LIKKUTEI TORAH · PARSHAS TZAV · MAAMAR 10

להבין מפני מה יו״ט דפסח הוא ביום שנעשה...

To Understand Why the Yom Tov of Pesach Is on the Day of the Miracle

◇

Pesach falls on the very day of its miracle, unlike Chanukah and Purim, because its miracle came from sovev, the light that reaches all levels at once: it could strike Egypt and reveal holiness to Israel in a single act, while Purim's revelation, from memalei, needed a day of removing the evil before the day of revelation. Sovev could make that distinction only because it shone through memalei, through Abba and Imma enclothing the arms of Arich Anpin.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ״ל

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

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THE BIG IDEA

Pesach falls on the very day of its miracle, unlike Chanukah and Purim, because its miracle came from sovev, the light that reaches all levels at once: it could strike Egypt and reveal holiness to Israel in a single act, while Purim's revelation, from memalei, needed a day of removing the evil before the day of revelation. Sovev could make that distinction only because it shone through memalei, through Abba and Imma enclothing the arms of Arich Anpin.

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 Pesach is celebrated on the day of its miracle, while Chanukah and Purim fall on the day of rest after the fighting. The answer rests on two modes of G-dly light. Memalei descends level by level, like the soul's life-force passing from intellect to emotion, thought and speech; sovev reaches all levels at once, as the will in the brain moves the foot instantly, and before it all are equal. Pesach, "passing over," is a leap past the levels: "I, and not an angel," for no angel could single out every firstborn of Egypt. A festival is the resting of holiness, which requires first removing the forces that obstruct it. Purim's revelation came from memalei, so the war against Amalek came first and the feast the next day, like a king who has his new house cleaned before moving in. On Pesach, sovev struck Egypt and revealed holiness to Israel at the same moment. Sovev, before which darkness is as light, could distinguish because it shone through memalei: Abba and Imma, enclothing the arms of Arich Anpin, turned the flow from the "back" that fed Pharaoh to the "face."

OUTLINE

1 **The question; memalei and sovev** ¶1

Why Pesach is on the day of the miracle but Chanukah and Purim on the day of rest; memalei descends level by level, sovev reaches all at once, as the will moves the foot instantly.

2 **Passing over: I, and not an angel** ¶2

Above, memalei is G-d's "glory" and sovev His essence, equal to all; the miracle of Pesach leapt over the levels and was done by G-d Himself, since no angel could discern every firstborn.

3 **Removing the evil before holiness rests** ¶3

A festival is the resting of holiness, which requires first removing the obstructing forces; so on Purim the war against Amalek came first.

4 One act on Pesach; sovev through memalei ¶4

Purim's revelation, from memalei, came the next day, like a king cleaning a new house; Pesach's, from sovev, struck Egypt and revealed holiness at once. Sovev could distinguish because it shone through memalei: Abba and Imma, enclothing the arms of Arich Anpin, turned the flow from the back to the face; so too the higher miracles, "in the height above," come from sovev through memalei.

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 spoke more than once, on Shabbos Vayeishev before Chanukah, of this maamar's opening question: why Pesach is on the day of its miracle while Chanukah and Purim are „ביום המנוחה" (on the day of rest). In a sicha of 5749 he gives the plain reason, that on the day of victory the mark of the war remains, and then shows the gain in the order of memalei („ממלא כל עלמין"): Chanukah comes through human service and refines the lower world as it is. At the farbrengen of 24 Kislev 5746 he asks how the Alter Rebbe's reason fits the Rambam, for whom victory and festival fell on one day, and answers from the maamar's own line about „קודם חצות וזה לאחר חצות" (before midnight and after); Likkutei Sichos 30 answers the same question and turns Purim, Chanukah and Pesach into three ways of „סור מרע" (turning from evil). On the reason the maamar calls forced („דחוק"), that an angel could not enter Egypt, he suggests in a reply of 5721 that Egypt was still at its full strength, and says in a maamar of Pesach 5729 that the reason stands in the Arizal's writings. Perhaps (biur b'derech efshar) a reader sees after these that the two-day order of Chanukah and Purim is not only a lesser light than Pesach's but a service with a worth of its own.

KEY CONCEPTS

The light that fills all worlds ממלא כל עלמין

Divine light that descends level by level and enters each world according to its measure; Purim's revelation came from it, and so it followed the removal of evil on a separate day.

The light that encompasses all worlds סובב כל עלמין

Divine light that reaches all levels at once and equally, before which "darkness is as light"; the miracle of Pesach came from it.

Leaping over דילוג

The meaning of Pesach, "passing over": a revelation that skips the intermediate levels rather than descending through them.

The outer forces החיצונים

The forces of concealment that stand outside holiness and obstruct it; they must be removed before holiness can rest.

Face and back פנים ואחוריים

Giving from the face is G-d's inner, willing flow, the root of Israel; giving from the back is grudging, like throwing something behind one's shoulders, and it sustained Pharaoh.

Abba and Imma אבא ואמא

The configurations of Chochmah and Binah; in Pri Etz Chaim they are "Havayah our G-d" who brought Israel out, enclothing the arms of Arich Anpin.

Arich Anpin אריך אנפין

The "Long Countenance," the outer dimension of Keser; its arms, clothed by Abba and Imma, are the "strong hand and outstretched arm" of the Exodus.

SECTION 1 · ¶1

The question; memalei and sovev

1 להבין מפני מה[1] יו"ט [יום טוב] דפסח הוא ביום שנעשה הנס משא"כ בחנוכה ופורים שהן ביום המנוחה.[2]

We need to understand why the Yom Tov of Pesach is on the day on which the miracle took place, whereas Chanukah and Purim are on the day of rest.

> The maamar opens with a question about the dates of the festivals. Pesach is kept on the very day of its miracle, the night Egypt's firstborn were struck and Israel went free, while Purim and Chanukah are kept on the day the Jews rested after the fighting, not on the day of the victory itself.

(ועמ"ש בפ' וישב סד"ה כה אמר כו' ונתתי לך מהלכים[3,4] כו'). ויובן בהקדים ענין ממלא וסובב.

(And see what is written in Parshas Vayeshev, at the end of the discourse beginning "Thus says," etc., "and I will give you places to walk," etc.) This will be understood by first introducing the matter of the light that fills (memalei) and [the light that] encompasses (sovev).

> The parenthesis sends the reader to a discourse in Torah Ohr on "I will give you places to walk" (Zechariah 3:7), which also observes that Chanukah and Purim came first through war and then on a day of rest. To answer the question, the Alter Rebbe first explains two modes of G-dly light: memalei, which fills the worlds, and sovev, which encompasses them.

ממלא פי' אור וחיות הנמשך ממדרגה למדרגה עולם הנשמות ואח"כ מלאכים עד שנמשך בעוה"ז הגשמי שהרי נודע שהעוה"ז מקבל מע' שרים והשרים מקבלים מן המלאכים גבוה מעל גבוה[5] שעליו.

Memalei means the light and life-force (chayus) that is drawn down from level to level: the world of the souls, and afterwards the angels, until it is drawn down into this physical world. For it is known that this world receives from the seventy princes, and the princes receive from the angels, "one higher than the high," [each from the one] above it.

> Memalei is light that descends in stages, each level receiving from the one above it: from the world of the souls to the angels, and from them to this physical world. In the tradition, this world receives its life through the seventy heavenly princes, the angelic ministers over the seventy nations, and they receive from higher angels, as Koheles says, "one higher than the high watches" (Ecclesiastes 5:7).

אבל הסובב הוא בחי' האור והחיות שאינו נמשך ע"י הדרגה מזה לזה אלא לכולם כאחד עד"מ בנפש יש ג"כ ב' מיני השפעות החיות א' הנמשך ממדרגה למדרגה משכל למדות וממדות למחשבה וממחשבה לדבור כו'

But sovev is the level of the light and life-force that is not drawn down by gradation from one to the next, but to all of them as one. By way of analogy, in the soul, too, there are two kinds of flow of life-force: one, that which is drawn down from level to level, from intellect to the emotive attributes (middos), and from the emotive attributes to thought, and from thought to speech, etc.;

> Sovev, by contrast, does not pass down from level to level; it reaches every level at once and equally. The soul offers an analogy: one kind of life-force descends in order, from the intellect to the emotions, from the emotions to thought, and from thought to speech, each stage born of the one before.

והב' המאיר על כולם כאחד שלא ע"י המשכה בהדרגה מזה לזה,

and the second, that which shines upon all of them as one, not by being drawn down by gradation from one to the next.

> The second kind of life-force shines on all the faculties at once, without passing through intermediate stages.

והוא שאנו רואים כשיעלה ברצונו שבמוחו לפעול איזה דבר ברגלו אזי תפעל הרגל מיד כרגע ממש מבלי שהיית זמן מה עד שיומשך בה הארה מן המוח ע"י השתלשלות כסדר המדרגות היינו בהכרח מפני שהארת המוח מאיר בה ג"כ שלא ע"י הדרגה זו כו'.

This is what we see: when it arises in the will that is in his brain to do something with his foot, the foot acts at once, truly in an instant, without any lapse of time until a radiance from the brain is drawn into it through a chain of descent (hishtalshelus) in the order of the levels. This is necessarily because the radiance of the brain also shines into it not by way of this gradation, etc.

> Everyday experience shows it: when a person decides in his mind to move his foot, the foot moves instantly. If the brain's influence had to travel down through the stages one after another, there would be some delay; since there is none, the brain must also shine directly into the foot, bypassing the order of levels, and this is the human model of sovev.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**
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> At the farbrengen of Shabbos Vayeishev, 24 Kislev, Erev Chanukah 5746 (an unedited transcript), after speaking of the Alter Rebbe's reason for Chanukah being kept on the day of rest, the Rebbe compared how Torah Ohr and Likkutei Torah each word it.
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> The Rebbe weighs the wording of the two discourses. Likkutei Torah asks why Pesach is on the day of the miracle, „משא"כ בחנוכה ופורים שהן ביום המנוחה" (whereas Chanukah and Purim are on the day of rest): it stresses Pesach's advantage, for this discourse, he reasons, „שזמן אמירתו הי' בפסח" (was

said on Pesach). Torah Ohr, said on Chanukah, does not mention Pesach, and finds a gain in „תחלה מלחמה ואח"כ הנס ביום מנוחה" (first war, and then the miracle on a day of rest): through the war, 'judging' the animal soul, one rises to „מהלכים" (walking). Each festival's discourses bring out that festival's own virtue.

The Alter Rebbe: להבין מפני מה יו"ט דפסח הוא ביום שנעשה הנס משא"כ בחנוכה ופורים שהן ביום המנוחה

The Rebbe: בדרוש שבלקו"ת הלשון הוא . . היינו, שמדגיש את המעלה דפסח לגבי חנוכה ופורים

Toras Menachem – Hisvaaduyos, vol. תשמ"ו ח"ב, p. 101–105 · ש"פ וישב, כ"ד כסלו התשמ"ו (בלתי מוגה)

BACKGROUND FROM THE REBBE

In an edited talk of Shabbos Vayeishev, 24 Kislev, Erev Chanukah 5749 (Sefer HaSichos 5749), when the day of the Chanukah victory fell on Shabbos, the Rebbe asks why, by the opinion that the victory came on the 24th, the festival begins on the 25th.

The Rebbe first gives the plain reason: the festival was set on the day of rest, as the name „חנו כ"ה" (they rested on the 25th) hints, and as with Purim, because on the day the victory is completed „איז נאָך דאָ דער רושם פון דער מלחמה" (the mark of the war is still there), „דבר בלתי רצוי" (something undesired). But that does not yet explain why Pesach is different, and for that he brings the Alter Rebbe's explanation in Likkutei Torah, our maamar. In a note he adds that the very question of Likkutei Torah shows that Chanukah was fixed also for the victory and not only for the oil.

The Alter Rebbe: משא"כ בחנוכה ופורים שהן ביום המנוחה

The Rebbe: און דער טעם לזה איז בפשטות — ווייל ביום גמר הנצחון איז נאָך דאָ דער רושם פון דער מלחמה וואָס איז אַ דבר בלתי רצוי

Sefer HaSichos, vol. תשמ"ט ח"א, p. 113–114 · ש"פ וישב, כ"ד כסלו, ערב חנוכה התשמ"ט

SECTION 2 · ¶2

Passing over: I, and not an angel

2 וכן יש למעלה ב' מיני השפעות ממכ"ע [ממלא כל עלמין] היא ההארה שבבחי' גילוי ונמשך כסדר המדרגות וע"ז כתיב מלא כל הארץ כבודו[6] וכבודו היינו זיו כו',

So too above there are two kinds of flow. The light that fills all worlds (memalei kol almin) is the radiance that is in a state of revelation and is drawn down in the order of the levels; of this it is written, "The whole earth is full of His glory," and "His glory" is the radiance (ziv), etc.

The same two modes exist above. Memalei is the revealed light that descends level by level; the seraphim proclaim, "the whole earth is full of His glory" (Isaiah 6:3), and "glory" is only a ray (ziv) of G-d's light.

אבל הסובב הוא שאינו מתגלה ממש רק בבחי' חיצוניות אבל שלא ע"י הדרגה וכולא שוים קמי' [קמיה] נשמות ומלאכים רוחניות וגשמיות ואפי' [ואפילו] קליפות וכמ"ש את השמים ואת הארץ אני מלא[7] אני מהו"ע [מהותו ועצמותו] יתי' מלא השמים וארץ בשוה ממש (ועמ"ש מזה בד"ה ויקח קרח).[8,9]

But the light that encompasses (sovev) is that which is not truly revealed, except in the manner of the outer dimension (chitzoniyus), yet not by gradation, and all are equal before Him: souls and angels, the spiritual and the physical, and even the kelipos (husks). As it is written, "I fill the heavens and the earth": "I," His being and essence, blessed be He, fills heaven and earth truly equally. (And see what is written about this in the discourse beginning "And Korach took.")

> Sovev is not revealed within things; it touches them only from outside, as an encompassing light, and since it does not descend in stages, everything stands equally before it: souls and angels, the spiritual and the physical, even the kelipos. This is "I fill the heavens and the earth" (Jeremiah 23:24): "I," G-d's very being and essence, fills all alike, whereas "His glory" fills the earth only as a ray. In Likkutei Torah, Korach, the Alter Rebbe reads the two verses the same way and explains that "encompassing" does not mean that sovev stays above, for no place is empty of Him: it is present in all things equally.

והנה בפסח כתיב ופסח ה' על הפתח.[10] פי' שהי' [שהיה] הנס ע"י התגלות הארה בבחי' דילוג שלא ע"י השתלשלות ממדרגה למדרגה

Now, of Pesach it is written, "And Havayah will pass over the doorway." This means that the miracle came about through the revelation of a radiance in the manner of leaping over, not through a chain of descent (hishtalshelus) from level to level;

> The name Pesach means "passing over": G-d "passed over" the doorways of Israel (Exodus 12:23), and Rashi (on Exodus 12:13) gives the word two senses, "had pity" and skipping and leaping, for G-d skipped from the houses of Israel to the Egyptian houses among them. The Alter Rebbe reads this as a mode of light that leaps over the intermediate levels instead of descending through them one by one.

והיינו בחי' סוכ"ע כמ"ש ועברתי[11,12] אני ולא מלאך[13,14] כו', והטעם שהי' [שהיה] צ"ל כן ולא כמו במחנה סנחריב שנאמר ויצא מלאך[15] ה' ויך במחנה אשור וכן בסיסרא[16] כו' כי שם הי' [היה] רק שליחות בלבד לדבר מוכן צא ופגע[17] בהם,[18]

and this is the level of the light that encompasses all worlds (sovev kol almin), as it is said, "And I will pass through": I, and not an angel, etc. And the reason it had to be so, and not as with the camp of Sennacherib, of which it is said, "An angel of Havayah went out and struck the camp of Assyria," and likewise with Sisera, etc., is that there it was only a mission, and nothing more, for a matter already prepared: "Go and strike them."

> Such a leap is sovev, and so the Haggadah reads "I will pass through the land of Egypt" as "I, and not an angel." The destruction of Sennacherib's army, when "an angel of Havayah went out and struck the camp of Assyria" (II Kings 19:35), and the defeat of Sisera (Judges 4-5) were carried out through messengers, because there the mission was simple and already defined, a whole camp to strike. The Kehot note compares the wording "go and strike them" to Shaul's command, "Turn and strike the priests" (I Samuel 22:18).

משא"כ במצרים מכת בכורות כל בכור[19] וצריך הבחנה לידע מי הוא הבכור לאב שהיו שטופי' [שטופים] בזמה[20,21]

This is not so in Egypt: the plague of the firstborn, "every firstborn," and discernment was needed to know who was the firstborn of the father, since they were steeped in lewdness;

> In Egypt, by contrast, the plague was to strike "every firstborn" (Exodus 12:29), which demanded fine discernment. Who was his father's firstborn could not be known by any outward sign, since, as Rashi explains on Exodus 12:30, Egyptian women bore children to men other than their husbands, so that one woman might have several firstborn sons, each the firstborn of his father.

ואפי' [ואפילו] בכור לאם ג"כ קשה לידע שהרי מהם שהיו זקנים ואין זה בכח המלאך להבחין,

and even the firstborn of the mother was also hard to know, for some of them were old. And it is not within the power of an angel to discern this.

> Even who was the firstborn of the mother was hard to know, since some of the firstborn were old men, whose order of birth could hardly still be known; such discernment is beyond an angel.

ומ"ש בספרים[22] טעם משום שהמלאך אינו יכול לירד כ"כ [כל כך] במקום טומאה. דחוק. שהרי מחנה אשור תוכיח.

As for the reason given in the books, that an angel cannot descend so far into a place of impurity, it is forced, for the camp of Assyria proves [otherwise].

> Some books explain instead that an angel cannot descend into so impure a place as Egypt, but the Alter Rebbe calls this forced: an angel did descend to strike the camp of Assyria.

אך איך שיהיה הטעם הכוונה הכל א' שאז הי' [היה] גילוי מבחי' סוכ"ע וזהו אני מהו"ע [מהותו ועצמותו] ית' ולא מבחי' ממכ"ע [ממלא כל עלמין].

But whatever the reason may be, the intent is all one: that then there was a revelation from the level of the light that encompasses all worlds, and this is "I," His being and essence, blessed be He, and not from the level of the light that fills all worlds.

> Whatever the reason, the conclusion is the same: the Exodus came from a revelation of sovev, G-d's "I," His very being and essence, and not from the graded light of memalei that works through messengers.

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

THE REBBE EXPLAINS

Answering in his own hand the transcribers of his maamar „ואהי' אצלו אמון" of the second day of Shavuos 5721, who asked why the angels could be nullified by a lesser light while Egypt needed the light of sovev, the Rebbe touched on why „אני ולא מלאך" ('I, and not an angel') struck the firstborn.

Among the reasons, the Rebbe brings „ולא מלאך" ('and not an angel') read as the angel being swallowed up in Egypt, the reason our paragraph calls forced, since an angel did strike the camp of Assyria. He adds that one may say the Egyptians were still at full strength, „דלא נתמלאה סאתן" (their measure was not yet full), „ובזה מובן החילוק ממחנה סנחריב" (and with this the difference from Sennacherib's camp is understood).

The Alter Rebbe: ומ"ש בספרים טעם משום שהמלאך אינו יכול לירד כ"כ במקום טומאה. דחוק. שהרי מחנה אשור תוכיח

The Rebbe: מפני שהי' בתוקף עדיין דלא נתמלאה סאתן (ובזה מובן החילוק ממחנה סנחריב)

Likkut Maanos Kodesh, vol. ב (תשכ"ג-תש"כ), p. 91 · (מצילום כתי"ק) לאחר יום ב' דחג השבועות הי'תשכ"א

A QUESTION THE REBBE RAISES

In a maamar of the second night of Pesach 5729, explaining that G-d brought Israel out „לא ע"י מלאך" (not through an angel) but Himself, the Rebbe took up the reason our paragraph sets aside.

Since „הרע הי' בתקפו" (the evil was at its strength), the Rebbe says, the redemption could not come through an angel, as the Arizal writes that an angel „אזי הי' גם הוא נשקע שם" (would himself have sunk there). Although Likkutei Torah calls that reason forced, „הרי כן הוא בכתבי האריז"ל" (it is so in the Arizal's writings) and in Chassidus elsewhere, and so the redemption came from „הקב"ה בכבודו ובעצמו" (the Holy One Himself).

The Alter Rebbe: ומ"ש בספרים טעם משום שהמלאך אינו יכול לירד כ"כ במקום טומאה. דחוק

The Rebbe: ואע"פ שמבואר בלקו"ת שמ"ש בספרים טעם משום שהמלאך אינו יכול לירד כ"כ במקום הטומאה, הוא דחוק, מ"מ, הרי כן הוא בכתבי האריז"ל

Sefer HaMaamarim (unedited, new edition), vol. תשכ"ט, p. קעד · (בלתי מוגה) ליל ב' דחג הפסח הי'תשכ"ט

SECTION 3 • ¶3

Removing the evil before holiness rests

3 ועם כל זה יובן הקושיא הנ"ל. כי הנה היו"ט [היום טוב][23] הוא ענין השראת קדושה עליונה וא"א להיות גילוי זה והשראה זו עד שיעבירו מתחלה החיצונים המונעים. כמ"ש ובערת הרע[24] כו'.

With all this, the question raised above will be understood. For Yom Tov is the matter of the resting of supernal holiness, and this revelation and this resting cannot take place until the outer forces (chitzonim) that obstruct [it] are first removed, as it is written, "And you shall eradicate the evil," etc.

> Now the opening question can be answered. A festival is the resting of supernal holiness, and holiness can rest only after the outer forces, the forces of concealment that block it, have first been removed, as the Torah commands, "You shall eradicate the evil from your midst" (Deuteronomy 13:6).

ולכן גבי פורים מתחלה הרוג בשונאיהם ע"ה אלף[25] שהיו עמלקים שהיא קליפה עצומה. כדכתיב ראשית גוים עמלק[26] ואחריתו עדי אובד וכתיב מחה תמחה[27,28] כו' ועשרת בני המן.[29]

Therefore, regarding Purim, first [came] "the slaying of their enemies, seventy-five thousand," who were Amalekites, which is a mighty kelipah (husk), as it is written, "Amalek was the first of the nations, and his end shall be everlasting destruction," and it is written, "You shall surely blot out," etc.; and the ten sons of Haman.

> So on Purim the Jews first fought and killed seventy-five thousand of their enemies (Esther 9:16), together with the ten sons of Haman. These were Amalekites, a mighty kelipah: "Amalek was the first of the nations" (Numbers 24:20), and its memory is to be blotted out (Exodus 17:14; Deuteronomy 25:19); only after it was removed could the holiness of the festival be revealed.

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

BACKGROUND FROM THE REBBE

In an edited sicha (Likkutei Sichos 30, Chanukah 1, from talks of Shabbos Vayeishev, Erev Chanukah, 5726 and 5746), after the three degrees of Purim, Chanukah and Pesach, the Rebbe turns them into three ways of „סור מרע" ('turning from evil') in a person's service.

In service, the 'war' is „סור מרע" (turning from evil), and it has three modes. In the first it only clears the way, „ע"ד משל המלך שרוצה להיות לו דירה בבית חדש" (like the king who wants a dwelling in a new house), who first has it cleaned: the parable of our maamar (in ¶4). In the second, even one who is clean „כופה א"ע ומבטל א"ע" (subdues himself) to G-d's will, and that self-nullification is already part of „השראת השכינה" (the indwelling); in the third, his bittul is so complete that he feels no difference between refraining and doing, like Israel at Sinai, who answered „על הן הן ועל לאו הן" ('yes' to the yes and 'yes' to the no).

The Alter Rebbe: וא"א להיות גילוי זה והשראה זו עד שיעבירו מתחלה החיצונים המונעים

The Rebbe: ודוקא ע"י ביטול מוחלט זה שלמעלה מחשבון, המשכת הקדושה ע"ז היא בתכלית השלימות

Likkutei Sichos, vol. ל, p. 207–208 · תשמ"ו, תשכ"ו, ערב חנוכה, משיחות ש"פ וישב

SECTION 4 · ¶4

One act on Pesach; sovev through memalei

4 ואח"כ עשו יום משתה ושמחה[31, 30] ומשלוח מנות[32] כו' התגלות הקדושה, ועד"מ המלך[33] כשרוצה להיות לו דירה בבית חדש אזי מתחלה צריך לנקותה מכל טינוף ולכלוך[34] כו'

And afterwards they made [it] "a day of feasting and gladness, and sending portions," etc.: the revelation of holiness. By way of analogy, when a king wishes to have a dwelling in a new house, it must first be cleaned of all dirt and filth, etc.

> Only after the war did the Jews make Purim "a day of feasting and gladness, and sending portions" (Esther 9:19), the revelation of holiness. The analogy: a king who wants to live in a new house first has it cleaned of all dirt, and only then moves in. The same parable appears in Likkutei Torah, Balak, where the cleaning is the negative commandments, which remove the evil, and the furnishing is the positive ones, which prepare the dwelling for the Infinite Light.

ולכן היה זה בשני ימים יום א' ההעברה ואח"כ למחרתו הגילוי והיינו לפי שהי' [שהיה] הגילוי מבחי' ממכ"ע [ממלא כל עלמין] שהוא ע"י הדרגה תחלה מעביר כו' וא"א להיות שניהם בבת אחת.

Therefore this took place over two days: one day the removal, and afterwards, on the next day, the revelation. This is because the revelation was from the level of the light that fills all worlds (memalei kol almin), which is by gradation: first it removes, etc., and it is impossible for both to be at once.

> So Purim needed two days: the day of battle to remove the evil, and the next day for the revelation. The reason is that this revelation came from memalei, which works in stages: first the removal, then the revelation, never both at once.

אבל נס דפסח שהיה ע"י גילוי בחי' סוכ"ע שאינו בבחינת התחלקות ומאיר לכולם כאחד ע"כ יכול להיות שני דברים אלו בנושא א' נגוף למצרים מכת בכורות והתגלות הקדושה לישראל עד שאמרו הלל כו',

But as for the miracle of Pesach, which came through the revelation of the level of the light that encompasses all worlds (sovev kol almin), which is not in a state of division and shines to all as one, therefore these two things could be in a single subject: the smiting of Egypt with the plague of the firstborn, and the revelation of holiness to Israel, until they said Hallel, etc.;

> Pesach was different. Its miracle came from sovev, which is not divided into stages and shines on everything as one, so the very same act could strike Egypt with the plague of the firstborn and reveal holiness to Israel, who said Hallel that night.

ומ"ש בספרים שזה היה קודם חצות וזה לאחר חצות אינו אלא הכל היה בזמן א'.

and as for what is written in the books, that this was before midnight and that after midnight, it is not so; rather, all of it was at one time.

> Some books say that the plague came before midnight and the revelation after it, but the Alter Rebbe rejects this: both happened at the same moment, as befits sovev.

(ועמ"ש כה"ג [כהאי גוונא] בענין זכור ושמור בדבור אחד נאמרו סד"ה זכור את יום השבת[35, 36] יעו"ש [יעויין שם]).

(And see what is written along these lines on the matter of "'Remember' and 'Keep' were said in a single utterance," at the end of the discourse beginning "Remember the Shabbos day"; see there.)

> The parenthesis compares this to "Remember" and "Keep," the two wordings of the Shabbos commandment, which the Sages say were spoken in a single utterance; the end of the Torah Ohr discourse on "Remember the Shabbos day" explains that in the future both will be one, through the revelation of sovev, before which all is equal.

אך להבין מאחר שהסובב הוא השוה ומשוה כו' כנ"ל ולפניו כחשכה כאורה[37] ואם צדקת[38] כו' וא"כ איך משם ממש יומשך להיות נגוף למצרים כו'.

But [we need] to understand: since sovev is "the One who is equal and makes equal," etc., as mentioned above, and before Him "darkness is as light," and "If you are righteous," etc., then how could the smiting of Egypt, etc., be drawn from there itself?

> Sovev, as said, is "equal and makes equal," a phrase from the High Holiday prayers: before it "darkness is as light" (Psalms 139:12), and "If you are righteous, what do you give Him?" (Job 35:7). How, then, could sovev itself make a distinction, striking Egypt while saving Israel?

אך הענין עפמ"ש [על פי מה שכתוב] בפע"ח [בפרי עץ חיים][39] בפי' עבדים היינו כו' ויוציאנו[40] הוי' אלקינו או"א [אבא ואימא] שהלבישו לזרועות דא"א.

But the matter is [understood] according to what is written in Pri Etz Chaim, in the explanation of "We were slaves," etc., "and Havayah our G-d brought us out": Abba and Imma, who enclothed the arms of Arich Anpin.

> The answer comes from Pri Etz Chaim, a work of the Arizal's Kabbalah, on the Haggadah's "We were slaves to Pharaoh ... and Havayah our G-d brought us out." There "Havayah our G-d" is read as Abba and Imma, the configurations of Chochmah and Binah, which enclothe the "arms" of Arich Anpin, the outer dimension of Keser.

פי' כי הנה ישראל שרשן מבחי' פנים כמ"ש יאר ה' פניו אליך[41] ומצרים שרשם מבחי' אחוריים עורף פרעה אותיות הערף[42] כו'

The explanation is: Israel's root is from the level of the Face (panim), as it is written, "May Havayah make His face shine upon you," whereas Egypt's root is from the level of the back (achorayim), the nape: Pharaoh (פרעה) has the letters of ha-oref (הערף), "the nape," etc.

> Israel is rooted in the "face" of holiness, G-d's inner, willing giving, as in the Priestly Blessing, "May Havayah make His face shine upon you" (Numbers 6:25). Egypt is rooted in the "back" (achorayim), the nape of the neck; as the Kehot note shows from the Arizal's Likkutei Torah, at the beginning of Shemos, the letters of Pharaoh (פרעה) spell ha-oref (הערף), "the nape."

ולפי שהיו בבחי' הסתר פנים לפי שנאמר וימת יוסף וכל אחיו[43] כו' וההשפעה נמשכה מבחי' אחוריים כמאן דשדי בתר כתפוי[44] ע"כ עבדים היינו לפרעה[45] המקבל ג"כ מבחי' עורף כו'.

And because they were in a state of the hiding of the Face, since it is said, "And Yosef died, and all his brothers," etc., and the flow was drawn down from the level of the back, "like one who throws [something] behind his shoulders," therefore "we were slaves to Pharaoh," who also receives from the level of the nape, etc.

> After Yosef and his brothers died (Exodus 1:6), G-d's face was hidden, and His flow reached the world only from the "back," "like one who throws something behind his shoulders," giving without goodwill, as Tanya explains in chapter 22. In that state Israel was enslaved to Pharaoh, who himself draws from the nape.

אבל אח"כ ויוציאנו ה' אלקינו אוי"א [אבא ואימא] שהלבישו כו' שיומשך ההשפעה בבחי' יאר ה' פניו ועי"ז נמשך אתנו סלה.[46]

But afterwards, "and Havayah our G-d brought us out": Abba and Imma, who enclothed, etc., so that the flow would be drawn down in the manner of "May Havayah make His face shine," and through this it was drawn down "with us, selah."

> Then "Havayah our G-d," Abba and Imma enclothing the arms of Arich Anpin, brought Israel out, so that the flow came from the face, as in "May Havayah make His face shine." Through this was fulfilled "may He make His face shine with us, selah" (Psalms 67:2).

אע"ג [אף על גב] דבבחי' סובב כולא עלמין מצד עצמו נאמר כחשכה כאורה כנ"ל אבל הרי הסובב מאיר ע"י בחי' ממכ"ע [ממלא כל עלמין] שהרי מן החלל נמשך הקו כו'

Even though, regarding the level of the light that encompasses all worlds as it is in itself, it is said, "darkness is as light," as mentioned above, yet sovev in fact shines through the level of the light that fills all worlds; for from the vacated space (chalal) the kav (line of light) is drawn, etc.

> This answers the difficulty. Sovev in itself is beyond all distinctions, "darkness is as light," yet it shines into the worlds through memalei. The proof is the Arizal's account of creation (Etz Chaim, Sha'ar (Gate) 1, branch 2): after the tzimtzum left a vacated space (chalal), a single thin line, the kav, was drawn into it from the infinite light, and only through the kav, the measured light of memalei, does that light reach the worlds within the space.

ומצד התלבשות זו בבחי' ממלא או"א [אבא ואימא] שהלבישו כו' נמשך שהוציאנו ממצרים מעבדות לחירות

And by virtue of this enclothement in the level of memalei, Abba and Imma who enclothed, etc., it came about that He brought us out of Egypt, from slavery to freedom.

> Because the light of sovev was clothed in memalei, in Abba and Imma enclothing the arms of Arich Anpin, it could distinguish, strike Egypt and bring Israel "from slavery to freedom."

(ועמ"ש בפ' וישלח בד"ה ויאבק איש עמו[47, 48] גבי אם תגביה [תגביה] כנשר[49] משם אורידך, ובפ' מקץ בד"ה כי עמך מקור חיים[50, 51] בפי' השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל.[52]

(And see what is written in Parshas Vayishlach, in the discourse beginning "And a man wrestled with him," regarding "If you soar like the eagle, from there I will bring you down"; and in Parshas Miketz, in the discourse beginning "For with You is the source of life," on the explanation of "Look down from Your holy dwelling, from heaven, and bless Your people Israel."

> The parenthesis lists further discussions in Torah Ohr. The discourse on Yaakov's wrestling (Genesis 32:25) explains "If you soar like the eagle ... from there I will bring you down" (Obadiah 1:4) and teaches that the encompassing lights, which come from Binah, repel the outer forces; the discourse "For with You is the source of life" (Psalms 36:10), on "Look down from Your holy dwelling ... and bless Your people Israel" (Deuteronomy 26:15), explains that the seven lamps of the menorah shine from above upon every soul as an encompassing light, in which all are equal.

ולעיל סד"ה להבין מ"ש בהגדה מצה זו גבי אני הוא ולא אחר.[53] ובד"ה ואכלתם אכול גבי אשר עשה עמכם להפליא.[54] וסד"ה שימני כחותם.[55] ועמ"ש מענין שהסובב מאיר ע"י בחי' ממלא בד"ה יביאו לבוש מלכות[56, 57] כו'.

And above, at the end of the discourse beginning "To understand what is said in the Haggadah, 'This matzah,'" regarding "I am He, and not another"; and in the discourse beginning "And you shall eat, eating," regarding "who has dealt wondrously with you"; and at the end of the discourse beginning "Set me as a seal." And see what is written on the matter of sovev shining through the level of memalei in the discourse beginning "Let them bring royal apparel," etc.

> More is found in earlier discourses of Likkutei Torah on Parshas Tzav: at the end of the discourse on "This matzah," on the Haggadah's "I am He, and not another," and in "And you shall eat, eating," on "who has dealt wondrously with you" (Joel 2:26); and also at the end of the discourse "Set me as a seal" (Song of Songs 8:6). How sovev shines through memalei is explained in the Torah Ohr discourse "Let them bring royal apparel" (Esther 6:8), which contrasts sovev, which shines by leaping, with memalei, which descends level by level, and shows that the light of sovev is drawn down and shines within memalei.

ועמ"ש במ"א ע"פ הזהר ר"פ ויקרא[58] בענין שאל לך אות כו' שהנסים באים בשני מדרגות. הא' ע"ד העמק שאלה[59] והיינו מאות ה' בתראה שמתלבשת בלבושי הטבע, והב' ע"ד הגבה למעלה[60] כנסים דיצי"מ [דיציאת מצרים] וקי"ס [וקריעת ים סוף] שיוצאים לגמרי מדרכי הטבע

And see what is written elsewhere on the Zohar at the beginning of Parshas Vayikra, on the matter of "Ask for yourself a sign," etc., that miracles come on two levels. The first is in the manner of "ask it in the depth," and this is from the final letter hei, which is enclothed in the garments of nature; and the second is in the manner of "in the height above," like the miracles of the Exodus from Egypt and the Splitting of the Sea of Reeds, which depart entirely from the ways of nature.

> The last reference concerns the Zohar at the beginning of Vayikra on Yeshayahu's words to King Achaz, "Ask for yourself a sign ... ask it in the depth, or in the height above" (Isaiah 7:11). Miracles come on two levels: those "in the depth," from the final hei of the Name, Malchus, are clothed in natural events, while those "in the height above," like the Exodus and the Splitting of the Sea, break the ways of nature entirely.

והיינו לפי שהוא נמשך מגילוי בחי' סוכ"ע רק שמאיר ע"י בחי' ממלא וזהו הגבה למעלה דא אות יו"ד דשם הוי' והיינו ענין או"א [אבא ואימא] שהלבישו כו' כנ"ל):

This is because it is drawn from the revelation of the level of the light that encompasses all worlds, only that it shines through the level of memalei. And this is "in the height above": this is the letter yud of the Name Havayah; and this is the matter of Abba and Imma, who enclothed, etc., as mentioned above.)

> The higher miracles come from a revelation of sovev, yet even they shine through memalei. "In the height above" is the yud of the Name Havayah, Chochmah, the level of Abba; so this, too, is Abba and Imma enclothing the arms of Arich Anpin, as explained above.

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

THE REBBE EXPLAINS

Continuing the same edited talk of 24 Kislev 5749 (Sefer HaSichos 5749), the Rebbe explains why the light of memalei („ממלא כל עלמין") comes in two stages on Chanukah and Purim, and why that is not only a lack.

The Rebbe explains that the order of Chanukah, war first and the miracle on the day of rest, is the ordinary order of service from the side of memalei, „מן הקל אל הכבד" (from the lighter to the weightier): first the opposing side is defeated, then holiness is revealed. He suggests (ויש לומר) that this is tied to the Chanukah war being „מלחמה המלובשת בטבע" (a war clothed in nature) and to the festival being rabbinic, an „עבודה מלמטה למעלה" (a service from below), while the plague of Egypt came from G-d Himself and Pesach is a festival of the Torah. Yet Chanukah has its own advantage: it comes through human service, without „נהמא דכסופא" (the shame of unearned bread), and refines the lower world as it is, whereas a revelation from above does not penetrate it inwardly.

The Alter Rebbe: ולכן היה זה בשני ימים יום א' ההעברה ואח"כ למחרתו הגילוי

The Rebbe: לאידך גיסא איז דאָ אַ מעלה אין ימי חנוכה, אַז דאָס קומט דוקא דורך עבודת האדם

Sefer HaSichos, vol. תשמ"ט ח"א, p. 114–115 · ערב חנוכה ה'תשמ"ט, כ"ד כסלו, ש"פ וישב

A QUESTION THE REBBE RAISES

At the same farbrengen of Shabbos Vayeishev, 24 Kislev 5746, the Rebbe asked how the Alter Rebbe's explanation fits the Rambam, for whom the victory and the festival fell on the same day.

For the Rambam the victory came on the 25th, „וכשגברו ישראל על אויביהם ואבדום" (when Israel prevailed over their enemies and destroyed them) on that very day, while our maamar says memalei (ממלא) needs two days, since „אי אפשר להיות שניהם בבת אחת" (the two cannot be at once). The Rebbe answers that memalei requires only sequence, first „העברת המנגד" (removal) and then revelation, even within one day. His proof is from our paragraph: had it not needed to reject the view „שזה הי' קודם חצות וזה לאחר חצות" (that the plague came before midnight and the revelation after), two times in one night would not have required sovev at all.

The Alter Rebbe: ומ"ש בספרים שזה היה קודם חצות וזה לאחר חצות אינו אלא הכל היה בזמן א'

The Rebbe: אמנם, ענין זה שייך (לא רק כאשר הגילוי הוא ביום שלמחרת ביטול העברת המנגד, כי אם) גם ביום זה עצמו

Toras Menachem – Hisvaaduyos, vol. תשמ"ו ח"ב, p. 97–101 · (בלתי מוגה) כ"ד כסלו ה'תשמ"ו, ש"פ וישב

A QUESTION THE REBBE RAISES

In an edited sicha on the two opinions about the day of the Chanukah victory (Likkutei Sichos 30, Chanukah 1, from talks of Shabbos Vayeishev, Erev Chanukah, 5726 and 5746), the Rebbe asks whether the Alter Rebbe's explanation holds also by the Rambam.

The Rebbe answers that it does: Chanukah is not like Pesach, where striking Egypt and redeeming Israel came „בנושא אחד" (in one act), whereas on Chanukah, though the victory is part of the miracle, the main miracle was the oil, „נס גלוי ממש" (a truly open miracle) that also showed „הצלת דת ישראל" (the saving of Israel's faith), so there were „ב' נסים שונים שארעו בשני זמנים שונים" (two different miracles at two different times). So by the Rambam there are three degrees: Purim, kept „ביום המנוחה" (on the day of rest); Chanukah, on the day of both victory and oil; and Pesach, where both were one.

The Alter Rebbe: נגוף למצרים מכת בכורות והתגלות הקדושה לישראל

The Rebbe: וא"כ היו כאן ב' נסים שונים שארעו בשני זמנים שונים, נצחון המלחמה ונס פך השמן

Likkutei Sichos, vol. ל, p. 206-207 · תשמ"ו, תשכ"ו, ערב חנוכה, משיחות ש"פ וישב

QUESTIONS FOR DISCUSSION

1. Why does the instant movement of the foot at the mind's will show that the soul has a second, direct kind of influence?
2. Why could an angel destroy Sennacherib's camp but not strike the firstborn of Egypt, and why does the Alter Rebbe reject the explanation that an angel cannot enter a place of impurity?
3. How does the difference between memalei and sovev explain why Purim needed a day of battle before its festival, while Pesach's festival fell on the day of the miracle itself?
4. If before sovev "darkness is as light," how could it distinguish between Egypt and Israel, and what does the answer from Pri Etz Chaim add?
5. What is the difference between giving from the "face" and giving from the "back," and how did the Exodus change which one Israel received?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **להבין מפני מה**

According to the note, this maamar is from the year 5571, and another transcript of it, from the Tzemach Tzedek's handwritten manuscript, is printed in Sefer HaMaamarim 5571.

KEHOT'S NOTE

מאמר זה הוא משנת תקע"א. הנחה אחרת בסה"מ תקע"א מגוכתי"ק הצ"צ. בכמה כתבי-יד נמצא מאמר זה בשינויים ובקיצור בכותרת: מאדה"ז י"ט כסלו תקע"א, ונדפס בס' עבודת הלוי בראשית עט, ג.

2 **בחנוכה ופורים שהן ביום המנוחה**

Likkutei Sichos (vol. 20, p. 446) shows that this opening question implies that the Alter Rebbe held, with the Meiri (on Shabbos 21b), that the victory of Chanukah came on the 24th of Kislev, so that the 25th, the first day of Chanukah, was the day of rest.

Shabbat 21b:8–9 שבת כ"א ב:ח-ט'

תָּנוּ רַבָּנַן: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ. אִם הָיָה דָּר בַּעֲלִיָּיה — מַנִּיחָהּ בַּחַלּוֹן הַסְּמוּכָה לִרְשׁוּת הָרַבִּים. וּבְשָׁעַת הַסַּכָּנָה — מַנִּיחָהּ עַל שֻׁלְחָנוֹ וְדַיּוֹ. אָמַר רָבָא: צָרִיךְ נֵר אַחֶרֶת לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ. וְאִי אֵיפָא מְדוּרָה — לֹא צָרִיךְ. וְאִי אָדָם חָשׁוּב הוּא — אַף עַל גַּב דְּאִיכָּא מְדוּרָה צָרִיךְ נֵר אַחֶרֶת.

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KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 446 שמכאן מוכח שס"ל לכ"ק אדה"ז כהדיעה (מאירי שבת כא, ב) שנצחון המלחמה הי' בכ"ד כסלו, וכן מפורש בשערי אורה כב, א. ובסהמ"צ להצ"צ ריש מצות נ"ח (עא, א). ובאוה"ת על מארז"ל ועניינים ע' קכג. וגם להרמב"ם (הל' חנוכה פ"ג ה"ב) שבכ"ה בכסלו הי' — הוקבע (ראה רמב"ם שם ה"ג) להתחיל הדלקת נ"ח באור לכ"ה (ולא באור לכ"ו) — ראה פר"ח לשו"ע או"ח סתר"ע, בנין שלמה על הרמב"ם שם, ולהעיר אשר הודאת "ועל הניסים" דחנוכה הוא (בעיקר) על הנס דנצחון המלחמה. ולהעיר מחגי ב, יח שם כא ואילך. לקו"ש ח"כ ע' 632. ח"י ע' 143 בשוה"ג להערה 12.

3 **סד"ה כה אמר כוי ונתתי לך מהלכים**

The end of that discourse explains "I will give you places to walk" as two kinds of walking: now there is "running and returning," but in the future, when sovev is revealed, "darkness as light," all will be walking, though first there must be judgment.

KEHOT'S NOTE

תו"א ל, ד.

4 The angel brings the prophet Zechariah word for Yehoshua the High Priest: "Thus says Havayah of Hosts: If you will walk in My ways and keep My charge ... I will give you places to walk among these who stand," the angels. The opening of the Torah Ohr discourse to which the text refers, which reads "places to walk" as a higher kind of walking. (context: Steinsaltz Tanakh)

Zechariah 3:7 זכריה ג':ז'

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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5 **גבוה מעל גבוה**

Koheles tells one who sees the poor oppressed not to wonder at it, "for one higher than the high watches, and there are higher ones above them." The Alter Rebbe borrows the phrase for the chain of angels and princes through which life-force reaches this world level by level. (context: Steinsaltz Tanakh)

Ecclesiastes 5:7 קהלת ה':ז'

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

PARAGRAPH 2

6 **מלא כל הארץ כבודו**

In Yeshayahu's vision of the heavenly court, the seraphim call to one another: "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." The Alter Rebbe applies "His glory," a mere ray, to memalei, the light revealed within the worlds.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע' ו, ג.

7 **את השמים ואת הארץ אני מלא**

G-d, through Yirmeyahu, rebukes those who think they can hide from Him: "Can a man hide in secret places and I not see him? says Havayah. Do I not fill the heavens and

ועברתי 12

> G-d tells Moshe and Aharon in Egypt: "I will pass through the land of Egypt on this night, and I will strike every first-born in the land of Egypt." The verse the Haggadah reads as G-d acting by Himself.

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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אני ולא מלאך 13

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

KEHOT'S NOTE

הגדה ש"פ.

אני ולא מלאך 14

> The Haggadah expounds Exodus 12:12: "I will pass through the land of Egypt on this night": I, and not an angel; "and I will strike every firstborn": I, and not a seraph. The Alter Rebbe sees in this the revelation of sovev, without intermediaries.

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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ויצא מלאך ה׳ ויך במחנה אשור 15

> When Sennacherib king of Assyria besieged Jerusalem in Chizkiyahu's days: "And it was on that night: an angel of Havayah went out and struck the camp of Assyria, a hundred and eighty-five thousand." Sennacherib's army fell by the hand of an angel sent on a clear and defined mission.

II Kings 19:35 מלכים ב י"ט:ל"ה

וַיְהִי בַּלַּיְלָה הַהוּא וַיֵּצֵא מַלְאַךְ ה׳ וַיַּךְ בְּמַחֲנֵה אַשּׁוּר מֵאָה שְׁמוֹנִים וַחֲמִשָּׁה אָלֶף וַיַּשְׁכִּימוּ בַבֹּקֶר וְהִנֵּה כֻלָּם פְּגָרִים מֵתִים:

And it came to pass that night, that the angel of the L-RD went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when men arose early in the morning, behold, they were all dead corpses.

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KEHOT'S NOTE

מלכים-ב יט, לה.

> the earth? says Havayah." The "I" is read as G-d's very being and essence, sovev, which fills all things equally. (context: Steinsaltz Tanakh)

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי' כג, כד.

בד"ה ויקח קרח 8

> That discourse opens with the Midrash that Korach, son of Yitzhar ("oil"), disputed with Moshe, claiming that he too should have been anointed, and with his challenge about tzitzis on a garment entirely of blue.

KEHOT'S NOTE

לקו"ת קרח נב, א.

ויקח קרח 9

> "And Korach ... took," the opening of Parshas Korach and of the Likkutei Torah discourse to which the text refers.

Numbers 16:1 במדבר ט"ז:א

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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ופסח ה׳ על הפתח 10

> Moshe tells the elders of Israel: "Havayah will pass through to strike Egypt, and He will see the blood ... and Havayah will pass over the doorway, and will not let the destroyer come into your houses." The Alter Rebbe reads "passing over" as light that leaps over the levels.

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 יב, כג.

ועברתי 11

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

KEHOT'S NOTE

שם יב, יב.

אַחַר, מִצְרָיוֹת מְזַנּוֹת תַּחַת בַּעְלֵיהֶן וְיוֹלְדוֹת מַרְוָקִים פְּגוּרִים, וְהָיוּ לָהֶם בְּכוֹרוֹת הַרְבֵּה, פְּעָמִים חֲמִשָּׁה לְאִשָּׁה אַחַת, כָּל אֶחָד בְּכוֹר לְאָבִיו:

כי אין בית אשר אין שם מת FOR THERE WAS NOT A HOUSE WHERE THERE WAS NOT ONE DEAD — If there was a first-born there, he died: if there was no firstborn there, then the chief person in the house died because the chief person in the house is called בכור, as it is said, (Psalms 89:28) "I also will appoint him to be a בכור, [the highest of the kings of the earth]" (Mekhilta DeRashbi 12:30; cf. Rashi on 4:22; Pesachim Rabbah, Midr. Vajosha). Another explanation is: 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)

22 **בספרים**

On "the books" that give the reason the Alter Rebbe rejects here, the note sends the reader to a note of the Rebbe printed earlier in the notes and references, at 19a.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהערות וציונים יט, א.

PARAGRAPH 3

23 **כי הנה היו"ט**

The note says that this passage, from "For Yom Tov is...," is quoted by the Tzemach Tzedek in Or HaTorah on Parshas Pinchas.

KEHOT'S NOTE

מובא באוה"ת פ' פנחס ע' א'קפג.

24 **ובערת הרע**

"And you shall eradicate the evil from your midst," said of the false prophet. The Alter Rebbe uses it for the principle that evil must be removed before holiness can rest.

Deuteronomy 13:6 דברים י"ג:ו'

וְהַנָּבִיא הַהוּא אוֹ חוֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדְךָ מִבֵּית עֲבָדִים לְהַדִּיחֲךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוְּךָ ה' אֱלֹקֶיךָ לָלֶכֶת בָּהּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ:

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים י"ג, ו'.

25 **הרוג בשונאיהם ע"ה אלף**

"And the rest of the Jews in the king's provinces gathered and stood for their lives, and rested from their enemies, and slew of their enemies seventy-five thousand." The

16 **וכן בסיסרא**

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

KEHOT'S NOTE

ראה שופטים ד-ה.

17 **צא ופגע**

Shaul orders Doeg to kill the priests of Nov: "And the king said to Doeg, Turn and strike the priests." The Kehot note points to this verse for the wording of a mission to strike, echoed in "go and strike them."

I Samuel 22:18 שמואל א כ"ב:י"ח

וַיֹּאמֶר הַמֶּלֶךְ לְדוֹאֵג סֹב אַתָּה וּפְגַע בַּכֹּהֲנִים וַיִּסֹּב דּוֹאֵג הָאֲדֹמִי וַיִּפְגַּע־הוּא בַּכֹּהֲנִים וַיָּמָת בַּיּוֹם הַהוּא שְׁמֹנִים וַחֲמִשָּׁה אִישׁ נֹשֵׂא אֵפוֹד בָּד:

And the king said to Doeg: 'Turn thou, and fall upon the priests.' And Doeg the Edomite turned, and he fell upon the priests, and he slew on that day fourscore and five persons that did wear a linen ephod.

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18 **צא ופגע בהם**

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

KEHOT'S NOTE

בשמואל-א כב, יח: סוב אתה ופגע בכהנים.

19 **כל בכור**

"And it was at midnight, and Havayah struck every first-born in the land of Egypt, from the firstborn of Pharaoh ... to the firstborn of the captive." Striking "every firstborn" required discerning each one.

Exodus 12:29 שמות י"ב:כ"ט

וַיְהִי בַּחֲצִי הַלַּיְלָה וַה' הִכָּה כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכֹל בְּכוֹר בְּהֵמָה:

And it came to pass at midnight, that the L-RD smote all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

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KEHOT'S NOTE

שמות יב, כט.

20 **שטופי' בזמה**

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

KEHOT'S NOTE

ראה רש"י שמות יב, ל. וברמב"ן שם.

21 **הבכור לאב שהיו שטופי' בזמה**

Rashi explains that there was no house without a dead: where there was no firstborn, the eldest of the house died; and because the Egyptian women were unfaithful, there were many firstborn, each the firstborn of his father. The Alter Rebbe uses this to show that identifying the firstborn was beyond an angel.

Rashi on Exodus 12:30:4 רש"י על שמות י"ב:ל':ד'

כי אין בית אשר אין שם מת. יֵשׁ שָׁם בְּכוֹר, מֵת, אֵין שָׁם בְּכוֹר, גָּדוֹל שֶׁבַּבַּיִת קָרוּי בְּכוֹר, שֶׁנֶּאֱמַר "אַף אֲנִי בְּכוֹר אֶתְּנֵהוּ" (תהילים פ"ט). דָּבָר

command to Israel, which the text's wording joins with the doubled verb of Exodus 17:14.

Deuteronomy 25:19 דברים כ"ה:י"ט

וְהָיָה בְּהָנִיחַ ה' אֱלֹקֶיךָ לְךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ נֹתֵן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם לֹא תִּשְׁכָּח׃

Therefore it shall be, when the L-RD thy G-d hath given thee rest from all thine enemies round about, in the land which the L-RD thy G-d giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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29 ועשרת בניהמן

In Shushan the Jews killed "the ten sons of Haman son of Hammedasa, the enemy of the Jews," but did not lay their hands on the spoil. The removal of Amalek came before the day of feasting.

Esther 9:10 אסתר ט':י

עֲשֶׂרֶת בְּנֵי הָמָן בֶּן־הַמְּדָתָא צֹרֵר הַיְּהוּדִים הָרָגוּ וּבַבִּזָּה לֹא שָׁלְחוּ אֶת־יָדָם׃

the ten sons of Haman the son of Hammedatha, the Jews'enemy, slew they; but on the spoil they laid not their hand.

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PARAGRAPH 4

30 יום משתה ושמחה

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

KEHOT'S NOTE

שם ט, י"ט.

31 עשו יום משתה ושמחה

"On the thirteenth day of the month of Adar, and they rested on the fourteenth of it, and made it a day of feasting and gladness": the fighting came on one day, and the festival on the next.

Esther 9:17 אסתר ט':י"ז

בְּיוֹם־שְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ אֲדָר וְנוֹחַ בְּאַרְבָּעָה עָשָׂר בּוֹ וְעָשָׂה אֹתוֹ יוֹם מִשְׁתֶּה וְשִׂמְחָה׃

on the thirteenth day of the month Adar, and on the fourteenth day of the same they rested, and made it a day of feasting and gladness.

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32 יום משתה ושמחה ומשלוח מנות

"The Jews of the open towns ... make the fourteenth day of the month of Adar gladness and feasting, a festive day, and sending portions one to another." The festive day followed the day of battle.

Esther 9:19 אסתר ט':י"ט

עַל־כֵּן הַיְּהוּדִים הַפְּרָזִים הַיֹּשְׁבִים בְּעָרֵי הַפְּרָזוֹת עֹשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר שִׂמְחָה וּמִשְׁתֶּה וְיוֹם טוֹב וּמִשְׁלֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ׃

Therefore do the Jews of the villages, that dwell in the unwalled towns, make the fourteenth day of the month Adar a

fighting came first, and only afterwards the rest and the festival.

Esther 9:16 אסתר ט':ט"ז

וּשְׁאָר הַיְּהוּדִים אֲשֶׁר בִּמְדִינוֹת הַמֶּלֶךְ נִקְהֲלוּ וְעָמַד עַל־נַפְשָׁם וְנוֹחַ מֵאֹיְבֵיהֶם וְהָרוֹג בְּשֹׂנְאֵיהֶם חֲמִשָּׁה וְשִׁבְעִים אָלֶף וּבַבִּזָּה לֹא שָׁלְחוּ אֶת־יָדָם׃

And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of them that hated them seventy and five thousand—but on the spoil they laid not their hand—.

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KEHOT'S NOTE

אסתר ט, טז.

26 ראשית גוים עמלק

Bilaam's words: "Amalek was the first of the nations, and his end shall be everlasting destruction." The verse shows Amalek at the head of the opposing forces, destined to be destroyed.

Numbers 24:20 במדבר כ"ד:כ'

וַיַּרְא אֶת־עֲמָלֵק וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר רֵאשִׁית גּוֹיִם עֲמָלֵק וְאַחֲרִיתוֹ עֲדֵי אֹבֵד׃

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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KEHOT'S NOTE

במדבר כד, כ.

27 מחה תמחה

After the battle with Amalek, G-d tells Moshe: "For I will surely blot out the memory of Amalek from under the heavens." As the Kehot note observes, this verse has the doubled verb, "surely blot out," spoken by G-d in the first person.

Exodus 17:14 שמות י"ז:י"ד

וַיֹּאמֶר ה' אֶל־מֹשֶׁה כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר וְשִׂים בְּאָזְנֵי יְהוֹשֻׁעַ כִּי־מָחֹה אֶמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם׃

And the L-RD said unto Moses: 'Write this for a memorial in the book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven.'

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KEHOT'S NOTE

שמות יז, יד כתיב מחה אמחה. ובדברים סו"פ תצא לא כתיב "מחה". [כ].

28 תמחה

Moshe commands Israel: "You shall blot out the memory of Amalek from under the heavens; do not forget." The

day of gladness and feasting, and a good day, and of sending portions one to another.

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33 **ועד"מ המלך**

There the same parable appears: to make a fine dwelling for a king, the palace is first cleared of all dirt and filth, and only then furnished with fine vessels.

KEHOT'S NOTE

ראה המשל גם לקמן פ' בלק דף ע, ג.

34 **צריך לנקותה מכל טינוף ולכלוך**

According to the note, the Tzemach Tzedek in Or HaTorah refers from this passage to Torah Ohr, 61d: just as one first relieves himself and removes the filth, the evil within him, so here the filth must first be removed, and afterwards the light is drawn down.

KEHOT'S NOTE

באוה"ת פ' פנחס ע' א'קפג מציין לכאן לתו"א סא, ד "שמתחילה יפנה ויסיר הצואה מקרבו שהוא בחי' הרע שבקרבו . . ומזה מובן מה שכתב שצריך תחלה להעביר הזוהמא היינו כמו בחי' יפנה ואח"כ יהי' המשכת האור".

35 **סד"ה זכור את יום השבת**

The end of that discourse teaches that in the future "Remember" and "Keep" will be revealed as one utterance: the higher and the lower unity will be one through the revelation of the Infinite One's essence, sovev, before which all is equal.

KEHOT'S NOTE

תו"א יתרו ע, ג.

36 **זכור את יום השבת**

"Remember the Shabbos day to sanctify it," the opening of the Torah Ohr discourse cited here; in the second giving of the commandments the word is "Keep."

Exodus 20:8 שמות כ:ח

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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37 **כחשכה כאורה**

David tells G-d that no darkness can hide him from Him: "Even darkness is not dark for You, and night shines like the day; darkness is as light." Before sovev there is no difference between light and darkness. (context: Steinsaltz Tanakh)

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

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.

38 **ואם צדקת**

Elihu to Iyov: "If you are righteous, what do you give Him, or what does He receive from your hand?" At the level of sovev a person's deeds make no difference, which raises the question of how it could distinguish Egypt from Israel.

Job 35:7 איוב ל"ה:ז׳

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

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

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KEHOT'S NOTE

איוב לה, ז.

39 **בפע"ח**

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

KEHOT'S NOTE

שע' חהמ"צ פ"ז. [כ].

40 **עבדים היינו כו' ויוציאנו הוי' אלקינו או"א שהלבישו לזרועות דא"א**

Pri Etz Chaim explains: "'And Havayah our G-d brought us out from there': they are Abba and Imma, 'with a strong hand and an outstretched arm,' meaning the enclothing of the arms of Arich Anpin." The Alter Rebbe brings it to show how sovev acted through memalei.

Pri Etz Chaim, Gate of Passover 7:41–42 פרי עץ חיים, שער חג המצות ז':מ"א-מ"ב

עבדים היינו לפרעה במצרים - ר"ל במעי אמו, כשהיה ז"א בסוד קטנות המוחין שלו, יונקים משם אלקים, והוא במצרים, ר"ל במעי אמו, במיצר מי, שהוא בינה, והיה ז"א בגלות, כמו הולד שהוא במעי אמו, שהוא בצער ובסוהר ובדוחק, כך היו זו"ן וישראל, (א"מ צ"ל ויעקב) היוצא בפנים של ז"א, ג"כ היה בצער ובדוחק, ולא היו יכולין לצאת, לא זו"ן, ולא ישראל, בלא עיבור אבא ואמא: ויוציאנו ה' אלקינו משם, שהם או"א, ביד חזקה ובזרוע הנטויה, ר"ל בהתלבשות הזרועות של א"א, המורים ליד חזקה וזרוע הנטויה:

Pri Etz Chaim (Public Domain)

41 **יאר ה' פניו אליך**

From the Priestly Blessing, with which G-d commands the kohanim to bless Israel: "May Havayah make His face shine upon you and be gracious to you." The "face" is G-d's inner, willing flow, the root of Israel.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

42 **פרעה אותיות הערף**

Besides the Arizal's Likkutei Torah, the note sends the reader to the sources gathered at this page of the Alter

Rebbe's maamarim on the parshiyos for the letters of Pharaoh (פרעה) as ha-oref (הערף).

KEHOT'S NOTE

לקו"ת להאריז"ל ר"פ שמות. וראה הנסמן במאמרי אדה"ז פרשיות לע' תקיג.

43 וימת יוסף וכל אחיו

"And Yosef died, and all his brothers, and all that generation," the verse that opens the story of the enslavement. With their passing came the hiding of the Face.

Exodus 1:6 שמות א:ו

וַיָּמָת יוֹסֵף וְכָל־אֶחָיו וְכֹל הַדּוֹר הַהוּא׃

And Joseph died, and all his brethren, and all that generation.

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KEHOT'S NOTE

שמות א, ו.

44 כמאן דשדי בתר כתפוי

Tanya explains that the kelipos receive their life not from the "face" of holiness but from its "back," like a person who gives something to his enemy against his will and throws it over his shoulder, turning his face away; the "face" is the inner will to give life to all that is close to holiness.

Tanya, Likkutei Amarim 22:5 תניא, חלק ראשון; ליקוטי אמרים כ"ב:ה'

אֲבָל הַסִּטְרָא אָחֳרָא וְהַטּוּמְאָה - הֵיא תּוֹעֲבַת ה' אֲשֶׁר שָׂנֵא, וְאֵינוֹ מַשְׁפִּיעַ לָהּ חַיּוּת מִפְּנִימִית הָרָצוֹן וְחֶפְצוֹ הָאֲמִיתִּי אֲשֶׁר חָפֵץ בָּהּ חַס וְשָׁלוֹם, כִּי אִם, כְּמַאן דְּשַׁדֵּי בָּתַר כַּתְפּוֹי לְשׂוֹנְאוֹ שֶׁלֹּא בִּרְצוֹנוֹ, רַק כְּדֵי לְהַעֲנִישׁ אֶת הָרְשָׁעִים, וְלִיתֵּן שָׂכָר טוֹב לַצַּדִּיקִים דְּאַכְפְּיָין לְסִטְרָא אָחֳרָא; וְזֶה נִקְרָא בְּחִינַת "אֲחוֹרַיִם" דְּרָצוֹן הָעֶלְיוֹן בָּרוּךְ־הוּא.

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KEHOT'S NOTE

ראה תניא פכ"ב.

45 עבדים היינו לפרעה

"We were slaves to Pharaoh in Egypt, and Havayah our G-d brought us out from there with a strong hand and an outstretched arm." The Haggadah passage that Pri Etz Chaim explains.

Pesach Haggadah, Magid, We Were Slaves in Egypt 2 הגדה של פסח, מגיד, עבדים היינו ב'

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם, וַיּוֹצִיאֵנוּ יְיָ אֱלֹקֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה. וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרֵי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מְשֻׁעְבָּדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם. וַאֲפִילוּ כֻּלָּנוּ חֲכָמִים כֻּלָּנוּ נְבוֹנִים כֻּלָּנוּ זְקֵנִים כֻּלָּנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם. וְכָל הַמַּרְבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרֵי זֶה מְשֻׁבָּח.

We were servants unto Pharaoh in Egypt, and the lord our G-d! delivered us from thence, with a strong hand, and with a stretched out arm; had not he, blessed be his holy name, brought out ancestors forth from Egypt, verily we, our children, and our children's children, would have been in servitude to Pharaoh in Egypt; for even if we were all wise, all men of knowledge, all aged, or understanding in the law of G-d, it is commanded us, that we shall discourse of the Redemption of Egypt; ...

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

46 אתנו סלה

"May G-d be gracious to us and bless us; may He make His face shine with us, selah," a psalm that echoes the Priestly Blessing. The face shining "with us" is the flow from the face that came with the Exodus. (context: Steinsaltz Tanakh)

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

47 בד"ה ויאבק איש עמו

There the Alter Rebbe explains that the angel who wrestled with Yaakov sought "to soar like the eagle"; the opposing side has a hold in Chesed, Gevurah and Tiferes, the emotive attributes, but not in Chochmah, Binah and Daas, and all the encompassing lights come from Binah and repel the outer forces.

KEHOT'S NOTE

תו"א כו, ב.

48 ויאבק איש עמו

"And Yaakov was left alone, and a man wrestled with him until the rising of the dawn," the opening of the Torah Ohr discourse cited here.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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49 אם תגבי כנשר

G-d's word through the prophet Ovadiah to proud Edom: "If you soar like the eagle, and if your nest is set among the stars, from there I will bring you down, says Havayah." As the Kehot note observes, the text skips the middle of the verse.

Obadiah 1:4 עובדיה א':ד'

אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה'׃

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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KEHOT'S NOTE

עובדי' א, ד [כ] [דילוג בלשון הכתוב].

of Havayah your G-d, who has dealt wondrously with you." Both the title of the discourse cited and the phrase it discusses come from this verse. (context: Steinsaltz Tanakh)

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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55 **שימני כחותם**

"Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death," the opening of the discourse cited here.

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 שַׁלְהֶבֶתְיָה:

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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56 **בד"ה יביאו לבוש מלכות**

The discourse opens Torah Ohr's section on Megillas Esther, at 90a, and reads the "royal apparel" as the garment of "G-d reigns, He is clothed in majesty," the exaltedness of the Infinite Light, and it contrasts sovev, which shines not by the order of hishtalshelus but by leaping, with memalei, which descends level by level.

KEHOT'S NOTE

תו"א צ, א.

57 **יביאו לבוש מלכות**

"Let them bring royal apparel that the king has worn," Haman's words, the opening of the discourse to which the text refers.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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58 **ע"פ הזהר ר"פ ויקרא**

For the "elsewhere" on the Zohar at the beginning of Vayikra, on "Ask for yourself a sign," the note points to this discussion in Sefer HaMaamarim 5565.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' שסח ואילך. ביאוה"ז לכ"ק הצ"צ ע' שטז.

50 **בד"ה כי עמך מקור חיים**

The discourse opens with Zechariah's vision of the golden menorah: its seven lamps are seven supernal attributes that shine from above upon every Jewish soul as an encompassing light, resting even upon one who is wicked, so that in it all are equal for good; the "seven and seven pipes" are drawings from sovev to this arousal from above.

KEHOT'S NOTE

תו"א לד, ד.

51 **כי עמך מקור חיים**

David: "For with You is the source of life; in Your light we see light," the opening of the Torah Ohr discourse cited here.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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52 **השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל**

From the declaration over the tithes: "Look down from Your holy dwelling, from heaven, and bless Your people Israel." The Torah Ohr discourse on "For with You is the source of life" explains this verse.

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ:

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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53 **אני הוא ולא אחר**

The Haggadah reads the end of Exodus 12:12, "I am G-d," as "I am He, and not another," discussed at the end of the discourse on "This matzah."

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.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

54 **ואכלתם אכול גבי אשר עשה עמכם להפליא**

Yoel's promise of plenty after the locust plague: "And you shall eat, eating and being satisfied, and praise the Name

...להבין מפני מה יו"ט דפסח הוא ביום שנעשה

59 **העמק שאלה**

> **Yeshayahu's words to King Achaz: "Ask for yourself a sign from Havayah your G-d; ask it in the depth, or in the height above." "In the depth" is read as miracles clothed in nature, from the final hei.**

Isaiah 7:11 ישעיהו ז:י"א

שְׁאַל־לְךָ אוֹת מֵעִם ה' אֱלֹקֶיךָ הַעְמֵק שְׁאָלָה אוֹ הַגְבֵּהַ לְמָעְלָה׃

'Ask thee a sign of the L-RD thy G-d: ask it either in the depth, or in the height above.'

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KEHOT'S NOTE

ישע' ז, א. [כ].

60 **הגבה למעלה**

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

KEHOT'S NOTE

ישע' שם. [כ].

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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