primordial One, was drawn down and revealed. As Sefer Yetzirah says, "their end is wedged in their beginning," and as the Friday-night hymn Lecha Dodi says of the Shabbos, which is Malchus, "from the beginning, from of old (mi-kedem), she was anointed": the last level is rooted in the very first.

אך גילוי זה הוא דוקא ע"י שמתחלה ששת ימים תאכל מצות,

But this revelation comes specifically through first "six days you shall eat matzos."

> But this revelation on the seventh day comes only through the six days of eating matzah beforehand.

דהנה ענין אכילת מצה מבואר למעלה שהוא ג"כ ענין המשכת אור א"ס שלמעלה מסדר ההשתלשלות שזהו ענין הדילוג שלא הספיק להחמיץ עד שנגלה עליהם מלך מלכי המלכים כו',

For the matter of eating matzah has been explained above: that it too is the matter of the drawing-down of the Infinite Light (Or Ein Sof) that is above the order of the chain of descent (hishtalshelus), which is the matter of the "skipping," that [the dough] "did not have time to leaven before there was revealed to them the King of the kings of kings," etc.

> Eating matzah, as explained above, also draws down a light from beyond the order of the worlds: it is the "skipping" of Pesach, for the dough "did not have time to leaven" because the King of the kings of kings was revealed.

ולכן ע"י אכילת מצה ששת ימים שהוא המשכת אור הסוכ"ע בבחי' גילוי בכל הששה מדות מבחי' חסד עד בחי' יסוד, אזי נמשך מזה וביום השביעי שהוא בחי' מל' עצרת כו'

And therefore, through eating matzah six days, which is the drawing-down of the light that encompasses all worlds (sovev kol almin) in revelation into all six middos, from the level of Chesed to the level of Yesod, there follows from this "and on the seventh day," which is the level of Malchus, "an Atzeres," etc.

> So eating matzah for six days draws the encompassing light, sovev kol almin, openly into all six emotive attributes, one for each day, from Chesed through Yesod; and this brings about the seventh day, Malchus, as an "Atzeres."

דהיינו שבחי' היותה בחינת ים והעלם נעשה בחי' יבשה וגילוי.

That is, its being the level of sea and concealment becomes the level of dry land and revelation.

> That is, Malchus, ordinarily the hidden "sea," becomes revealed "dry land."

(והיינו ע"י רוח קדים שהוא המשכה מבחינת קדמונו של עולם[160] שאינו בגדר עלמין כלל אפילו להיות סובב כו', והוא אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] שע"י מעשה המצות ולכן נאמר ואתם תחרישון,[161]

(That is, through the "east wind," which is a drawing-down from the level of the Primordial One of the world (Kadmono shel olam), Who is not within the category of worlds at all, not even so as to be [called] "encompassing," etc.; and it is an arousal from above that is above the arousal from below that comes through the performance of the mitzvos, and therefore it is said, "And you shall be silent."

> The bracketed passage adds that this came through the "east wind," a revelation from the Primordial One, Who is beyond even the category of "encompassing" the worlds. It is an arousal from above, higher than anything our performance of the mitzvos can arouse; that is why Israel at the Sea was told, "And you shall be silent" (Exodus 14:14): the miracle came from above, not through their efforts.

אלא שאעפ"כ [שאף על פי כן] המשכה זו היא דוקא ע"י שמתחלה ששת ימים תאכל מצות שהוא אתעדל"ת [אתערותא דלתתא] להמשיך אתעדל"ע [אתערותא דלעילא] המשכה מבחי' סוכ"ע רצון העליון

Except that, even so, this drawing-down comes specifically through first "six days you shall eat matzos," which is an arousal from below, to draw down an arousal from above, a drawing-down from the level of sovev kol almin, the supernal will;

> Yet the six days of matzah are still needed as an arousal from below, to draw down the encompassing light, the supernal will.

אזי ע"י ישרה ויומשך ההמשכה מלמעלה מבחי' סוכ"ע כמ"ש במ"א בענין פתחי לי[162, 163] כו' ואני אפתח לך כו' ועמ"ש בביאור ע"פ אחרי[164] ה' אלקיכם תלכו[165] ומ"ש סד"ה האזינו השמים[166, 167] בענין אהיה כטל[168] כו').

then, through this, the drawing-down from above the level of sovev kol almin will rest [upon us] and be drawn down, as is explained elsewhere on the matter of "Open to Me," etc., "and I will open to you," etc.; and see what is written in the explanation on the verse "After Havayah your G-d shall you walk," and what is written at the end of the discourse beginning "Give ear, O heavens," on the matter of "I will be like the dew," etc.)

> Once that is drawn down, the still higher light, above even sovev, rests upon them. The text refers to three discourses: on "Open to Me… and I will open to you," where the Sages say, "Open for Me an opening like the eye of a needle, and I will open for you an opening like the entrance of the Hall," a small opening from below drawing a vast one from above; on "After Havayah your G-d shall you walk"; and on "Give ear, O heavens," where "I will be like the dew" comes from a level that no arousal from below reaches.

וזהו עצרת להוי' אלקיך,[169] כי הוי' זהו בחינת יחו"ע [יחודא עילאה] שנק' ים וכמ"ש הוי' אחד,[170] ושם אלקים זהו בחי' מקור ההמשכה בבי"ע שנק' יבשה, ובשביעי של פסח הוא גילוי שלמעלה מבי' הבחי' כנ"ל

And this is "an Atzeres to Havayah your G-d (Elokecha)": for Havayah is the level of the higher unity (yichuda ila'ah), which is called "sea," as it is written, "Havayah is One"; and the Name Elokim is the level of the source of the drawing-down into Beriah, Yetzirah and Asiyah, which is called "dry land." And on the seventh [day] of Pesach there is a revelation that is above both levels, as mentioned above;

> This explains "an Atzeres to Havayah your G-d (Elokecha)": Havayah is the higher unity, the "sea" ("Havayah is One"), and Elokim is the source of the flow into the lower worlds, the "dry land." The revelation of the seventh day of Pesach is above both.

ולכן הוא בחי' עצרת לבי' הבחי' להוי' אלקיך, ואזי מה שהי' [שהיה] נק' הוי' שהוא בחי' ים ועלמא דאתכסיא נעשה אלקיך בבחי' אתגליא ממש,

and therefore it is an Atzeres for both levels, "to Havayah your G-d." And then what had been called Havayah, which is the level of sea and the concealed world, became "your G-d" (Elokecha), in actual revelation.

> Therefore the day is an Atzeres to both Names together, and Havayah, the hidden "sea," became "your G-d" (Elokecha), openly revealed.

(וזהו ענין עצרת קליטה וכיווץ שנתכווצו ונקרשו המים ונעשו כמו נד[171] עד שנעשה בבחי' יבשה: מ"כ וצ"ע [וצריך עיון]).[172]

(And this is the meaning of atzeres: retention and contraction, for the waters contracted and congealed and became like a heap (ned), until it became dry land. I found this written, and it needs examination.)

A short note, marked as something found written that needs examination, explains the word atzeres as retention and contraction: the waters contracted and congealed "like a heap" (Exodus 15:8) until they became dry land. According to the Kehot note, a manuscript adds here, "and see what is written below."

והנה הגם שבחשבון ספירת העומר הרי יום שביעי ש"פ הוא בחי' יסוד ולא בחי' מלי' כנודע, היינו בבחי' חושבנא דעומר שהוא העלאה מלמטה למעלה, וע"י ההעלאה והאתעדל"ת [והאתערותא דלתתא] ממשיכים היום יום כו',

Now, although in the reckoning of the Counting of the Omer the seventh day of Pesach is the level of Yesod and not the level of Malchus, as is known, that is in the aspect of the count of the Omer (chushbena de-omer), which is an elevation from below to above; and through the elevation and the arousal from below one draws down "today is day," etc.;

An objection: in the Counting of the Omer, the forty-nine days counted from Pesach to Shavuos, the seventh day of Pesach is the sixth day of the count, Yesod, not Malchus. The answer is that the Omer count is an ascent from below to above: through our counting of each day we draw down that day's light.

וע"כ יום הראשון שהוא ענין הגילוי מלמעלה למטה מאיליו וממילא אין סופרים אותו ומתחילים מיום השני משא"כ לגבי בחי' ההמשכה שמלמעלה למטה שנמשך ביום א' של פסח,

and therefore the first day, which is the matter of the revelation from above to below, of itself and as a matter of course, is not counted, and one begins from the second day. This is not so with respect to the level of the drawing-down from above to below that is drawn on the first day of Pesach

That is why the first day of Pesach, when the revelation comes from above by itself, is not counted, and the count begins from the second day. But in terms of the revelation from above that came on the first day of Pesach, the order is different.

(שזהו עיקר בחי' חג הפסח לשון דילוג[173, 174] שהיא אתעדל"ע [אתערותא דלעילא] ואילו ההמשכה שע"י חשבון ימי העומר עיקר ענינה הוא חג השבועות כו').

(which is the essence of the festival of Pesach, a term for skipping, which is an arousal from above; whereas the drawing-down through the counting of the days of the Omer has as its main point the festival of Shavuos, etc.).

> The bracketed words explain that this revelation from above is the essence of Pesach, whose name means "skipping" (as Rashi explains on Exodus 12:11), while the drawing-down through the Omer count leads mainly to Shavuos.

הרי יום הא' דפסח הוא עיקר ההמשכה ראשונה והוא בבחי' החסד, ואזי יום שביעי של פסח הוא בחי' מל'.

Thus the first day of Pesach is the main, first drawing-down, and it is in the level of Chesed; and then the seventh day of Pesach is the level of Malchus.

> In that order, the first day of Pesach, the first drawing-down, is Chesed, and the seventh day of Pesach is Malchus.

אמנם בפסח מצרים לפי שהי' [שהיה] אצלם משה ואהרן וז' ענני הכבוד, ע"כ גם בלא אכילת מצה היו יכולים להמשיך מבחי' הגילוי שנגלה עליהם ביום א' להמשיכו בכל הז' ימים,

However, at the Pesach of Egypt, since Moshe and Aharon and the seven Clouds of Glory were with them, they were able, even without eating matzah, to draw down from the level of the revelation that was revealed to them on the first day, drawing it into all seven days.

> At the Pesach of Egypt the Jews had Moshe, Aharon and the seven Clouds of Glory with them, so even without eating matzah they could draw the revelation of the first day into all seven days. In the maamar before this one (Likkutei Torah, Tzav 12b), the Alter Rebbe explains that Moshe and Aharon were both of the level of Abba, and the cloud of Aharon was the encompassing light of Abba, which blinds the external forces.

וע"כ לא הי' [היה] חימוצו נוהג רק יום הא' בלבד משא"כ עתה (וכמ"ש זה לעיל בד"ה מצה זו כו'. ע"ש).

And therefore its [prohibition of] chametz applied only on the first day alone, which is not so now (as is written above, in the discourse beginning "This matzah," etc.; see there).

> That is why chametz was then forbidden only on the first day; now it is different. The text refers to the earlier maamar of this parsha, "This matzah," which explains this.

ומעתה יובן ג"כ משי"כ [מה שכתוב] עצרת להוי' אלקיך ובשמיני עצרת נאמר תהיה לכם[175] ולמה לא נאמר כאן לכם ג"כ.

And from here it will also be understood why it is written "an Atzeres to Havayah your G-d," while of Shemini Atzeres it is said "shall be for you," and why "for you" is not said here as well.

This also leads to the question raised at the beginning: why the seventh day of Pesach is "an Atzeres to Havayah your G-d" while Shemini Atzeres is "for you."

ויובן זה בהקדים עוד ענין אחד והוא להבין הטעם שאין גומרים את ההלל בחג הפסח כי"א בב' ימים הראשונים[176] ומאי שנא מחג הסוכות שגומרין את ההלל בכל ימי החג.

This will be understood by first introducing one more matter, namely, to understand the reason that the complete Hallel is not said on the festival of Pesach except on the first two days, and how it differs from the festival of Sukkos, on which the complete Hallel is said on all the days of the festival.

To explain it, the Alter Rebbe first asks another question: why is the complete Hallel said on Pesach only on the first two days (the festival days kept outside the Land of Israel; in the Land, only on the first, as the Gemara lists the days in Taanis 28b), while on Sukkos it is said on every day of the festival?

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

THE REBBE EXPLAINS

In a sicha edited from talks of Acharon shel Pesach 5727 and 5737, the Rebbe explains the Rebbeim's custom of eating matzah soaked in water on the last day of Pesach, and along the way what the Sages learn from this maamar's verse: „מה שביעי רשות אף ששת ימים רשות" ("as the seventh day is optional, so are the six").

On the seventh day of Pesach, the seventh day from „נגלה עליהם" ("He was revealed to them"), the revelation that left the dough no time to leaven became an Atzeres: it was absorbed inwardly in every Jew, „באופן של עצרת וקליטה" ("as retention and absorption"), so eating matzah, the work of bittul, was then only optional („רשות"), something he now does of himself. The last day, by contrast, is the seventh day of the Omer count, the work from below.

The Alter Rebbe: וזהו ענין עצרת קליטה וכיוץ שנתכווצו ונקרשו המים ונעשו כמו נד עד שנעשה בבחי' יבשה

The Rebbe: איז דער גילוי מלמעלה געוואָרן באופן של עצרת וקליטה

Likkutei Sichos, vol. כב, p. 33–34 · אחש"פ תשכ"ז, תשל"ז

THE REBBE EXPLAINS

In a sicha of Acharon shel Pesach 5732 on the matzah eaten after the first night, the Rebbe begins from the Mitteler Rebbe's reading of this verse in Shaar HaEmunah: the matzah of the seventh day strengthens the light of Abba, „הוי' אלקיך" ("Havayah your G-d"), who „עוצרים וכונסים" ("hold it in and gather it").

From this the Rebbe draws that its being „רשות" ("optional") is for the better, a higher level than the obligatory kezayis of the first night. Matzah is „מיכלא דמהימנותא" ("the food of faith"), which brings faith inward: the obligatory matzah makes one's daily conduct follow the Torah, while the optional matzah, above all on the seventh day, makes faith felt in one's Torah and mitzvos. So the

seventh day is „עצרת (לשון קליטה) להוי' אלקיך" ("an Atzeres, meaning absorption, to Havayah your G-d"): Havayah and Elokim are Torah and mitzvos, and Atzeres is faith absorbed into them inwardly.

The Alter Rebbe: וזהו עצרת להוי' אלקיך, כי הוי' זהו בחינת יחו"ע שנק' ים וכמ"ש הוי' אחד, ושם אלקים זהו בחי' מקור ההמשכה

The Rebbe: וששי"פ הוא "עצרת (לשון קליטה) להוי' אלקיך" -- המשכת האמונה לתורה ומצות, ובאופן פנימי -- עצרת קליטה

Likkutei Sichos, vol. ז, p. 275–276 · אחש"פ תשל"ב

SECTION 9 · ¶39–40

Hallel, and "for you"

39 ונודע מענין אמירת ההלל בחג הוא ענין רוב השמחה והשבח על תוספת האור והגילוי שמאיר ומתגלה מלמעלה.

Now, it is known regarding the saying of Hallel on a festival that it is a matter of abundant joy and praise for the added light and revelation that shines and is revealed from above.

Hallel on a festival expresses abundant joy and praise for the added light and revelation that shines from above on that day.

וגם פי' הלל הוא ענין המשכת האור והגילוי מלשון בהילו נרו,[177] וכמ"ש במ"א דשני הענינים עולים בקנה א' שע"י ההלל והשבח ממשיכים ההארה והגילוי כו',

And also, the meaning of hallel is the drawing-down of light and revelation, from the expression "when His lamp shone (be-hilo)." And as is explained elsewhere, the two meanings go together, for through the hallel and praise one draws down the radiance and the revelation, etc.

Hallel (הלל) also means drawing down light, from "when His lamp shone (be-hilo, בהלו) over my head" (Job 29:3). The two meanings go together: as Torah Ohr, Vayeshev, explains, praising a person for his qualities brings them out of hiding into revelation, and so praise of G-d draws down His light.

ונודע שעיקר ענין מצות קריאת ההלל הוא כשגומרים אותו דוקא שאז נק' מצוה ומברכין עליו תחלה לד"ה אשר קדשנו במצותיו כו' משא"כ כשקורין אותו בדילוג נק' רק מנהג אבותיהם בגמרא (בתענית כ"ח ב')

And it is known that the essence of the mitzvah of reading Hallel is specifically when it is completed, for then it is called a mitzvah, and according to all opinions one first recites over it the blessing "Who has sanctified us with His commandments," etc.; whereas when it is read with skipping, it is called in the Gemara only "the custom of their fathers" (in Taanis, folio 28b),

> The complete Hallel is the real mitzvah, over which, all agree, a blessing is said. Hallel said with passages skipped is only "the custom of their fathers": so Rav said in the Talmud (Taanis 28b) when he saw the Jews of Babylonia skipping passages of Hallel on Rosh Chodesh, the New Moon, and the Alter Rebbe applies it to every Hallel said in part.

וארז"ל [ואמרו רבותינו זכרונם לברכה] (שם) הלל בר"ח [בראש חודש] לאו דאורייתא, וא"כ אינו מובן הטעם כלל למה אין גומרין את ההלל ביום שביעי של פסח עכ"פ [על כל פנים] שבו היי' [היה] הגילוי הגדול מלמעלה מהשתלשלות כו'.

and our Sages, of blessed memory, said (there), "Hallel on Rosh Chodesh is not from the Torah." If so, the reason is not understood at all why the complete Hallel is not said at least on the seventh day of Pesach, on which there was the great revelation from above the chain of descent (hishtalshelus), etc.

> Rava infers there that Hallel on Rosh Chodesh is not an obligation from the Torah. So why is the complete Hallel not said at least on the seventh day of Pesach, the day of the great revelation from above the chain of worlds?

אך הענין הוא דהנה בצאת ישראל ממצרים היו עדיין בבחי' קטנות שהרי לא קיבלו עדיין תורה ומצות עד שעמדו אצל הר סיני, וע"כ נקראו בשם נער כמ"ש כי נער ישראל[179, 178] ואוהבהו[180] (בהושע סי' י"א),

But the explanation is that when Israel went out of Egypt they were still at the level of smallness (katnus), for they had not yet received the Torah and mitzvos, not until they stood at Mount Sinai; and therefore they were called by the name "youth" (na'ar), as it is written, "When Israel was a youth, I loved him" (in Hosea, chapter 11);

> The answer: when Israel left Egypt they were still in "smallness," spiritually immature, since they had not yet received the Torah at Sinai. That is why the prophet calls Israel then a "youth": "When Israel was a youth, I loved him" (Hosea 11:1).

ולכן אף שהיה להם אז התגלות נסים גדולים ועצומים שהוא ע"י ירידה הארה גדולה ועצומה מא"ס ב"ה הסוכ"ע, אמנם לא היה[181] הארה זו מאיר ומתגלה בהם כ"א בתכלית הקטנות

and therefore, although they then had the revelation of great and mighty miracles, which comes through the descent of a great and intense radiance from the Infinite One (Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), nevertheless this radiance did not shine and become revealed in them except in utmost smallness

> So although they saw great miracles, which come from an intense light of the Infinite One, the light that encompasses all worlds, that light shone in them only in utmost smallness.

(וע' בפע"ח [בפרי עץ חיים] גבי כוונת[182] שביעי של פסח שנז' [שנזכר] קטנות כו' ע"ש, דלכאורה תמוה איך הוא בחי' קטנות והלא אדרבה האור והגילוי נמשך מבחי' שלמעלה מסדר ההשתלשלות וכמ"ש בזהר בעתיקא תליא.

(and see the Pri Etz Chaim, on the kavanah of the seventh [day] of Pesach, where smallness is mentioned, etc.; see there. At first glance it is puzzling how it is a level of smallness, when, on the contrary, the light and revelation are drawn from a level above the order of the chain of descent, as is said in the Zohar, "it depends on Atika (the Ancient One)."

> A parenthesis cites the Pri Etz Chaim, the Arizal's teachings on the prayers and festivals, which speaks of "smallness" in the mystical intentions (kavanos) for the seventh day of Pesach (Shaar Chag HaMatzos, chapter 8, as the Kehot note locates it). This seems puzzling, for the light of that day came from above the order of the worlds, and the Zohar says of it, "it depends on Atika," the highest level.

ולפי הנ"ל א"ש [אתי שפיר] דבאמת הגילוי הוא מבחי' גבוה מאד אבל הגילוי להם הוא בבחי' קטנות מטעם הנ"ל שהרי לא קיבלו עדיין תומ"צ [תורה ומצות] ולא היה בהן עדיין שלימות כמ"ש בזהר)

But according to the above it is well understood: in truth the revelation is from a very high level, but the revelation to them was in a mode of smallness, for the reason mentioned above, since they had not yet received the Torah and mitzvos and there was not yet completeness in them, as is said in the Zohar).

> The answer is that the revelation was indeed very high, but it was received in a state of smallness, because they did not yet have the Torah and mitzvos and were not yet complete, as the Zohar says.

(ועיין בגמרא פ"ח [פרק ח'] דב"ק [דבבא קמא] דף צ"ב סע"ב [סוף עמוד ב][183] כד הוינא זוטרי[184] כו'

(And see in the Gemara, chapter 8 of Bava Kamma, folio 92, end of side b, "When I was small," etc.

> Another parenthesis gathers sources on Israel's "youth" at the Exodus. The Talmud (Bava Kamma 92b) explains the saying "When we were small, [we were treated as] men; now that we are old, as children" from the verses: at first G-d Himself went before Israel in the pillars of cloud and fire, and later He sent an angel.

ועיין מענין כי נער ישראל ברבות כי תשא ס"פ מ"ג ובשה"ש [ובשיר השירים][185] רבה[186] בפסוק אפריון עשה לו[187, 188] ובזח"ב [ובזהר חלק ב'] ס"פ בא דמ"ג ע"א.[189] ויקהל דרי"ז סע"א [סוף עמוד א]. ובמק"מ [ובמקדש מלך] שם.[190] ועמ"ש בביאור ע"פ שימני כחותם[191, 192] בענין הרצועות דתש"ר [דתפילין של ראש]).

And see on the matter of "When Israel was a youth" in the Midrash Rabbah, Ki Sisa, end of section 43, and in Shir HaShirim Rabbah on the verse "A palanquin he made for himself," and in the Zohar, Part II, end of Parshas Bo, folio 43a; Vayakhel, folio 217, end of side a; and in the Mikdash Melech there. And see what is written in the explanation on the verse "Set me as a seal," on the matter of the straps of the tefillin of the head.)

> It also cites the Midrash on Ki Sisa, where Moshe pleads after the Golden Calf that Israel, just out of Egypt, are still "youths," like a young vineyard whose wine has soured; Shir HaShirim Rabbah, where a king speaks openly with his young daughter but, once she is grown, only from within a canopy; the Zohar, which calls this youth "little Israel," and the Mikdash Melech, a commentary on the Zohar; and the discourse on "Set me as a seal," about the straps of the head tefillin.

והוא עד"מ מאהבת האב לבנו שיש בזה ב' אופנים, דהיינו כשהבן הוא קטן אז האהבה מהאב אליו היא בבחי' הגילוי ותוקף במאד עד שמחבקו ומנשקו ונושאו על זרועותיו.

And this is by way of analogy to a father's love for his son, in which there are two modes. When the son is small, the father's love for him is revealed and very intense, so much that he hugs him, kisses him and carries him in his arms.

> An analogy: a father's love for a small child is open and intense; he hugs him, kisses him and carries him in his arms.

אמנם עכ"ז [עם כל זה] אין האהבה מתגלה כ"כ [כל כך] בהבן הקטן רק בדברים קטנים, שהרי אינו מבין ומרגיש עדיין כ"כ [כל כך] הדברים הגדולים.

Nevertheless, the love is not revealed so much in the small son, except in small things, for he does not yet understand and feel the great things so much.

> But that love can show itself in the child only in small things, since the child cannot yet understand or feel great things.

משא"כ כשהבן גדול דהגם שאז האהבה מהאב אינו נראה ונגלה כ"כ [כל כך] להיות מחבקו ומנשקו עכ"ז [עם כל זה] מתפשטת ומתגלית לבנו יותר ללמדו חכמה וליתן לו כל צרכיו אז בגדלותו שהם דברים גדולים כו'.

Whereas when the son is grown, although the father's love is then not seen and revealed so much, in hugging and kissing him, nevertheless it extends and is revealed to his son more, in teaching him wisdom and giving him all his needs then, in his maturity, which are great things, etc.

> When the son is grown, the father no longer shows his love with hugs and kisses, yet his love reaches the son more fully: he teaches him wisdom and provides all his needs, which are great things.

40 וכמ"כ [וכמו כן] למעלה עד"מ הנה ביצי"מ [ביציאת מצרים] שנאמר כי נער ישראל שעדיין לא הי' [היה] בהם שלימות כ"כ [כל כך], לכן אע"פ [אף על פי] שהגילוי הי' [היה] אהבה רבה ממקום גבוה מאד. אמנם לא האיר בהם רק בבחי' קטנות, וע"כ אין גומרין בו את ההלל.

So too above, by way of analogy: at the Exodus from Egypt, of which it is said, "When Israel was a youth," for there was not yet so much completeness in them, therefore, although the revelation was a great love from a very high place, nevertheless it shone in them only in a mode of smallness; and therefore the complete Hallel is not said on it.

> The same is true above. At the Exodus Israel was a "youth," not yet complete; so although the revelation they received was a great love from a very high place, it shone in them only in a mode of smallness, and therefore the complete Hallel is not said on the seventh day of Pesach.

(והא דבימים ראשונים של פסח גומרים את ההלל מבואר בזהר שם וגם ע"פ פשוט הוא נכון כי אע"ג [אף על גב] שלא הי' [היה] בהם עדיין שלימות כ"כ [כל כך] מ"מ הרי יציאתם מבחינת מצרים שהיא מאפילה לאורה ברוחניות ג"כ

(As for the complete Hallel being said on the first days of Pesach, it is explained in the Zohar there; and also according to the plain sense it is right, for although there was not yet so much completeness in them, nevertheless their going out of the state of Egypt was from darkness to light in a spiritual sense as well:

> A parenthesis explains why the complete Hallel is nevertheless said on the first days of Pesach. The Zohar gives a reason, and the plain sense gives another: even though they were not yet complete, leaving Egypt was a passage from darkness to light in the spiritual sense too.

שמבחי' מצרים ערות הארץ[193] ומ"ט שערי טומאה[194] יצאו להיות עבדי ה'.

from the level of Egypt, "the nakedness of the land," and the forty-nine gates of impurity, they went out to be servants of G-d.

> They left Egypt, called "the nakedness of the land" (Genesis 42:9), and the forty-nine gates of impurity, to become servants of G-d.

א"כ אין לך דבר גדול מזה אף שלא נשלמו עדיין עד קבלת התורה וע"ז גומרין את ההלל ביום צאתם ממצרים),

If so, there is nothing greater than this, even though they were not yet made complete until the receiving of the Torah; and for this the complete Hallel is said on the day of their going out of Egypt.)

> Nothing is greater than that, even before the Torah was received, and so the complete Hallel is said on the day they left Egypt.

משא"כ בחג הסוכות שהוא אחר קבלת התורה שבחי' אהבה העליונה מאיר ומתפשט בהם בבחי' גדלות עד"מ אהבת האב לבנו הגדול שמתגלית ונמשך ממנה דברים גדולים כו' כנ"ל, ע"כ גומרין בהן את ההלל בכל ימי החג.

Whereas on the festival of Sukkos, which is after the receiving of the Torah, when the supernal love shines and spreads in them in a mode of maturity (gadlus), like a father's love for his grown son, which is revealed and from which great things are drawn, etc., as mentioned above, therefore the complete Hallel is said on them on all the days of the festival.

> Sukkos is different: it comes after the receiving of the Torah, when the supernal love shines in Israel in a mode of maturity, like a father's love for his grown son, which brings great things. Therefore the complete Hallel is said on every day of Sukkos.

ובהקדמה זו מובן ג"כ הטעם שבשמע"צ [שבשמיני עצרת] **נאמר עצרת תהיה לכם[195] שמאיר ומתגלה לכם ממש משא"כ בשביעי של פסח נאמר עצרת לה' אלקיך[196] שאינו מאיר ומתגלה בבחי' לכם כ" כ עד קבלת התורה,**

And with this introduction the reason is also understood that of Shemini Atzeres it is said, "an Atzeres shall be for you": it shines and is revealed to you yourselves; whereas of the seventh [day] **of Pesach it is said, "an Atzeres to Havayah your G-d," for it does not shine and become revealed in the mode of "for you" so much, until the receiving of the Torah.**

> This answers the question about the two Atzeres verses: on Shemini Atzeres the light shines and is revealed "for you," in Israel itself, while on the seventh day of Pesach, before the Torah was received, it is "to Havayah your G-d," not yet fully revealed "for you."

(ולכן נקרא שבועות עצרת בגמרא, ואמרו בו הכל מודים בעצרת דבעינן לכם כו'.

(And therefore Shavuos is called Atzeres in the Gemara, and they said of it, "All agree that on Atzeres we require 'for you' [as well]," etc.

> That is why the Talmud calls Shavuos "Atzeres" and rules that on it all agree "for you" is required as well, rejoicing with food and drink and not only prayer (Pesachim 68b).

ועיין ברבות בשה"ש [בשיר השירים] בפסוק מה יפו פעמיך[197] אמר ר' [רבי] יהושע בן לוי ראויה היתה העצרת של חג שתהא רחוקה חמשים יום כנגד העצרת של פסח[198] אלא כו' ע"ש, הרי דחג השבועות הוא לגבי שבעת ימי הפסח דוגמת שמיני עצרת לגבי שבעת ימי הסוכות.

And see the Midrash Rabbah on Shir HaShirim, on the verse "How beautiful are your steps": Rabbi Yehoshua ben Levi said, "The Atzeres of the Festival ought to have been fifty days away, corresponding to the Atzeres of Pesach; but," etc.; see there. Thus the festival of Shavuos is, in relation to the seven days of Pesach, like Shemini Atzeres in relation to the seven days of Sukkos.

> And the Midrash on "How beautiful are your steps" says that the Atzeres of Sukkos ought to have come fifty days later, like the Atzeres of Pesach. So Shavuos is to the seven days of Pesach what Shemini Atzeres is to the seven days of Sukkos: the "Atzeres" that completes them.

והיינו כנ"ל שבפסח לא נמשך הגילוי כ"כ [כל כך] בבחי' לכם עד חג השבועות שניתנה בו תורה, והנה בענין הלל פי' הרמ"ז [הרב משה זכות] פי' אמור דצ"ו תחלת ע"א שכן ההלל סודו להאיר במל' סוד אדני גימטריא הלל[199] כו'. ולכן לא נאמר הלל גמור עד חג השבועות עכ"ל [עד כאן לשונו].

That is, as mentioned above, that on Pesach the revelation is not drawn so much in the mode of "for you" until the festival of Shavuos, on which the Torah was given. Now, regarding Hallel, the Ramaz explains (on Parshas Emor, folio 96, beginning of side a): "For indeed, the secret of Hallel is to illuminate Malchus, the secret of Ado-nai, which equals hallel in numerical value," etc.; "and therefore the complete Hallel was not said until the festival of Shavuos." End of quote.

> On Pesach the revelation does not reach Israel "for you" until Shavuos, the day the Torah was given. The Ramaz, the Kabbalist Rabbi Moshe Zacuto, writes that the inner purpose of Hallel is to illuminate Malchus, the Name Ado-nai (אדני), whose numerical value, 65, equals that of hallel (הלל); therefore, he says, the complete Hallel was not said until Shavuos.

וענין להאיר בשם אדי יי"ל [יש לומר] שיובן ממ"ש בד"ה ועתה יגדל נא[200] כח אדי'[201] שזהו כענין העונה אי"ר [אמן יהא שמיה רבא][202] מברך בכל כחו כו' ע"ש.

And the matter of illuminating the Name Ado-nai can be understood from what is written in the discourse beginning "And now, let the power of Ado-nai be great," that this is like "one who answers 'Amen, yehei shmei rabba mevarach' with all his strength," etc.; see there.

> Illuminating the Name Ado-nai is explained in the discourse "And now, let the power of Ado-nai be great" (found, the Kehot note says, in the Tzemach Tzedek's Or HaTorah on Sh'lach): it is like answering "Amen, yehei shmei rabba" with all one's strength (Shabbos 119b).

ובספר מאורי אור אות ה' סי' י"ד כתב הלל נק' המלכות כי היא מהלל תמיד להוי', ויש הלל גמור מל' פרצוף שלם ויש הלל שאינו גמור חצי פרצוף מחזה ולתתא עכ"ל [עד כאן לשונו].

And in the book Me'orei Or, letter hei, section 14, he wrote: "Hallel is a name for Malchus, for she praises Havayah constantly. There is a complete Hallel: Malchus as a complete partzuf; and there is a Hallel that is not complete: half a partzuf, from the chest downward." End of quote.

> The Kabbalistic work Me'orei Or calls Malchus "Hallel," for she constantly praises Havayah: complete Hallel is Malchus as a complete partzuf (configuration), incomplete Hallel only half of one, from the chest down.

והפרש זה הוא כענין מעלת בית ראשון על בית שני[203] כמבואר בזח"ב [בזהר חלק ב'] שמות ד"ט ע"ב[204] ובמק"מ [ובמקדש מלך] שם ע"ש שזהו כענין ה' עילאה והי' תתאה,

And this difference is like the superiority of the First Temple over the Second Temple, as is explained in the Zohar, Part II, Shemos, folio 9b, and in the Mikdash Melech there (see there), that this is like the upper hei and the lower hei.

> This difference resembles the superiority of the First Temple over the Second, which the Zohar (2:9b) and the Mikdash Melech compare to the upper hei and the lower hei of the Name Havayah.

ועד"ז כ' [כתב] בפרדס בעה"כ [בערכי הכינויים] ערך הלל. הלל גמור ושאינו גמור[205] יש שפי' כי הגמור הוא בסוד הבינה ושאינו גמור בסוד המל'. והנכון הלל גמור לבנה במילואה והלל שאינו גמור בסוד פרצת הלבנה עכ"ל [עד כאן לשונו],

And along these lines he wrote in the Pardes, in Erchei HaKinuyim, under the entry hallel: "Complete Hallel and incomplete: there are those who explain that the complete is in the secret of Binah, and the incomplete in the secret of Malchus. But the correct [view] is: complete Hallel is the moon in its fullness, and incomplete Hallel is in the secret of the breach of the moon." End of quote.

> The Pardes of Rabbi Moshe Cordovero writes along the same lines in its lexicon of Kabbalistic names (Erchei HaKinuyim), under hallel: one view holds that complete Hallel corresponds to Binah and incomplete Hallel to Malchus, but the view he prefers is that complete Hallel is the full moon and incomplete Hallel the diminished moon.

ולפמ"ש [ולפי מה שכתוב] בשם המק"מ [המקדש מלך] שני הפירושים עולים בקנה א' דהלל גמור זהו כשהמל' מקבלת הארה גדולה עד שהיא במדרגת הבינה כענין לא זז מחבבה עד שקראה אמי כו')

And according to what is written in the name of the Mikdash Melech, the two explanations go together: complete Hallel is when Malchus receives a great radiance, until it is at the rung of Binah, as in "He did not cease cherishing her until He called her 'My mother,'" etc.)

> Following the Mikdash Melech, the two views agree: complete Hallel is when Malchus receives so great a light that it reaches the level of Binah, as the Midrash says, "He did not cease cherishing her until He called her 'My mother'": the "daughter" is raised to be called "mother," Imma, which is Binah.

(ועמ"ש מזה בד"ה שיר השירים בענין ב' הפירושים שבבחי' כלה לשון כלה שארי[206] ולשון כלתה נפשי[207] כו'. ועמ"ש סד"ה יגלה לן טעמיה בענין ביום ההוא יהיה כו'):[208, 209]

(And see what is written on this in the discourse beginning "Song of Songs," on the matter of the two meanings in the level of kallah (bride): the sense of "my flesh is consumed (kalah)" and the sense of "my soul longs (kalsah)," etc. And see what is written at the end of the discourse beginning "May He reveal to us its reasons," on the matter of "On that day it will be," etc.)

> The text closes by pointing to two discourses: "Song of Songs," on the two meanings of kallah, "consumed" (Psalms 73:26) and "longing" (Psalms 84:3); and "May He reveal to us its reasons" (Torah Ohr, Chayei Sarah, the discourse on the doubled hei cited above), at whose end, on "On that day it will be," the Alter Rebbe says that in the time to come the upper hei itself will be revealed below.

IN ONE'S AVODAH

Eating for the sake of Heaven gives a person strength that, in the Shema and prayer, makes his contemplation, love and awe stronger than his G-dly soul could reach alone. The matzah of before midnight is the service of setting aside one's will, lowliness and simple faith, which must be guarded from the chametz of self-exaltation; this arousal from below, together with Torah and mitzvos all year, is what makes a person a vessel for the higher revelation.

QUESTIONS FOR DISCUSSION

1. Why does the Torah speak of six days of matzah before the Atzeres of the seventh day, when it commands matzah for seven, and how does the maamar read the verse?
2. What distinguishes the matzah spelled מצת from the matzah spelled מצות, and why does only the first need guarding?
3. How can food, from a lower order of creation, give life and even intellect to a human being?
4. In what way is the child's call of "Father" after tasting grain a model for the faith that matzah brings?
5. Why is the seventh day of Pesach "an Atzeres to Havayah your G-d" without the complete Hallel, while Shemini Atzeres is "for you" and Sukkos has the complete Hallel every day?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ששת ימים**

According to the note, this maamar appears with variations in Sefer HaMaamarim 5570 (1809-10), together with an explanation, so the reader can compare another version of the same discourse.

KEHOT'S NOTE

נדפס בשינויים בסה"מ תק"ע עם ביאור. ולכללות המאמר ראה ג"כ ד"ה זה בסידור רפד, א. אוה"ת ויקרא-ב ע' תמז ואילך. אוה"ת ראה ע' תשלה ואילך.

2 **ששת ימים תאכל מצות**

Moshe, reviewing the festivals, tells Israel: "Six days you shall eat matzos, and on the seventh day an Atzeres to Havayah your G-d; you shall do no work." Plainly, the seventh day is a festival of assembly that concludes Pesach; the whole maamar asks why the verse ties it to six days of matzah.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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KEHOT'S NOTE

דברים טז, ח.

3 **שבעת ימים תאכל מצות**

"You shall not eat chametz with it; seven days you shall eat matzos with it, the bread of affliction." The earlier verse that commands seven days of matzah, which raises the question of why verse 8 says six.

Deuteronomy 16:3 דברים ט"ז:ג'

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ׃

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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KEHOT'S NOTE

דברים טז, ג. ראה ד"ה מצה זו תש"ד (ע' 170) ובכ"מ.

PARAGRAPH 2

4 The verse calls the seventh day of Pesach "an Atzeres to Havayah your G-d"; the Alter Rebbe ties this to the miracle of the Splitting of the Sea, which took place on that day.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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PARAGRAPH 3

5 **פסח מצרים היה חימוצו נוהג רק יום אחד**

The Talmud brings Rabbi Yosei HaGelili's teaching that the prohibition of chametz at the Pesach of Egypt applied only one day, since "No chametz shall be eaten" is followed by "Today you are going out." The Alter Rebbe uses this to show that the first generation reached the Splitting of the Sea without six days of matzah.

Pesachim 96b:1–2 פסחים צ"ו ב:א'-ב'

אֲלָא אַחֲמֵץ. מִכְּלָל דְּפֶסַח מִצְרַיִם לַיְלָה אֶחָד וְתוּ לָא? וְהָתַנְיָא, רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: מִנַּיִן לְפֶסַח מִצְרַיִם שֶׁאֵין חִימּוּצוֹ נוֹהֵג אֶלָּא יוֹם אֶחָד — תַּלְמוּד לוֹמַר: "לֹא יֵאָכֵל חָמֵץ", וּסְמִיךְ לֵיקָה: "הַיּוֹם אַתֶּם יוֹצְאִים". אֶלָּא הָכִי קָאָמַר: לַיְלָה אֶחָד, וְהוּא הַדִּין לְפֶסַח דּוֹרוֹת. וְחִימּוּצוֹ כָּל הַיּוֹם, וּפֶסַח דּוֹרוֹת נוֹהֵג כָּל שִׁבְעָה.

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6 The command for all generations to eat matzah for seven days, which the Alter Rebbe contrasts with the single day of the Pesach of Egypt.

Deuteronomy 16:3 דברים ט"ז:ג'

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ׃

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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PARAGRAPH 4

7 **עצרת להוי' אלקיך**

Of the seventh day of Pesach the Torah says "an Atzeres to Havayah your G-d."

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d;

thou shalt do no work therein.

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8 **ויאפו את הבצק**

The Torah tells that, leaving Egypt, they baked their dough into matzah "because they were driven out of Egypt and could not tarry": plainly, in their haste the dough had no time to rise. The Alter Rebbe asks why such a reason is needed, since chametz was forbidden to them anyway, and later reads "driven out" in another way.

Exodus 12:39 שמות י"ב:ל"ט

וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת כִּי לֹא חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם׃

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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KEHOT'S NOTE

שמות יב, לט.

9 **עצרת תהיי לכם**

"On the eighth day an Atzeres shall be for you; you shall do no laborious work." Of Shemini Atzeres the Torah says "for you," and the Alter Rebbe asks why the wording differs.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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KEHOT'S NOTE

במדבר כט, לה.

PARAGRAPH 5

10 The Talmud teaches that at the Pesach of Egypt the prohibition of chametz applied for one day; so on the day of the Exodus they were forbidden chametz in any case.

Pesachim 96b:1 פסחים צ"ו ב:א'

אֶלָּא אַחֲמֵץ. מִכְּלָל דְּפֶסַח מִצְרַיִם לֵילָה אֶחָד וְתוּ לָא? וְהָתַנְיָא, רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: מִנַּיִן לְפֶסַח מִצְרַיִם שֶׁאֵין חִימּוּצוֹ נוֹהֵג אֶלָּא יוֹם אֶחָד — תַּלְמוּד לוֹמַר: "לֹא יַאֲכֵל חָמֵץ", וְסָמִיךְ לֵיהּ: "הַיּוֹם אַתֶּם יוֹצְאִים".

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11 **מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקב"ה וגאלם**

The Haggadah explains the matzah of the Seder by the dough of our ancestors not having time to leaven before the King of the kings of kings was revealed to them and redeemed them. The Alter Rebbe asks why this reason is needed, and later reads it as pointing to a second, higher level of matzah.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things הגדה של פסח, מגיד, פסח מצה ומרור ד'**4**

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

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PARAGRAPH 6

12 **כבר נצטוו על מצות ומרורים יאכלוהו**

On the command to eat the Pesach offering with matzah and bitter herbs, the note points to the Tzemach Tzedek's Or HaTorah on Parshas Bo, the parsha in which that command is given, for a related discussion.

KEHOT'S NOTE

ראה אוה"ת בא ע' שז.

13 **שהפסח אינו נאכל אלא עד חצות**

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

KEHOT'S NOTE

זבחים פ"ה מ"ח. רמב"ם הל' ק"פ ספ"ח.

14 **שהפסח אינו נאכל אלא עד חצות**

The Mishnah rules that the Pesach offering is eaten only at night and only until midnight; so the command to eat it with matzah was fulfilled before midnight.

Mishnah Zevachim 5:8 משנה זבחים ה':ח'

הַבְּכוֹר וְהַמַּעֲשֵׂר וְהַפֶּסַח, קָדְשֵׁי קָלִים, שְׁחִיטָתָן בְּכָל מָקוֹם בָּעֲזָרָה, וְדָמָן טָעוּן מַתָּנָה אַחַת, וּבִלְבָד שֶׁיִּתֵּן כְּנֶגֶד הַיְסוֹד. שְׁנָּה בַּאֲכִילָתָן, הַבְּכוֹר נֶאֱכָל לַכֹּהֲנִים, וְהַמַּעֲשֵׂר לְכָל אָדָם, וְנֶאֱכָלִין בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל מַאֲכָל, לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד. הַפֶּסַח אֵינוֹ נֶאֱכָל אֶלָּא בַלַּיְלָה, וְאֵינוֹ נֶאֱכָל אֶלָּא עַד חֲצוֹת, וְאֵינוֹ נֶאֱכָל אֶלָּא לִמְנוּיָו, וְאֵינוֹ נֶאֱכָל אֶלָּא צָלִי׃

The first-born animal, tithe and the pesah are sacrifices of lesser sanctity. They are slaughtered in any part of the Temple court, and their blood requires one sprinkling, provided that he applies it against the base [of the altar]. They differ in the [rules governing] their eating: The first-born animal is eaten by priests [only], the tithe is eaten by anyone and they can be eaten in any part of the city, prepared in any manner, during two days and one night. The pesah can be eaten only at night, …

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15 **שהפסח אינו נאכל אלא עד חצות**

The Rambam, at the end of chapter 8, states that the Pesach offering is eaten only until midnight, as a safeguard, though by Torah law it may be eaten all night; the Kehot note cites this alongside the Mishnah.

Mishneh Torah, Paschal Offering 8:15 משנה תורה, הלכות קרבן פסח ח':ט"ו

כְּבָר בֵּאַרנוּ בְּכַמָּה מְקוֹמוֹת שֶׁאֵין הַפֶּסַח נֶאֱכָל אֶלָּא עַד חֲצוֹת כְּדֵי לְהַרְחִיק מִן הָעֲבֵרָה וְדִין תּוֹרָה שֶׁיֵּאָכֵל כָּל הַלַּיְלָה עַד שֶׁיַּעֲלֶה עַמּוּד הַשַּׁחַר. וּכְבָר בֵּאַרנוּ בְּהִלְכוֹת חָמֵץ וּמַצָּה שֶׁהוּא טָעוּן הַלֵּל בְּשָׁעַת אֲכִילָתוֹ וְשֶׁאֵין בְּנֵי חֲבוּרָה חוֹזְרִין וְאוֹכְלִין אַחַר שֶׁנִּרְדְּמוּ בְּשָׁנָה אֲפִלּוּ בְּתְחִלַּת הַלַּיְלָה:

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16 "In the first [month], on the fourteenth day of the month, in the evening, you shall eat matzos." Here מצת is written without a vav: the matzah of before midnight.

Exodus 12:18 שמות י"ב:י"ח

בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעָרֶב:

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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17 **ויאפו כו' עוגות מצות**

"And they baked the dough… into cakes of matzos." Here מצות is written with a vav: the matzah baked after the revelation of midnight.

Exodus 12:39 שמות י"ב:ל"ט

וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת כִּי לֹא חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם:

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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18 **ועיין בזהר ויצא דקנ"ז א'**

The Zohar says that matzah, before it is joined with the masculine, is "poor bread," but when it is joined it is called מצוה, "with the addition of a vav": "first matzah, and afterward mitzvah."

Zohar, Vayetzei 23:200–225 ספר הזהר, ויצא כ"ג:ר'-רכ"ה

19 **הוי"ו זהו המשכה**

There the Alter Rebbe reads "Havayah our G-d and the G-d of our fathers": "our G-d" is a contraction, and the vav of "and the G-d of" is a drawing-down (המשכה) through which "our fathers," Chochmah and Binah, come into being.

KEHOT'S NOTE

"ראה תו"א ד"ה ואלה תולדות. ד"ה הקל קול יעקב (הקדמה לסידור)". — הערת כ"ק אדמו"ר בסה"מ תש"ד ע' 171.

20 The wording of the Alter Rebbe's quotation matches this verse about the second Pesach: "with matzos and bitter herbs they shall eat it."

Numbers 9:11 במדבר ט':י"א

בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעַרְבַּיִם יַעֲשׂוּ אֹתוֹ עַל־מַצּוֹת וּמְרֹרִים יֹאכְלֻהוּ:

in the second month on the fourteenth day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs;

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21 "And they shall eat the meat on this night, roasted over fire, and with matzos and bitter herbs they shall eat it." The command given in Egypt to eat the Pesach offering with matzah, before any haste of leaving.

Exodus 12:8 שמות י"ב:ח'

וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמַצּוֹת עַל־מְרֹרִים יֹאכְלֻהוּ:

And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it.

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PARAGRAPH 7

22 **מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים**

The Haggadah's explanation of the matzah of the Seder, which the Alter Rebbe now reads as referring to the second, after-midnight level of matzah.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things 4 הגדה של פסח, מגיד, פסח מצה ומרור ד'

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

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23 Here מצות is written with a vav, which the Alter Rebbe takes as proof that the matzah we eat belongs to the higher level.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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PARAGRAPH 8

24 **כי לא על הלחם לבדו**

Moshe reminds Israel of the manna, a food they had never known: G-d fed them with it "to teach you that not by bread alone does man live, but by all that comes forth from the mouth of Havayah does man live." The maamar reads it as saying that what gives life is the divine word within the bread itself.

Deuteronomy 8:3 דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג. ראה גם לקמן פ' שלח לו, ג. פ' מטות פא, ב. עקב יד, א. תו"א ט, ד ובכ"מ.

25 **תדשא הארץ דשא**

"Let the earth sprout vegetation": the utterance by which plants were created, which the Alter Rebbe says is clothed in bread and gives it life.

Genesis 1:11 בראשית א׳:י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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26 **נעשה אדם . . תדשא הארץ דשא**

"Let us make man": the utterance that created the human being, which raises the question of why man needs the utterance in the bread.

Genesis 1:26 בראשית א׳:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו. שם יא.

PARAGRAPH 9

27 **בפ' בשלח**

This is the discourse "To understand the matter of lechem mishneh" that the text cites.

KEHOT'S NOTE

תו"א סה, ד. וראה שם עד, א.

28 **נעשה אדם . . תדשא הארץ דשא**

The words here quote Genesis 1:26; the passage is shown below.

Genesis 1:26 בראשית א׳:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו. שם יא.

29 **בלקו"ת פ' עקב**

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

KEHOT'S NOTE

להאריז"ל ע"פ ח, ג. וראה גם ספר הליקוטים להאריז"ל בתחלתו. פע"ח שכ"ז פ"א. ראה גם תו"ח סה, ד. עד, א. לקו"ת פ' מסעי צו, א. וראה אוה"ת שלח כרך-ו ע' א'תשע, ובד"ה ושבתי בשלום — תשל"ח הערה 86 (סה"מ מלוקט ח"ב ע' קסד). ומבואר בארוכה מהבעש"ט שזה שהאדם ניזון מדצ"ח הוא בשביל המוצא פי הוי' שבהם — ד"ה בראשית ברא-תש"כ.

PARAGRAPH 10

30 **בחכמה אתברירו**

Iggeres HaKodesh 28 quotes the Zohar's "through Chochmah they were refined" together with "darkness is turned into light," in explaining the purifying waters of the red heifer, which are drawn from supernal Chochmah.

KEHOT'S NOTE

באגה"ק (לתניא) סכ"ח בזוה"ק. וראה זהר פקודי רנד, ב. הנסמן בלקוטי הגהות (קה"ת תשל"ד) לאגה"ק שם. וראה בהנסמן לעיל ויקרא ד, א.

31 **כי בחכמה אתברירו**

In Pekudei the Zohar describes how, within the supernal Thought, the refuse is sifted out and what is refined remains, the idea behind "through Chochmah they were refined"; the Kehot note points here.

Zohar, Pekudei 51:663–674 ספר הזהר, פקודי נ"א:תרס"ג-תער"ד

32 **וע' בע"ח ש"ח שהדעת דתהו נפל בשבה"כ**

Etz Chaim, Shaar 8, describes how the seven kings of Tohu came forth from Binah included in the light of Daas and entered its vessel, which could not bear them and broke

and fell; the Alter Rebbe cites it for the fall of the Daas of Tohu.

Sefer Etz Chaim 8עץ חיים ח'

33 **המגביהי לשבת**

From the Hallel: "Who is like Havayah our G-d, Who is enthroned on high, Who looks down so low…" The opening of the Torah Ohr discourse in Miketz that the text cites on the intellect of the animal soul.

Psalms 113:5תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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PARAGRAPH 11

34 **כי על כל מוצא פי ה' יחיה האדם**

The second half of the verse, "but by all that comes forth from the mouth of Havayah does man live," read here as the source from which the divine utterances come forth.

Deuteronomy 8:3דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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PARAGRAPH 12

35 **נעשה אדם**

"Let us make man": the utterance that created the human being, which comes after those of the plants and animals.

Genesis 1:26בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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36 **תדשא**

"Let the earth sprout vegetation": the utterance that brought forth plants, which comes before the creation of man.

Genesis 1:11בראשית א':י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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37 **ותוצא הארץ**

"Let the earth bring forth living creatures": the utterance that brought forth the animals, also before the creation of man.

Genesis 1:24בראשית א':כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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KEHOT'S NOTE

בראשית א, כד.

38 Rav Nachman tells Rava the next morning, "The reason I did not tell you in the evening is that I had not eaten beef." The Alter Rebbe learns from this that food adds strength to the intellect.

Bava Kamma 72a:1בבא קמא ע"ב א':א'

דְּלָא אֲכַלִי בִּשְׂרָא דְּתוֹרָא.

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

39 **אין התינוק יודע**

"A child does not know how to call 'Father' and 'Mother' until he tastes the taste of grain." The Alter Rebbe takes it as further proof that food adds to the intellect, because its root is above Chochmah.

Berakhot 40a:14ברכות מ' א':י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְתַּקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, …

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות מ, א. הנסמן לעיל יב, ב.

40 **בד"ה המגביהי לשבת**

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

KEHOT'S NOTE

תוי"א לח, ב.

41 **ע"פ וידבר משה אל ראשי המטות**

That discourse asks the same question, since man too has "that which comes forth from the mouth of Havayah," and answers that man is last in Creation, while the inanimate, vegetative and animal, fallen in the shattering of the vessels, are rooted far higher; that is why food gives man life, and מוצא there means the source from which the Ten Utterances came forth.

KEHOT'S NOTE

לקו"ת מטות פא, ב ואילך.

42 **וידבר משה אל ראשי המטות**

Moshe speaks to the heads of the tribes, introducing the laws of vows. The opening of the Likkutei Torah discourse in Matos that the text cites, where food is shown to be rooted above man.

Numbers 30:2 במדבר ל:ב

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה יְ־הוָ־ה׃

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 13

43 **דרפ"ח ניצוצין**

On the 288 sparks, the note sends the reader to a discussion in the Alter Rebbe's maamarim of 5565 (1804–05).

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' תרמב.

44 **ע"פ זכור את יום השבת**

There the chayos are "carrying and carried" with the Throne: they are nullified to it as a horse to its rider, yet like a horse they carry the rider to a place he could not reach by himself.

KEHOT'S NOTE

תוי"א עא, ב.

45 **זכור את יום השבת לקדשו**

The fourth of the Ten Commandments, "Remember the Shabbos day to keep it holy." The opening of the Torah Ohr discourse in Yisro that the text cites on the chayos that carry the Throne.

Exodus 20:8 שמות כ:ח

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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46 **השבת — בק"ש**

According to the note, the errata table of the first edition records that a little is missing here, between "to keep it holy" and "in the Shema," and the second edition printed that remark at the foot of the page.

KEHOT'S NOTE

בלוח התיקון להוצאה הא' נרשם חסר קצת וכן נדפס בהוצאה הב' בשולי העמוד. וראה לעיל פקודי ה, א הערה שוי"ה בזהר.

PARAGRAPH 14

47 **כך בצאת ישראל ממצרים לא ידעו**

The Zohar says that a person coming into this world knows nothing until he tastes bread, and so when Israel left Egypt they knew nothing until the Holy One, blessed be He, gave them bread from "that land," as it is written, "a land from which bread comes forth," and then they came to know Him.

Zohar, Vayetzei 23:225–231 ספר הזהר, ויצא כ"ג:רכ"ה-רל"א

He further said that a man born into this world knows nothing until he tastes bread, and only then is there an awakening in him of intelligence and power of discernment. In the same way, when Israel left Egypt they were devoid of all knowledge until G-d made them taste bread of that earth called erez, of which it says: "As for the earth (erez), bread cometh of it'" Then Israel began to know and to recognise G-d.

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

48 Kehot's note points to Zohar, Vayetzei 23:225 for these words.

Zohar, Vayetzei 23:225 ספר הזהר, ויצא כ"ג:רכ"ה

PARAGRAPH 15

49 **בטל רצונך**

"Nullify your will before His will." The Alter Rebbe uses the phrase for the lowliness and submission that matzah represents.

Pirkei Avot 2:4 משנה אבות ב':ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be …

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

50 **כי יתחמץ לבבי**

Asaph recalls how, troubled by the prosperity of the wicked, "my heart was soured (yischametz), and I was

pierced in my reins." The verb is from the root of chametz, and the Alter Rebbe takes it as likening a heart that turns toward wickedness to leaven.

Psalms 73:21 תהילים ע"ג:כ"א

כִּי יִתְחַמֵּץ לְבָבִי וְכִלְיוֹתַי אֶשְׁתּוֹנָן׃

For my heart was in a ferment, And I was pricked in my reins. .

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KEHOT'S NOTE

תהלים עג, כא.

51 כאן קודם שהחמיץ

the passage shares nothing with the note

KEHOT'S NOTE

עלי"ק סו"פ ברכה צט, ד. [כ].

52 כאן קודם שהחמיץ כאן לאחר שהחמיץ

Rabbi Yitzchak resolves a contradiction about King Koresh (Cyrus): one verse speaks of him before he "soured," the other after he "soured." The Sages' language uses leavening for a turn to evil.

Rosh Hashanah 3b:10–12 ראש השנה ג' ב:י'-י"ב

וְעוֹד: מִי דָּמֵי? הָתָם כּוֹרֶשׁ, הָכָא דָּרְיָוֶשׁ! תָּנָא: הוּא כּוֹרֶשׁ, הוּא דָּרְיָוֶשׁ, הוּא אַרְתַּחְשַׁסְתְּא. כּוֹרֶשׁ — שְׁמֶלֶךְ כָּשֵׁר הָיָה, אַרְתַּחְשַׁסְתְּא — עַל שֵׁם מַלְכוּתוֹ, וּמָה שְׁמוֹ — דָּרְיָוֶשׁ שְׁמוֹ. מִכָּל מָקוֹם קַשְׁיָא! אָמַר רַבִּי יִצְחָק, לָא קַשְׁיָא: כָּאן קוֹדֶם שֶׁהֶחְמִיץ, כָּאן לְאַחַר שֶׁהֶחְמִיץ. מַתְקִיף לַהּ רַב כָּהֲנָא: וּמִי הֶחְמִיץ? וְהָכְתִיב:

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53 מי מעכב שאור שבעיסה

Rabbi Alexandri's prayer: "It is revealed and known before You that our will is to do Your will; and who holds us back? The sourdough in the dough," that is, the evil inclination.

Berakhot 17a:2 ברכות י"ז א:ב'

רַבִּי אֲלֶכְסַנְדְּרִי בָּתַר צְלוֹתֵיהּ אָמַר הָכִי: "יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹקֵינוּ, שֶׁתַּעֲמִידֵנוּ בְּקֶרֶן אוֹרָה, וְאַל תַּעֲמִידֵנוּ בְּקֶרֶן חֲשֵׁכָה, וְאַל יִדְוֶה לִבֵּנוּ, וְאַל יֶחְשְׁכוּ עֵינֵינוּ". אִיכָּא דְּאָמְרִי, הָא רַב הַמְנוּנָא מְצַלֵּי לַהּ. וְרַבִּי אֲלֶכְסַנְדְּרִי בָּתַר דְּמְצַלֵּי אָמַר הָכִי: "רִבּוֹן הָעוֹלָמִים, גָּלוּי וְיָדוּעַ לְפָנֶיךָ שֶׁרְצוֹנֵנוּ לַעֲשׂוֹת רְצוֹנֶךָ, וּמִי מְעַכֵּב? — שְׁאוֹר שֶׁבָּעִיסָה וְשִׁעְבּוּד מַלְכֻיּוֹת. יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁתַּצִּילֵנוּ מִיָּדָם, וְנָשׁוּב לַעֲשׂוֹת חוּקֵּי רְצוֹנְךָ בְּלֵבָב שָׁלֵם".

R. Alexander used to add at the conclusion of his prayer : May it be Thy will, O L-rd our G-d, to place us in a corner of light and not in a corner of darkness ; and may not our heart grow faint nor our eyes dim. There are some who say this was Rab Hamnuna's prayer ; and R. Alexander used to add at the conclusion of his prayer : L-rd of the universe ! It is revealed and known before Thee that it is our will to ...

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 16

54 ההשתלשלות — ובמורא גדול זו גילוי שכינה

In the declaration said when bringing the first fruits, the farmer recounts: "And Havayah brought us out of Egypt with a strong hand and an outstretched arm, and with great awe (mora gadol), and with signs and wonders"; plainly, with awe-inspiring deeds. The Sifrei and the Haggadah read "great awe" as the revelation of the Shechinah.

Deuteronomy 26:8 דברים כ"ו:ח'

וַיּוֹצִאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמֹרָא גָּדֹל וּבְאֹתוֹת וּבְמֹפְתִים׃

And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

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KEHOT'S NOTE

דברים כו, ח. ספרי שם.

55 ובמורא גדול זו גילוי שכינה

The Sifrei explains "and with great awe" as "the revelation of the Shechinah." The Alter Rebbe identifies this revelation with the higher awe and bittul that freed Israel.

Sifrei Devarim 301:21 ספרי דברים ש"א:כ"א

ובמורא גדול. זו גלוי שכינה, כמ"ש או הנסה א-להים לבוא לקחת לו גוי מקרב גוי, במסות באותות ובמופתים ובמלחמה וביד חזקה ובזרוע נטויה ובמוראים גדולים, ככל אשר עשה לכם ה' א-להיכם במצרים לעיניך.

"and with great fear": This is revelation of the Shechinah, as it is written (Devarim 4:34) "Or has a god ever done miracles to come and take for himself a nation with trials, with signs, and with wonders, and with war, and with a strong hand, and with an outstretched arm, and with great fears, before your eyes?"

Sifrei Devarim, Hebrew (Public Domain) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

56 ובמורא גדול זו גילוי שכינה

The Haggadah brings the same explanation: "'And with great awe': this is the revelation of the Shechinah."

Pesach Haggadah, Magid, First Fruits Declaration 22 הגדה של פסח, מגיד, ארמי אבד אבי כ"ב

וּבְמוֹרָא גָּדֹל. זוֹ גִּלּוּי שְׁכִינָה, כְּמָה שֶׁנֶּאֱמַר: אוֹ הֲנִסָּה אֱלֹקִים לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לָכֶם יְיָ אֱלֹקֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

and with great terror (meaning the glory of the lord) as is written, hath G-d assayed to go and take unto him a nation from the midst of another nation, by temptations, by signs, by wonders, by way: and with a mighty hand, by a stretched-out arm, and by great terrors, according to all the lord your G-d did for you in Egypt before your eyes.

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PARAGRAPH 17

57 **בערב תאכלו מצות**

The command to eat matzah in the evening, before midnight, which the Alter Rebbe identifies with the matzah of lower awe.

Exodus 12:18 שמות י"ב:י"ח

בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעָרֶב׃

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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KEHOT'S NOTE

שמות י"ב, י"ח.

58 **נק' המצה בזהר מיכלא דמהימנותא**

The previous maamar of Tzav explains why the Zohar calls matzah "the food of faith": matzah has no "taste" and no rising, and it draws down the level of Abba, which is above comprehended knowledge, but in smallness, like the child's knowing to call "Father."

KEHOT'S NOTE

נסמן לעיל י"ב, ב.

PARAGRAPH 18

59 **שאין התינוק יודע לקרות אבא עד שיטעום**

The Sages' saying that a child cannot call "Father" and "Mother" until he has tasted grain, here made the model of the faith that matzah draws into the soul.

Berakhot 40a:14 ברכות מ' א:י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ׳. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעוֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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PARAGRAPH 20

60 **אני הוי' לא שניתי**

G-d says through the prophet Malachi, "For I, Havayah, have not changed, and you, sons of Yaakov, have not come to an end": plainly, His unchanging bond is why Israel endures. The Alter Rebbe reads it as saying that G-d is exactly as He was before the world was created, which is what every Jew believes in faith.

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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61 **בד"ה וידעת היום**

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ד ואתחנן ד, א.

PARAGRAPH 22

62 **בטל רצונך**

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

KEHOT'S NOTE

אבות פ"ב, מ"ד.

63 **בטל רצונך**

"Nullify your will before His will." The Alter Rebbe uses it for the self-nullification drawn from the faith of matzah.

Pirkei Avot 2:4 משנה אבות ב':ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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64 **ונפשי כעפר**

From the prayer of Mar son of Ravina, said at the end of the Amidah: "and let my soul be as dust to all." The lowli-

ness of dust is the quality of the "earth" from which bread comes.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בְּרִיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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KEHOT'S NOTE

ברכות יז, א.

65 **ארץ שממנה יצא לחם**

Job, describing the earth, says: "The earth, from which bread comes forth, and beneath it is overturned as by fire"; bread grows on its surface while its depths are hidden. The Zohar reads "the earth from which bread comes forth" as the supernal earth, and so matzah as bread from that earth.

Job 28:5 איוב כ"ח:ה'

אֶרֶץ מִמֶּנָּה יֵצֵא־לֶחֶם וְתַחְתֶּיהָ נֶהְפַּךְ כְּמוֹ־אֵשׁ:

As for the earth, out of it cometh bread, And underneath it is turned up as it were by fire.

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KEHOT'S NOTE

ראה איוב כח, ה.

66 **ע"פ וישב יעקב**

This is the discourse on "And Yaakov dwelt in the land of his father's sojournings," on Torah Ohr 26c; it opens with "I will walk before Havayah in the lands of the living," two "lands" that are two vessels for the supernal life to rest in.

KEHOT'S NOTE

תו"א כו, ג.

67 **וישב יעקב בארץ מגורי אביו**

"And Yaakov dwelt in the land of his father's sojournings, in the land of Canaan," the opening verse of Parshas Vayeshev and of the Torah Ohr discourse that the text cites.

Genesis 37:1 בראשית ל"ז:א'

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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68 **ע"פ ויגש אליו יהודה**

There, on Torah Ohr 43c, the Alter Rebbe explains that although earth, the inanimate, is the lowest level, "the end of action is first in thought," and in that sense earth came first, even before heaven (Chagigah 12a); therefore earth has the power to bring forth vegetation.

KEHOT'S NOTE

תו"א מג, ג.

69 **ויגש אליו יהודה**

Yehudah steps forward to plead with Yosef for Binyamin: "And Yehudah approached him." The opening of the Torah Ohr discourse in Vayigash that the text cites on the level of "earth."

Genesis 44:18 בראשית מ"ד:י"ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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PARAGRAPH 23

70 **ושמרתם את המצות**

G-d commands Moshe and Aharon in Egypt: "And you shall guard the matzos, for on this very day I brought your hosts out of the land of Egypt"; plainly, watch the dough so that it does not leaven. The Alter Rebbe reads the guarding inwardly, as protection from the external forces.

Exodus 12:17 שמות י"ב:י"ז

וּשְׁמַרְתֶּם אֶת־הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever.

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KEHOT'S NOTE

שמות יב, יז.

PARAGRAPH 24

71 **מצותא כמו מצה ומריבה**

In the Zohar on Parshas Pinchas, matzah is so called because it drives away the evil forces and makes strife among them, as in "Massah and Merivah" (Exodus 17:7);

the Zohar notes that massah is spelled with a samekh and answers that its Aramaic rendering is matzusa, strife.

Zohar, Pinchas 105:727–106:740 ספר הזהר, פנחס קי"ה:תשכ"ז-קי"ו:תש"מ

72 **לעולם ירגיז אדם**

Rabbi Levi bar Chama in the name of Reish Lakish: "A person should always stir up his good inclination against his evil inclination," the quarrel that the first matzah represents.

Berakhot 5a:2 ברכות ה' א:ב'

אָמַר רַבִּי לֵוִי בַּר חָמָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְעוֹלָם יַרְגִּיז אָדָם יִצְרוֹ טוֹב עַל יֵצֶר הָרַע, שֶׁנֶּאֱמַר: "רִגְזוּ וְאַל תֶּחֱטָאוּ" אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: "אִמְרוּ בִלְבַבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִקְרָא קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר: "עַל מִשְׁכַּבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִזְכּוֹר לוֹ יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "וְדֹמּוּ סֶלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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Zohar I, 202a זח"א רב, א

KEHOT'S NOTE

ברכות ה, א. זח"א רב, א. [כ].

73 **ופסח ה'**

Moshe tells the elders of Israel: "Havayah will pass through to strike Egypt, and He will see the blood on the lintel... and Havayah will pass over (u-fasach) the door." The Alter Rebbe reads "passing over" as a leap beyond the order of the chain of worlds.

Exodus 12:23 שמות י"ב:כ"ג

וְעָבַר ה' לִנְגֹּף אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם עַל־הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזֹת וּפָסַח ה' עַל־הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לָבֹא אֶל־בָּתֵּיכֶם לִנְגֹּף:

For the L-RD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the L-RD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

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KEHOT'S NOTE

שמות י"ב, כג.

74 **ובמורא גדול זו גילוי שכינה**

"And with great awe: this is the revelation of the Shechinah," identified here with the revelation of the Infinite Light that passed over the order of the worlds.

Sifrei Devarim 301:21 ספרי דברים ש"א:כ"א

ובמורא גדול. זו גלוי שכינה, כמ"ש או הנסה א-להים לבוא לקחת לו גוי מקרב גוי, במסות באותות ובמופתים ובמלחמה וביד חזקה ובזרוע

נטויה ובמוראים גדולים, ככל אשר עשה לכם ה' א-להיכם במצרים לעיניך.

"and with great fear": This is revelation of the Shechinah, as it is written (Devarim 4:34) "Or has a god ever done miracles to come and take for himself a nation with trials, with signs, and with wonders, and with war, and with a strong hand, and with an outstretched arm, and with great fears, before your eyes?"

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75 **בריש הורמנותא דמלכא**

The opening words of the Zohar's account of creation, "At the head of the King's authority, He engraved engravings in the supernal luster." Following Eshel Avraham, the Alter Rebbe identifies it with the King of the kings of kings.

Zohar, Bereshit 1:1–2:7 ספר הזהר, בראשית א':א'-ב':ז'

76 **כ"כ בספר אשל אברהם**

There the Alter Rebbe quotes Eshel Avraham's explanation that "At the head of the King's authority" is the level of the King of the kings of kings, the Malchus of the Infinite One, what arose in His simple will that He be called King, and he explains the engraving with the analogy of letters engraved in a shining gem.

KEHOT'S NOTE

ראה לקמן פ' חוקת נט, ג.

77 **וכמ"ש ועברתי בארץ מצרים**

G-d tells Moshe and Aharon, "And I will pass through the land of Egypt on this night, and I will strike every firstborn." The Sifrei and the Haggadah read it as G-d acting Himself: "I, and not an angel." (Kehot: Exodus 12:2)

Exodus 12:12 שמות י"ב:י"ב

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות י"ב, ב.

78 **אני ולא מלאך**

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

KEHOT'S NOTE

הגדה ש"פ. ספרי שם.

79 Kehot's note points to Zohar, Bereshit 1:1 for these words.

Zohar, Bereshit 1:1 ספר הזהר, בראשית א':א'

80 **ועברתי בארץ מצרים אני ולא מלאך**

The Sifrei explains "And Havayah brought us out" as "not through an angel, not through a seraph, not through a

messenger": "'And I will pass through the land of Egypt': I, and not an angel."

Sifrei Devarim 301:18 ספרי דברים ש"א:י"ח

ויוציאנו ה'. לא ע"י מלאך ולא ע"י שרף ולא ע"י שליח, כמה שנאמר ועברתי בארץ מצרים בלילה הזה והכיתי וגו'. ועברתי בארץ מצרים, אני ולא מלאך. והכיתי כל בכור, אני ולא שרף. ובכל אלקי מצרים אעשה שפטים, אני ולא השליח. אני ה'.

(Devarim, Ibid. 8) "And the L-rd took us out": not through an angel, and not through a seraph, and not through a messenger, as it is written (Shemoth 12:12) "And I shall pass through the land of Egypt in this night, and I shall smite, etc.": "And I shall pass through the land of Egypt" — I, and not an angel. "and I shall smite every first-born" — I, and not a seraph. "and upon all the gods of Egypt I shall wreak judgments" — I, and not a messenger, ...

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81 ועברתי בארץ מצרים אני ולא מלאך

The Haggadah brings the same teaching, which the Alter Rebbe uses to show that the redemption came from the revelation of the King of the kings of kings Himself.

Pesach Haggadah, Magid, First Fruits Declaration 19 הגדה של פסח, מגיד, ארמי אבד אבי י"ט

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה - אֲנִי וְלֹא מַלְאָךְ; וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא שָׂרָף; וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשָּׁלִיחַ; אֲנִי יְיָ. אֲנִי הוּא וְלֹא אַחֵר.

For I will pass through the land of Egypt this night, myself without an angel and I will smite all the first-born in the land of Egypt myself without a seraph; and against all the G-ds of Egypt I will execute judgment, I am the lord! I am he, and not a messenger, I am the lord! I am he, and there is no other.

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PARAGRAPH 25

82 ובמורא גדול

"And with great awe": the verse uses mora, the masculine word for awe, which the Alter Rebbe identifies with higher awe.

Deuteronomy 26:8 דברים כ"ו:ח'

וַיּוֹצִאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמֹרָא גָּדֹל וּבְאֹתוֹת וּבְמֹפְתִים:

And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

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83 כי נער ישראל

G-d says through the prophet Hosea, "When Israel was a youth, I loved him, and out of Egypt I called My son," recalling His love in Israel's beginnings. Israel at the Exodus is a child, and its bond is the childlike faith of lower awe.

Hosea 11:1 הושע י"א:א'

כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי:

When Israel was a child, then I loved him, And out of Egypt I called My son.

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84 חסד נעוריך

G-d sends Jeremiah to proclaim to Jerusalem: "I remember for you the kindness of your youth, the love of your bridal days, when you followed Me in the wilderness." Another verse describing Israel at the Exodus as young.

Jeremiah 2:2 ירמיהו ב':ב'

הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמי' ב, ב.

85 ובמורא גדול זו גילוי שכינה

"And with great awe: this is the revelation of the Shechinah," the revelation from above that brought the higher awe of the second matzah.

Sifrei Devarim 301:21 ספרי דברים ש"א:כ"א

ובמורא גדול. זו גלוי שכינה, כמ"ש או הנסה א-להים לבוא לקחת לו גוי מקרב גוי, במסות באותות ובמופתים ובמלחמה וביד חזקה ובזרוע נטויה ובמוראים גדולים, ככל אשר עשה לכם ה' א-להיכם במצרים לעיניך.

"and with great fear": This is revelation of the Shechinah, as it is written (Devarim 4:34) "Or has a god ever done miracles to come and take for himself a nation with trials, with signs, and with wonders, and with war, and with a strong hand, and with an outstretched arm, and with great fears, before your eyes?"

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PARAGRAPH 26

86 שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם

The Haggadah's explanation of the matzah, read here as describing the second matzah, which could not leaven because of the revelation.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things 4 הגדה של פסח, מגיד, פסח מצה ומרור ד'

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת

מַצוֹת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ, וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

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PARAGRAPH 27

87 **ויאפו את הבצק כו' עוגות מצות כי לא חמץ**

"And they baked the dough… into cakes of matzos, for it had not leavened, because they were driven out of Egypt and could not tarry." Plainly, haste left the dough no time to rise; the Alter Rebbe reads "they were driven out of Egypt" as saying that Egypt had no hold on the level revealed to them, so the dough could not leaven at all.

Exodus 12:39 שמות י"ב:ל"ט

וַיֹּאפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת כִּי לֹא חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם׃

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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88 **בואם לרעמסס**

On "I carried you on eagles' wings," Rashi says that the Jews, scattered throughout the land of Goshen, were gathered to Ramses in a short moment when they came to leave; the Kehot note cites this, from the Mechilta, for their coming to Ramses.

Rashi on Exodus 19:4 רש"י על שמות י"ט:ד'

89 **שהי' להם קפיצת הדרך**

Tzav 14a is this very passage: the note, quoted from Likkutei Sichos, observes that here the text reads "until they came to Ramses," while the Siddur reads "in Sukkos."

KEHOT'S NOTE

רש"י שמות יב, לז. וגם קיבוץ כל ישראל לרעמסס הי' "לשעה קלה" על כנפי נשרים פרש"י יתרו יט, ד. ממכילתא שם — ולהעיר מלקו"ת צו יד, א. ובכהנ"ל "בואם לרעמסס". ובסידור (שא, א) "בסוכות", ותלוי בדרז"ל "ויאפו את הבצק" באיזה מקום אפו. ראה תו"ש עה"פ בא יב, לט. — לקו"ש חי"ח ע' 391.

90 **הגדול הגבור והנורא**

Moshe tells Israel that Havayah their G-d is "the great, the mighty and the awesome G-d": the source of the words of the Amidah, in which only "and the awesome" has the vav.

Deuteronomy 10:17 דברים י':י"ז

כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד׃

For the L-RD your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.

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KEHOT'S NOTE

דברים י', יז.

91 "And you shall know this day and take it to your heart that Havayah is G-d." The opening of the Likkutei Torah discourse in Va'eschanan that the text cites.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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92 **ועמ"ש ר"פ אלה תולדות**

In this discourse on "These are the generations of Yitzchak," the Alter Rebbe explains that Yitzchak's wells are called שמות with a vav because their flow, the six emotive attributes (the vav), was never stopped again, while Avraham's were שמת without a vav because the Philistines stopped them and the external forces could draw from them; it refers to this maamar on מצות with a vav.

KEHOT'S NOTE

תו"א יז, ג.

93 **שמות כשמת**

Yitzchak re-dug his father's wells "and called them names (שמות) like the names (כשמת) that his father had called them": the same word is written once with a vav and once without.

Genesis 26:18 בראשית כ"ו:י"ח

וַיָּשָׁב יִצְחָק וַיַּחְפֹּר אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו וַיְסַתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו׃

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

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94 **וישמרך ויחונך**

From the Priestly Blessing: "May Havayah bless you and guard you; may Havayah make His face shine upon you

and be gracious to you." The text points to its discourse on these words in Parshas Naso.

Numbers 6:24–25 במדבר ו:כ"ד-כ"ה

יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ: יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

The L-RD bless thee, and keep thee; The L-RD make His face to shine upon thee, and be gracious unto thee;

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PARAGRAPH 28

95 **אז בגלות מצרים**

According to the note, this manuscript adds after "in the exile of Egypt": "and they did not know and recognize G-dliness so much."

KEHOT'S NOTE

בכוך 2031 נוסף: "ולא היו יודעים ומכירים באלקות כ"כ".

PARAGRAPH 29

96 **[ע"י קיום התורה ומצות שקדם כל השנה]**

According to the note, these bracketed words are quoted there, with the explanation that the revelation drawn down through the Torah and mitzvos of the whole year is a more exalted revelation.

KEHOT'S NOTE

מובא בסה"מ קונטרסים מלוקט-ג ע' קיד ומבאר שם שהוא גילוי נעלה יותר.

PARAGRAPH 30

97 **וכמ"ש בזהר ויצא הנ"ל מצה בקדמיתא**

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

KEHOT'S NOTE

קנז, א.

98 **מצה בקדמיתא ולבתר מצוה. בתוספת וא"ו**

"And matzah, when it is joined with the masculine, is called מצוה, with the addition of a vav… therefore, first matzah and afterward mitzvah." The Alter Rebbe reads "mitzvah" as the second, higher matzah.

Zohar, Vayetzei 23:200–225 ספר הזהר, ויצא כ"ג:ר'-רכ"ה

Now this bread of affliction is called mazzah (unleavened bread), symbolic of the female principle, which without the male principle is, so to speak, in poverty. Thus Israel were first brought near the grade symbolised by mazzah. But afterwards G-d caused them to enter other grades, until the male principle joined the female principle, and so mazzah received the addition of the letter vau, symbolic of the male principle, and became converted into mizvah (command, precept). So Scripture says: "For this commandment" (Deut. 30, 7): first mazzah (unleavened bread), then …

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

99 **תר"ך עמודי אור**

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

KEHOT'S NOTE

ששת ימים תאכל מצות וביום השביעי עצרת להוי' אלקיך וגו'

ראה פי' ר' משה בוטריל לספר יצירה פ"ב, מ"ג (לט, ד). פרדס שער מהות והנהגה פ"ג. ונמנו בפרטיות בספר שיעור קומה — להרמ"ק — סצ"ג (צא, א).

100 Kehot's note points to Zohar, Vayetzei 23:220 for these words.

Zohar, Vayetzei 23:220 ספר הזהר, ויצא כ"ג:ר"כ

PARAGRAPH 31

101 **המצות הם מצות המלך**

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

KEHOT'S NOTE

ראה תוספתא נגעים פ"ג, ז. בבא בתרא קנט, א גזירת המלך.

102 **מצות המלך**

Rabbi Meir says of a law of impurity that it is "a decree of the King" (gezeiras melech), not dependent on reasons; the Kehot note cites it for the mitzvos as the commands of the King.

Tosefta Negaim 3:7 תוספתא נגעים ג':ז

בהרת כגריס ובה מחיה כעדשה פרחה בכולו והניחה המחיה במקומה טמא. חזרו בו ראשי אברים טמא עד שתתמעט בהרת מכגריס. וכמה היא חזרת ראשי אברים רבי מאיר אומר כל שהוא ורבי יוסי אומר כעדשה. אמר רבי מאיר וכי משום מחיה הן מטמאין והלא אין המחיה מטמא בראשי אברין אלא גזרת מלך היא אפילו בכל שהוא אמר רבי יוסי וכי משום ראשי אברין מטמאין והלא אם חזרה אמצעיתו טמא אלא כאן נאמר בשר חי ולהלן נאמר בשר חי מה בשר חי האמור להלן כעדשה אף בשר חי האמור כאן כעדשה.

Tosefta Negaim - Machon Mamre (Public Domain)

103 **מצות המלך**

The Talmud explains a law of testimony as "a decree of the King," not a matter of trustworthiness; the Kehot note cites it alongside the Tosefta.

Bava Batra 159a:10–12 בבא בתרא קנ"ט א:י'-י"ב

וּמַאי קוּשְׁיָא? דִּלְמָא גְּזִירַת מֶלֶךְ הִיא, דְּאִיהוּ לָא מְהֵימַן, וְאַחֲרִינֵי מְהֵימְנִי - וְלָאו מִשּׁוּם דִּמְשַׁקַּר! דְּאִי לָא תֵּימָא הָכִי, מֹשֶׁה וְאַהֲרֹן לְחוֹתָנָם - מִשּׁוּם דְּלָא מְהֵימְנִי הוּא?! אֶלָּא גְּזִירַת מֶלֶךְ הוּא שֶׁלֹּא יָעִידוּ לָהֶם, הָכָא נָמֵי - גְּזִירַת מֶלֶךְ הוּא שֶׁלֹּא יָעִיד עַל כְּתַב יָדוֹ לְחוֹתְנוֹ! אֶלָּא לְעוֹלָם כְּדְאָמְרִינַן מֵעִיקָּרָא, וּדְקָא קַשְׁיָא לָךְ "תַּחַת אֲבֹתֶיךָ יִהְיוּ בָּנֶיךָ" - הָהוּא בִּבְרָכָה כְּתִיב. וּמִי מָצֵית אָמַרְתְּ בִּבְרָכָה כְּתִיב -

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

104 **שום תשים אליך מלך**

Moshe instructs Israel: "You shall surely set over yourself a king whom Havayah your G-d will choose." The Alter Rebbe, as in the Tanya, applies it to accepting G-d's kingship through the mitzvos.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

105 **שום תשים עליך מלך והוא בחי׳ יראה תתאה**

Tanya, chapter 41, says that in wrapping oneself in tzitzis one should intend to draw G-d's kingship upon oneself, "like 'You shall surely set a king over yourself,'" and calls the fear that precedes wisdom "lower awe."

Tanya, Likkutei Amarim 41:7 תניא, חלק ראשון; ליקוטי אמרים מ״א:ז׳

וּבַעֲטִיפַת צִיצִית, יְכַוֵּין כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר: לְהַמְשִׁיךְ עָלָיו מַלְכוּתוֹ יִתְבָּרַךְ, אֲשֶׁר הִיא "מַלְכוּת כָּל עוֹלָמִים" וְכוּ', לְיַיחֲדָהּ עָלֵינוּ עַל יְדֵי מִצְוָה זוֹ, וְהוּא כְּעִנְיַן "שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ".

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106 **וכמ״ש ע״פ וידבר אלקים**

In the Shavuos discourse on "And G-d spoke all these words," the purpose of the giving of the Torah is a revelation from far above the chain of worlds; but that revelation must be preceded by the yoke of the mitzvos, for without the mitzvos the drawing-down of the Torah cannot endure.

KEHOT'S NOTE

לקו״ת במדבר טז, ג.

PARAGRAPH 33

107 **ולכן נקראת המכפלה כמ״ש במ״א**

There, at the start of the discourse "May He reveal to us its reasons" (Torah Ohr 15c), the Alter Rebbe says that the filling of the hei is another hei, the aspect of "doubling," as is known from the Cave of Machpelah, the final hei of the Name Ban.

KEHOT'S NOTE

תו״א טו, ג. ראה סה״מ תקס״ה-א ע׳ טז.

108 **נעוץ תחלתן בסופן**

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it for the root of Malchus in Keser.

Sefer Yetzirah 1:7 ספר יצירה א:ז׳

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן 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 wedded 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)

109 **ועתה יגדל נא כח אד׳**

Moshe's prayer, "And now, let the power of Ado-nai be great, as You have spoken." The text refers to a discourse on this verse, where "power" is the revealing of the hidden.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 34

110 **מענין ים ויבשה**

On sea and dry land, the note points to Sefer HaMaamarim 5570, where this maamar appears in another version.

KEHOT'S NOTE

סה״מ תק״ע. אוה״ת בשלח ע׳ תקסט.

111 **דכל מה שיש ביבשה יש בים**

"Whatever is on dry land is in the sea, except the weasel." The Alter Rebbe uses it for the parallel between the revealed world (dry land) and the concealed world (the sea).

Chullin 127a:12–14 חולין קכ״ז א:י״ב-י״ד

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר׳ זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא בריה דרב יהושע ביברי דנרש אינן מן הישוב אמר רב פפא בשמתא נרש תרביה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה׳ אמר רב פפא לא אבה נרש שמוע דבר ה׳

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין קכז, א. ראה שער האמונה פנ״ב (פד, א ואילך). סה״מ תרנ״ט ע׳ קמה ואילך. סה״מ תער״ח ע׳ רנד ואילך. ועוד.

112 **בד״ה אז ישיר**

The passage reads the song at the sea as an ascent to the concealed world ("for He is exalted"), after which Moshe led them on to the "wilderness of Shur," shur meaning sight, the revealed world.

KEHOT'S NOTE

תו״א סב, ב.

113 **אז ישיר**

"Then Moshe and the children of Israel sang this song." The opening of the Torah Ohr discourse that the text cites on sea and dry land.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַיהוָה כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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114 **תדשא הארץ**

> **"Let the earth sprout vegetation": one of the creative utterances that speak of "the earth," which the Alter Rebbe reads as Malchus as it gives life to the lower worlds.**

Genesis 1:11 בראשית א׳:י״א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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115 **תוצא הארץ נפש חי'**

> **"Let the earth bring forth living creatures": again "the earth" as the level of Malchus that brings created beings into existence.**

Genesis 1:24 בראשית א׳:כ״ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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KEHOT'S NOTE

בראשית א, כד.

116 **תוצא הארץ נפש חיה**

> **In Parshas Shemini the Zohar explains "Let the earth bring forth living creatures" as the supernal earth bringing forth the soul, the passage the text cites.**

Zohar, Shmini 6:70–7:79 ספר הזהר, שמיני ו׳:ע׳-ז׳:ע״ט

The "great sea-monsters" are the "Patriarchs", which are watered first and spread their roots throughout all. "And every living creature" (lit. living soul): this is the soul which the supernal Earth brought forth from the "living creature" (hayah), which is the highest of all, to wit, the soul of the first man which formed in its midst. "That moveth": this is the "living creature" (hayah) that moves about on all sides above and below. "Which the waters brought forth abundantly", namely the waters of that supernal stream which issues from ...

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

117 **באגה״ק ד״ה איהו וחיוהי**

> **Iggeres HaKodesh 20 explains that the creation of something entirely separate comes from Malchus of Atzilus, which becomes the Atik of Beriah, for "there is no king without a people," as this paragraph says.**

KEHOT'S NOTE

סי' כ דף קל, ב.

118 **אין מלך בלא עם**

> **The note refers to the sources listed there for the saying "there is no king without a people."**

KEHOT'S NOTE

בחיי וישב לח, ל. וראה הנסמן במאמרי אדה״ז-פרשיות לע' תרלא.

119 **אין מלך בלא עם**

> **Rabbeinu Bachya explains that on Rosh HaShanah we say "the holy King" because that day is the beginning of G-d's works, "for there is no king without a people"; the Kehot note cites it as the source of the phrase.**

Rabbeinu Bahya, Bereshit 38:30:5 רבנו בחיי, בראשית ל״ח:ל׳:ה׳

... הָעוֹלָם: "הַמֶּלֶךְ הַקָּדוֹשׁ" וְ"הַמֶּלֶךְ הַמִּשְׁפָּט", לְפִי שֶׁהַיּוֹם הַהוּא הוּא תְּחִלַּת מַעֲשָׂיו שֶׁאֵין מֶלֶךְ בְּלֹא עָם, וְאָמַר הַכָּתוּב (בראשית א׳:ג׳): "וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר", לְבָאֵר כִּי מִכֹּחַ מַלְכוּת שָׁמַיִם הַנִּקְרָא "אֱלֹקִים" נֶאֱצְלוּ שְׁנֵי אוֹרִים הַלָּלוּ, וְעַל כֵּן אָמַר "יַיְהִי אוֹר", וְלֹא אָמַר כֵּן בְּשָׁאָר מַעֲשֵׂה בְרֵאשִׁית. וְיֵשׁ לְךָ לְהִתְבּוֹנֵן, שֶׁאֵין הַכַּוָּנָה שֶׁהָיוּ שְׁנֵי אוֹרִים מַמָּשׁ, רַק שְׁנֵי כֹּחוֹת הָיוּ בּוֹ, הָאֶחָד כֹּחַ זַכְרוּת וְהַשֵּׁנִי כֹּחַ נְקֵבוּת, אֲבָל הָאוֹר הָרִאשׁוֹן לֹא הָיָה אֶלָּא אֶחָד, וְהוּא אֶחָד ...

We know that the name אלו-הים, with which the Torah describes G'd during the report of the creation of the universe describes Him as the king of the universe. This name is identified with the concept תשובה, another name for the emanation בינה. [In plain English, the attribute with which G'd created the universe is that which is active in the emanation בינה, the third emanation counting from the highest emanation, i.e. כתר, down. Ed.] We acknowledge this attribute especially on Rosh Hashanah, the "birthday" of the universe, (creation of ...

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120 **אין מלך בלא עם כו'**

> **According to the note, Shoresh Mitzvas HaTefillah also has the words in this form, "there is no king without a people, etc."**

KEHOT'S NOTE

כ״ה גם בשרש מצות התפלה פרק כג. אבל באגה״ק נדפס: וכו'.

PARAGRAPH 35

121 **ואנכי עפר ואפר**

> **Avraham's words, "and I am dust and ashes," on which Iggeres HaKodesh 15 builds the discussion of Chesed that the text cites.**

Genesis 18:27 בראשית י״ח:כ״ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר׃

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

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122 **והמתנשא מימות עולם**

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

KEHOT'S NOTE

ברכת יוצר.

123 **בחי' מלכות דאצי' נק' ארץ ונק' ג"כ ים**

The note quotes it: "The level of Malchus in Atzilus that receives from the ten Sefiros of Atzilus is called 'sea' and the concealed world, and the level that descends to give life to Beriah, Yetzirah and Asiyah is called 'earth' and the revealed world."

KEHOT'S NOTE

"והיינו שהבחי' מל' שבאצי' שמקבלת מע"ס דאצי' נק' ים ועלמא דאתכסי', והבחי' שיורדת להחיות בי"ע נק' ארץ ועלמא דאתגלייא" — אוה"ת בשלח ע' תקסט.

124 **ולכן נק' בחי' מלכות ים**

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכנויים בערכו.

125 **והים עליהם מלמעלה**

Of the great basin ("the sea") in Shlomo's Temple, which stood on twelve oxen: "and the sea was over them, above." The text cites its discourse on these words for Malchus as "sea."

I Kings 7:25 מלכים א ז:כ"ה

עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלֹשָׁה פֹנִים יָמָּה וּשְׁלֹשָׁה פֹנִים נֶגְבָּה וּשְׁלֹשָׁה פֹנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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126 **ע"פ מי מנה**

In the explanation of the verse "Who has counted the dust of Yaakov," the Alter Rebbe explains that "the sea" of Shlomo's Temple is Malchus of Atzilus and the twelve oxen are the four camps of the Shechinah; "the sea was over them, above" because Malchus is the attribute of exaltedness and elevation.

KEHOT'S NOTE

לקו"ת בלק סח, ג.

127 **מי מנה עפר יעקב**

Bilaam's words, "Who has counted the dust of Yaakov," the opening of the Likkutei Torah discourse in Balak that the text cites.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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128 **שמע ישראל ובשכמל"ו**

Tanya, Part II, chapter 7, explains the Zohar's teaching that "Hear, O Israel" is the higher unity and "Blessed be the Name" the lower unity.

Tanya, Sha'ar HaYichud 7:1 תניא, חלק שני; שער היחוד והאמונה ז:א'

וְזֶה יוּבַן מַה שֶּׁכָּתוּב בַּזֹּהַר הַקָּדוֹשׁ, דְּפָסוּק "שְׁמַע יִשְׂרָאֵל" – הוּא "יְחוּדָא עִילָּאָה", וּ"בָרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד" – הוּא "יְחוּדָא תַּתָּאָה", כִּי "וָעֶד" הוּא "אֶחָד" בְּחִלּוּפֵי אַתְוָון.

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129 **השוה ומשוה**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

130 **וכחשכה כאורה**

David says to G-d, "Even darkness is not dark for You… darkness is like light": nothing is hidden from Him. Before Him concealment and revelation are the same.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

131 **כי טובים דודיך מיין**

"For your love is better than wine." The text refers to its explanation of this verse in Likkutei Torah on Shir HaShirim.

Song of Songs 1:2 שיר השירים א':ב'

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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132 **ויולך ה' את הים**

"And Havayah drove the sea with a strong east wind all night and made the sea into dry ground." The Alter Rebbe reads kadim as a drawing-down from the Primordial One, which turned the concealed into the revealed.

Exodus 14:21 שמות י"ד:כ"א

וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה' אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל־הַלַּיְלָה וַיָּשֶׂם אֶת־הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם׃

And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

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KEHOT'S NOTE

שמות יד, כא.

133 **וכמ"ש באגה"ק בענין ואנכי עפר ואפר**

Iggeres HaKodesh 15 brings what the Alter Rebbe heard from his teacher on Avraham's words "I am dust and ashes": even Avraham's great love, which made him a "chariot" for G-d, bears no comparison at all with the supernal Chesed, in which the Infinite Light is clothed; the text cites it for the gulf between the Chesed of Atzilus and the Chesed of Beriah.

KEHOT'S NOTE

סי' טו.

134 The Zohar calls "Blessed be the Name of the glory of His kingdom forever and ever" the lower unity and "Hear, O Israel, Havayah is our G-d, Havayah is One" the higher unity, "this corresponding to that."

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז:ע'-ח':פ"ג

The same is referred to in the words, "My bow I have set in the cloud" (Gen. 9, 13): to wit, from the day on which the world was created. On the day of cloud, when the bow, "the appearance of the likeness of the glory of the L-rd" appeared, the Left arose in might. Then "Rachel went forth and had pain in childbirth". With her appeared Michael on one side, Raphael on another, and Gabriel on a third, these being the colours which appeared in the "likeness". Hence "the ...

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

PARAGRAPH 36

135 **דבחי' אחד ובחי' ועד שבק"ש**

The Zohar calls "Blessed be the Name of the glory of His kingdom forever (va'ed)" the lower unity and "Hear, O Israel... One" the higher unity, "this corresponding to that."

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז:ע'-ח':פ"ג

136 **יקוו המים אל מקום**

"Let the waters under the heavens be gathered to one place, and let the dry land appear." The Alter Rebbe reads "one place" as Malchus, the "place" of the One.

Genesis 1:9 בראשית א:ט

וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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KEHOT'S NOTE

בראשית א, ט.

137 **יקוו המים אל מקום אחד**

The Tikkunei Zohar explains "Let the waters be gathered" as the gathering of the unity of every Sefirah into one place, and says that He is called "place" only through her, the Shechinah: "one place," indeed.

Tikkunei Zohar 81b:4–5 תקוני הזהר פי"א ב:ד'-ה'

... אַפִּיק רָקִיעַ, ז' מִן אַיִן אַפִּיק יַבָּשָׁה, הֲדָא הוּא דִכְתִיב (שם) וַיֹּאמֶר אלקי"ם יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה, וַיֹּאמֶר אלקי"ם יִקָּווּ הַמַּיִם, הָכָא כַּמָּה פְּקוּדִין, פְּקוּדָא דְיִחוּדָא וּפְקוּדָא דְפִרְיָה וְרִבְיָה, פְּקוּדָא דְיִחוּדָא דְאִיהוּ יִקָּווּ הַמַּיִם, מִתְכַּנְּשִׁין יְחוּדָא דְכָל סְפִירָא וּסְפִירָא לַאֲתַר חַד דְּאִיהוּ כְּנִישׁוּ דְכֹלָּא, אֶל מָקוֹם אֶחָד, דְּאִיהוּ מְקוֹם יִשְׂרָאֵל יהו"ה. יוֹמָא תְּלִיתָאָה שְׁמַע יִשְׂרָאֵל יהו"ה אלהינ"ו יהו"ה אֶחָד (דברים ו ד), וְאִיהוּ יהו"ה מָקוֹם אִתְקְרֵי, וְהָא אוּקְמוּהָ מָארֵי ...

Tikkunei Zohar - Vocalized (Public Domain)

138 **יקוו המים . . מקומו של אחד**

According to the note, the Tzemach Tzedek's Yahel Or (on Tehillim) refers to this passage on "Let the waters be gathered" and Malchus as the place of the One.

KEHOT'S NOTE

ביהל אור ע' תז מציין לכאן.

139 **וביאור . . עפמ"ש ע"פ וארא**

In the discourse "And I appeared" (Torah Ohr 55b), the Alter Rebbe explains that the word "one" does not truly express His unity, since He alone exists, and that it should rather be "singular" (yachid); further on, that through the Torah He is revealed as yachid, which is why "by My Name Havayah I was not known to them," to the Patriarchs, before the Torah was given.

KEHOT'S NOTE

תו"א נה, ב.

140 **אחד בשבעה רקיעים ובארץ ודי רוחות העולם**

The Alter Rebbe's Shulchan Aruch rules that one should lengthen the ches of אחד, to proclaim G-d King in heaven and on earth, for the seven heavens and the earth equal the number of ches (eight), and lengthen the dalet still more, for the four directions.

Shulchan Arukh HaRav, Orach Chayim 61:6 שולחן ערוך הרב, אורח חיים ס"א:ו'

... אֲבָל בְּדלי"ת צָרִיךְ לְהַאֲרִיךְ יוֹתֵר, כְּדֵי שֶׁעוּר שֶׁיְּחַשֵּׁב שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא יָחִיד בָּעוֹלָמוֹ וּמוֹשֵׁל בְּד' רוּחוֹת הָעוֹלָם, וְאֵין צָרִיךְ לְהַאֲרִיךְ יוֹתֵר מִכְּשֶׁעוּר זֶה. וְיֵשׁ נוֹהֲגִין לְהַטּוֹת הָרֹאשׁ כְּפִי הַמַּחֲשָׁבָה, מַעְלָה וָמַטָּה וּלְד' רוּחוֹת:

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141 **הנה מקום אתי**

G-d answers Moshe, who asked to see His glory: "Behold, there is a place with Me, and you shall stand on the rock." The Midrash (Bereishis Rabbah 68:9) reads it as G-d being the place of the world; here it describes the concealed world, in which created beings are still "with Him," united with their source.

Exodus 33:21 שמות ל"ג:כ"א

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

142 ועד הוא אחד בחלופי אתוון

"Va'ed is echad with the letters exchanged": the Zohar explains that below we change the letters and do not say "One" openly, until the time to come.

Zohar II, 134a זח"ב קלד, א

KEHOT'S NOTE

זח"ב קלד, א. [כ]. וראה מאמרי אדה"ז-פרשיות ע' תשסד ובהנסמן לשם.

143 ושמי ה' לא נודעת

"And I appeared to Avraham, Yitzchak and Yaakov as E-l Shad-dai, but by My Name Havayah I was not known to them." The Alter Rebbe connects it with the revelation of the level of yachid through the Torah.

Exodus 6:3 שמות ו:ג

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם׃

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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KEHOT'S NOTE

שמות ו, ג.

144 משל הקדמוני

David tells Shaul, whom he has spared in the cave, "As the parable of the ancients (hakadmoni) says, 'From the wicked comes forth wickedness,' but my hand shall not be against you." Rashi reads hakadmoni as the Primordial One, G-d, and the parable as the Torah.

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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Makkot 10b:3–4 מכות י' ב:ג'-ד'

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ פָּתַח לַהּ פִּתְחָא לְהַאי פָּרַשְׁתָּא מֵהָכָא: "וַאֲשֶׁר לֹא צָדָה וְהָאֱלֹקִים אִנָּה לְיָדוֹ וְגוֹ'", "כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְגוֹ'", בַּמֶּה הַכָּתוּב מְדַבֵּר - בִּשְׁנֵי בְּנֵי אָדָם שֶׁהָרְגוּ אֶת הַנֶּפֶשׁ, אֶחָד הָרַג בְּשׁוֹגֵג וְאֶחָד הָרַג בְּמֵזִיד, לָזֶה אֵין עֵדִים וְלָזֶה אֵין עֵדִים. הָקָדוֹשׁ בָּרוּךְ הוּא מְזַמְּינָן לְפוּנְדָּק אֶחָד, זֶה שֶׁהָרַג בְּמֵזִיד יוֹשֵׁב תַּחַת הַסּוֹלָם, וְזֶה שֶׁהָרַג בְּשׁוֹגֵג יוֹרֵד בַּסּוֹלָם, וְנוֹפֵל עָלָיו וְהָרָגוֹ, זֶה שֶׁהָרַג בְּמֵזִיד - נֶהֱרָג, וְזֶה שֶׁהָרַג בְּשׁוֹגֵג - ...

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KEHOT'S NOTE

ראה שמואל-א כד, יד וברש"י שם. רש"י משפטים כא, יג. מכות י', ב ד"ה והאלקים. אור התורה וארא ע' קנב.

145 משל הקדמוני בחי' קדמונו של עולם

Rashi explains "the parable of the Primordial One" as the Torah, the parable of the Primordial One of the world, the Holy One, blessed be He.

Rashi on I Samuel 24:14 רש"י על שמואל א כ"ד:י"ד

כאשר יאמר משל הקדמוני. משל קדמונו של עולם, התורה, שהיא משלו של הקב"ה: מרשעים יצא רשע. הקב"ה מזמן לרשע, שנופל ביד רשע כיוצא בו, והיכן אמרה תורה (שמות כא יג): והאלקים אנה לידו כדאיתא במסכת מכות (י ב):

As the ancient proverb says. The proverb of the Ancient One of the world [referring to] the Torah, which is the proverb of the Holy One, Blessed is He. From the wicked comes wickedness. The Holy One, Blessed is He, destines the wicked to fall into the hand of the wicked like himself. And where did the Torah say this, "And G-d destined it into his hand," as it is stated in Maseches Makos.

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146 משל הקדמוני בחי' קדמונו של עולם

Rashi quotes David's verse and explains that "the parable of the Primordial One" is the Torah, the parable of the Holy One, blessed be He, Who is the Primordial One of the world.

Rashi on Exodus 21:13:4 רש"י על שמות כ"א:י"ג:ד'

... הוּא שֶׁאָמַר דָּוִד "כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע" (שמואל א כ"ד); וּמְשַׁל הַקַּדְמוֹנִי הִיא הַתּוֹרָה, שֶׁהִיא מְשַׁל הַקָּבָ"ה שֶׁהוּא קַדְמוֹנוֹ שֶׁל עוֹלָם; וְהֵיכָן אָמְרָה תּוֹרָה מֵרְשָׁעִים יֵצֵא רֶשַׁע? וְהָאֱלֹקִים אִנָּה לְיָדוֹ. בַּמֶּה הַכָּתוּב מְדַבֵּר? בִּשְׁנֵי בְּנֵי אָדָם, אֶחָד הָרַג שׁוֹגֵג וְאֶחָד הָרַג מֵזִיד, וְלֹא הָיוּ עֵדִים בַּדָּבָר שֶׁיָּעִידוּ, זֶה לֹא נֶהֱרַג, וְזֶה לֹא גָלָה, וְהַקָּבָ"ה מְזַמְּנָן לְפָנָדָק אֶחָד, זֶה שֶׁהָרַג בְּמֵזִיד יוֹשֵׁב תַּחַת הַסֻּלָּם וְזֶה שֶׁהָרַג שׁוֹגֵג עוֹלֶה בַּסֻּלָּם וְנוֹפֵל עַל זֶה שֶׁהָרַג בְּמֵזִיד ...

והאלקים אנה לידו BUT GOD GOT IT READY FOR HIS HAND — But why should this go forth from Him (be brought about by G-d)? This is just what David tells us: (I Samuel 24:13) "As says the proverb of the ancient (הקדמני) "Wickedness proceededeth from the wicked". — "The proverb of the קדמני" is the Torah, the maxim of G-d, Who it the "Ancient" (Whose existence preceded that) of the world. But where indeed does the Torah say, "Wickedness proceedeth from the wicked"? It says it implicitly in 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)

147 ויולך ה' את הים ברוח קדים

"And Havayah drove the sea with a strong east wind": kadim, the revelation of the Primordial One (Kadmono shel olam).

Exodus 14:21 שמות י"ד:כ"א

וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה' אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל־הַלַּיְלָה וַיָּשֶׂם אֶת־הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם׃

And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a strong east wind all the

night, and made the sea dry land, and the waters were divided.

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148 **הפך ים ליבשה**

"He turned the sea into dry land; they passed through the river on foot." The concealed world became revealed.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעֲבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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149 **כי תשמע בקול**

There "to do what is right" is explained through the "two kinds of knowledge," the higher unity from above to below, in which all is as nothing before Him (the Name Havayah), and the lower unity from below to above, the something from nothing (the Name Elokim), the same pair this paragraph applies to the Splitting of the Sea.

KEHOT'S NOTE

לקו"ת ראה כג, ד.

150 **כי תשמע בקול כו' לעשות הישר**

"If you will listen to the voice of Havayah your G-d… to do what is right in the eyes of Havayah your G-d." The opening of the Likkutei Torah discourse in Re'eh that the text cites.

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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151 **אנשי יריחו היו כורכין את שמע**

The Mishnah lists among the practices of the people of Jericho that they "bundled" the Shema, and the Sages did not protest; the Talmud then explains that they did not pause after "One."

Pesachim 55b:15 פסחים נ"ה ב:ט"ו

מַתְנִי' שִׁשָּׁה דְּבָרִים עָשׂוּ אַנְשֵׁי יְרִיחוֹ, עַל שְׁלֹשָׁה מִיחוּ בְיָדָם וְעַל שְׁלֹשָׁה לֹא מִיחוּ בְיָדָם. וְאֵלּוּ הֵן שֶׁלֹּא מִיחוּ בְיָדָם: מַרְכִּיבִין דְּקָלִים כָּל הַיּוֹם, וְכוֹרְכִין אֶת שְׁמַע, וְקוֹצְרִין וְגוֹדְשִׁין לִפְנֵי הָעוֹמֶר. וְאֵלּוּ שֶׁמִּיחוּ בְיָדָם: מַתִּירִין גַּמָּזִיוֹת שֶׁל הֶקְדֵּשׁ,

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

KEHOT'S NOTE

פסחים נה, ב.

152 **ע"פ — ועד"ז . . ויציב**

The note sends the reader to the additions at the end of the volume for a further note on this passage, from "on the verse" to "True and firm."

KEHOT'S NOTE

ראה להלן בהוספות להערות וציונים.

153 **אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים**

The last verse of the Shema, which mentions the Exodus; only after it does the blessing "True and firm" mention the Splitting of the Sea.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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154 **אחד בז"ר וארץ ודי"ר**

On lengthening the word אחד in the Shema, the Talmud says that once one has proclaimed G-d King above and below and in the four directions of the heavens, no more is needed; the Kehot note cites it here.

Berakhot 13b:13–14 ברכות י"ג ב:י"ג-י"ד

תָּנוּ רַבָּנַן: "שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד" — עַד כָּאן צְרִיכָה כַּוָּונַת הַלֵּב, דִּבְרֵי רַבִּי מֵאִיר. אָמַר רָבָא: הֲלָכָה כְּרַבִּי מֵאִיר. תַּנְיָא סוֹמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ"אֶחָד", מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדָּלִית. אָמַר רַב אָשֵׁי: וּבִלְבַד שֶׁלֹּא יַחֲטוֹף בַּחֵית.

Our Rabbis have taught : "Hear, O Israel, the L-rd our G-d, the L-rd is one" (Deut. vi. 4) — up to here Kawwanah is required. These are the words of R. Meir. Raba said : The Halakah is in accord with R. Meir. There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter …

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KEHOT'S NOTE

ראה ברכות יג, ב. שו"ע אדה"ז הל' ק"ש סס"א, ס"ו.

155 Kehot's note points to Zohar, Bereshit 7:68 for these words.

Zohar, Bereshit 7:68 ספר הזהר, בראשית ז:ס"ח

PARAGRAPH 37

156 **ששת ימים תאכל מצות וביום השביעי עצרת**

The opening verse of the maamar, to which the sixth section returns.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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157 **דיום הראשון . . חסד**

Shaar HaYichud VehaEmunah, chapter 10, explains that on the first of the six days of creation the attribute of Chesed was revealed, and through it the light was created with the utterance "Let there be light"; each day of creation corresponds to one attribute.

Tanya, Likkutei Amarim 7:3 תניא, חלק ראשון; ליקוטי אמרים ז:ג

וְלָכֵן, פְּעָמִים שֶׁהִיא נִכְלֶלֶת בְּשֶׁלֹּשׁ קְלִיפּוֹת הַטְּמֵאוֹת [כְּמוֹ שֶׁכָּתוּב בְּעֵץ חַיִּים שַׁעַר מ״ט רֵישׁ פֶּרֶק ד׳ בְּשֵׁם הַזֹּהַר], וּפְעָמִים שֶׁהִיא נִכְלֶלֶת וְעוֹלָה בְּבְחִינַת וּמַדְרֵגַת הַקְּדוּשָּׁה, דְּהַיְינוּ, כְּשֶׁהַטּוֹב הַמְעוֹרָב בָּהּ נִתְבָּרֵר מֵהָרָע וְגוֹבֵר וְעוֹלֶה וְנִכְלָל בִּקְדוּשָּׁה.

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KEHOT'S NOTE

ראה שער היחוד והאמונה פ״י (תניא פז, ב).

PARAGRAPH 38

158 **נעוץ סופן בתחלתן**

"Their end is wedged in their beginning and their beginning in their end": the last Sefirah, Malchus, is rooted in the first.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן 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 wedded 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)

159 **מראש ומקדם נסוכה**

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

KEHOT'S NOTE

פיוט לכה דודי.

160 **מבחינת קדמונו של עולם**

On the "east wind" as a drawing-down from the Primordial One of the world, the note points to the Tzemach Tzedek's Or HaTorah on Beshalach, the parsha of the Splitting of the Sea.

KEHOT'S NOTE

ראה אוה״ת בשלח ע' תקעג.

161 **ואתם תחרישון**

Moshe tells the people at the Sea: "Havayah will fight for you, and you shall be silent." It shows that the Splitting of the Sea was an arousal from above.

Exodus 14:14 שמות י״ד:י״ד

ה' יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִשׁוּן:

The L-RD will fight for you, and ye shall hold your peace.'

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KEHOT'S NOTE

שמות י"ד, י"ד.

162 **כמ״ש במ״א בענין פתחי לי**

The discourse on "Open to Me" cites the Sages: "Open for Me an opening like the eye of a needle, and I will open for you an opening like the entrance of the Temple hall." A small opening from below draws a vast opening from above, the point the text makes about the six days of matzah.

KEHOT'S NOTE

לקמן שה״ש לה, ג.

163 **פתחי לי**

"Open to Me, my sister, my beloved." The verse of the discourse that the text cites, on how an opening from below draws an opening from above.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה:

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

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164 **בביאור ע״פ אחרי ה' אלקיכם תלכו**

The explanation of this verse begins there: the whole chain of descent comes into being only from the attribute of His Malchus, called "after Havayah," the "back," a mere radiance; it goes on to distinguish the light that encompasses all worlds, wholly separate from them, from the light that fills them.

KEHOT'S NOTE

לקו״ת ראה כ, ד ואילך.

165 **אחרי ה' אלקיכם תלכו**

"After Havayah your G-d shall you walk, and Him shall you fear." The opening of the explanation in Likkutei Torah, Re'eh, that the text cites.

Deuteronomy 13:5 דברים י״ג:ה׳

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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166 **סד״ה האזינו השמים**

There rain is what is drawn down through an arousal from below, but "I will be like the dew" is from a level that the arousal from below does not reach, being above the source of the souls of Israel: the level above sovev that this paragraph speaks of.

KEHOT'S NOTE

לקו״ת האזינו עג, ד.

167 "Give ear, O heavens, and I will speak." The opening of the discourse in Likkutei Torah, Ha'azinu, at whose end "I will be like the dew" is explained.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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168 **אהיה כטל**

G-d's promise through Hosea to Israel when it returns: "I will be like the dew to Israel; he shall blossom like the lily." Dew, unlike rain, comes from a level that the arousal from below does not reach.

Hosea 14:6 הושע י"ד:ו'

אֶהְיֶה כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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169 **עצרת להוי' אלקיך**

"An Atzeres to Havayah your G-d," now explained as an Atzeres for both Names, Havayah and Elokim.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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170 **הוי' אחד**

"Hear, O Israel, Havayah is our G-d, Havayah is One": Havayah as the higher unity.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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171 **כמו נד**

"The waters stood upright like a heap (ned)." The waters congealed and contracted, the "retention" that the note finds in the word atzeres.

Exodus 15:8 שמות ט"ו:ח'

וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד נֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם׃

And with the blast of Thy nostrils the waters were piled up—The floods stood upright as a heap; The deeps were congealed in the heart of the sea.

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172 **מ"כ וצ"ע**

According to the note, manuscript 2031 has the same words, "מ"כ וצ"ע" (read here as "I found this written, and it needs examination"), and adds, "and see what is written below, with the help of Heaven."

KEHOT'S NOTE

בבוך 2031: "מ"כ וצ"ע ועמ"ש לקמן בס"ד).

173 **הפסח לשון דילוג**

On Pesach as "skipping," the note points to another discussion among the Alter Rebbe's maamarim and to the sources listed there.

KEHOT'S NOTE

ראה רש"י בא יב, יא. מאמרי אדה"ז-פרשיות ס"ע תקלד ובהנסמן לשם.

174 **לשון דילוג**

Rashi: the offering is called Pesach on account of the skipping and passing over, for the Holy One, blessed be He, skipped over the houses of Israel.

Rashi on Exodus 12:11 רש"י על שמות י"ב:י"א

מתניכם חגרים. מְזֻמָּנִים לַדֶּרֶךְ: בחפזון. לְשׁוֹן בֶּהָלָה וּמְהִירוּת, כְּמוֹ "וַיְהִי דָּוִד נָחְפָּז לָלֶכֶת" (שמואל א' כ"ג), "אֲשֶׁר הִשְׁלִיכוּ אֲרָם בְּחָפְזָם" (מלכים ב' ז'): פסח הוא לה'. הַקָּרְבָּן קָרוּי פסח עַל שֵׁם הַדִּלּוּג וְהַפְסִיחָה, שֶׁהַקָּבָ"ה הָיָה מְדַלֵּג בָּתֵּי יִשְׂרָאֵל מִבֵּין בָּתֵּי מִצְרִים וְקוֹפֵץ מִמִּצְרֵי לְמִצְרֵי וְיִשְׂרָאֵל אֶמְצָעִי נִמְלָט; וְאַתֶּם עֲשׂוּ כָּל עֲבוֹדוֹתָיו לְשֵׁם שָׁמַיִם, דֶּרֶךְ דִּלּוּג וּקְפִיצָה, זֵכֶר לְשֶׁמּוֹ שֶׁקָּרוּי פסח; וְגַם פשק"א לְשׁוֹן פְּסִיעָה:

מתניכם חגרים YOUR LOINS GIRDED — i. e. prepared for the journey (Mekhilta). בחפזון — This is an expression denoting hurry and haste, similar to, (I Samuel 23:26) "And David made haste (נחפז) to get away"; (2 Kings 7:15) "which the Arameans had cast away in their haste" פסח הוא לה IT IS THE PASSOVER OF THE L-RD — The offering is called פסח in allusion to the springing and passing over — because the Holy One, blessed be He, passed over the houses of the Israelites in between 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)

175 **תהיה לכם**

"On the eighth day an Atzeres shall be for you." The wording of Shemini Atzeres that the maamar now sets out to explain.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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176 **הטעם שאין גומרים את ההלל בחג הפסח כ"א בב' ימים הראשונים**

On why the complete Hallel is said on Pesach only on the first days, the note points to two discussions in the Tzemach Tzedek's Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ד ע' א-ח. פ' בא ע' רסג.

PARAGRAPH 39

177 **בהילו נרו**

"When His lamp shone (be-hilo) over my head, by His light I walked through darkness." The root of hallel as shining forth, the drawing-down of light.

Job 29:3 איוב כ"ט:ג'

בְּהָלּוֹ נֵרוֹ עָלַי רֹאשִׁי לְאוֹרוֹ אֵלֶךְ חֹשֶׁךְ׃

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג. וע"ל ד"ה ראו פ"ב. [כ]. תו"א ל, א.

178 **כי נער ישראל**

After the Golden Calf, Moshe pleads that Israel came out of a place of idol worship and "now they are youths," as it says, "When Israel was a youth, I loved him."

Shemot Rabbah 43:9 שמות רבה מ"ג:ט'

... רבון העולם! לא ממצרים הוצאתם, ממקום עובדי עבודת כוכבים, ועכשיו נערים הם, שנאמר (הושע יא): כי נער ישראל ואוהבהו, המתן מעט להם, ולך עמהם ועושין לפניך מעשים טובים. הוי, אשר הוצאת ממצרים. למה יאמרו מצרים, והנחם על הרעה לעמך אמר ר' חנינא בר אבא: תהא התהות מצויה לפניך. אמר לו הקב"ה: מה אמרת, והנחם על הרעה לעמך, חייך! כך אני עושה, שנאמר: וינחם ה' על הרעה:

Another matter, "that You took out of the land of Egypt," (Exodus 32:11), why did he see fit to mention the exodus from Egypt here? Rabbi Avin said in the name of Rabbi Shimon ben Yehotzadak: To what is this matter analogous? To a king who had a fallow field. He said to a sharecropper: 'Go and tend to it and transform it into a vineyard.' The sharecropper went, tended to that field, and planted a vineyard. The vineyard grew and produced wine, but it fermented. When the king saw ...

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179 **כי נער ישראל**

At the end of Parshas Bo the Zohar says: "'When Israel was a youth, I loved him': little Israel; 'Hear, O Israel': elder Israel."

Zohar, Bo 15:225–17:236 ספר הזהר, בא ט"ו:רכ"ה-י"ז:רל"ו

180 **כי נער ישראל ואוהבהו**

"When Israel was a youth, I loved him, and out of Egypt I called My son." Israel at the Exodus is called a youth because they had not yet received the Torah.

Hosea 11:1 הושע י"א:א'

כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי׃

When Israel was a child, then I loved him, And out of Egypt I called My son.

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181 When Rav saw the people of Babylon reading Hallel on Rosh Chodesh with skipping, he concluded, "The custom of their fathers is in their hands."

Taanit 28b:5 תענית כ"ח ב:ה'

וְלִיתְנֵי נָמֵי: בְּאֶחָד בְּנִיסָן לֹא הָיָה בּוֹ מַעֲמָד מִפְּנֵי שֶׁיֵּשׁ בּוֹ הַלֵּל וְקָרְבַּן מוּסַף וְקָרְבַּן עֲצֵים! אָמַר רָבָא: זֹאת אוֹמֶרֶת הַלֵּילָא דְּבְרֵישׁ יַרְחָא לָאו דְּאוֹרְיְיתָא.

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182 **ועי' בפע"ח גבי כוונת שש"פ**

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

KEHOT'S NOTE

שער חהמ"צ פ"ח.

183 **ועיין בגמרא פ"ח דב"ק דף צ"ב סע"ב**

According to the note, the Tzemach Tzedek explains this Talmudic passage at length in Or HaTorah on Beshalach.

KEHOT'S NOTE

נתבאר בארוכה באוה"ת בשלח ע' שפב.

184 **כד הוינא זוטרי**

Rava asks the source of the saying "When we were small, [we were treated as] men; now that we are old, as children," and the answer is that at first G-d Himself went before Israel in the pillars of cloud and fire, and later He sent an angel.

Bava Kamma 92b:17 בבא קמא צ"ב ב:י"ז

אַמַּאי לֵיקְה רָבָא בַּר מָרִי, מִנָּא הָא מִילְּתָא דְּאָמְרִי אִינָשֵׁי: כַּד הֲוֵינַן זוּטְרֵי - לְגַבָּרֵי, הַשְׁתָּא דְּקַשֵּׁישְׁנָא - לְדַרְדְּקֵי? אָמַר לֵיקְה, מֵעִיקָּרָא כְּתִיב: "וַה' הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לַנְחֹתָם הַדֶּרֶךְ, וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם", וּלְבַסּוֹף כְּתִיב:

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185 **ברבות כי תשא ס"פ מ"ג . . ובשה"ש**

According to the note, these Midrashim are mentioned in Or HaTorah on Beshalach and also in Or HaTorah on Nach.

KEHOT'S NOTE

נזכר באוה"ת שם. נזכר גם באוה"ת נ"ך-א ע' תמג.

186 **ובשה"ש רבה**

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

KEHOT'S NOTE

ג, ט.

187 A king spoke openly with his daughter while she was small, but once she grew he made her a canopy; so "When Israel was a youth" G-d was seen openly in Egypt and at the Sea, and after they received the Torah He spoke to them from within the Mishkan.

Shir HaShirim Rabbah 3:9:1 שיר השירים רבה ג':ט':א'

אַפְרְיוֹן עָשָׂה לוֹ, רַבִּי עֲזַרְיָה בְּשֵׁם רַבִּי יְהוּדָה בְּרַבִּי סִימוֹן פָּתַר קְרָיָה בַּמִּשְׁכָּן, אַפְרְיוֹן, זֶה מִשְׁכָּן. אָמַר רַבִּי יְהוּדָה בְּרַבִּי אִלְעָאי לְמֶלֶךְ שֶׁהָיְתָה לוֹ בַּת קְטַנָּה עַד שֶׁלֹּא הִגְדִּילָה וּבָאת לִידֵי סִימָנִים, הָיָה רוֹאֶה אוֹתָהּ בַּשּׁוּק וּמְדַבֵּר עִמָּהּ בְּפַרְהֶסְיָא וּבְטָבוּי וּבְחָצֵר, כֵּיוָן שֶׁהִגְדִּילָה וּבָאת לִידֵי סִימָנִין, אָמַר הַמֶּלֶךְ אֵין שְׁבָחָהּ שֶׁל בִּתִּי שֶׁאֲהֵא מְדַבֵּר עִמָּהּ בְּפַרְהֶסְיָא,

אֲלָא עָשׂוּ לָהּ פַּפְּיְלִיוֹן, וּכְשֶׁאֲהֲיָה צָרִיךְ לְדַבֵּר עִמָּהּ אֲדַבֵּר עִמָּהּ מִתּוֹךְ הַפַּפְּיְלִיוֹן. כָּךְ הִיא כְּתִיב ...

"King Solomon made himself a palanquin of the timber of Lebanon" (Song of Songs 3:9). "Made himself a palanquin," Rabbi Azarya in the name of Rabbi Yehuda ben Rabbi Simon interpreted the verse regarding the Tabernacle. "Palanquin," this is the Tabernacle. Rabbi Yehuda ben Rabbi Ilai said: [This is analogous] to a king who had a young daughter. Until she matured and signs of puberty appeared, he would see her in the street and speak with her in public, in an alleyway, and in a courtyard. Once she grew and ...

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188 **אפריון עשה לו**

"King Shlomo made himself a palanquin." The verse on which Shir HaShirim Rabbah builds its parable of the king and his young daughter.

Song of Songs 3:9 שיר השירים ג:ט

אַפִּרְיוֹן עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה מֵעֲצֵי הַלְּבָנוֹן:

King Solomon made himself a palanquin Of the wood of Lebanon.

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189 **ובזח"ב ס"פ בא דמ"ג ע"א**

The note quotes Or HaTorah on Beshalach citing this Zohar: "'When Israel was a youth, I loved him': little Israel; 'Hear, O Israel': elder Israel."

KEHOT'S NOTE

"כי נער ישראל ואוהבהו ישראל זוטא, שמע ישראל ישראל סבא" — אוה"ת בשלח שם. ובאוה"ת נ"ך ע' שפה.

190 **ויקהל דרי"ז סע"א ובמק"מ שם**

The note quotes Or HaTorah on Beshalach for the point of the Zohar in Vayakhel and the Mikdash Melech there: "that Z'eir Anpin is called little Israel."

KEHOT'S NOTE

"שז"א נק' ישראל זוטא" — אוה"ת בשלח שם.

191 **ע"פ שימני כחותם**

There "Set me as a seal upon your heart" is the head tefillin, whose straps hang down over the heart.

KEHOT'S NOTE

וראה לקו"ת שה"ש מו, ד.

192 **שימני כחותם**

"Set me as a seal upon your heart." The opening of the explanation in Likkutei Torah on Shir HaShirim, on the straps of the head tefillin, that the text cites.

Song of Songs 8:6 שיר השירים ח:ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 40

193 **ערות הארץ**

Yosef to his brothers: "You have come to see the nakedness of the land." Egypt is called by this name.

Genesis 42:9 בראשית מ"ב:ט

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרַגְּלִים אַתֶּם לִרְאוֹת אֶת־עֶרְוַת הָאָרֶץ בָּאתֶם:

And Joseph remembered the dreams which he dreamed of them, and said unto them: 'Ye are spies; to see the nakedness of the land ye are come.'

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Kohelet Rabbah 1:4:5 קוהלת רבה א:ד:ה

... אָדָם יֵשׁ לוֹ טָבוּר וְהָאָרֶץ יֵשׁ לָהּ טָבוּר, שֶׁנֶּאֱמַר (יחזקאל לח, יב): יֹשְׁבֵי עַל טַבּוּר הָאָרֶץ. אָדָם יֵשׁ לוֹ עֶרְוָה וְהָאָרֶץ יֵשׁ לָהּ עֶרְוָה, שֶׁנֶּאֱמַר (בראשית מב, ט): לִרְאוֹת אֶת עֶרְוַת הָאָרֶץ בָּאתֶם. אָדָם יֵשׁ לוֹ רַגְלַיִם וְהָאָרֶץ יֵשׁ לָהּ רַגְלַיִם, שֶׁנֶּאֱמַר: וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת. מָה הִיא עוֹמֶדֶת, מַעֲמֶדֶת, רַבִּי אַחָא וְרַבָּנָן, רַבִּי אַחָא אָמַר תַּפְקִידָהּ. רַבָּנָן אָמְרֵי מְזוֹנוֹתֶיהָ. אָמַר רַבִּי שִׁמְעוֹן בֶּן יוֹסֵי בֶּן לָקוֹנְיָא, לְפִי שֶׁבָּעוֹלָם הַזֶּה אָדָם בּוֹנֶה בִּנְיָן וְאַחֵר מְבַלֶּה, נוֹטֵעַ נְטִיעָה וְאַחֵר אוֹכֵל, אֲבָל לֶעָתִיד לָבוֹא ...

"And the earth abides forever" (Ecclesiastes 1:4). Rabbi Yehoshua ben Korḥa said: The verse should have said only: "The earth passes and the earth comes, but the generation abides forever." Which was created for the sake of the other, was the earth created for the sake of the generation, or was the generation created for the sake of the earth? Was it not the earth [that was created] for the sake of the generation? Rather, because the generation did not perform the duties [assigned to it by] the Holy One ...

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KEHOT'S NOTE

בראשית מב, ט. וראה קה"ר פ"א ד.

194 **ומ"ט שערי טומאה**

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

KEHOT'S NOTE

ראה זהר חדש יתרו לא, א.

195 **עצרת תהיה לכם**

Of Shemini Atzeres: "an Atzeres shall be for you," the light revealed in Israel itself.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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196 **עצרת לה' אלקיך**

Of the seventh day of Pesach: "an Atzeres to Havayah your

G-d," not yet revealed "for you."

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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197 מה יפו פעמיך

"How beautiful are your steps in sandals, O prince's daughter." The verse on which the Midrash about the two Atzeres is said.

Song of Songs 7:2 שיר השירים ז':ב'

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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198 ראויה היתה העצרת של חג שתהא רחוקה חמשים יום כנגד העצרת של פסח

Rabbi Yehoshua ben Levi: the Atzeres of Sukkos ought to have been fifty days after it, like the Atzeres of Pesach (Shavuos), but since the people are going from summer into winter it was set immediately after.

Shir HaShirim Rabbah 7:2:2 שיר השירים רבה ז':ב':ב'

... כָּל צָרְכֵיכֶם בַּשָּׂדֶה וּמוֹצְאִין אוֹתָהּ מְלֵאָה בְּרָכוֹת. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי רְאוּיָה הָיְתָה הָעֲצֶרֶת שֶׁל חַג שֶׁתְּהֵא רְחוֹקָה חֲמִשִּׁים יוֹם כְּנֶגֶד הָעֲצֶרֶת שֶׁל פֶּסַח, אֶלָּא עֲצֶרֶת שֶׁל חַג עַל יְדֵי שֶׁהֵן יוֹצְאִים מִן הַקַּיִץ לַחֹרֶף לֵית בְּיוֹמַיְהוּ דְּיֵיזְלוּן וְייֵתוּן, מָשָׁל לְמָה הַדָּבָר דּוֹמֶה לְמֶלֶךְ שֶׁהָיוּ לוֹ בָּנוֹת הַרְבֵּה, מֵהֶן נְשׂוּאוֹת בְּמָקוֹם קָרוֹב, וּמֵהֶן נְשׂוּאוֹת לְמָקוֹם רָחוֹק, יוֹם אֶחָד בָּאוּ כֻלָּם לִשְׁאֹל שְׁלוֹם הַמֶּלֶךְ אֲבִיהֶם, אָמַר הַמֶּלֶךְ אִלּוּ שֶׁנְּשׂוּאוֹת בְּמָקוֹם קָרוֹב אֵית בְּעוֹנָתָהּ לְמֵיזַל וּלְמֵיתֵי, ...

Another matter, "how fair are your feet in sandals [bane'alim]," with two closings [ne'alim]. Rabbi Ḥama ben Rabbi Ḥanina said: [This is analogous] to two merchants who entered a province. One of them spoke up and said to his counterpart: 'If both of us open together in the province, we will bring down prices in the province. Rather, you open for your week and I [will open] for my week.' Rabbi Ḥananya son of Rabbi Aivi said: It is not written here: How fair are your feet in a sandal ...

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199 ההלל סודו להאיר במלי' סוד אדני גימטריא הלל

The Ramaz: the secret of Hallel is to illuminate Malchus, the secret of Ado-nai, which equals hallel in numerical value; the Alter Rebbe quotes him on why the complete Hallel waits for Shavuos.

Mikdash Melekh, RaMaZ Commentary on Zohar 3:96a:1 מקדש מלך, פירוש הרמ"ז על ספר הזהר ג':צ"ו א:א'

הא כל גופא אשתכח ה"ס גופא דאריך שמתעלה ומתכסה מא"וא ולמטה: והלאה אשתלים שכן ההלל סודו להאיר במ' סוד אד"ני גי' הל"ל וז"ש אתעטרת סיהרא שאז היא שלימה ומולכת באדנות שלה בכח התלת דרגין שעליה יה"ו ולכן אנו אומרים מוריד הטל גי' יו"ד ה"א וא"ו ומכוונין לחבר יה"ו אל ה' אחרונה וזהו הט"ל ואז היא סוד הוי"ה שלימה העולה כ"ו ועם ט"ל הרי אדנות דכל יומא ויומא. ר"ל שאחר יום א' מתחילין ימי העומר שאז נמצאים המוחין מדי יום ביומו מדה אחת לכל יום ויום ימי דין שעדיין לא זכו ...

Zholkva, 1864 (Public Domain)

200 בד"ה ועתה יגדל נא

According to the note, the discourse "And now, let the power of Ado-nai be great" that the text cites is found in the Tzemach Tzedek's Or HaTorah on Sh'lach.

KEHOT'S NOTE

אוה"ת שלח תק, ב ואילך.

201 ועתה יגדל נא כח אדי

"And now, let the power of Ado-nai be great." The verse of the discourse the text cites on illuminating the Name Ado-nai.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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

202 העונה אישי"ר בכל כחו

Rabbi Yehoshua ben Levi: "Whoever answers 'Amen, yehei shmei rabba mevarach' with all his strength, his decree is torn up." "All his strength" (kocho) recalls "the power (koach) of Ado-nai."

Shabbat 119b:5 שבת קי"ט ב:ה'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה'". מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מִשּׁוּם דְּ"בָרְכוּ ה'". רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גּוֹי צַדִּיק ...

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

KEHOT'S NOTE

שבת קיט, ב.

203 מעלת בית ראשון על בית שני

The Zohar describes how, while the First Temple stood, the light of the supernal Imma, the upper hei of the Name, shone down below, while in the Second Temple, the lower

hei, the supernal flow came only little by little; the Mikdash Melech there explains it.

Zohar, Shemot 13:139–150 ספר הזהר, שמות י"ג:קל"ט-ק"נ

Yea, "apart from thee (beka) do we make mention of thy name". The name "by thee" BeKa (=22) symbolizes the Holy Name comprising twenty-two letters, and this is the name by which the Community of Israel is always blessed, as, for instance, "to whom thou swarest by thine own self' (beka, Ex. 22, 16); "in thee (beka) shall Israel be blessed" (Gen. 48, 20); "for in thee (beka) I can run through the troops" (Ps. 18, 16). At the period when there is perfection, peace, and harmony, the two names ...

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

204 כמבואר בזח"ב שמות ד"ט ע"ב

On the Zohar's comparison of the two Temples to the upper and lower hei, the note points to a discussion in Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך א ע' קל.

205 הלל גמור ושאינו גמור

On complete and incomplete Hallel, the note also points to a discussion in Or HaTorah on Noach.

KEHOT'S NOTE

ראה גם אוה"ת נח סו, א.

206 כלה שארי

"My flesh and my heart are consumed (kalah)." One sense of kallah.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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

207 כלתה נפשי

"My soul yearns and longs (kalsah) for the courts of Havayah." The other sense of kallah.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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208 שבועות נק' עצרת בגמ' ואמרו בו

Rabbi Elazar: "All agree that on Atzeres we require 'for you' as well," because it is the day the Torah was given. The Talmud there contrasts "an Atzeres to Havayah your G-d" with "an Atzeres shall be for you."

Pesachim 68b:10 פסחים ס"ח ב:י'

(עב"ם סימן) אָמַר רַבִּי אֶלְעָזָר: הַכֹּל מוֹדִים בַּעֲצֶרֶת דְּבָעֵינַן נָמֵי לָכֶם. מַאי טַעְמָא? יוֹם שֶׁנִּיתְּנָה בּוֹ תּוֹרָה הוּא. אָמַר רַבָּה: הַכֹּל מוֹדִים בְּשַׁבָּת דְּבָעֵינַן נָמֵי לָכֶם. מַאי טַעְמָא? "וְקָרָאתָ לַשַּׁבָּת עוֹנֶג". אָמַר רַב יוֹסֵף: הַכֹּל

מוֹדִים בְּפוּרִים דְּבָעֵינַן נָמֵי לָכֶם. מַאי טַעְמָא? "יְמֵי מִשְׁתֶּה וְשִׂמְחָה" כְּתִיב בֶּהֱקֵּה.

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KEHOT'S NOTE

פסחים סח, ב.

209 עי' רבות שה"ש

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

KEHOT'S NOTE

ז, ד.

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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/

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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