LIKKUTEI TORAH · PARSHAS TZAV · MAAMAR 11

הים ראה וינוס כו'

"The Sea Saw and Fled"

At the splitting of the sea a single revelation from above all order met two opposite natures: the mountains, the middos of Atzilus, root of the souls that serve with love like a minister, were absorbed into the revealed light that encompasses all worlds and "danced," leaping beyond every stage; the sea, Malchus, whose task is to conceal so that separate beings can exist, could not be absorbed, so its concealment "fled," and the souls it had carried were born.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

At the splitting of the sea a single revelation from above all order met two opposite natures: the mountains, the middos of Atzilus, root of the souls that serve with love like a minister, were absorbed into the revealed light that encompasses all worlds and "danced," leaping beyond every stage; the sea, Malchus, whose task is to conceal so that separate beings can exist, could not be absorbed, so its concealment "fled," and the souls it had carried were born.

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

Why, at the Exodus, did "the mountains dance" while "the sea saw and fled"? The Shelah answers: dancing is service from love, fleeing is service from awe, a minister's joy and a servant's dread when the king is revealed. To deepen this, the Alter Rebbe explains the seventh day of Pesach as the birth of the souls. In Atzilus the souls, drawn from the "letters" of the supernal thought, are G-dliness itself, "brothers" of the middos. To become separate created beings they need Malchus, a "garment" that conceals, for there is no king without a people; so Malchus is called "sea," which hides all it holds. The souls gestate within Malchus from Shemini Atzeres until the seventh day of Pesach, and their birth needs a light from above the chain of worlds, the "east wind" from Atika that turned the sea into dry land. Before that light the mountains were absorbed and leapt beyond all order, while the sea, concealment itself, could not be absorbed, so its concealment withdrew, as speech falls silent before a light above intellect. This came on Pesach from above; the Omer, an arousal from below, led to the Giving of the Torah face to face.

OUTLINE

1 **Dancing and fleeing** ¶1

The question on Psalm 114; the Shelah's answer, love and awe, a minister and a servant before the revealed king; the seventh day of Pesach as the birth of the souls, which arose in thought and are "brothers" of the Holy One, blessed be He, the Infinite Light enclothed in the middos of Atzilus.

2 **Malchus, the sea, and the birth of the souls** ¶2

In Atzilus the souls are G-dliness; Malchus, the "garment" and the "sea" that covers, makes separate beings possible; the souls gestate within Malchus from Shemini Atzeres to the seventh day of Pesach; birth needs a light from above the chain of worlds, the "east wind" from Atika.

3 Why the mountains danced and the sea fled ¶3

The mountains and hills, above the sea, were included in the revealed sovev and leapt beyond order, unlike the orderly "walking" of Shabbos; the sea's concealment withdrew, like speech silenced by a light above intellect; rock into water, Gevurah into Chesed; Pesach a leap from above, the Omer an arousal from below that led to Sinai.

KEY CONCEPTS

Minister and servant שר ועבד

Two ways of standing before the King: the minister serves with love and joy, and revelation increases his joy; the servant serves with awe, and revelation increases his dread.

Malchus called "sea" מלכות נקראת ים

Malchus covers the G-dly letters of creation as the sea covers all that is in it, so that separate beings can exist; for "there is no king without a people."

The birth of the souls לידת הנשמות

The souls, G-dliness in Atzilus, become separate beings through a gestation within Malchus from Shemini Atzeres until the seventh day of Pesach, when they are born through a light from above the chain of worlds.

Something and nothing יש ואין

Ayin is G-dliness, which is not felt as existing in its own right; yesh is a created being that feels itself separate. Passing from ayin to yesh requires the concealment of Malchus and, for birth, the light of sovev.

The light that encompasses all worlds סובב כל עלמין

The light above the order of the worlds, before which all levels are equal; its revelation at the sea made the mountains leap and the sea's concealment flee.

Walking and dancing הילוך וריקוד

Walking is the orderly ascent of the worlds from level to level, as every Shabbos; dancing is a leap beyond all stages, possible only through sovev.

Leaping and the arousal from below דלוג ואתערותא דלתתא

On Pesach G-d "passed over," revealing Himself from above with no arousal from below; the counting of the Omer is the arousal from below that brought the Giving of the Torah "face to face."

SECTION 1 • ¶1

Dancing and fleeing

1 הים ראה[1] וינוס[2,3,4,5,6] כו'. ההרים רקדו כאילים כו'. והנה צ"ל למה ההרים רקדו והים ראה וינוס.

"The sea saw and fled," etc. "The mountains danced like rams," etc. Now, we need to understand why the mountains danced and the sea saw and fled.

> The maamar opens with two verses of Psalm 114, the psalm of the Exodus said in Hallel: at the Exodus "the sea saw and fled" and "the mountains danced like rams." The question is why one and the same revelation made the mountains dance and made the sea run away.

ובשל"ה [ובשני לוחות הברית] במסכת פסחים שלו פי' כי הניסה הוא העבודה מיראה והריקוד הוא העבודה מאהבה. והוא בחי' שר ובחי' עבד.

The Shelah, in his tractate Pesachim, explains that the fleeing is service out of awe, and the dancing is service out of love. This is the level of a minister and the level of a servant.

> The Shelah (Rabbi Yeshayah Horowitz, called after his work Shnei Luchos HaBris), in the section of that work called tractate Pesachim, answers that fleeing stands for serving G-d out of awe, and dancing for serving Him out of love. These are the two ways of standing before a king: the minister, who serves out of love, and the servant, who serves out of awe.

והנה בהתגלות המלך אזי בחי' שר שעבודתו בשמחה תגדל שמחתו וזהו ההרים שהם מדות דאצילות שמשם שרש הנשמות הנק' אחים למקום כשר לפני המלך[7] ולכן רקדו.

Now, when the king is revealed, then for the level of a minister, whose service is with joy, his joy grows greater. This is "the mountains," which are the emotive attributes (middos) of Atzilus, from which stems the root of the souls that are called "brothers" to the Omnipresent, "like a minister before the king"; and therefore they danced.

> A minister serves the king with joy, so when the king appears his joy only grows. The "mountains" are the middos, the emotive attributes, of Atzilus, the root of the souls called "brothers" of the Omnipresent (HaMakom, "the Place," a name of G-d); such a soul stands, in the Talmud's phrase, "like a minister before the king," and that is why the mountains danced.

ובחי' עבד שעבודתו ביראה אזי בהתגלות המלך תפול האימה והפחד ביותר וזהו הים שמשם שרש בחי' כעבד לפני המלך ראה וינוס כו'

And for the level of a servant, whose service is with awe, when the king is revealed the dread and the fear fall all the more. This is "the sea," from which stems the root of the level of "like a servant before the king": it "saw and fled," etc.

> A servant serves out of awe, so when the king is revealed his dread and fear become even greater. The "sea" is the root of the souls that stand "like a servant before the king," and therefore at the revelation it "saw and fled."

(ועמ"ש מענין שר ועבד סד"ה רני ושמחי[8] בת[9] ע"ש בד"ה הנה בת כו'. ועיין רבות בשלח פכ"א מפני מה אתה בורח אמר לו הים מפני אלוה יעקב מפני יראתו של הקב"ה[10] והוא ע"ד וירא העם וינועו[11] ויעמדו מרחוק,

(And see what is written on the subject of a minister and a servant at the end of the discourse beginning "Sing and rejoice, O daughter"; see there, in the discourse beginning "Now, 'daughter,'" etc. And see [Midrash] Rabbah, Beshalach, section 21: "Why are you fleeing?" The sea said to him, "Before the G-d of Yaakov, out of awe of the Holy One, blessed be He." And this is along the lines of "And the people saw, and they trembled and stood at a distance."

> The parenthesis first sends the reader to the end of the Torah Ohr discourse "Sing and rejoice, O daughter" (in Mikeitz), where the Alter Rebbe explains that "my sister," the masters of Torah, who refine, are "like a minister before the king," while the "daughter," the mitzvos, which are refined, is "like a servant before the king." It then quotes the Midrash: when the sea fled, Moshe asked it why, and it answered, in the words of Psalm 114:7, "Before the G-d of Yaakov," out of awe of the Holy One, blessed be He. That is the servant's response, like Israel at Sinai, who saw, trembled and stood at a distance.

ועיין עוד מענין הים ראה וינוס ברבות במדבר[12] פרשה[13] א' דר"ט ג' ובפ' עקב[14] גבי אתה עובר היום את הירדן[15] דף רצ"ב ג'. מקץ ס"פ פ"ז [פרק ז'][16] זח"ב [זהר חלק ב'] מ"ט סע"א [סוף עמוד א] ר"ל ע"ב).

And see further on the subject of "The sea saw and fled" in [Midrash] Rabbah, Bamidbar, section 1, folio 209, column 3; and in Parshas Eikev, regarding "You are crossing the Jordan today," folio 292, column 3. Mikeitz, end of section 87. Zohar, Part II, 49, end of side a; 230b.)

> The parenthesis goes on to list other places that discuss the verse: the Midrash Rabbah on Bamidbar, where the sea fled before the King but the wilderness welcomed Him; the Midrash on Eikev, where the sea saw the Name engraved on the staff, or G-d's hand; Bereishis Rabbah, end of section 87, where the sea split in the merit of Yosef, who "fled" from sin; and two passages of the Zohar that say the sea saw Yosef's coffin and fled.

ולהבין זה בתוספת ביאור הנה מתחלה יש להקדים ענין שביעי של פסח[17] שבו נקרע הים ומבואר בפע"ח [בפרי עץ חיים][18] שהוא ג"כ ענין לידת הנשמות.

To understand this with further explanation, we must first preface the matter of the seventh day of Pesach, on which the sea was split; and it is explained in Pri Etz Chaim that it is also the matter of the birth of the souls.

> To explain the verses more deeply, the Alter Rebbe first explains the seventh day of Pesach, the day the sea split. Pri Etz Chaim, from the teachings of the Arizal, says that this day is also the "birth" of the souls; in Iggeres HaKodesh 20 (in the Tanya) the Alter Rebbe likewise writes that the creation of the souls as separate beings is called "birth," like the splitting of the Sea of Reeds.

וז"ש [וזהו שכתוב] ובני ישראל הלכו ביבשה[19] בתוך הים. והענין כי נשמות ישראל[20] עלו במחשבה[21,22] ואז נק' אחים ורעים להקב"ה.[23]

This is [the meaning of] what is written, "And the children of Israel walked on dry land in the midst of the sea." The explanation is that the souls of Israel arose in [G-d's] thought, and then they are called "brothers and friends" to the Holy One, blessed be He.

> The verse about Israel walking "on dry land in the midst of the sea" alludes to this birth: as the maamar will explain, the souls come out of the concealing "sea" into revealed existence, "dry land." Before that, the souls "arose in thought," as the Sages say that Israel was first in G-d's thought, and in that state they are called "brothers and friends" of the Holy One, blessed be He.

ופי' אחים ורעים היינו להיות כי קוב"ה [קודשא בריך הוא] הוא בחינת אור א"ס ב"ה כשמלובש במדות דאצילות

The meaning of "brothers and friends" is this: since the Holy One, blessed be He, is the level of the Infinite Light (Or Ein Sof), blessed be He, as it is vested in the emotive attributes of Atzilus;

> In Kabbalah, "the Holy One, blessed be He" (Kudsha Brich Hu) names the Infinite Light as it is enclothed in the middos of Atzilus. The souls, rooted in the thought of these attributes, are therefore their "brothers."

כי א"ס ב"ה בעצמו לאו מכל אינון מדות[24] איהו כלל[25] ולא יתכן על העצמות קריאת שם כלל אלא רק על בחי' התגלותו ואז נק' הוי' יו"ד חכמה[26,27] ה' בינה כו'.[28]

for the Infinite One (Ein Sof), blessed be He, in Himself "is not of any of these attributes at all," and no name at all can apply to the Essence, but only to the level of His revelation; and then He is called Havayah: yud, Chochmah (wisdom); hei, Binah (understanding), etc.

> The Infinite One in Himself, as Eliyahu's prayer in the introduction to the Tikkunei Zohar (Patach Eliyahu) says, is not any of the attributes, and no name can be given to His Essence. Names belong only to His revelation, so the Name Havayah describes Him as revealed through the Sefiros: the yud is Chochmah, the hei is Binah, and so on.

SECTION 2 • ¶2

Malchus, the sea, and the birth of the souls

2 והנה ס"ר נשמות ישראל[29] שנמשכים מס"ר אותיות המחשבה[30] נק' אחים לקוב"ה [לקודשא בריך הוא] שהם המדות וכמו עד"מ במחשבת שכל שהאותיות הם כעצם א' עם מהות השכל שבתוכם[31] וכן מחשבת המדות עם המדות כו'

Now, the six hundred thousand souls of Israel, which are drawn from the six hundred thousand letters of thought, are called "brothers" to the Holy One, blessed be He, that is, to the emotive attributes; just as, by way of analogy, with the thought of an intellectual concept, where the letters are as one substance with the essence of the intellect within them, and likewise the thought of the emotive attributes with the emotive attributes, etc.

> At their root the souls of Israel are six hundred thousand, and they are drawn from six hundred thousand "letters" of the supernal thought; that is why they are "brothers" of the Holy One, blessed be He, the middos. The analogy is a person thinking an idea: the letters of his thought are one with the idea itself, not a garment apart from it, and likewise the thought of an emotion is one with the emotion.

ואז הם בחי' אלקות ממש כי באצילות איהו וחיוהי וגרמוהי חד[32] כמ"ש במ"א

And then they are on the level of actual G-dliness, for in the World of Atzilus (Emanation) "He, His life-forces and His vessels are one," as is explained elsewhere

> So in Atzilus the souls are G-dliness itself, as the Tikkunei Zohar says that there "He, His life-forces and His vessels are one."

(ועמ"ש בפ' יתרו בד"ה זכור את יום השבת[33, 34] ובד"ה אני ישנה[35, 36] גבי רעיתי ובד"ה שחורה אני[37, 38] גבי בנות ירושלים וע"פ ושמתי כדכד)[39]

(and see what is written in Parshas Yisro, in the discourse beginning "Remember the Shabbos day"; and in the discourse beginning "I sleep," regarding "my companion"; and in the discourse beginning "I am black," regarding "daughters of Jerusalem"; and on the verse "And I will make [your windows] of kadkod").

> This parenthesis lists discourses on the souls' oneness with G-d. In Torah Ohr, Yisro ("Remember the Shabbos day"), the Alter Rebbe explains that the angels come from G-d's "speech," a garment that goes out from its source, whereas Israel "arose in thought," the inner garment that stays one with the soul; and in Likkutei Torah, Shir HaShirim ("I am black"), the "daughters of Jerusalem" are the souls before their descent, still included in their Source. The discourse on "I sleep" is cited for rayasi, "my companion," a word from the same root as re'im, "friends"; as the Kehot note suggests, it is the one in Likkutei Torah, Shir HaShirim, that reads rayasi as "my sustainer," for Israel, as it were, sustain their Father in heaven.

ובכדי שתתהוה הנשמה בבחי' יש להיות בחי' נברא שהוא בחי' נפרד מאין ממש שהרי בהיותה באצילות היא בחי' אלקות ממש כי גם מה שנקרא בשם אותיות מחשבה הכל לשכך האזן. אבל כי לא מחשבותי מחשבותיכם[40] כתיב

And in order for the soul to come into being as a something (yesh), to be on the level of a created being, which is something separate, from actual nothing (ayin) — for while it is in Atzilus it is actual G-dliness, since even what is called by the name "letters of thought" is all only to accommodate the ear, but it is written, "For My thoughts are not your thoughts" —

> For a soul to exist as a created, separate being, brought into existence from actual nothingness, something must happen to it, since in Atzilus it is G-dliness itself. Even calling it "letters of thought" is only a way of speaking that the ear can take in, for, as Isaiah says, "My thoughts are not your thoughts": G-d's "thought" is not like ours.

הוא ע"י מדת מלכותו יתי' (וכמ"ש באגה"ק [באגרת הקודש] בד"ה איהו וחיוהי)

[this] is through the attribute of His Malchus (sovereignty), may He be blessed (as is explained in Iggeres HaKodesh, in the letter beginning "He and His life-forces"),

> What makes the soul a separate being is Malchus, G-d's attribute of sovereignty. In Iggeres HaKodesh, in the letter that opens "He and His life-forces are one," the Alter Rebbe explains that separate existence comes from Malchus of Atzilus, for "there is no king without a people."

שהיא הנק' לבוש להעלים ולהסתיר עד שיוכל להיות בחי' יש וכמ"ש ה' מלך גאות לבש[41] כי מדת המלוכה היא הלבוש הגורם להיות התהוות היש

which is what is called a "garment," to hide and to conceal, until there can be the level of a something (yesh); as it is written, "Havayah reigns; He has garbed Himself in majesty." For the attribute of kingship is the garment that brings about the coming into being of the something (yesh),

> Malchus is called a "garment" because it hides G-dliness, and only under that cover can anything appear to exist in its own right. Psalm 93 pictures the reigning King robed in majesty; the maamar reads the robe as the concealment that kingship itself brings: because "Havayah reigns," "He has garbed Himself."

כי אין מלך בלא עם[42,43] והיינו נפרדים דוקא שעליהם יתכן המלוכה להיות בבחי' התנשאות עליהם והם יהיו באימה כו' שהרי על מאה בנים לא יקרא האב מלך.

for "there is no king without a people," that is, specifically separate beings, over whom kingship can apply, being in a state of exaltation over them, while they will be in dread, etc.; for over a hundred sons a father is not called a king.

> A king needs subjects who are distinct from him, over whom he is exalted and who stand in dread of him; a father of a hundred sons is still not a king. So kingship by its very nature requires separate beings, and its "garment" is what produces them.

ולכן נקי המלי ים.[44] (ועמ"ש בד"ה מי מנה[45] עפר יעקב[46] בענין והים עליהם מלמעלה).

Therefore Malchus is called "sea." (And see what is written in the discourse beginning "Who has counted the dust of Yaakov," on the subject of "and the sea was upon them, above.")

> This concealing role is why Malchus is called "sea" (the Kehot note points to the Pardes Rimonim of Rabbi Moshe Cordovero, in its Gate of Appellations, under that entry). The parenthesis refers to the verse "and the sea was upon them, above," said of the great basin in the Temple that Shlomo built, which stood on twelve oxen; in Likkutei Torah, Balak ("Who has counted the dust of Yaakov"), the Alter Rebbe explains that because the sea stood high above them the oxen were twelve, divided and separate, just as G-d's exalted Malchus brings separate beings into existence.

כי הנה כל מה שיש ביבשה[47] יש בים רק שאין נראין לעין כי מי הים מכסים עליהם,

For everything that is on dry land is in the sea, only they are not visible to the eye, because the waters of the sea cover them.

> The Sages taught, as the Talmud records (Chullin 127a), that whatever is found on dry land has its counterpart in the sea, with the single exception of the weasel (chuldah). The maamar adds the point it needs: in the sea these things are present but unseen, because the water covers them. Earlier in Likkutei Torah, Tzav ("Six days you shall eat matzos"), the Alter Rebbe explains sea and dry land above as the hidden world and the revealed world: Malchus of Atzilus is called "sea" as it covers what it holds, and "land" as its light spreads out to give the worlds life.

וכך למעלה הנה אותיות יהי אור[48] יהי רקיע[49,50] המחיה את כל העולמות הם באצילות והים שהוא המלי מכסה עליהם בלתי יתגלו לנבראים המתהווים מהם

So too above: the letters of "Let there be light," "Let there be a firmament," which give life to all the worlds, are in Atzilus, and the sea, which is Malchus, covers them, so that they are not revealed to the created beings that come into being from them.

> So too above: the letters of the utterances of creation, such as "Let there be light" and "Let there be a firmament," which give life to all the worlds, are themselves in Atzilus. Malchus, the "sea," covers them, so that the creatures that come into being from them do not see them.

שאם היו מתגלים היה הגשמיות בטל ברוחניות כמשל ביטול זיו השמש במאור עצמו ואינו נראה ליש אלא במקום שאין המאור נראה כו'.

For were they revealed, the physical would be nullified in the spiritual, as in the analogy of the nullification of the sun's radiance within the luminary itself, where it is not seen as something (yesh) except in a place where the luminary is not seen, etc.

> Were those letters revealed, the creatures would dissolve into their source, the physical into the spiritual, just as the sun's rays are swallowed up and unseen within the sun itself and appear as something only away from it.

כך גשמיות המתהווה היה בטל למקורו הוא רוחניות המהוה וא"א להיות מציאת נשמה ומלאך שהם בחי' נפרדים רק שהם באהבה כו' אלא כשאין האלקות בגילוי בראי' [בראיה] ממש.

So too, the physical that comes into being would be nullified to its source, which is the spiritual that brings it into being; and there could not be the existence of a soul and an angel, which are separate beings, only that they are in love, etc., except when G-dliness is not revealed to actual sight.

> In the same way, a soul or an angel could not exist as a separate being, even one that loves G-d, if G-dliness were openly seen. Their very existence depends on G-dliness not being visible.

והעלם והסתר זה הוא ע"י המל' כי זה כלל גדול שהמל' היא הגורמת להיות בחי' יש כנ"ל

This hiddenness and concealment is through Malchus; for this is a great principle: Malchus is what brings about the level of a something (yesh), as explained above.

> This concealment is the work of Malchus: the Alter Rebbe calls it a great principle that Malchus is what brings a "something" into being, as he said above.

ונק' לכך אימא תתאה מטרוניתא אם אם הבנים כמ"ש בסש"ב [בספר של בינונים] בשם הזהר[51] (ועמ"ש בביאור ע"פ יונתי[52] בענין יפתי ובמ"א ע"פ למען תירא[53,54] לקמן בפ' ואתחנן).

Because of this it is called "the lower mother" (Imma Tata'ah), "the Matron" (Matronisa), "mother," "mother of the children," as is written in Sefer Shel Beinonim [the Tanya] in the name of the Zohar. (And see what is written in the explanation of the verse "My dove," on the subject of "my fair one"; and elsewhere, on the verse "So that you may fear," below in Parshas Vaeschanan.)

> That is why Malchus is called "the lower mother" (Imma Tata'ah), "the Matron" and "mother of the children": like a mother, it brings separate beings into existence, and Tanya, chapter 52, to which the maamar points, says that from it the souls of Atzilus are emanated and the souls of Beriah created. The parenthesis adds the explanation of "My dove" in Likkutei Torah, Shir HaShirim, where "my fair one" refers to the mitzvos, which make the "royal garment" of Malchus, and the discourse "So that you may fear" in Vaeschanan.

ולכן הנשמה היא בבחי' עיבור במל' כי בשמע"צ [בשמיני עצרת] שאומרים מוריד הגשם[55,56] נמשכים הנשמות ברחם הנוק' [הנוקבא] ושוהים שם ז' חדשים[57] עד ז' של פסח זמן הלידה.

Therefore the soul is in a state of gestation within Malchus: for on Shemini Atzeres, when "He causes the rain to fall" is said, the souls are drawn into the womb of Nukva (the feminine), and they remain there seven months, until the seventh day of Pesach, the time of birth.

> Since Malchus is the "mother," the soul's becoming a "something" is a gestation within her. On Shemini Atzeres, the festival that closes Sukkos, when we begin to say "He causes the rain to fall," the souls are drawn into the "womb" of Nukva, that is, Malchus, and stay there seven months, until the seventh day of Pesach, their "birth."

עד"מ בגשמיות שלהיות התהוות מהות ולד מן הטפה צ"ל עיכוב ושיהוי ז' חדשים ברחם הנוק' [הנוקבא][58] שבמשך זמן זה ע"י שאוכל ושותה ממה שאמו אוכלת ושותה ונמשך בו חיות עד שעושהו להיות יש.

By way of analogy, in the physical: for the substance of a child to come into being from the drop, there must be a delay and a stay of seven months in the womb of the female, for during that time, through its eating and drinking from what its mother eats and drinks, life-force is drawn into it until it makes it into a something (yesh).

> The physical analogy: a child forms from a drop only through months in the womb, nourished by what its mother eats and drinks. That nourishment gives it the life-force that makes it a formed being of its own.

כך הנשמה דאצי'[59] שהיא בחי' אין בכדי שתתהוה להיות בחי' יש הוא ע"י שמתעכבת ברחם הנוק' [הנוקבא] ושוהה שם ז' חדשים ואוכלת ושותה כו' שנמשך שם אורות עליונים.

So too the soul of Atzilus, which is on the level of nothing (ayin): for it to come into being as the level of a something (yesh), this is through its tarrying in the womb of Nukva and remaining there seven months, and eating and drinking, etc., that is, supernal lights are drawn down there.

> So too the soul of Atzilus, which is "nothing," pure G-dliness, becomes a "something" through its months within Malchus. Its "eating and drinking" there means the supernal lights drawn down into Malchus during that time.

והנה בז' של פסח הוא לידת הנשמות. והענין כי בכדי שיהיה בחי' לידה ופתיחת הרחם להיות הנשמה יוצאת מן ההעלם לגילוי צ"ל המשכה והארה במדת המל' מלמעלה מהשתלשלות[60]

Now, on the seventh day of Pesach is the birth of the souls. The explanation is that for there to be birth and the opening of the womb, so that the soul emerges from concealment into revelation, there must be a drawing down and an illumination in the attribute of Malchus from above the chain of descending worlds (hishtalshelus)

> Birth itself, the soul's coming out of concealment into revelation, needs more than the ordinary flow of light: a light from above the whole chain of descending worlds must shine into Malchus. That is what happens on the seventh day of Pesach.

(וכמ"ש במ"א ע"פ מאמר הזהר פ' פינחס[61] דרמ"ט בענין כאיל תערוג.[62,63] ועמ"ש במ"א ע"פ למילדות העבריות[64] אשר שם האחת שפרה[65] פי' ה' אחת היינו ה' ראשונה דשם הוי' שבה ועל ידה נמשך כח הלידה,

(and as is explained elsewhere, on the passage of the Zohar in Parshas Pinchas, folio 249, regarding "As the deer longs." And see what is written elsewhere on "to the Hebrew midwives, of whom the name of the one (ha'achas) was Shifrah": the meaning is "hei achas," one hei, that is, the first hei of the Name Havayah, in which and through which the power of birth is drawn down;

> The parenthesis points to explanations elsewhere of the Zohar on Pinchas on "As the deer longs," which tells of the hind whose womb is closed when her time comes to give birth, until the Holy One, blessed be He, sends a serpent to open it. It also points to the verse of the Hebrew midwives, where "the one" (ha'achas) is read as hei achas, "one hei": the first hei of the Name Havayah, which stands for Binah, through which the power of birth is drawn down.

וביאור ענין זה יובן ממ"ש ר"פ לך לך[66] בענין ה' שנתוסף לאברם שיהא נק' אברהם כו' ע"ש).

and the explanation of this matter will be understood from what is written at the beginning of Parshas Lech Lecha, regarding the hei that was added to Avram so that he would be called Avraham, etc.; see there).

> This is clarified by what Torah Ohr explains at the beginning of Parshas Lech Lecha about the hei added to Avram's name to make him Avraham. There the Alter Rebbe explains that the added hei is the "upper hei," Binah, in which the light of Atik is revealed, for every spreading forth and descent of levels comes through a higher level.

וזהו מ"ש ויולך ה' את הים[67] ברוח קדים עזה כי ע"פ השתלשלות משכל למדות עד ממחשבה לדבור א"א להיות המשכה מבחי' האין בבחי' היש אלא ע"י גילוי הארת הסובב שמקיף לאבי"ע [לאצילות בריאה יצירה עשיה] **שכולם שוים קמי'** [קמיה].

This is [the meaning of] **what is written, "And Havayah drove back the sea with a strong east wind." For according to the chain of descent, from intellect to the emotive attributes, and on down from thought to speech, there cannot be a drawing down from the level of nothing (ayin) into the level of something (yesh), except through the revelation of the radiance of the light that encompasses all worlds (sovev), which surrounds Atzilus, Beriah, Yetzirah and Asiyah, for they are all equal before Him.**

> Hence the verse that "Havayah drove back the sea with a strong east wind." Within the ordinary chain, from intellect to emotion and from thought to speech, nothing can pass from "nothing" to "something"; that needs sovev, the light that surrounds all four worlds alike, since before it every level is equal.

וז״ש [וזהו שכתוב] רוח קדים כו׳ שעי״ז היה קי״ס [קריעת ים סוף] כי הים המכסה ומסתיר אינו אלא בבחי׳ השתלשלות אבל בגילוי הארה שלמעלה מהשתלשלות הפך מים ליבשה[68,69] כו׳.

And this is [the meaning of] what is written, "an east wind," etc., for through this came the splitting of the Sea of Reeds: for the sea that covers and conceals exists only on the level of the chain of descent, but with the revelation of a radiance that is above the chain of descent, it turned from sea into dry land, etc.

> The "east wind" is this revelation from above the order of the worlds, and it is what split the sea: the concealing sea exists only within the chain of descent, so when a light from above that chain shines, the sea turns into revealed dry land. Earlier in Likkutei Torah, Tzav ("Six days you shall eat matzos"), the Alter Rebbe reads ruach kadim, "east wind," as a wind from Kadmono shel olam, "the Primordial One of the world": kadim, "east," shares its root with kadmon, "primordial."

וז״ש [וזהו שכתוב] בזהר מה תצעק אלי[70] בעתיקא[71] תליא מילתא[72] שמשם נמשך הכח להיות בחי׳ לידה.[73,74,75]

And this is what is written in the Zohar: "Why do you cry out to Me? The matter depends on the Ancient One (Atika)," for from there the power is drawn for birth to take place.

> The Zohar reads G-d's words to Moshe at the sea, "Why do you cry out to Me?", as saying that the matter "depends on Atika," the Ancient One, the inner level of Keser above the order of the worlds; from there comes the power of birth.

> **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, BRINGING THE TZEMACH TZEDEK AND THE REBBE RAYATZ**
>
> Our paragraph says the souls are drawn into Malchus on Shemini Atzeres and born on the seventh day of Pesach („לידת הנשמות", the birth of the souls), but does not say what this gestation and birth mean in a person's own service, or why the birth falls on the day before Acharon shel Pesach.
>
> Perhaps (biur b'derech efshar) this is its meaning in a person's life. The Rebbe Rayatz taught, in the name of the Tzemach Tzedek, that the good resolutions a person makes through Tishrei, and above all on Shemini Atzeres, „זמן הקליטה" (the time of conception), must be 'born' into „בפועל ממש" (real deed) on the seventh day of Pesach. And the Tzemach Tzedek ties the birth of the souls to Acharon shel Pesach: since „אין בן דוד בא עד שיכלו כל נשמות שבגוף" (the son of David will not come until all the souls in the guf are spent), after the birth on the seventh day comes the revelation of Moshiach on the last day, as the Rebbe brings at Acharon shel Pesach 5718.
>
> the Rebbe, bringing the Tzemach Tzedek and the Rebbe Rayatz: Toras Menachem - Hisvaaduyos, vol. תשי״ח ח״ב, p. 252

SECTION 3 • ¶3

Why the mountains danced and the sea fled

3 והנה בגילוי הארה זו אזי ההרים רקדו[76] כו'. הרים הם חג"ת [חסד גבורה תפארת].[77] וגבעות חג"ת [חסד גבורה תפארת] דבריאה או נה"י [נצח הוד יסוד] דאצי'.

Now, with the revelation of this radiance, "the mountains danced," etc. "Mountains" are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); and "hills" are Chesed, Gevurah and Tiferes of Beriah, or Netzach (victory), Hod (splendor) and Yesod (foundation) of Atzilus.

> The maamar now returns to the verse. "Mountains" are the upper emotive Sefiros of Atzilus, Chesed, Gevurah and Tiferes, and "hills," the verse's second image, are the same three in Beriah, or the lower three of Atzilus, Netzach, Hod and Yesod (the Kehot note points to the Pardes Rimonim and to Etz Chaim for this).

ולהיות שהם למעלה מבחי' ים שהוא הצמצום כנ"ל. לכן רקדו כאילים שבגילוי אור הסובב נכללו כביטול נר בפני אבוקה והיינו שהאורות דתיקון המלובשי' [המלובשים] בכלים נסתלקו מן הכלים ונכללו באור זה המקיף כנ"ל.

And since they are above the level of "sea," which is the tzimtzum (contraction), as explained above, therefore they "danced like rams": with the revelation of the light that encompasses all worlds (sovev) they were included [in it], like the nullification (bittul) of a candle before a torch. That is, the lights of Tikkun, which are vested in vessels, withdrew from the vessels and were included in this encompassing light, as explained above.

> All of these stand above the "sea," Malchus, the tzimtzum that conceals, so when sovev, the light that encompasses all worlds, was revealed, they could be absorbed into it, as a candle's flame is lost in a torch. In the terms of the Kabbalah, the lights of the World of Tikkun (the ordered world in which the divine lights are held in vessels) left their vessels and were included in the encompassing light; that is the mountains' "dancing."

והגם שגם מדי שבת בשבתו[78] יש עליות העולמות אך הכל מדרגא לדרגא עשיי' [עשייה] ביצירה ויצי' [ויצירה] בבריאה כו' ונק' הילוך.

And although every Shabbos, too, there are ascents of the worlds, it is all from level to level — Asiyah into Yetzirah, and Yetzirah into Beriah, etc. — and this is called walking.

> There are ascents of the worlds every Shabbos as well, but they are orderly: each world rises one step, Asiyah into Yetzirah, Yetzirah into Beriah. That orderly rising is called "walking."

אבל הריקוד הוא עלי' [עליה] הגדולה שלא בהדרגה כלל דהיינו באור הסובב כנ"ל. כאילים שאין בהם דעת ושרש בחי' זו הוא למעלה מהדעת (עמ"ש בד"ה ותוסף אסתר[79, 80] בענין מה קול גדיא כו' ע"ש)

But dancing is the great ascent that is not by stages at all, that is, in the encompassing light, as explained above. "Like rams," which have no Daas (knowledge); and the root of this level is above Daas. (See what is written in the discourse beginning "And Esther spoke again," on the subject of "What is the voice of the kid?" etc.; see there.)

> "Dancing" is a leap that ignores the steps altogether, possible only through sovev, which is above all order. Rams "have no knowledge," and the dancing likewise comes from a root above Daas, above reason. The parenthesis points to Torah Ohr, Megillas Esther ("And Esther spoke again"), where the Alter Rebbe explains the Midrash in which G-d asks, "What is the voice of the kid?": Israel cried out in their distress without understanding, like a kid crying after its mother, and yet that cry is above daas.

אבל הים סופא דכל דרגין המסתיר ומעלים וכשראה גילוי אור הסובב לא הי' [היה] יכול להתכלל בו כנר בפני אבוקה כמו ההרים שהרי הוא המעלים לכן וינוס העברת והסתלקות ההעלם

But the sea, "the end of all levels," which conceals and hides — when it saw the revelation of the encompassing light, it could not be included in it, like a candle before a torch, as the mountains [were], for it is the very one that hides; therefore "it fled": the removal and withdrawal of the concealment.

> The sea is Malchus, called in Aramaic "the end of all levels," and its task is to conceal. It could not be absorbed into the light the way the mountains were, because concealing is what it is; so it "fled": the concealment itself moved away and disappeared.

והוא עד"מ באדם שבהשתלשלות משכל כו' עד לדבור אבל כשנופל ריבוי אור שלמעלה מהשכל אזי נפסק הדיבור ואישתק.

This is, by way of analogy, as in a person, in whom the chain of descent goes from intellect, etc., down to speech; but when an abundance of light from above the intellect falls [upon him], speech is cut off, and he falls silent.

> The analogy is a person whose faculties run in order from intellect down to speech: when a flood of light from above his intellect comes upon him, his speech stops and he falls silent.

וז"ש [וזהו שכתוב] משה כבד פה[81] וכן צלותא בחשאי[82] כו' (ועמ"ש בביאור ע"פ אלה מסעי[83,84] כו' בענין מ"ב מסעות ומ"ט ימים דספירת העומר).

And this is [the meaning of] Moshe's words, "heavy of mouth"; and likewise "prayer in silence," etc. (And see what is written in the explanation of the verse "These are the journeys," etc., on the subject of the forty-two journeys and the forty-nine days of the Counting of the Omer.)

This is why Moshe was "heavy of mouth," and why the Zohar teaches that prayer should be "in silence," as the Amidah, the standing prayer, is said in a whisper: a light above intellect silences speech. The parenthesis points to Likkutei Torah on "These are the journeys" for the forty-two journeys and the forty-nine days of the Omer.

וכ"ז [וכל זה] מלפני אדון חולי ארץ[85,86] גילוי אור הסובב כנ"ל ההפכי הצור וחלמיש מוציאי אש להיות אגם מים[87]

And all this was "before the Master — tremble, O earth": the revelation of the encompassing light, as explained above, "who turns the rock" and the flint, which bring forth fire, to become "a pool of water,"

Psalm 114 answers its own question: the sea fled and the mountains danced "before the Master," He who turns rock into a pool of water. The maamar reads this as the revelation of sovev, which turned the flint, a stone that strikes fire, into water.

דהיינו מגבורה לחסד שנתבטלו ממציאותם וכנודע בענין עושה שלום[88] בין מיכאל כו'. וכ"ז [וכל זה] היה בפסח אשר פסח[89] ה' בחי' דלוג בלא אתעדל"ת [אתערותא דלתתא] מדלג על ההרים[90] כו'.

that is, from Gevurah to Chesed, for they were nullified out of their existence, as is known regarding "He makes peace" between Michael, etc. And all this was on Pesach, when G-d "passed over": the level of leaping, without an arousal from below (isarusa dilesata) — "leaping over the mountains," etc.

Fire turned to water is Gevurah turned into Chesed, the two opposites nullified out of their separate existence, as in the known teaching that G-d "makes peace" between Michael, the angel of water, and Gavriel, the angel of fire. This happened on Pesach, whose very name means "passing over": a leap beyond order, given from above with no arousal from below, as G-d came "leaping over the mountains."

אבל אח״כ מצות ספירת העומר מ״ט יום ממחרת השבת[91] הוא בחי׳ אתערותא דלתתא ועי״ז היה אח״כ בשבועות פנים בפנים[92] מתן תורה.

But afterward, the mitzvah of the Counting of the Omer, forty-nine days "from the morrow of the Shabbos," is the level of an arousal from below; and through this there was afterward, on Shavuos, "face to face," the Giving of the Torah.

> Afterward Israel had to act from below: counting the Omer for forty-nine days "from the morrow of the Shabbos," which the Sages read as the day after the first festival day of Pesach (Menachos 65b-66a), not the day after a weekly Shabbos, is the arousal from below. Through it the revelation came "face to face" at the Giving of the Torah on Shavuos.

(ועמ״ש עוד מענין הים ראה וינוס[93] בביאור ע״פ במדבר סיני[94] באהל מועד[95] ע״פ המדרש רבה במדבר פרשה א׳ ע״פ הים ראה וינוס ע״ש):

(And see further what is written on the subject of "The sea saw and fled" in the explanation of the verse "In the wilderness of Sinai, in the Tent of Meeting," according to the Midrash Rabbah, Bamidbar, section 1, on "The sea saw and fled"; see there.)

> The maamar closes by pointing to the discourse in Likkutei Torah on "In the wilderness of Sinai, in the Tent of Meeting," which explains the Midrash on Bamidbar about the sea that fled. There the theme of "The sea saw and fled" is taken further.

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

THE REBBE EXPLAINS

In the maamar Basi LeGani of Yud Shvat 5715 (an unedited transcript), on the fifth chapter of the Rebbe Rayatz's maamar, the Rebbe asks why the service of „שטות דקדושה" ('holy folly') belongs to dancing at a wedding, and brings the Alter Rebbe's distinction between „הילוך וריקוד" (walking and dancing).

The Rebbe brings the Alter Rebbe's distinction in Likkutei Torah: in walking one also rises from level to level, but in order; to tear oneself away entirely from one's former level and rise to a wholly different state is dancing, „רקדו כאילים" (they danced like rams), for rams have no daas. Dancing, he says, is „הילוך שלא בערך" (walking out of all proportion), the service of „שטות דקדושה" (holy 'folly') above reason. With this he explains why the Rebbe Rayatz's maamar ties that service to a wedding, where „שכינה שרוי׳ ביניהם" (the Shechinah dwells between husband and wife).

The Alter Rebbe: אבל הריקוד הוא עלי׳ הגדולה שלא בהדרגה כלל

The Rebbe: ההפרש בין הילוך וריקוד מבאר כ״ק אדמו״ר הזקן בלקו״ת, דאף שגם בהילוך הוא עולה ממדריגה למדריגה ומעולם לעולם, מ״מ העלי׳ היא בסדר והדרגה

Sefer HaMaamarim - Basi LeGani (unedited, old edition), vol. א (תש״ל-תשי״א), p. סד · יו״ד שבט ה׳תשט״ו (בלתי מוגה)

IN ONE'S AVODAH

Before the revealed King, one who serves with love rejoices all the more, and one who serves with awe is filled with greater dread; the maamar presents both as true responses, the dancing of the mountains and the fleeing of the sea. And what was given from above on Pesach, without any arousal from below, must be followed by a person's own work from below, the forty-nine days of counting the Omer, through which the Torah is given "face to face" on Shavuos.

QUESTIONS FOR DISCUSSION

1. Why does the same revelation of the king bring joy to the minister and dread to the servant, and what does each response show about how he stands before the king?
2. Why must Malchus conceal G-dliness for souls and angels to exist as separate beings, and how does "there is no king without a people" explain this?
3. What does the analogy of a child's months in the womb teach about the souls' "gestation" from Shemini Atzeres to the seventh day of Pesach?
4. What is the difference between the "walking" of the worlds every Shabbos and the mountains' "dancing," and why could the sea not dance?
5. Why did Pesach come as a "leap" from above, while the Giving of the Torah needed the counting of the Omer from below?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **הים ראה**

The note records that this maamar was said in 5571 and that another transcript of it, in the Tzemach Tzedek's own hand, is printed in Sefer HaMaamarim 5571.

KEHOT'S NOTE

נאמר בשנת תקע"א — הנחה אחרת בסה"מ תקע"א מגוכתי"ק כ"ק הצ"צ. ראה מאמרי אדה"א ויקרא-א ע' שפז שמיוסד על מאמר זה. ובשער האמונה פס"ב ואילך.

2 **הים ראה וינוס**

"The sea saw and fled; the Jordan turned back. The mountains danced like rams, the hills like young sheep." The psalm of the Exodus, said in Hallel, pictures nature responding as Israel went free: the Sea of Reeds drew back, the Jordan turned back when they crossed it, and the mountains and hills leapt. The maamar asks why one revelation made the sea flee but the mountains dance.

Psalms 114:3–4 תהילים קי"ד:ג'-ד'

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר: הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן:

The sea saw it, and fled; The Jordan turned backward. The mountains skipped like rams, The hills like young sheep.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קיד, ג-ד.

3 **הים ראה וינוס**

"'The sea saw and fled': what did it see? Rabbi Nehorai said, it saw the explicit Name engraved on the staff, and it split; Rabbi Nechemiah said, it saw, as it were, the hand of the Holy One, blessed be He, and it split." Moshe tells Israel that G-d's miracles for them were done through water, and so it would be when they crossed the Jordan.

Devarim Rabbah 3:8 דברים רבה ג':ח'

4 **הים ראה וינוס**

"Shimon of Kitron said: In the merit of Yosef's bones the sea split for Israel, as it is written, 'The sea saw and fled', in the merit of 'and he left his garment in her hand and fled.'" The text cites this as "Mikeitz, end of section 87."

Bereshit Rabbah 87:8 בראשית רבה פ"ז:ח'

ותתפשהו בבגדו וגו' ויצא החוצה - קפץ בזכות אבות, היך מה דאת אמר (בראשית טו): ויוצא אותו החוצה. שמעון איש קטרון אמר: בזכות עצמותיו של יוסף נקרע הים לישראל, ההי"ד (תהלים קיד): הים ראה וינוס, בזכות ויעזוב בגדו בידה וינס. ותקרא לאנשי ביתה, נתנה אותו בפיהם של כולם, ותנח (אדוני) בגדו אצלה. רבי אמי אמר: מחבקתו ומנשקתו:

"She seized him by his garment, saying: Lie with me. He left his garment in her hand and fled, and went outside" (Genesis 39:12). "She seized him by his garment…and went outside" – he leapt by the merit of the patriarchs, just as it says: "He took him outside" (Genesis 15:5). Shimon of Kitron said: By the merit of Joseph's bones, the sea was split for Israel. That is what is written: "The sea saw and fled" (Psalms 114:3), by the merit of: "He left his garment in her hand …

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5 **הים ראה וינוס**

"'The sea saw': what did the sea see? It saw the coffin of Yosef and fled before it. Why? Because it is written of him, 'and he fled and went outside.'" The text's "Zohar II, end of 49a."

Zohar, Beshalach 10:105–114 ספר הזהר, בשלח י':ק"ה-קי"ד

And when the Israelites reached the shore and there beheld the waves of the sea heaving and tossing, and lifting up their eyes beheld so close behind them Pharaoh and all his hosts, they were grievously affrighted, therefore crying out unto the L-rd. "Also the sea saw and fled" (Ps. 114, 3). What saw it, and why did it flee? It saw the coffin of Joseph, the man who "fled and went outside" (Gen. 39, 12). We likewise read that the Egyptians said "Let us flee". Why said they so? …

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

6 **הים ראה וינוס**

Explaining the sailors' question to Yonah, the Zohar says that as soon as the sea saw Yosef's coffin it split and became dry land, as it says, "The sea saw and fled": it saw the one of whom it is written, "and he fled and went outside."

Zohar, Pekudei 21:184–194 ספר הזהר, פקודי כ"א:קפ"ד-קצ"ד

R. Simeon here adduced the verse: "Then said they unto him: Tell us, we pray thee, inasmuch as (ba'asher) thou art the cause that this evil is upon us, what is thine occupation?.. Then the men feared G-d exceedingly…" (Jonah 1, 8-16). 'There is much', he said, 'to ponder over in this text. For, indeed, the men put to him their question with deep wisdom. Thus they wished tc find out whether Jonah was of the seed of Joseph, at the sight of whose coffin the sea straightway divided itself …

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

7 **כשר לפני המלך**

When Rabbi Chanina ben Dosa prayed for the sick son of Rabban Yochanan ben Zakkai and the boy lived, Rabban Yochanan said that his own prayer, however long, would not have been heeded, and he explained to his wife: "He is like a servant before the king, and I am like a minister be-

fore the king." The maamar uses the two images for service out of awe and service out of love.

Berakhot 34b:28 ברכות ל"ד ב:כ"ח

וְשׁוּב מַעֲשֶׂה בְּרַבִּי חֲנִינָא בֶּן דּוֹסָא שֶׁהָלַךְ לִלְמוֹד תּוֹרָה אֵצֶל רַבִּי יוֹחָנָן בֶּן זַכַּאי, וְחָלָה בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן זַכַּאי. אָמַר לוֹ: חֲנִינָא בְּנִי, בַּקֵּשׁ עָלָיו רַחֲמִים וְיִחְיֶה. הִנִּיחַ רֹאשׁוֹ בֵּין בִּרְכָּיו וּבִקֵּשׁ עָלָיו רַחֲמִים, וְחָיָה. אָמַר רַבִּי יוֹחָנָן בֶּן זַכַּאי: אִלְמָלֵי הֵטִיחַ בֶּן זַכַּאי אֶת רֹאשׁוֹ בֵּין בִּרְכָּיו כָּל הַיּוֹם כּוּלּוֹ — לֹא הָיוּ מַשְׁגִּיחִים עָלָיו. אָמְרָה לוֹ אִשְׁתּוֹ: וְכִי חֲנִינָא גָּדוֹל מִמֶּךָּ? אָמַר לָהּ: לָאו, אֶלָּא הוּא דּוֹמֶה כְּעֶבֶד לִפְנֵי הַמֶּלֶךְ, וַאֲנִי דּוֹמֶה כְּשַׂר לִפְנֵי הַמֶּלֶךְ.

It also happened with R. Hannina b. Dosa that he went to Torah with Rabban Johanan b. Zakkai. The son of Rabban Johanan b. Zakkai fell ill, and he said to him, "Hannina, my son ! Pray on his behalf that he may live" R. Hannina laid his head between his knees, and prayed on his behalf, and he recovered. Rabban Johanan b. Zakkai said, "Were Ben Zakkai to press his head between his knees all the day long, no notice would be taken of him." His wife said to …

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

8 **סד"ה רני ושמחי**

There the Alter Rebbe explains that the "daughter" is the one being refined, while "my sister," the masters of Torah, do the refining; this is "like a minister before the king," whereas the "daughter," the mitzvos, is "like a servant before the king."

KEHOT'S NOTE

תו"א לו, ד.

9 **רני ושמחי בת**

"Sing and rejoice, O daughter of Zion, for behold, I am coming, and I will dwell in your midst, says Havayah." The prophet calls on Zion to rejoice, for G-d will come to dwell among her people. The opening words of the Torah Ohr discourse to which the parenthesis refers.

Zechariah 2:14 זכריה ב:י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

10 **מפני מה אתה בורח אמר לו הים מפני אלוה יעקב מפני יראתו של הקב"ה**

When Moshe told the sea to split, it refused; it fled only when it saw that the Holy One, blessed be He, had placed His right hand on Moshe's. Moshe asked it, "Why are you fleeing?" and the sea answered, "Before the G-d of Yaakov, out of awe of the Holy One, blessed be He."

Shemot Rabbah 21:6 שמות רבה כ"א:ו'

… אלא שראה להקדוש ברוך הוא, שנתן יד ימינו על משה ולא יכול לעכב, אלא ברח מיד. אמר לו משה: מפני מה אתה בורח? אמר לו הים: מפני אלקי יעקב, מפני יראתו של הקדוש ברוך הוא, מיד כיון שהרים משה ידו על הים נבקע, שנאמר (שמות שם, כא): ויבקעו המים אינו אומר ויבקע הים, אלא ויבקעו המים, מלמד, שכל המים שהיו בכל המעיינות ובבורות ובכל מקום נבקעו, שנאמר: ויבקעו המים. וכן בשעה שחזרו, חזרו כל המים, שכן הוא אומר (שם שם, כח): וישובו המים. וכל הנסים הללו נעשו על ידי …

"And you, raise your staff, and extend your hand over the sea, and split it; and the children of Israel will come into the midst of the sea on dry ground" (Exodus 14:16). "Raise your staff" - Moses said before the Holy One blessed be He: 'You are saying to me that I should split the sea and render the sea dry land, but isn't it written: "I placed the sand as the boundary of the sea" (Jeremiah 5:22)? You swore that you would never split it.' Rabbi Elazar HaKappar …

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11 **וירא העם וינועו**

At Sinai, "the people saw, and they trembled and stood at a distance." The maamar compares the sea's flight to this recoil in awe.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

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

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KEHOT'S NOTE

שמות כ, טו.

12 **הים ראה וינוס ברבות במדבר**

A parable of a prince who entered one province and then another, and their people fled from him, until a ruined city came out to welcome and praise him: so when the Holy One, blessed be He, came to the sea it fled, "The sea saw and fled," and likewise "the mountains danced like rams," while the wilderness welcomed Him.

Bamidbar Rabbah 1:2 במדבר רבה א':ב'

13 **ברבות במדבר פרשה א'**

Later in Likkutei Torah the Alter Rebbe quotes this Midrash in full: a prince entered one province and then another and they fled, but a ruined city welcomed him and he said, "Here I will build a fine throne"; so when the Holy One, blessed be He, came to the sea, "the sea saw and fled," and likewise "the mountains danced like rams," while the wilderness welcomed Him and He dwelt in it.

KEHOT'S NOTE

ראה לקמן פ' במדבר ד, ב שנעתק הלשון "לנשיא שנכנס במדינה כו' הים ראה וינוס" — יהל אור ע' תמב. אוה"ת נ"ך-א ע' רלט.

14 **ובפי' עקב**

The note quotes the Midrash on Eikev as it appears there: "The sea saw the explicit Name … it saw the hand of the Holy One, blessed be He."

KEHOT'S NOTE

"הים ראה שם המפורש ראה כו', ידו של הקב"ה ראה כו'" — יהל אור ע' תמב.

15 **אתה עובר היום את הירדן**

"Hear, O Israel: you are crossing the Jordan today." The verse of Parshas Eikev in connection with which the text cites the Midrash.

Deuteronomy 9:1 דברים ט':א

שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר הַיּוֹם אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמֶּךָּ עָרִים גְּדֹלֹת וּבְצֻרֹת בַּשָּׁמָיִם:

Hear, O Israel: thou art to pass over the Jordan this day, to go in to dispossess nations greater and mightier than thyself, cities great and fortified up to heaven,

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16 **מקץ ס"פ פ"ז**

The note quotes the Midrash as it appears there: "In the merit of Yosef's bones the sea split for Israel, as it is written, 'The sea saw and fled', in the merit of 'and he left his garment in her hand and fled.'"

KEHOT'S NOTE

"בזכות עצמותיו של יוסף נקרע הים לישראל דכתיב הים ראה וינוס בזכות ויעזוב בגדו בידה וינס כו'" — יהל אור ע' תמא.

17 **שביעי של פסח**

On Shemini Atzeres, when "He causes the rain to fall" is first said, comes the union of Rachel (Malchus) in which the seed descends; she then carries it through the winter months until the seventh day of Pesach, and gives birth "in the mystery of the splitting of the Sea of Reeds."

Pri Etz Chaim, Gate of Lulav 8 פרי עץ חיים, שער הלולב ח'

18 **ומבואר בפע"ח**

In Iggeres HaKodesh 20 the Alter Rebbe writes that the creation of the souls from Malchus, to be separate beings in the World of Beriah, is called "birth," like the splitting of the Sea of Reeds, which "depends on Atika"; and that the growth of the souls for seven months, from the union of Shemini Atzeres until the seventh day of Pesach, is through supernal lights drawn from above.

KEHOT'S NOTE

שער כט. שער הלולב ספ"ח. אגה"ק ס"כ (תניא קל, ב).

19 **ובני"י הלכו ביבשה**

"And the children of Israel walked on dry land in the midst of the sea, and the waters were a wall for them on their right and on their left." The maamar reads it as the souls' emergence from the concealing sea into revealed existence.

Exodus 14:29 שמות י"ד:כ"ט

וּבְנֵי יִשְׂרָאֵל הָלְכוּ בַיַּבָּשָׁה בְּתוֹךְ הַיָּם וְהַמַּיִם לָהֶם חֹמָה מִימִינָם וּמִשְּׂמֹאלָם:

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

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KEHOT'S NOTE

שמות י"ד, כט.

20 **והענין כי נשמות ישראל**

In the other transcript this point is explained at greater length, opening: "To understand this, what this birth is: it is known from the sayings of our Sages."

KEHOT'S NOTE

בסה"מ תקע"א שם מבואר יותר: ולהבין זה מהו ענין לידה זו הנה ידוע מארז"ל.

21 **ישראל עלו במחשבה**

Later in Likkutei Torah the Alter Rebbe explains that the souls of Israel "arose in thought": in Behar ("Es Shabsosai"), unlike the angels, who come from "the breath of His mouth," speech; and at the beginning of Bechukosai, that their source is "the letters of thought, called the supernal thought," which are like an ever-flowing spring.

KEHOT'S NOTE

ת"ז (ו, א. עט, ב. פ, א. צט, ב. ק, א. קב, ב. קסז, ב. [תיקונים מז"ח קח, ב] כג, ב). ועל"ק פ' בהר בד"ה את שבתותי (מו, א) ור"פ בחקותי. [כ]. וראה לקמן במ"מ לפ' מטות פג, ג.

22 **נשמות ישראל עלו במחשבה**

The first of the places in the Tikkunei Zohar listed in the Kehot note: Tiferes, called "Adam," is "first in thought and last in deed," and so the Sages said, "Israel arose in thought to be created."

Tikkunei Zohar 6a:5 תקוני הזהר ו' א:ה'

... ה"א דִּלְתַתָּא, דְּאוּקְמוּהוּ עֲלֵיהּ דַּהֲוָה רֵאשׁוֹן לְמַחֲשָׁבָה וְאַחֲרוֹן לְמַעֲשֶׂה, וּבְגִין דָּא אוּקְמוּהוּ רַבָּנָן, יִשְׂרָאֵל עָלָה בְּמַחֲשָׁבָה לְיִבָּרְאוֹת, דְּאִתְמַר עֲלַיְיהוּ אָדָם אַתֶּם, אוֹף הָכִי תִּפְאֶרֶת דְּאִיהוּ יהו"ה, אִיהוּ רֵאשׁוֹן לְמַחֲשָׁבָה דְּאִיהִי חָכְמָה עִלָּאָה, וְאַחֲרוֹן לְמַעֲשֶׂה דְּאִיהוּ ' מִן אדנ"י, חָכְמָה תַּתָּאָה, יִרְאַת יְיָ', מַלְכוּת דִּילֵיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

23 **ואז נק' אחים ורעים להקב"ה**

The note points to the Mitteler Rebbe's explanations of the Zohar for Israel being called "brothers and friends" of the Holy One, blessed be He.

KEHOT'S NOTE

ראה ביאה"ז לאדה"א קיד, ד. ביאה"ז לצ"צ-א ע' תקמו. יהל אור ע' תפד.

24 **לאו מכל אינון מדות**

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

KEHOT'S NOTE

ת"ז בהקדמה.

25 **לאו מכל אינון מדות איהו כלל**

In Eliyahu's prayer (Patach Eliyahu), after the Sefiros are named, it says that G-d has no knowable righteousness,

which is judgment, nor knowable justice, which is mercy, "nor any of these attributes at all."

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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26 **יו"ד חכמה ה' בינה**

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

KEHOT'S NOTE

הקדמת תי"ז (ו, ב).

27 **יו"ד חכמה ה' בינה**

The light of the Cause of all, hidden in Keser, spreads into the Name Havayah: "yud, Chochmah; hei, Binah; vav, comprising six Sefiros; hei, Malchus."

Tikkunei Zohar 6b:5 תקוני הזהר ו' ב:ה'

... עִלַּת עִלּוֹת כֻּלָּא טָמִיר וְגָנִיז בְּכֶתֶר, וּמִגֵּיהּ אִתְפַּשַּׁט נְהוֹרֵיהּ עַל יהוי"ה, דְּאִיהוּ י' חָכְמָה, ה' בִּינָה, ו' כְּלִיל שֵׁית סְפִירָן, ה' מַלְכוּת, וְהַאי אִיהוּ אִתְפַּשְׁטוּתֵיהּ מֵעֵילָא לְתַתָּא, וְאוּף הָכִי אִתְפַּשַּׁט נְהוֹרֵיהּ עַל י' מִן אדנ"י מַתָּא לְעֵילָא, עַד אֵין סוֹף, דְּאִתְרְמִיז בְּאדנ"י אַי"ן, וּבְגִין דָּא י' מִן יאהדונה"י עֶשְׂרָה עֲשָׂרָה הַפַּךְ, דָּא כ' מִן כֶּתֶר, וּמָארֵי דְּכֹלָּא לֵית בֵּיהּ צִיּוּר דְּאוֹת וּנְקוּדָה, הֲדָא הוּא דִּכְתִיב (ישעיה מ יח כה) וְאֶל מִי תְדַמְּיוּנִי וְאֶשְׁוֶה, וְאֶל מִי תְדַמְּיון אֵ"ל, וּמַה דְּמוּת תַּעַרְכוּ לוֹ.

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28 "Dread and fear fall upon them." From the Song at the Sea; the maamar borrows its words for the servant's dread when the king is revealed.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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PARAGRAPH 2

29 **ס"ר נשמות ישראל**

In chapter 37 the Alter Rebbe writes that the community of Israel is six hundred thousand particular souls, which are roots, each dividing into six hundred thousand sparks, and that together they hold the life-force of the whole world, which was created for them.

Tanya, Likkutei Amarim 37:28 תניא, חלק ראשון; ליקוטי אמרים ל"ז:כ"ח

וְהִנֵּה, הַמְשָׁכָה וְהָאָרָה זוֹ שֶׁהָאָדָם מַמְשִׁיךְ וּמֵאִיר מֵהָאָרַת אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא עַל נַפְשׁוֹ, וְעַל נַפְשׁוֹת כָּל יִשְׂרָאֵל, הִיא הַשְׁכִינָה, כְּנֶסֶת יִשְׂרָאֵל, מְקוֹר כָּל נִשְׁמוֹת יִשְׂרָאֵל כְּמוֹ שֶׁיִּתְבָּאֵר לְקַמָּן, עַל יְדֵי עֶסֶק הַתּוֹרָה - נִקְרֵאת בִּלְשׁוֹן "קְרִיאָה" - "קוֹרֵא בַּתּוֹרָה", פֵּירוּשׁ, שֶׁעַל יְדֵי עֶסֶק הַתּוֹרָה קוֹרֵא לְהַקָּדוֹשׁ־בָּרוּךְ־הוּא לָבוֹא אֲלֵיהֶן, כְּבֵיכוֹל, כְּאָדָם הַקּוֹרֵא לַחֲבֵירוֹ שֶׁיָּבֹא אֵלָיו, וּכְבֵן קָטָן הַקּוֹרֵא לְאָבִיו לָבֹא אֵלָיו לִהְיוֹת עִמּוֹ בְּצַוָּותָא חֲדָא, וְלֹא לְיַפְּרֵד מִמֶּנּוּ וְלִישָּׁאֵר יְחִידִי ...

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KEHOT'S NOTE

ראה תניא פל"ז. סה"מ תקס"ו ס"ע קצ. סה"מ תרמ"ד ע' רסה. דרשת תורת ה' תמימה להרמב"ן (ירושלים תשכ"ד) ע' קסב וקבלת רז"ל כי לא נבראו בשינוי הפרצופים אלא בששים רבוא.

30 **ס"ר . . מס"ר אותיות המחשבה**

There the Alter Rebbe explains that the souls of Israel "arose in thought," unlike the angels, who come from "the breath of His mouth," speech; though all thought is as nothing before G-d, thought is above speech, which is called the outer garment.

KEHOT'S NOTE

ראה לקמן פ' בהר מא, ב.

31 **כעצם א' עם מהות השכל שבתוכם**

The other transcript adds: "(and not like the analogy of speech in the mouth, which is a garment separate from the intellect, only that it is enclothed in it as a person is enclothed in a garment; whereas thought is a joined garment, as is explained elsewhere)."

KEHOT'S NOTE

בסה"מ תקע"א נוסף: (ולא כמשל הדיבור שבפה שהוא לבוש נפרד מן השכל רק שמתלבש בו כמו שהאדם מתלבש בבגד, משא"כ המחשבה היא לבוש המחובר וכמ"ש במ"א).

32 **באצילות איהו וחיוהי וגרמוהי חד**

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

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט'-י'

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹ חַד בְּהוֹן, מַה דְּלַאו הָכִי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלַאו אינון וְחַיָּיהוֹן חַד, לָאו אינון וְגַרְמֵיהוֹן חַד. וְעִלַּת עִלּוֹת כֻּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

33 **בד"ה זכור את יום השבת**

There the Alter Rebbe explains that the angels come from speech, the "revealed world," a middle garment that leaves the soul and becomes a thing of its own, whereas Israel "arose in thought," the inner garment that is always united with the soul, the "hidden world."

KEHOT'S NOTE

תו"א עא, א.

34 **זכור את יום השבת**

"Remember the Shabbos day to keep it holy." The opening words of the Torah Ohr discourse on Yisro to which the parenthesis refers.

Exodus 20:8 שמות כ׳:ח׳

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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35 **ובד"ה אני ישנה**

The note suggests, with a "perhaps," the discourse in Likkutei Torah, Shir HaShirim, that begins "I sleep, but my heart is awake" (33c).

KEHOT'S NOTE

אולי הכוונה לקמן שה"ש לג, ג.

36 **אני ישנה**

"I sleep, but my heart is awake; the voice of my beloved knocks: Open for me, my sister, my companion (rayasi), my dove, my perfect one." The maiden, half asleep, hears her beloved at the door. The opening of the discourse to which the parenthesis refers, on the word "my companion."

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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37 **ובד"ה שחורה אני**

There the "daughters of Jerusalem" are the souls before they descend into a body and an animal soul, while they are still included in their Source in a state of actual ayin, nullified within the Infinite Light; this is the state of the soul in Atzilus that the maamar describes.

KEHOT'S NOTE

לקו"ת שה"ש ו, ג.

38 **שחורה אני**

"I am black, yet comely, O daughters of Jerusalem." The opening of the discourse in Likkutei Torah, Shir HaShirim, to which the parenthesis refers.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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39 **ושמתי כדכד**

"And I will make your windows of kadkod, and your gates of carbuncle stones." Another discourse to which the parenthesis refers opens with this verse.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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40 **לא מחשבותי מחשבותיכם**

"For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." In context the prophet tells those who think they are beyond return that G-d's ways of mercy are not like man's. The maamar uses it to show that G-d's "thought" is not like human thought, so "letters of thought" in Atzilus is only a figure of speech. (context: Steinsaltz Tanakh)

Isaiah 55:8 ישעיהו נ"ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

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

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KEHOT'S NOTE

ישע' נה, ח.

41 **ה' מלך גאות לבש**

"Havayah reigns; He has garbed Himself in majesty." The psalm pictures the King robed in majesty; the maamar reads the robe as the concealment that kingship brings, which allows separate beings to exist.

Psalms 93:1 תהילים צ"ג:א׳

ה׳ מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה׳ עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

42 **אין מלך בלא עם**

Besides Rabbeinu Bachya, the note points to the sources gathered 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.

43 **אין מלך בלא עם**

Rabbeinu Bachya explains that on Rosh Hashanah, the day creation began, we say "the holy King," for that day was the beginning of His works, "and there is no king without a people."

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 "וַיְהִי 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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44 **נק' המל' ים**

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

KEHOT'S NOTE

ראה פרדס שעה"כ בערכו.

45 **בד"ה מי מנה**

On 68a of that discourse, "Who has counted the dust of Yaakov," the Alter Rebbe explains "and the sea was upon them, above" (I Kings 7): because the sea stood high above the twelve oxen, they were twelve, divided and separate; so too the creation of something from nothing comes through G-d's Malchus, which is exalted above the creatures, and because the King is exalted they become a separate "people" (am), for "there is no king without a people."

KEHOT'S NOTE

לקו"ת בלק סח, א.

46 **מי מנה עפר יעקב**

Bilam, hired to curse Israel, marvels at their multitude: "Who has counted the dust of Yaakov, or numbered a quarter of Israel?" The opening of the discourse in Likkutei Torah, Balak, to which the parenthesis refers.

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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47 **מה שיש ביבשה**

"The Sages taught: Everything that is on dry land is in the sea, except the weasel." The maamar uses it for Malchus as a "sea" that holds hidden all that is later revealed.

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'

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KEHOT'S NOTE

חולין קכז, א. וראה לעיל יד, ב במ"מ.

48 **יהי אור**

"And G-d said, 'Let there be light,' and there was light." One of the utterances of creation whose letters, the maamar says, are in Atzilus and give life to all the worlds.

Genesis 1:3 בראשית א':ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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49 **יהי אור . . יהי רקיע**

The words here quote Genesis 1:3-6; the passage is shown below.

Genesis 1:3–6 בראשית א':ג'-ו'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר: וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be light.' And there was light. And G-d saw the light, that it was good; and G-d divided the light from the darkness. And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day. And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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KEHOT'S NOTE

בראשית א, ג-ו.

50 **יהי רקיע**

"And G-d said, 'Let there be a firmament in the midst of the waters.'" Another of the utterances of creation.

Genesis 1:6 בראשית א':ו'

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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51 **כמ"ש בסש"ב בשם הזהר**

the passage shares nothing with the note

KEHOT'S NOTE

רפנ"ב. וראה לקמן שה"ש יח, סע"ב במ"מ לשם.

52 **בביאור ע"פ יונתי**

In that explanation of "My dove" the Alter Rebbe explains "my companion, my fair one": "my companion" comes through the study of Torah, which is like food, and "my fair one" through the mitzvos, which are called garments and make a "royal garment" for the King; just before this

he calls Malchus of Atzilus, the source of the souls in bodies, "the lower mother" and "the Matron."

KEHOT'S NOTE

לקו"ת שה"ש יח, ב.

53 **ע"פ למען תירא**

That discourse asks why the mitzvos are called "the commandments of the King," rooted in Malchus, and yet are garments and encompassing lights; to answer, it first explains the chain of cause and effect and how a something comes from nothing, beginning with Gan Eden, which is in Malchus.

KEHOT'S NOTE

לקו"ת ואתחנן י, ב.

54 **למען תירא**

"So that you may fear Havayah your G-d, to keep all His statutes and His commandments." The opening of the discourse in Likkutei Torah, Vaeschanan, to which the parenthesis refers.

Deuteronomy 6:2 דברים ו׳:ב׳

לְמַעַן תִּירָא אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ כֹּל יְמֵי חַיֶּיךָ וּלְמַעַן יַאֲרִכֻן יָמֶיךָ׃

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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55 **בשמע"צ שאומרים מוריד הגשם**

Two discussions in the Mitteler Rebbe's discourses to which the note points for the souls being drawn down on Shemini Atzeres, when "He causes the rain to fall" is first said.

KEHOT'S NOTE

ראה במאמרי אדה"א ויקרא כרך א ע' שצא ואילך. דברים כרך ד' ע' אישנה ואילך.

56 **שאומרים מוריד הגשם**

On Shemini Atzeres, in the Musaf prayer, when "He causes the wind to blow and the rain to fall" is said, comes the union in which the drop of seed descends into the womb of Nukva; this union lasts until the seventh day of Pesach, when she gives birth "in the mystery of the splitting of the Sea of Reeds."

Pri Etz Chaim, Gate of Lulav 8:2 פרי עץ חיים, שער הלולב ח׳:ב׳

ביום ש"ע, נעשה זווג דרחל, במוסף בחזרה, לכן אומרים אז משיב הרוח ומוריד הגשם, כי אז יורדה גשם, כי אז הזווג והורדת טיפת הזרע כנ"ל. לכן בליל שמ"ת אסור בזווג, כי אין זווג אלא בתפלת מוסף, וזווג זה נמשך עד יום ז' דפסח. בליל ש" ת אסור בזווג, כי אין המטרוניתא מזדווגת עד הבוקר בתפלת מוסף, ואיך יזדווג האדם. ואע"פ שבשאר הימים שבין ר"ה לש"ת מותר הוא, כי יש זווג אחר של לאה. אבל עתה בש"ע, אין הזווג רק לרחל לבדה, ואינו רק במוסף:

Pri Etz Chaim (Public Domain)

57 **ושוהים שם ז' חדשים**

Iggeres HaKodesh 20 says that the growth of the souls for seven months, from the union of Shemini Atzeres until the seventh day of Pesach, is like the growth of Z'eir Anpin and Nukva in the womb of the supernal Imma, through supernal lights from above, up to the Infinite One.

KEHOT'S NOTE

ראה גם באגה"ק סי' כ ובליקוט פי' לשם.

58 **עד"מ בגשמיות . . ברחם הנוק'**

The Tzemach Tzedek quotes this analogy of the child's gestation there.

KEHOT'S NOTE

מובא באוה"ת נח דף סד, א. ביאוה"ז לצ"צ כרך-א ע' תקמט.

59 **כך נשמה דאצי' . . ברחם הנוקבא**

The application to the soul of Atzilus in the womb of Nukva is quoted there as well.

KEHOT'S NOTE

מובא בביאוה"ז להצ"צ כרך א ע' תקמט.

60 **עלונים . . בכדי שיהי' . . מלמעלה מהשתלשלות**

The Tzemach Tzedek quotes this passage, from the supernal lights to the light from above the chain of descent needed for birth.

KEHOT'S NOTE

מובא באוה"ת בראשית-א קטו, א.

61 **המאמר פ' פנחס**

The note identifies the "elsewhere" that explains the Zohar's passage on "As the deer longs" as Biurei HaZohar, 117a.

KEHOT'S NOTE

ביאוה"ז קיז, א.

62 **כאיל תערוג**

"As the deer longs for streams of water, so my soul longs for You, O G-d." The verse expounded in the passage of the Zohar on Pinchas to which the text refers.

Psalms 42:2 תהילים מ"ב:ב׳

כְּאַיָּל תַּעֲרֹג עַל־אֲפִיקֵי־מָיִם כֵּן נַפְשִׁי תַעֲרֹג אֵלֶיךָ אֱלֹקִים׃

As the hart panteth after the water brooks, so panteth my soul after Thee, O G-d.

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63 **כאיל תערוג**

Rabbi Abba opens with "As the deer longs": here Scripture says ayal and elsewhere ayeles, for there is male and there is female, yet all is one, which is why the verb is feminine; and it is "the hind of the dawn." The passage goes on (249b) to tell how, when the hind is to give birth, her womb is closed until the Holy One, blessed be He, sends a serpent that opens it; the maamar points to it for the opening

of the womb at birth. The text cites the passage as Pinchas, folio 249.

Zohar, Pinchas 104:691–696 ספר הזהר, פנחס קי"ד:תרצ"א-תרצ"ו

64 **ע"פ למילדות העבריות**

The note points to Or HaTorah for the discourse on "to the Hebrew midwives" that the text mentions.

KEHOT'S NOTE

ראה אוה"ת שמות-ז ע' ב'תקא.

65 **למילדות העבריות אשר שם האחת שפרה**

"And the king of Egypt said to the Hebrew midwives, of whom the name of the one was Shifrah and the name of the second Puah." The discourse to which the text refers reads ha'achas, "the one," as hei achas, "one hei."

Exodus 1:15 שמות א':ט"ו

וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לַמְיַלְּדֹת הָעִבְרִיֹּת אֲשֶׁר שֵׁם הָאַחַת שִׁפְרָה וְשֵׁם הַשֵּׁנִית פּוּעָה׃

And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah;

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66 **ע"פ לך לך**

the passage shares nothing with the note

KEHOT'S NOTE

תו"א פ' לך לך.

67 **וילך ה' את הים**

"And Moshe stretched out his hand over the sea, and Havayah drove back the sea with a strong east wind all night, and made the sea dry land, and the waters were split." The maamar takes the wind as the revelation of a light from above the chain of descent.

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.

68 **הפך מים ליבשה**

Kehot's note points to Psalms 115:6 for these words.

Psalms 115:6 תהילים קט"ו:ו'

KEHOT'S NOTE

תהלים קטו, ו.

69 **הפך מים ליבשה**

"He turned the sea into dry land; they passed through the river on foot." The psalmist recalls the splitting of the sea and the crossing of the Jordan. (Kehot: Psalms 115:6)

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ 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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70 **מה תצעק אלי**

"And Havayah said to Moshe, 'Why do you cry out to Me? Speak to the children of Israel, that they go forward.'" With the Egyptians behind them and the sea before them, G-d tells Moshe that Israel must move forward; as Rashi explains, it was no time for lengthy prayer while Israel was in distress. The words on which the Zohar comments.

Exodus 14:15 שמות י"ד:ט"ו

וַיֹּאמֶר ה' אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלָי דַּבֵּר אֶל־בְּנֵי־יִשְׂרָאֵל וְיִסָּעוּ׃

And the L-RD said unto Moses: 'Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

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71 **וז"ש בזהר מה תצעק אלי בעתיקא**

Kehot's note points to Zohar II, 61a for these words.

Zohar II, 61a זח"ב סא, א

KEHOT'S NOTE

זח"ב סא, א.

72 **מה תצעק אלי בעתיקא תליא מילתא**

The Zohar reads "to Me" precisely: this was no time for prayer at that level, and, in the variant reading printed there, "the matter depends on Atika," the Ancient One. (Kehot: Zohar 2:61a)

Zohar, Beshalach 8:83–9:94 ספר הזהר, בשלח ח':פ"ג-ט':צ"ד

And this is the significance of the words, "Speak unto the children of Israel that they go forward", i.e. from the grade they are at present addressing to a higher one.' BUT LIFT THOU UP THY ROD, AND STRETCH OUT THINE HAND OVER THE SEA, AND DIVIDE IT. This signifies: "Lift up thy rod, on which is engraved the Holy Name; stretch out thine hand with the side bearing this Holy Name, so that the waters, beholding it, may flee before the power that is in its letters. The other …

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

73 **באצי' איהו וגרמוהי חד**

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

KEHOT'S NOTE

ת"ז בהקדמה.

74 **בסה"מ תקע"א נוסף אח"ז**

The other transcript adds here: "for it specifically gives birth to and brings into being the level of yesh and a thing, etc.; and this is a great principle, that Malchus is what brings about the coming into being of the yesh, as above."

KEHOT'S NOTE

כי היא דוקא המולדת ומהוות להיות בחי' יש ודבר כו', וזה כלל גדול שהמלי' היא הגורמת להיות התהוות היש וכנ"ל.

75 **בשמ״ע . . ז׳ של פסח**

The note says that the sources for the souls' gestation from Shemini Atzeres to the seventh day of Pesach were already given above, on 16b, at the beginning of this maamar, in the note on "it is explained in Pri Etz Chaim": Pri Etz Chaim, Sha'ar HaLulav, end of chapter 8, and Iggeres HaKodesh 20.

KEHOT'S NOTE

נסמן לעיל טז, ב.

PARAGRAPH 3

76 **ההרים רקדו**

"The mountains danced like rams, the hills like young sheep." The maamar now explains both halves of the verse, the mountains and the hills, and their dancing.

Psalms 114:4 תהילים קי״ד:ד׳

הָהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן׃

The mountains skipped like rams, The hills like young sheep.

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77 **הרים הם חג״ת**

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכינויים מערכת הר בסופה. ע״ח שער דרושי הנקודות פ״ד (מ״כ).

78 **מדי שבת בשבתו**

"And it shall be, from one new moon to the next and from one Shabbos to the next, all flesh shall come to bow down before Me." The maamar borrows the phrase for the weekly ascent of the worlds on Shabbos.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חָדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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79 **בד״ה ותוסף אסתר**

In that discourse the Alter Rebbe explains the Midrash in which the Holy One asks the higher worlds, "What is the voice of the kid?" and they answer that it is the voice of Israel, who cried out in their distress without understanding, like a kid crying after its mother; yet that cry is above daas, unlike an animal's cry, which is below it.

KEHOT'S NOTE

תו״א צד, ד.

80 **ותוסף אסתר**

"And Esther spoke again before the king, and fell at his feet and wept." The opening words of the Torah Ohr discourse to which the parenthesis refers.

Esther 8:3 אסתר ח׳:ג׳

וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתֵּבְךְּ וַתִּתְחַנֶּן־לוֹ לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֶת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים׃

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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81 **כבד פה**

Moshe said, "I am not a man of words … for I am heavy of mouth and heavy of tongue." The maamar explains it as speech silenced by a light above intellect.

Exodus 4:10 שמות ד׳:י׳

וַיֹּאמֶר מֹשֶׁה אֶל־ה׳ בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבַד לָשׁוֹן אָנֹכִי׃

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד, י׳.

82 **צלותא בחשאי**

The Zohar speaks of those who pray in a whisper, with the will of the heart, so that their prayer is not heard by another; that prayer rises and is received above. The Kehot note points here for "prayer in silence."

Zohar II, 202a זח״ב רב, א

KEHOT'S NOTE

ראה תיקונים בז״ח קא, ג. זח״ב רב, א.

83 **בביאור ע״פ אלה מסעי**

There the forty-two journeys are linked with the Name of forty-two letters, explained as six levels each comprising seven, and each journey was followed by an encampment.

KEHOT'S NOTE

לקו״ת מסעי צב, ב.

84 **אלה מסעי**

"These are the journeys of the children of Israel, who went out of the land of Egypt." The opening of the discourse in Likkutei Torah, Masei, to which the parenthesis refers.

Numbers 33:1 במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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85 **מלפני אדון חולי ארץ גו׳ ההופכי**

The words here quote Psalms 114:7–8; the passage is

shown below.

Psalms 114:7–8 תהילים קי״ד:ז׳-ח׳

מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב: הַהֹפְכִי הַצּוּר אֲגַם־מָיִם חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם:

Tremble, thou earth, at the presence of the L-rd, At the presence of the G-d of Jacob; Who turned the rock into a pool of water, The flint into a fountain of waters.

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KEHOT'S NOTE

תהלים קיד, ז-ח.

86 מלפני אדון חולי ארץ

"Tremble, O earth, before the Master, before the G-d of Yaakov." The psalmist has asked the sea, the Jordan, the mountains and the hills what made them flee and dance (114:5–6), and this is the answer: the presence of the Master. The words choli aretz may also be read "who formed the earth." The maamar reads the Master's presence as the revelation of sovev. (context: Steinsaltz Tanakh)

Psalms 114:7 תהילים קי״ד:ז׳

מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב:

Tremble, thou earth, at the presence of the L-rd, At the presence of the G-d of Jacob;

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87 ההפכי הצור וחלמיש מוציאי אש להיות אגם מים

"Who turns the rock into a pool of water, the flint into a fountain of water." The maamar reads it as Gevurah, the fire-striking flint, turned into Chesed, water.

Psalms 114:8 תהילים קי״ד:ח׳

הַהֹפְכִי הַצּוּר אֲגַם־מָיִם חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם:

Who turned the rock into a pool of water, The flint into a fountain of waters.

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88 עושה שלום

Bildad the Shuchite, one of Iyov's friends, says of G-d: "Dominion and fear are with Him; He makes peace in His heights." The text refers to the known teaching that this is peace between Michael and Gavriel, the angels of water and fire.

Job 25:2 איוב כ״ה:ב׳

מֶמְשֶׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו:

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב. וראה הנסמן במאמרי אדה״ז-פרשיות לע' תרמה.

89 אשר פסח

"It is a Pesach offering to Havayah, who passed over the houses of the children of Israel in Egypt." The festival is named for this "passing over"; the maamar reads it as a leap beyond order, without an arousal from below.

Exodus 12:27 שמות י״ב:כ״ז

וַאֲמַרְתֶּם זֶבַח־פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנָגְפּוֹ אֶת־מִצְרַיִם וְאֶת־בָּתֵּינוּ הִצִּיל וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ:

that ye shall say: It is the sacrifice of the L-RD's passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.' And the people bowed the head and worshipped.

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90 מדלג על ההרים

The maiden hears her beloved approaching: "The voice of my beloved! Behold, he comes leaping over the mountains, skipping over the hills." Here it describes G-d's leap at the Exodus, beyond the order of levels.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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91 ממחרת השבת

"And you shall count for yourselves from the morrow of the Shabbos, from the day you bring the Omer of waving, seven complete weeks." The commandment of counting the Omer, which the maamar calls the arousal from below.

Leviticus 23:15 ויקרא כ״ג:ט״ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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92 פנים בפנים

"Face to face Havayah spoke with you on the mountain, out of the midst of the fire." Moshe reminds Israel of the Giving of the Torah at Sinai.

Deuteronomy 5:4 דברים ה׳:ד׳

פָּנִים בְּפָנִים דִּבֶּר יְהוָה עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

93 הים ראה וינוס

The Midrash on "In the wilderness of Sinai": the provinces fled from the prince, but a ruined city welcomed him; so when the Holy One, blessed be He, came to the sea, "The

sea saw and fled," while the wilderness welcomed Him and He made His dwelling in it.

Bamidbar Rabbah 1:2 במדבר רבה א:ב'

94 **בביאור ע"פ במדבר סיני**

That discourse explains the refining of good from evil at the time of prayer, when Malchus rises as "wilderness" and thirst, and then interprets the Midrash Rabbah on Bamidbar, in which "the sea saw and fled" from the King while the wilderness received Him.

KEHOT'S NOTE

לקו"ת במדבר ד, ב.

95 **במדבר סיני באהל מועד**

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting." The opening of the discourse in Likkutei Torah, Bamidbar, to which the parenthesis refers.

Numbers 1:1 במדבר א:א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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THE CHASSIDISHE PARSHA

About this edition

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

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

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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