LIKKUTEI TORAH · PARSHAS TZAV · MAAMAR 6

# להבין מ״ש בהגדה מצה זו שאנו אוכלים ע״ש...

## To Understand “This Matzah That We Eat”

Pesach has two kinds of matzah. The obligatory matzah of the first night draws down the intellect of Abba, a light above all comprehension for which “darkness is as light,” which alone could reach impure Egypt and redeem Israel, inwardly and for them alone; the matzah of the remaining days came of itself when the King of the kings of kings was revealed, and later generations must draw its bittul into their seven middos.

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 has two kinds of matzah. The obligatory matzah of the first night draws down the intellect of Abba, a light above all comprehension for which "darkness is as light," which alone could reach impure Egypt and redeem Israel, inwardly and for them alone; the matzah of the remaining days came of itself when the King of the kings of kings was revealed, and later generations must draw its bittul into their seven middos.**

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

### THE MAAMAR IN BRIEF

The maamar asks why the Haggadah explains matzah by the haste of the Exodus, when matzah was commanded beforehand. It answers that in Egypt only the first night was obligatory; the matzah of the other days came from the haste. To explain matzah's inner meaning it contrasts Yom Tov, the revelation of the intellect of Imma, where light descends into comprehension and so brings joy, with Shabbos, the intellect of Abba, above comprehension, where "darkness is as light" and there is bittul rather than joy. Yom Tov receives only a "calling" of that holiness; by Torah law Pesach draws it down through matzah, Abba in "smallness," like a child's knowing of his father. Only such a light could reach impure Egypt, hence "I, and not an angel"; through the mitzvah it came inwardly to Israel and not to Pharaoh, who had drawn from it "from behind." Maror, bitterness over distance from G-d, arouses the Thirteen Attributes of Mercy. In the future even chametz will be elevated, but the light is drawn down by today's deeds. The two matzos are "beginning" and "end," the lower and the higher fear.

### OUTLINE


1 **The question on the Haggadah** ¶1

Why the Haggadah ties matzah to the haste of the Exodus when matzah was commanded beforehand; the Mizrachi's answer, that in Egypt only one day was obligatory; and the festivals as times of joy, the revelation of the intellect of Imma.

2 **Joy in Imma, bittul in Abba** ¶2–9

Two modes of revelation, "something from something" and "something from nothing"; comprehension brings joy, like a freed prince seeing his father or a soul in Gan Eden; Shabbos reveals Abba, above comprehension, where the Torah is only a radiance, "as darkness, so light," and there is bittul rather than joy; yesh and ayin.

3 **Summary** ¶10

Yom Tov from Binah, "the river"; Shabbos from Eden, Chochmah; oneg as Eden, Nahar, Gan.

4 **Kodesh, mikra kodesh and matzah** ¶11–14

Shabbos is kodesh, Yom Tov mikra kodesh, a radiance of Abba within Imma; by Torah law it comes through matzah, Abba in "smallness," like a child who knows his father; in Egypt one night sufficed, because of Moshe, Aharon and the encompassing cloud, and the first night is Chesed, which includes all the days.

5 **Summary** ¶15

Kodesh and mikra kodesh; matzah and the child; feeding the seven days.

6 **Two matzos and the King of kings** ¶16–19

The matzah of the remaining days came of itself when the King of the kings of kings, Chochmah, was revealed; fear of the King rules the inclination, which is chametz; later generations must draw the bittul of matzah into the seven middos.

7 **"Because of this": I, and not another** ¶20–26

Through matzah the Name Havayah reaches Asiyah and "me" in Egypt; only Abba, not an angel, could do this; the Thirteen Attributes, Moshe's request that the Shechinah not rest on the nations, Bilam and Pharaoh's nurture "from behind"; through the mitzvah the light came inwardly to Israel alone; a parenthesis on zeh and the "measures" of mercy.

8 **Matzah and maror, now and in the future** ¶27–30

Maror, bitterness over distance from G-d and over physicality ("death"), arouses the Thirteen Attributes; the future revelation of the inner Torah is drawn down by "today, to do them"; in the Time to Come death will be swallowed up, chametz elevated and teshuvah no longer relevant.

9 **Beginning and end** ¶31–33

A second answer: the earlier command "tells the end from the beginning"; the two matzos are "beginning," the lower fear, and "end," the higher fear, from the Jubilee and Keser, whose beginning is wedged in their end.

## 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 returns to this maamar for its line between Shabbos and Yom Tov. In his maamar of 12 Tammuz 5738, where his note cites this maamar, he explains why joy belongs to Binah and not to Chochmah, „נקודה כללית" ("a general point"); in a note in Likkutei Sichos, vol. 4, that the joy of Shabbos is „כשרגא בטיהרא" ("like a candle at noon") within its delight; in a notebook entry of Sukkos 5692, that on Shabbos even Chochmah rises; and in a letter of 19 Teves 5715 he finds in kodesh and mikra kodesh the two ways of receiving Torah. On matzah, in Likkutei Sichos, vol. 16, he asks how the matzah of the going out can be "poor bread" if it could not leaven, while in his maamar of 13 Nissan 5739 it is „בדוגמת מצה עשירה" ("like a rich matzah"). At Acharon shel Pesach 5738 he says, of the teaching that within kat-

nus Abba lies „גדלות אבא” (“Abba in greatness”), that there is higher still within it, while in 5721 he sets the first cup above the matzah; and in 5745 he reads the seven days of matzah as carrying into each day the bittul of the first night. Perhaps (biur b’derech efshar) a reader comes away seeing the maamar’s two levels, joy and the bittul above it, less as two festivals than as two parts of one service.

## KEY CONCEPTS

**The intellect of Imma (mochin of Imma)** מוחין דאימא

Binah, “the mother of children”: the Infinite Light descending through the chain of levels into comprehension. Grasping how far one has risen brings joy; it is revealed on Yom Tov.

**The intellect of Abba (mochin of Abba)** מוחין דאבא

Chochmah, which is “found from ayin”: a revelation above the chain of levels and above comprehension, revealed on Shabbos and through matzah. It brings bittul rather than joy.

**Yesh and ayin** יש ואין

Yesh is revelation within the chain of cause and effect, something that can be grasped; ayin is what is beyond grasp, the highest point of Chochmah joined to its source.

**“As darkness, so light”** כחשכה כאורה

Psalms 139:12, read with its double kaf: before G-d not only is darkness like light but even the highest light is like darkness. Only such a light could reach impure Egypt.

**Kodesh and mikra kodesh** קדש ומקרא קדש

Shabbos is kodesh, supernal holiness itself, Chochmah; a festival is mikra kodesh, a “calling” of holiness, receiving only its “name,” a radiance of Abba within Imma.

**The smallness (katnus) of Abba** קטנות אבא

Matzah draws down Abba in a form that can be received, like a child who knows to call “Abba” before he understands what his father is: a knowing above understanding, “the food of faith.”

**Zeh (“this”)** זה

“Because of this (zeh)”: the light of Chochmah conveyed through Yesod, the light before which above and below are equal, drawn down through matzah and maror; in the future it will be said twice.

**The Thirteen Attributes of Mercy** י”ג מדות הרחמים

Supernal mercies above limit, revealed to those who return to G-d and aroused by the bitterness of maror, yet called “measures” because they flow only where fitting.

**Lower and higher fear** יראה תתאה ויראה עילאה

The lower fear comes before wisdom (“the beginning of wisdom is the fear of Havayah”); the higher fear comes after it. They are the “beginning” and “end” of the two matzos.

SECTION 1 • ¶1

## The question on the Haggadah

1 להבין מ״ש בהגדה[1] מצה זו שאנו אוכלים ע״ש מה ע״ש שלא הספיק[2] כו׳ כי גרשו[3] כו׳.

To understand what is said in the Haggadah: "This matzah that we eat, for what reason? Because [the dough] did not have time," etc., "for they were driven out," etc.

> The maamar opens with a question on the Haggadah. Holding up the matzah, we say that we eat it because the dough of our ancestors did not have time to rise before the King of the kings of kings revealed Himself and redeemed them, as the verse says they baked unleavened cakes "for they were driven out of Egypt" (Exodus 12:39).

דמשמע הא אלו לא גורשו והספיק להחמיץ היו אוכלים חמץ, והלא כבר נצטוו בעשור לחדש הזה[4] כו׳ על מצות ומרורים יאכלוהו.[5]

For this implies that had they not been driven out, and [the dough] had had time to leaven, they would have eaten chametz. But surely they had already been commanded, "On the tenth of this month," etc., [and] "with matzos and bitter herbs they shall eat it."

> The Haggadah's reason seems to imply that without the haste they would have eaten leavened bread. Yet already in Egypt, in the commandments that begin "On the tenth of this month," they were told to eat the Pesach offering with matzah, so matzah was commanded before any haste. The Tzemach Tzedek notes (Or HaTorah, Bo) that Abudarham, the fourteenth-century commentator on the prayers, asks a similar question in his order of the Haggadah and calls its answer forced.

וגם לדורות נצטוו שבעת ימים שאור לא ימצא[6] כו׳ בכל מושבותיכם תאכלו מצות[7] ובפסוק עצמו יש להבין שהציווי שלדורות היה זכר ליצי״מ [ליציאת מצרים].

And for the generations, too, they were commanded: "For seven days no leaven shall be found," etc., [and] "in all your dwellings you shall eat matzos." And in the verse itself it must be understood [how] the command for the generations was a remembrance of the Exodus from Egypt.

> There is also a command for all generations: seven days with no leaven in the house and matzah eaten everywhere (Exodus 12:19-20). The Torah presents these seven days as a remembrance of the Exodus, "for in haste you went out" (Deuteronomy 16:3), and the Alter Rebbe asks how that can be.

והלא פסח מצרים אינו נוהג איסור חמץ אלא יום א׳ כדאיתא בגמרא (פ״ט דפסחים דצ״ו ע״ב).

But surely, in the Pesach of Egypt, the prohibition of chametz applied for only one day, as stated in the Gemara (chapter 9 of Pesachim, folio 96b).

> The difficulty is that the Gemara (Pesachim 96b) derives that for the Pesach of Egypt the prohibition of chametz lasted only one day, since "no chametz shall be eaten" is placed next to "Today you are going out." If Egypt had only one day of that law, what do seven days commemorate?

והענין דפסח מצרים אינו נוהג אלא יום[8] א', ולכן דוקא כי גורשו ומחמת זה הוא שאכלו מצה גם בשאר ימות הפסח

The explanation is that the Pesach of Egypt applied for only one day; and therefore it was specifically because they were driven out, and on account of this, that they ate matzah on the remaining days of Pesach as well.

> The answer begins here: because the obligation in Egypt was for one day only, the matzah they ate on the following days was not commanded; it came about only because they were driven out in haste.

וכ"כ [וכן כתב] המזרחי בפ' ראה[9] ע"פ כי בחפזון יצאת[10,11] ואעפ"כ [ואף על פי כן] הציווי שלדורות ז' ימים והם זכר ליצי"מ [ליציאת מצרים].

And so wrote the Mizrachi in Parshas Re'eh, on the verse "For in haste you went out." Nevertheless, the command for the generations is seven days, and they are a remembrance of the Exodus from Egypt.

> This is how the Mizrachi, Rabbi Eliyahu Mizrachi's supercommentary on Rashi, explains Deuteronomy 16:3: the Haggadah's reason speaks of the matzah of the remaining days, and G-d, knowing in advance that they would leave in haste, commanded seven days for later generations to recall that hurried departure. With the plain question settled, the maamar turns to the inner meaning.

ולהבין קצת ענין אכילת מצה יש להקדים ענין מועדים לשמחה שעיקר המועדים הוא בחי' השמחה[12]

And to understand something of the matter of eating matzah, we must first explain the matter of "appointed times for joy": that the essence of the festivals is the quality of joy,

> To explain what eating matzah does spiritually, the Alter Rebbe first explains what a festival is. The prayers call the festivals "appointed times for joy," and joy is their very essence.

וכדכתיב ושמחת בחגך[13] שאז הוא זמן גילוי מוחין דאימא[14] דהיינו מ"ש בהלל[15] מושיבי עקרת הבית[16] אם הבנים שמחה.[17]

as it is written, "And you shall rejoice in your festival"; for then is the time of the revelation of the intellect (mochin) of Imma. That is what is said in Hallel: "He settles the barren woman (akeres) of the house [as] a joyful mother of children."

> The Torah commands "And you shall rejoice in your festival" (Deuteronomy 16:14). In Kabbalistic terms, Yom Tov is the time when the intellect of Imma, Binah, "the mother," is revealed; Hallel alludes to this with "He settles the barren woman of the house as a joyful mother of children" (Psalms 113:9). The Rebbe Maharash (Hemshech Vekachah 5637) adds that the revelation brings joy and joy in turn brings revelation, which is why Hallel is said on Yom Tov.

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

In the first sicha on Tazria the Rebbe asks how the Jews in Egypt could circumcise themselves on the night of the Pesach, and on the way he shows that the Pesach of Egypt had no festival ban on work, since „פסח מצרים אינו נוהג אלא יום אחד" ("the Pesach of Egypt applied for one day only"); his note there cites the Gemara, this paragraph and the Siddur.

The Tzemach Tzedek (Or HaTorah) remarks that the Siddur's words „שבשאר הימים היו אוכלין חמץ" ("that on the other days they ate chametz") are a misprint. In a gloss the Rebbe explains why: it follows from what Or HaTorah said just before, that because the dough had no time to rise they did not eat chametz on any of the seven days even in Egypt, although it was forbidden for one day only. That is our paragraph's answer: in Egypt only the first day was commanded, and the matzah of the other days came about through the haste.

The Alter Rebbe: ולכן דוקא כי גורשו ומחמת זה הוא שאכלו מצה גם בשאר ימות הפסח

The Rebbe: בא בהמשך למש״כ לפני זה דמפני שלא הספיק בצקת כו׳ גם אז לא אכלו חמץ כל ז׳ הימים, אף דאיסורו הי׳ רק יום אחד

Likkutei Sichos, vol. יז, p. 126, note 24 and its gloss · from a sicha of Acharon shel Pesach 5725 (משיחת אחש״פ תשכ״ה)

SECTION 2 · ¶2–9

## Joy in Imma, bittul in Abba

2 והנה בשבת הוא גילוי מוחין דאבא[18] והם יותר עליונים ואין שם בחינת גילוי שמחה כביו״ט [כביום טוב].[19, 20]

Now, on Shabbos there is a revelation of the intellect (mochin) of Abba, which is higher, and there is no aspect of a revelation of joy there as on Yom Tov.

Shabbos stands higher than Yom Tov: on Shabbos the intellect of Abba, Chochmah, "the father," is revealed, as in the Arizal's Pri Etz Chaim, to which the Kehot note points. Yet Shabbos has no revealed joy like the joy of Yom Tov, which seems strange if it is higher. The Rebbe explains (Sichos, Shabbos Parshas Tavo 5748) that Shabbos does not lack joy; its joy is absorbed in its greater delight, "like a candle at noon."

אך הענין כי הנה ביאור מהות מוחין דאימא יובן במה שנודע שיש ב׳ בחי׳ בגילוי אור א״ס ב״ה.[21]

But the explanation is this: the essential nature of the intellect of Imma will be understood from what is known, that there are two levels in the revelation of the Infinite Light (Or Ein Sof), blessed be He.

To resolve this, the Alter Rebbe first defines the intellect of Imma. He recalls a known principle: the Infinite Light is revealed in two different ways.

האי בחי' ההשתלשלות וסדר המדרגות שהם בחי' ההמשכות מעילה לעילה כו' הארה והארה דהארה כו'.

The first is the level of the chain of descending worlds (hishtalshelus) and the order of the levels, which are the drawings-down from cause to cause, etc., a radiance and a radiance of a radiance, etc.,

> The first way is hishtalshelus, the ordered chain of levels, in which each level is drawn from the one above it as an effect from its cause. Each step is a dimmer radiance of the one before it.

כמשל שכל במדות ומדות במחשבה כו' שכל בחי' ההשתלשלות דרך כלל נקי' יש מיש.[22] והבי' למעלה מן ההשתלשלות יש מאין ממש מאין המוחלט כו'.

as in the analogy of intellect into the emotive attributes (middos), and the emotive attributes into thought, etc.; for the whole of hishtalshelus, in general, is called something from something (yesh mi-yesh). The second is above hishtalshelus: truly something from nothing (yesh me'ayin), from the absolute nothing, etc.

> As in a person, where intellect gives rise to feelings and feelings to thought, each stage grows out of the stage before it; so the whole chain is called "something from something." The second way is above the chain: truly "something from nothing," from an absolute ayin that bears no relation to what comes from it.

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

**A QUESTION THE REBBE RAISES**

In the sicha on Devarim, on the Shabbosos between the Straits, which are a cure that comes before the blow, the Rebbe says that on these Shabbosos one may not mourn but is bidden to delight and rejoice; a note gathers the sources for joy on Shabbos and then faces the ruling of this paragraph.

The Sifrei and the Yerushalmi count Shabbos among the days of joy, yet the poskim, the Alter Rebbe's Shulchan Aruch and this maamar speak of delight (עונג), not joy, on Shabbos. The Rebbe answers that Shabbos's joy is „כשרגא בטיהרא" ("like a candle at noon"): the joy is included in the delight and nullified in it. Even so, he adds, when Yom Tov falls on Shabbos there is joy, for on an ordinary Shabbos the joy is like something that was never discernible on its own.

The Alter Rebbe: והנה בשבת הוא גילוי מוחין דאבא והם יותר עליונים ואין שם בחינת גילוי שמחה כביו"ט

The Rebbe: כי השמחה נכללת ובטילה בהעונג. ובכ"ז ביו"ט שחל להיות בשבת יש שמחה — כי בשבת סתם הוא ע"ד דבר שלא הי' ניכר מעולם בפ"ע

Likkutei Sichos, vol. ד, p. 1090–1091, note 31 · the note: from a sicha of Shabbos Matos-Masei 5723 (משיחת ש"פ מטו"מ תשכ"ג); the sicha: Shabbos Vaera 5714 and Shabbos Matos-Masei 5717

**A QUESTION THE REBBE RAISES**

At the farbrengen of Shabbos Nitzavim-Vayeilech, 23 Elul 5746, the Rebbe speaks of Shabbos as renewal within the fixed order of nature, and of what man's service adds to Shabbos beyond what it has of itself.

He takes up „די שאלה הידועה" ("the well-known question"): how can the Sifrei call Shabbos the day of your joy, when Shabbos is a time of delight, not joy (the editors' note cites this maamar among the sources)? He first brings the answer that delight includes joy, as two hundred include a

hundred, and then adds his own: on Yom Tov joy comes from the Torah's command, from above, while on Shabbos the Torah commands only delight, and the joy is „שמחתכם" ("your joy"), renewed by man's service. Delight wants rest and stillness; joy breaks through limits.

The Alter Rebbe: ואין שם בחינת גילוי שמחה כביו״ט

The Rebbe: משא״כ בשבת האט מען (בגלוי) בתורה א ציווי נאר אויף עונג, און דער ענין השמחה וועלט נתחדש ע״י עבודת האדם

Sichos Kodesh 5746 (Hisvaduyos, unedited), vol. ד (אלול-תמוז), p. ה ו- · וילך-נצבים, ש״פ, כ״ג אלול ה׳תשמ״ו (unedited)

3 והנה בהשתלשלות עלה ועלול כשהעלול מתקרב לעילתו ממטה למעלה הנה הוא משיג את עילתו.

Now, in the chain of descending worlds (hishtalshelus) of cause and effect, when the effect draws near to its cause, from below to above, it comprehends its cause.

Within the chain of cause and effect, an effect can draw near to its cause, rising from below to above. When it does, it comes to comprehend the cause from which it came.

ולכן הוא שש ושמח בו ותהי השמחה גדולה כמשל בן המלך שיצא מן השביה[23] ובא וראה את פני אביו.

Therefore it is glad and rejoices in it, and the joy is great, as in the analogy of a king's son who has come out of captivity and has come and seen his father's face.

That comprehension brings great joy, like the joy of a prince freed from captivity who comes to see his father's face. The Alter Rebbe uses the same image in Tanya, chapter 31, for the joy of the soul leaving its exile.

כך תהיה שמחת העלול בהגלות נגלות עליו אור העלה שלמעלה תחת אשר ירד בהשתלשלות ונעשה מרחק רב בינו ובין עילתו ורחק מאור פניו בסתר המדרגות

So will be the joy of the effect when the light of the cause above is openly revealed to it, whereas it had descended through hishtalshelus, and a great distance had come about between it and its cause, and it had been far from the light of its face, in the concealment of the levels.

The effect's joy comes from the contrast: it had descended through the chain, far from its source and hidden behind many levels, and now the light of its cause is "openly revealed" to it. The words behigalos niglos echo Michal's phrase in II Samuel 6:20.

והכל הוא מפני שעתה בגילוי זה יש לו השגה איך שיצא מאפילה לאור גדול[24] ומאבל ליו״ט [ליום טוב] ומשעבוד לגאולה[25] כו׳.[26]

And all this is because now, in this revelation, it has comprehension of how it has come out from darkness to great light, from mourning to festival, and from bondage to redemption, etc.

> The joy depends on comprehension: the effect grasps how far it has come, "from darkness to great light, from mourning to festival, from bondage to redemption." These are the words with which the Haggadah thanks G-d for the Exodus.

4 וזהו ענין יו״ט [יום טוב] גילוי השמחה שמבחי׳ עקרת הבית[27] נעשה אם הבנים שמחה. פי׳ כי עקרת מלשון עקרה ומלשון כחולדה זו הדרה בעיקרי בתים[28] בגמ׳ [בגמרא] פ׳ בתרא דפסחים[29]

And this is the matter of Yom Tov, the revelation of joy: that from the level of "the akeres of the house" she becomes "a joyful mother of children." The meaning is that akeres is from the term akarah (barren), and from the term [in] "like this weasel that dwells in the foundations (ikarei) of houses," in the Gemara, the last chapter of Pesachim.

> On Yom Tov "the akeres of the house" becomes "a joyful mother of children." The Alter Rebbe reads akeres in two ways: as akarah, a barren woman, and as one who lives in the ikarei, the hidden foundations, of the house, as in the Gemara (Pesachim 118b), where Knesses Yisrael says, "Your children have made me like a weasel that lives in the foundations of houses."

והיא בחי׳ מל׳ שמלובשת כל יומין דחול בבי״ע בק״נ כן פי׳ בספר שו״ס [שושן סודות][30] לתלמיד הרמב״ן [הרבי משה בן נחמן] ז״ל [זכרונו לברכה / זכרונם לברכה].

And she is the level of Malchus, which during all the weekdays is enclothed in [the worlds of] Beriah, Yetzirah and Asiyah, in kelipas nogah. So it is explained in the book Shushan Sodos, by a disciple of the Ramban, of blessed memory.

> The "barren woman" is Malchus, which all week is enclothed in the three lower worlds and even in kelipas nogah, the realm in which good and evil are mixed; there she is hidden and bears no children. He cites this from Shushan Sodos (folio 68a, according to the Kehot note), a Kabbalistic work by a disciple of the Ramban.

5 וביו״ט [וביום טוב] היא עולה למעלה באצי׳ בבחי׳ אם הבנים בינה והשגה באור א״ס הנגלה אז

And on Yom Tov she rises up into Atzilus, to the level of "mother of children": Binah, and comprehension of the Infinite Light (Or Ein Sof) that is revealed then.

> On Yom Tov Malchus rises into Atzilus, to Binah, "the mother of children." Binah is comprehension, here the comprehension of the Infinite Light as it is revealed on the festival.

שאור א״ס משתלשל ויורד אז באופן שיהיה דרך ומבוא לתפיסא והשגה במה שיכולים להשיג מאור א״ס ב״ה הנגלה ואיך שהגילוי רב מאד עד כי נהפך להם מיגון לשמחה[31] ושהיו בחשך ראו אור גדול[32]

For the Infinite Light then descends link by link and comes down in such a way that there is a path and an entry for grasp and comprehension of what can be comprehended of the Infinite Light, blessed be He, that is revealed, and of how very great the revelation is, until it is turned for them "from sorrow to joy," and they who were "in darkness have seen a great light."

> On the festival the Infinite Light comes down through the chain of levels so that it opens "a path and an entry" for the mind: one can grasp what is revealed and see how very great the revelation is. Grasping this turns sorrow into joy, in the words of Esther 9:22, and those who walked in darkness "have seen a great light" (Isaiah 9:1).

הוא גילוי אור א״ס ב״ה המתגלה בבחי׳ יש והשגה להיות איזו תפיסא והשגה באור פני מלך[33] המתגלה אז.

This is the revelation of the Infinite Light, blessed be He, that is revealed in the mode of yesh (existence) and comprehension, so that there is some grasp and comprehension of the light of the King's face that is revealed then.

> This is the Infinite Light revealed as yesh, as something that exists for the mind and can be comprehended, so that one has some grasp of "the light of the King's face" (Proverbs 16:15).

6 וכמו עד״מ הנשמה שמתענגת בעוה״ב [בעולם הבא] מזיו השכינה[34, 35] תחת היותה מתלבשת בגוף הגשמי ונפרדה משם ועלתה למקור חוצבה שמתענגת בג״ע [בגן עדן] העליון ונהנית מזיו כו׳ הנאה ותענוג נפלא

As, by way of analogy, the soul that delights in the World to Come in the radiance of the Shechinah: in place of its being enclothed in the physical body, it has separated from there and risen to the source from which it was hewn, where it delights in the higher Gan Eden and enjoys the radiance, etc., a wondrous enjoyment and delight.

> An analogy: the soul in the World to Come. After leaving the physical body it rises to its source, the higher Gan Eden, and there it "enjoys the radiance of the Shechinah," as the Talmud (Berachos 17a) describes the World to Come.

וע"ז נאמר להנחיל אוהבי יש[36] שמתגלה אור א"ס בבחי' יש להיות השגה ותפיסא להנשמה להיות נהנית מזיו ואור הנ"ל דהיינו שיש השגה והבנה איך שיצאה מאפילה לאור גדול כו'.

And of this it is said, "To cause those who love me to inherit yesh": that the Infinite Light (Or Ein Sof) is revealed in the mode of yesh, so that the soul has comprehension and grasp, so as to enjoy the radiance and light mentioned above; that is, it has comprehension and understanding of how it has come out from darkness to great light, etc.

> The soul's wondrous pleasure is the meaning of "to cause those who love me to inherit yesh" (Proverbs 8:21), Wisdom's promise to those who love her: the Infinite Light is revealed as yesh, something the soul can comprehend and therefore enjoy. Its delight comes from understanding how far it has come, from darkness to great light.

וזהו בנהר יעברו ברגל[37] שם נשמחה בו פי' בנהר היוצא מעדן[38] שהוא בינה הוא העלייה בכל רגל משלשה רגלים ושם הוא מקור השמחה.

And this is [the meaning of] "Through the river they shall pass on foot (beregel); there we shall rejoice in Him." That is: in the river that goes out from Eden, which is Binah, there is the ascent on each festival (regel) of the three pilgrimage festivals, and there is the source of joy.

> Psalms 66:6 recalls Israel crossing the sea and the river on foot (beregel); the maamar reads beregel as "on the festival," the regel, one of the three pilgrimage festivals. The river that "goes out from Eden" (Genesis 2:10) is Binah, and on each festival there is an ascent to it, the source of joy; so "there we shall rejoice in Him."

(ועמ"ש מזה בד"ה הוי' לי בעזרי).[39] וכ"ז [וכל זה] הוא מבחי' מוחין דאימא בינה עוה"ב [עולם הבא] ג"ע [גן עדן] עליון גילוי תענוג הנשמות לפי השגתם

(And see what is written on this in the discourse beginning "Havayah is with me among my helpers.") And all this is from the level of the intellect (mochin) of Imma: Binah, the World to Come, the higher Gan Eden, the revelation of the souls' delight according to their comprehension.

> A parenthesis refers to another discourse, on Psalms 118:7, for more on this. Binah, the World to Come and the higher Gan Eden are all one level, the intellect of Imma, where the souls take delight according to what they can comprehend.

אבל מוחין דאבא החכמה מאין תמצא[40] אין נק' מה שאינו מושג[41] למעלה מעלה מבחי' בינה[42] והשגה

But the intellect of Abba, [of which it is said,] "Chochmah is found from ayin": ayin is the name for what is not comprehended, far, far above the level of Binah and comprehension;

> The intellect of Abba is different. Job's words, plainly a question, "where can wisdom be found?", are read as "Chochmah is found from ayin" (Job 28:12): Chochmah comes from ayin, "nothing," the term for what cannot be grasped at all, far above Binah and comprehension. In Likkutei Torah, Pekudei, the Alter Rebbe explains that such a level is known only by negation: one knows only that it cannot be grasped.

דהיינו שמתגלה בחי' אור א"ס ב"ה מה דלית מחשבה תפיסא[43] כו' ולא ניתן ליהנות בו מאחר שאין שם שום תפיסא והשגה.

that is, there is revealed the level of the Infinite Light, blessed be He, that which "no thought can grasp," etc., and it is not granted to enjoy it, since there is no grasp or comprehension there at all.

> Through Abba the Infinite Light is revealed as it is "beyond the grasp of any thought" (Tikkunei Zohar). Since there is nothing there to comprehend, there is nothing to "enjoy" in the way the souls enjoy Binah.

> **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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> In the maamar for 12 Tammuz 5738, built on the Rebbe Rayatz's maamar of the first 12 Tammuz (5688), the Rebbe explains the Midrash that says "we do not know what to rejoice in, the day or the Holy One", and why one might have thought to rejoice in the day on which the miracle happened.
>
> Joy belongs to Binah, to understanding, the Rebbe writes, citing this maamar in his note; in Chochmah, which is above comprehension, joy does not apply. He adds a precision: „אף שגם החכמה היא שכל, אלא שהיא נקודה כללית ואינה בהתיישבות" ("though Chochmah too is intellect, it is a general point and not settled"), and all the more so a wonder above intellect. Perhaps (biur b'derech efshar) this is why our paragraph calls Chochmah ayin: not because it is no intellect, but because it is a single point that has not yet spread out to be grasped and enjoyed.
>
> The Alter Rebbe: אבל מוחין דאבא החכמה מאין תמצא אין נק' מה שאינו מושג למעלה מעלה מבחי' בינה והשגה
>
> The Rebbe: אף שגם החכמה היא שכל, אלא שהיא נקודה כללית ואינה בהתיישבות
>
> Sefer HaMaamarim Melukat, vol. ג, p. רטו, note 38 · י"ב תמוז התשל"ח (edited, with the Rebbe's notes)

7 וענין גילוי זה הוא ביטול ההשגה וביטול הנשמות במציאות באור א"ס ב"ה דלית מחשבה כו' והגילוי הזה הוא שמתגלה בשבת,

The nature of this revelation is the nullification (bittul) of comprehension, and the nullification of the souls in [their very] existence, in the Infinite Light (Or Ein Sof), blessed be He, which "no thought [can grasp]," etc.; and this revelation is what is revealed on Shabbos.

> What Shabbos reveals is not comprehension but bittul: comprehension itself is set aside, and the souls are nullified in their very existence within the Infinite Light that no thought can grasp.

ולכן אמרו בקושי התירו לדבר בד"ת [בדברי תורה] בשבת[44] כי אורייתא מחכמה נפקת[45,46] פי' נפקת יוצאת לחוץ כמו נפקת לבר שהיא הארה בלבד היוצאת מחכמה

Therefore they said, "With difficulty did they permit speaking words of Torah on Shabbos": for "the Torah comes forth from Chochmah." The meaning of nafkas is "goes out to the outside," as in nafkas levar ("goes out outside"), for it is only a radiance that goes out from Chochmah,

> This explains the saying that Torah study on Shabbos was permitted only "with difficulty"; the Kehot note traces it to the Jerusalem Talmud (Shabbos 15:3), where one view holds that Shabbos was given for eating and drinking and Torah study was only "permitted" on it. The Torah "comes forth from Chochmah" (Zohar), and nafkas, "comes forth," means goes outside, as in the Aramaic nafkas levar; so the Torah is only a radiance that has emerged from Chochmah.

אבל עצמיות החכמה היא רמה ונשגבה למעלה מעלה מבחי' אורייתא (וכמ"ש במ"א בד"ה עוטה אור כשלמה[47,48] בשם האריז"ל [האר"י זכרונו לברכה] בפי' נובלות חכמה שלמעלה תורה[49] ועמ"ש בביאור ע"פ יונתי)

but the essence of Chochmah is lofty and exalted, far, far above the level of the Torah. (As is explained elsewhere, in the discourse beginning "Who wraps Himself in light as a garment," in the name of the Arizal, of blessed memory, on the meaning of "The Torah is the fallen fruit (novlos) of the Chochmah above"; and see what is written in the explanation on the verse "My dove.")

> The essence of Chochmah is far above the Torah, which is only its outer radiance. The parenthesis refers to Iggeres HaKodesh 19 in Tanya, which brings the Arizal on the saying that the Torah is the "fallen fruit" (novlos) of supernal Chochmah, and to an explanation on a verse that begins "My dove" in the Song of Songs.

ובגילוי זה לא שייך שמחה ותענוג שאין השמחה והתענוג נראה ונרגש אלא במה שיש תפיסא והשגה איך שיצא מאפילה לאור גדול והיינו מאחר שנרגש בחי' אור גדול שהוא בבחי' מעלה מעלה.[50]

And in this revelation, joy and delight do not apply; for joy and delight are seen and felt only in something in which there is grasp and comprehension of how one has come out from darkness to great light, that is, once one feels the level of a great light, which is on a level far, far above.

> Joy and delight are felt only where there is comprehension, where one grasps the contrast between the darkness one came from and the great light above. Without comprehension there is no felt ascent, and so nothing to rejoice over in this way.

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

**THE REBBE EXPLAINS**

In a notebook entry on the story that closes Tractate Shabbos, where Ulla finds Rabbah bar Rav Huna sitting in a tub of water and measuring it on Shabbos, the Rebbe reads the story as a lesson on Torah study on Shabbos.

Water is Torah, and measuring it is delving into a point of understanding. Ulla's objection, the Rebbe writes, rests on this maamar, which he names: words of Torah were permitted on Shabbos only with difficulty, „כי שבת למעלה מהבנה והשגה" ("for Shabbos is above understanding and

comprehension"). They were permitted at all only because the revelation of the bittul of the souls also needs a vessel, the Torah, as the Alter Rebbe explains in the additions to Torah Ohr; so the only measuring allowed is „מדידה דמצוה" ("a measuring for a mitzvah").

The Alter Rebbe: ולכן אמרו בקושי התירו לדבר בד״ת בשבת כי אורייתא מחכמה נפקת

The Rebbe: דהרי רק בקושי התירו לדבר דברי תורה בשבת, כי שבת למעלה מהבנה והשגה — לקו״ת ויקרא רד״ה להבין מ״ש בהגדה

Reshimos (second edition), vol. יד-א (Reshimah 12), p. 372–373 · a notebook entry, undated

**BACKGROUND FROM THE REBBE**

In a notebook entry written on Chol HaMoed Sukkos 5692, the Hakhel year after a Shemittah, the Rebbe explains Shemittah as the ascent of Malchus and contrasts its kind of ascent with the ascent of Shabbos.

On Shabbos, he writes, all the levels rise, „עד שגם מדרי׳ החכ׳ עולה" ("until even the level of Chochmah rises"); that is why even words of Torah were permitted on Shabbos only with difficulty, for which he cites Likkutei Torah (his notebook leaves the place blank; the editors fill in this paragraph's column). Delight, the matter of Shabbos, he adds, is above Chochmah. In Shemittah only Malchus rises, and so only work of the land is forbidden.

The Alter Rebbe: אבל עצמיות החכמה היא רמה ונשגבה למעלה מעלה מבחי׳ אורייתא

The Rebbe: דבש״ק כל הבחי׳ עולים, עד שגם מדרי׳ החכ׳ עולה — שלכן גם ד״ת בקושי התירו לדבר בשבת

Reshimos (second edition), vol. קפז-קנח, p. 141 · a notebook entry from Chol HaMoed Sukkos 5692, a Hakhel year

8 ואחר שיבין שירד מטה מטה הנה בעלותו ממטה מטה למעלה מעלה תגדל השמחה במאד מאד.

And after one understands that he had descended far, far below, then, as he rises from far, far below to far, far above, the joy grows very, very great.

The joy is greatest when one first understands how low one had fallen and then rises from the lowest place to the highest; the greater the distance, the greater the joy.

וכל זה לא שייך אלא במוחין דאימא שהוא גילוי אור א״ס בבחי׳ יש והשגה איך שהוא מעלה מעלה כו׳

All this applies only to the intellect (mochin) of Imma, which is the revelation of the Infinite Light (Or Ein Sof) in the mode of yesh and comprehension, of how it is far, far above, etc.

This kind of joy belongs only to the intellect of Imma, where the Infinite Light is revealed as yesh and comprehension, so that one can grasp how high it is.

אבל מוחין דאבא שהם בבחי׳ גילוי מה שלמעלה מהשגה שם לא שייך מעלה ומטה כלל ומעלה ומטה שוין וכחשכה כאורה[51] שגם חשך לא יחשיך כו׳.

But the intellect of Abba, which is in the mode of a revelation of what is above comprehension: there, above and below do not apply at all, and above and below are equal, and "as darkness, so light," for "even darkness does not darken," etc.

> In the intellect of Abba, which reveals what is above comprehension, "above" and "below" do not apply; they are equal. In the words of Psalms 139:12, "even darkness does not darken for You ... as darkness, so light," and so there is no ascent to rejoice over.

9 ודקדוק הלשון כחשכה כאורה[52,53] בשני כפי״ן והלי״ל [והוה ליה למימר] חשכה כאורה אלא משום דחשכה כאורה בלבד לא סגי אלא לומר שגם החשך לא יחשיך כו׳

And [as for] the precise wording kachashechah ka'orah, with two kafs: it should have said chashechah ka'orah, "darkness is as light." But [the reason is] that chashechah ka'orah alone would suffice only to say that even the darkness does not darken, etc.;

> Psalms 139:12 says kachashechah ka'orah, with the comparative letter kaf on both words: "as darkness, so light." Had it meant only that darkness is like light, it would have said chashechah ka'orah, with one kaf, and that would teach only that even darkness does not darken before G-d.

אבל כחשכה כאורה בשני כפי״ן משמע דלא זו שגם החשך לא יחשיך והחשך שוה לאור אלא אף האור שוה לחשך

but kachashechah ka'orah, with two kafs, implies that not only does even the darkness not darken, so that the darkness is equal to the light, but even the light is equal to the darkness.

> The double kaf makes the comparison run both ways: not only does darkness not darken, so that it equals the light, but the light too equals the darkness.

דכל נהורין מתחשכאן קמי׳ [קמיה] כו׳ וכתר עליון אע״ג [אף על גב] דאיהו אור צח אור מצוחצח אוכם הוא[54] כו׳.[55]

For "all lights are darkened before Him," etc., and supernal Keser (the Crown), even though it is a clear light, a brilliant light, "is black," etc.

> The proof is from the Tikkunei Zohar (135b): all lights are darkened before the Cause of causes, and even supernal Keser, a clear and brilliant light, is "black" before Him. Before the Infinite, the highest light counts no more than darkness.

(ועמ"ש סד"ה שחורה אני[56] ונאוה[57] בפי' המולך מהודו ועד כוש[58] ואפשר שזהו ענין ב' הכפי"ן דכחשכה כאורה. כ"ף דכאורה זהו כתר עליון וכמ"ש בד"ה יונתי בחגוי הסלע.[59, 60]

(And see what is written at the end of the discourse beginning "I am black, yet comely," on the meaning of "who reigned from Hodu to Kush." And it may be that this is the matter of the two kafs of kachashechah ka'orah: the kaf of ka'orah is supernal Keser, as is explained in the discourse beginning "My dove, in the clefts of the rock."

> The parenthesis refers to the discourse on "I am black, yet comely" (Song of Songs 1:5) and its reading of Achashverosh, "who reigned from Hodu to Kush" (Esther 1:1): there (Likkutei Torah, Shir HaShirim 6b) Hodu is read as hod, splendor, and Kush as darkness, and the Gemara's view that the two lay side by side as the supernal darkness in which the light is hidden. The Alter Rebbe then suggests that the two kafs stand for two levels: the kaf of ka'orah, "as light," is supernal Keser, as in the discourse on "My dove, in the clefts of the rock" (Song of Songs 2:14), where kaf stands for the soul's highest encompassing level.

וכ"ף דכחשכה זהו כענין כלה ונחרצה.[61] וע"ד שנזכר בזח"א [בזהר חלק א] ד"ג ע"א[62] וכן כרת עיין במא"א [במאורי אור] אות כ' סעיף ט"ו ולגבי אור א"ס ב"ה כחשכה כאורה כו').

And the kaf of kachashechah is like the matter of "destruction and decree" (kalah venecheratzah), in the manner mentioned in the Zohar, Part I, folio 3a; and likewise kares ("cutting off"); see Me'orei Or, the letter kaf, section 15. And with respect to the Infinite Light (Or Ein Sof), blessed be He, "as darkness, so light," etc.)

> The kaf of kachashechah, "as darkness," is the opposite pole: in the Zohar (1:3a), when the letter kaf asked to be the letter of creation, G-d refused, because with it is "destruction decreed" (kalah venecheratzah), and kaf also begins kares, "cutting off," as listed in the Kabbalistic lexicon Me'orei Or. Before the Infinite Light both kafs, the Crown and destruction, are equal: "as darkness, so light."

ועל זה נאמר ישת חשך סתרו[63] שאין שם אור וגילוי ההשגה כלל אלא ביטול ההשגה

**And of this it is said, "He made darkness His hiding place": for there is no light or revelation of comprehension there at all, only the nullification (bittul) of comprehension.**

> This is why the level is called "He made darkness His hiding place" (Psalms 18:12). It is "darkness" not because it lacks light but because nothing there is revealed to comprehension; there is only the nullification of comprehension.

ולכן אין שם בחי' שמחה ותענוג בגילוי בחי' ביטול זה מאחר דלית מחשבה כו' ואינו נחשב לבחי' עלי' [עליה] כלל שאינו עולה ממטה למעלה רק שהוא בא לבחי' ומדרגה שמעלה ומטה שוין כו' כנ"ל.

**Therefore there is no aspect of joy and delight in the revelation of this level of nullification, since "no thought [can grasp Him]," etc.; and it is not considered an ascent at all, for it does not rise from below to above, but only comes to a level and rank in which above and below are equal, etc., as mentioned above.**

> Therefore the revelation of this level brings no joy or delight: there is nothing to grasp, and no felt ascent from low to high, only arrival at a level where above and below are the same.

(וזהו היש ה' בקרבנו אם אין[64] פי' אם הגילוי מבחי' סדר ההשתלשלות שהיא בחי' להנחיל אוהבי יש[65] וזהו היש ה' בקרבנו או שהגילוי מלמעלה מסדר ההשתלשלות מבחי' אין וזהו אם אין

(And this is [the meaning of] "Is there (hayesh) Havayah in our midst, or not (ayin)?" The meaning: whether the revelation is from the level of the order of the chain of descending worlds (hishtalshelus), which is the level of "to cause those who love me to inherit yesh," and this is "Is there (hayesh) Havayah in our midst"; or whether the revelation is from above the order of hishtalshelus, from the level of ayin, and this is "or not (ayin)."

> Another parenthesis applies this to the Israelites' question in the desert, "Is Havayah in our midst, or not?" (Exodus 17:7), where hayesh is "is there" and ayin is "not." Read in this light, they asked whether the revelation was from within the chain of levels, the yesh of "to cause those who love me to inherit yesh" (Proverbs 8:21), or from above the chain, from ayin.

ועיין בזח"ג [בזהר חלק ג] שלח קנ"ח ב' גם קנה חכמה קנה בינה[66] ב"פ [ב' פעמים] קנה גימט' [גימטריא] יש.[67]

And see the Zohar, Part III, Shelach, [folio] 158b. Also, "Acquire Chochmah, acquire Binah": kneh ("acquire") twice has the numerical value of yesh.

> The Zohar (3:158b) reads the question this way, asking whether the land's fruit was like that of other lands or drawn from Atika Kadisha, "the Holy Ancient One," the innermost level of Keser. Proverbs 4:5 says kneh, "acquire," twice, for Chochmah and for Binah, and twice kneh (155) equals 310, the numerical value of yesh; an earlier discourse of this parsha (Likkutei Torah, Tzav 10a) adds that yesh is the lower half of Keser's 620 lights, the root of Chochmah and Binah.

אמנם בחי' אין הוא בחי' העליונה שבחכמה שדבוקה במקורה בחי' והחכמה מאין תמצא[68] ועיין בזוהר פ' ויקרא ד"ז ע"פ כשמן הטוב[69, 70] ועמ"ש בד"ה צאינה וראינה[71, 72] בענין להצהיל פנים משמן[73]

However, the level of ayin is the highest level within Chochmah, which cleaves to its source, the level of "And Chochmah is found from ayin." And see the Zohar, Parshas Vayikra, folio 7, on the verse "Like the good oil"; and see what is written in the discourse beginning "Go out and see" on the matter of "to make the face shine with oil";

> Yet ayin is not wholly outside Chochmah: it is the highest point within Chochmah, which cleaves to its source, as in "Chochmah is found from ayin." The references point to the Zohar on "like the good oil" (Psalms 133:2), oil that flows from Atika Kadisha, and to a discourse that contrasts oil, which "makes the face shine" (Psalms 104:15), with wine.

ומ"ש סד"ה שיר השירים[74] בענין כי טובים דודיך מיין[75] כי בחי' יין הוא המשמח אלקים[76] ובחי' דודיך זהו מה שלמעלה מבחי' השמחה וכנ"ל ועי"ש ובד"ה ששים המה מלכות[77, 78] בענין ומעין מבית[79] ה' יצא כו' ובד"ה ושאבתם מים בששון):[80, 81, 82]

and what is written at the end of the discourse beginning "The Song of Songs," on the matter of "For your love (dodecha) is better than wine": for the level of wine is that which "gladdens Elokim," and the level of dodecha is what is above the level of joy, as mentioned above; see there. And in the discourse beginning "There are sixty queens," on the matter of "And a spring shall go out from the house of Havayah," etc.; and in the discourse beginning "And you shall draw water with joy.")

> In the discourse on the Song of Songs, "your love is better than wine" (Song of Songs 1:2) is explained this way: wine "gladdens Elokim" (Judges 9:13), the joy of Binah, while dodecha, "your love," is above joy, like the level of Shabbos described above. In the discourse on "There are sixty queens" (Likkutei Torah, Shir HaShirim 39a) the Alter Rebbe explains that supernal Chochmah is called a "spring," still hidden, as against the river of Binah, and that in the future the spring itself will go out "from the house of Havayah" (Joel 4:18). The last reference is to the discourse on "You shall draw water with joy" (Isaiah 12:3).

SECTION 3 • ¶10

## Summary

10 קיצור ענין בערב תאכלו מצות[83] וענין שלא הספיק בצקת כו'. ענין יו"ט [יום טוב] שהוא מועדים לשמחה.

**Summary: the matter of "In the evening you shall eat matzos," and the matter of "the dough did not have time," etc. The matter of Yom Tov, which is "appointed times for joy."**

> This paragraph summarizes the first section. It recalls the question about "In the evening you shall eat matzos" (Exodus 12:18), commanded before the Exodus, against the Haggadah's reason that the dough did not have time, and the definition of Yom Tov as "appointed times for joy."

בחי׳ מושיבי עקרת הבית אם הבנים שמחה.[84] בנהר יעברו ברגל שם נשמחה בו.[85] וענין שבת בחי׳ גילוי והחכמה מאין תמצא[86] דלית מחשבה תפיסא ביה.

The level of "He settles the barren woman of the house [as] a joyful mother of children." "Through the river they shall pass on foot; there we shall rejoice in Him." And the matter of Shabbos: the level of the revelation of "And Chochmah is found from ayin," which "no thought can grasp."

> It recalls the verses used for Yom Tov, "He settles the barren woman of the house" and "Through the river they shall pass on foot," and the definition of Shabbos as the revelation of "Chochmah is found from ayin," which no thought can grasp.

כי יש בחי׳ סדר ההשתלשלות עילה ועלול ששרשו מהבינה וז״ש [וזהו שכתוב] נהר היוצא מעדן[87] ושם שייך השמחה מההשגה ויש בחי׳ שלמעלה מסדר ההשתלשלות בחי׳ עדן עצמו שעז״נ [שעל זה נאמר] עין לא ראתה[88, 89] כוי

For there is the level of the order of the chain of descending worlds (hishtalshelus), cause and effect, whose root is from Binah; and this is [the meaning of] what is written, "a river that goes out from Eden," and there joy from comprehension applies. And there is the level that is above the order of hishtalshelus, the level of Eden itself, of which it is said, "No eye has seen," etc.

> The principle behind them: the chain of cause and effect is rooted in Binah, "the river that goes out from Eden," and there comprehension brings joy. Above the chain is Eden itself, of which it is said "No eye has seen" (Isaiah 64:3): the Gemara (Berachos 34b) says this is Eden, which no creature's eye has seen, and proves from "a river went out of Eden to water the garden" that Eden is above the garden.

וזהו וקראת לשבת ענג[90] ר״ת [ראשי תיבות] עדן נהר גן[91] דהיינו שנמשך מבחי׳ עדן שלמעלה מבחי׳ נהר:

And this is [the meaning of] "And you shall call Shabbos a delight (oneg)": [oneg is] the initials of Eden, Nahar (river), Gan (garden); that is, [Shabbos] is drawn from the level of Eden, which is above the level of the river.

> Isaiah 58:13 calls Shabbos oneg, "delight," and the letters of ענג are the initials of Eden, Nahar (river) and Gan (garden), a teaching the Kehot note traces to the Tikkunei Zohar. Shabbos is drawn from Eden, which is above the river, Binah; so Shabbos is delight rather than joy.

SECTION 4 • ¶11–14

## Kodesh, mikra kodesh and matzah

11 ב וזהו ושמרתם את השבת[92] כי קדש היא היא בעצמה היא בחי׳ קדש[93] העליון בחי׳ חכמה מוחין דאבא שמתגלה בשבת.

2. And this is [the meaning of] "And you shall keep the Shabbos, for it is holy (kodesh)": it, in itself, is the level of supernal Kodesh, the level of Chochmah, the intellect (mochin) of Abba, which is revealed on Shabbos.

> Section 2 begins. "You shall keep the Shabbos, for it is holy" (Exodus 31:14) is read to mean that Shabbos in itself is kodesh, the supernal holiness of Chochmah, the intellect of Abba revealed on Shabbos.

משא״כ יו״ט [יום טוב] נק׳ מקרא קדש[94] הארה בעלמא מקדש העליון נה״י [נצח הוד יסוד] דאבא בתוך מוחין דאימא שהרי גם ביו״ט [ביום טוב] בגילוי מוחין דאימא צריך להמשיך מוחין דאבא

Whereas Yom Tov is called mikra kodesh ("a calling of holiness"): a mere radiance from supernal Kodesh, Netzach, Hod and Yesod of Abba within the intellect of Imma. For on Yom Tov too, in the revelation of the intellect of Imma, it is necessary to draw down the intellect of Abba;

> Yom Tov is called mikra kodesh, read here as "a calling of holiness": it receives only a glimmer of that supernal holiness, the lowest Sefiros of Abba (Netzach, Hod and Yesod) enclothed within the intellect of Imma. Even the joy of Yom Tov, which is the joy of Binah, needs something of Abba drawn into it. The Rebbe notes (Likkutei Sichos, vol. 27) that Leviticus 23:3 calls Shabbos too mikra kodesh, yet the Zohar (3:95a) says that Shabbos "is called kodesh and not mikra kodesh."

כי מוחין דאימא הגם שהם בחי׳ יש מ״מ אינם בחי׳ דבר נפרד ח״ו [חס ושלום] אלא הוא היש שנמשך מאין

for the intellect of Imma, although it is in the mode of yesh, is nevertheless not a separate thing, G-d forbid; rather, it is the yesh that is drawn from ayin.

> The reason is that the intellect of Imma, though it is yesh, comprehension, is not a separate entity; it is yesh that comes from ayin and remains joined to it.

כי אין ויש חו"ב [חכמה ובינה] הם תרין ריעין דלא מתפרשין[95] ועמ"ש בד"ה ראה אנכי,[96] שתמיד נמשך בחי' ביטול מוחין דאבא להיות[97] בחי' מוחין דאימא התגלות התענוג

For ayin and yesh, Chochmah and Binah, are "two companions that never part" (and see what is written in the discourse beginning "See, I"), so that the level of the bittul of the intellect of Abba is constantly drawn down to become the level of the intellect of Imma, the revelation of delight.

> Chochmah and Binah, ayin and yesh, are "two companions that never part" (Zohar 3:4a), so the bittul of Abba flows constantly into Imma, where it is revealed as delight. In the discourse on "See, I set before you" (Likkutei Torah, Re'eh 18c) the Alter Rebbe describes the light of Chochmah, Yesod of Abba, shining within the depths of the heart, Yesod of Imma, as these "two companions."

שהתענוג הוא ג"כ מהמשכת אור א"ס ב"ה דלית מחשבה וכו'

For the delight, too, comes from the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which "no thought [can grasp]," etc.,

> The delight revealed in Imma is itself a drawing-down of the Infinite Light that no thought can grasp.

ולא תענוג מהשגת דבר נפרד ח"ו [חס ושלום] אלא שניתן ליהנות בגילוי אור זה מחמת ירידת והשתלשלות אור וגילוי זה עד שבא להשגה איך שהוא אור גדול כו'.

and it is not delight from comprehending a separate thing, G-d forbid; rather, it is granted to enjoy the revelation of this light because of the descent and hishtalshelus of this light and revelation, until it comes into comprehension, [so that one comprehends] how it is a great light, etc.

> It is not, G-d forbid, the pleasure of grasping some separate thing; one can enjoy it only because the light has descended through the chain of levels until it can be grasped, so that one comprehends how great a light it is.

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

**A QUESTION THE REBBE RAISES**

Answering a rabbi's remarks on his Haggadah (5706), where he explained why on Shabbos one says „באהבה מקרא קדש" ("with love, a calling of holiness"), the Rebbe takes up the objection that according to this maamar Shabbos is called kodesh and not mikra kodesh.

The verse itself calls Shabbos mikra kodesh (Leviticus 23:3), the Rebbe answers, and the Alter Rebbe's Shulchan Aruch counts Shabbos among the mikra'ei kodesh. One might say the maamar means only that Yom Tov is not called kodesh, but the Zohar says outright that Shabbos is called kodesh and not mikra kodesh. So he suggests that mikra kodesh has several meanings (an assembly for the offerings, the ban on work, clean clothes and festive meals, and 'invited to holiness'), and the Zohar denies Shabbos only the last: „שלענין זמין קדש אין השבת נקרא מק"ק" ("that in the sense of 'invited to holiness' Shabbos is not called mikra kodesh"). He ends, „ועדיין צ"ע" ("and it still needs study").

The Alter Rebbe: משא"כ יו"ט נק' מקרא קדש הארה בעלמא מקדש העליון

The Rebbe: ומ״ש בזהר ולא מקרא קדש אין כונתו שבכתוב לא נק׳ מק״ק, אלא שמפרש הדבר שלענין זמין קדש אין השבת נקרא מק״ק

Igros Kodesh, vol. ב, p. קל-קכט · י״ג אייר, תש״ו (letter רכט, to Rabbi Axelrod)

**BACKGROUND FROM THE REBBE**

Answering a question on why 19 Kislev is called "the festival of festivals", the Rebbe explains that the festivals are joy, that serving G-d with joy and with the body are foundations of Chassidus, and that 19 Kislev is the central point of all the festivals.

He adds that the same is true of Torah study: Chabad asks everyone to study the inner Torah „ובאופן להבינה בחכמתו בינתו ודעתו" ("so as to understand it with his chochmah, binah and daas"). This, he writes, is the distinction this maamar draws between Shabbos, called kodesh, which is delight rather than joy and above understanding, so that Torah on it was permitted only with difficulty, and Yom Tov, a calling of holiness. In the language of Chassidus Shabbos is Chochmah, first principles received simply, and Yom Tov is Binah, understanding; so the Alter Rebbe's way, to study the inner Torah until one grasps it, is the central point of the festivals.

The Alter Rebbe: וזהו ושמרתם את השבת כי קדש היא היא בעצמה היא בחי׳ קדש העליון

The Rebbe: ובלשון החסידות, כמו החילוק של חכמה — שזהו ענין השבת — שענינה בשכל מושכלות ראשונות המתקבלות בדרך פשיטות ומבלי שקו״ט והשגה

Igros Kodesh, vol. י, p. רמא-רמ · ט״ו טבת, תשט״ו (letter ג׳רב)

12 וכל מה שלמטה מטה כולא קמי׳ [קמיה] כלא[98] כו׳ וע״כ [ועל ידי כך] שש ושמח בהגלות נגלות אור וגילוי זה.

And all that is far, far below is "as nothing before Him," etc.; and through this one is glad and rejoices when this light and revelation is openly revealed.

All that is far below is "as nothing before Him" (Zohar 1:11b); grasping this, the soul rejoices when the light is openly revealed to it. This is the joy of Imma.

אך בשמחה זו צריך להמשיך מוחין דאבא ג״כ שתהיה השמחה מגילוי אור א״ס דלית מחשבה כו׳ (ועמ״ש ע״פ אסרי לגפן[99, 100] אסר יו״ד לבחי׳ גפן כו׳)

But in this joy it is necessary to draw down the intellect (mochin) of Abba as well, so that the joy should be from the revelation of the Infinite Light (Or Ein Sof), which "no thought [can grasp]," etc. (And see what is written on the verse "Osri lagefen" ("binding to the vine"): oser yud, "he binds the yud," to the level of the vine, etc.)

Even this joy must have Abba drawn into it, so that it is joy in the Infinite Light that no thought can grasp, and not only in what is grasped. The parenthesis refers to Torah Ohr on "binding to the vine" (Genesis 49:11), where osri is read as oser yud, binding the yud, Chochmah, to the vine, the wine of joy.

וזהו ענין מקרא קדש כאדם שקורא לחבירו

And this is the matter of mikra kodesh, like a person who calls his fellow.

That is why Yom Tov is called mikra kodesh, a "calling" of holiness, as one person calls another.

וכמו שהקריאה באדם לחבירו הוא בשמו שהוא רק זיו והארה התפשטות ממנו בלבד. כך הוא ענין מקרא קדש מבחי' שם שהוא רק הארה בעלמא מבחי' אבא. וכענין בשכמל״ו [ברוך שם כבוד מלכותו לעולם ועד][101] ויעש דוד שם[102] כו' בחי' נה״י [נצח הוד יסוד] כו'.

Just as a person calls his fellow by his name, which is only a glow and a radiance, merely an extension from him, so is the matter of mikra kodesh: from the level of a name, which is only a mere radiance from the level of Abba. And it is like the matter of "Blessed be the Name of the glory of His kingdom forever and ever," [and] "And David made a name," etc.: the level of Netzach, Hod and Yesod, etc.

One calls another person by name, and a name is only a radiance of the person, not his essence. So Yom Tov receives only a "name" of Abba, a radiance of it, through Abba's Netzach, Hod and Yesod. The text compares "Blessed be the Name of the glory of His kingdom" (Pesachim 56a, per the Kehot note) and "David made a name" (II Samuel 8:13), where "name" is likewise linked with Netzach, Hod and Yesod.

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

**BACKGROUND FROM THE REBBE**

In the second Purim maamar of 5725, "The Megillah is read on the eleventh...", the Rebbe asks how the joy of Purim, „עד דלא ידע" ("until one does not know"), above all measure, can be drawn into the weekdays of the whole year.

The intermediary, he answers, is the festivals, called mikra'ei kodesh, and he quotes this maamar of „פרשתנו" ("our parsha"): Shabbos is holy in itself, while Yom Tov is mikra kodesh, like a person who calls his fellow by his name, which is only a radiance. Since the festivals mostly fall on weekdays, the weekday on which a festival falls is called and invited to holiness. So Yom Tov is „הזמנת (המשכת) הקדושה" ("the invitation, the drawing-down, of holiness") into the weekdays, and through it Purim's "until one does not know" reaches the whole year.

The Alter Rebbe: וזהו ענין מקרא קדש כאדם שקורא לחבירו

The Rebbe: שענין היום טובים הוא הזמנת (המשכת) הקדושה מבחי' י״ה דשם הוי' בימות החול

Sefer HaMaamarim (unedited, new edition) 5725, p. קצו-קצז (sec. ג) · פורים (מאמר ב), ה'תשכ״ה, said on the fifteenth (unedited)

13 והנה הארה והמשכה זו ביו״ט [ביום טוב] הוא ע״י תפלה והלל אך הם אינם רק מדרבנן ומדאורייתא נמשך בפסח ע״י אכילת מצה שהוא קטנות אבא[103]

Now, this radiance and drawing-down on Yom Tov comes through prayer and Hallel; but these are only of rabbinic origin, and by Torah law it is drawn down on Pesach through eating matzah, which is the smallness (katnus) of Abba.

> The radiance of Abba on Yom Tov is drawn down through prayer and Hallel, but these are rabbinic. By Torah law it is drawn down on Pesach through eating matzah, which is Abba in a state of "smallness" (katnus), not yet fully developed.

כי מצה מוחין דאבא שאין התינוק יודע לקרות אבא עד שיטעום טעם דגן[104] ולהיות ידיעה זו בהתינוק הוא נמשך מלמעלה מן הדעת המושג

For matzah is the intellect (mochin) of Abba, [as it is said,] "A child does not know how to call 'Abba' (father) until he tastes the taste of grain." And the presence of this knowledge in the child is drawn from above grasped knowledge (daas);

> Matzah is linked to Abba through the Talmud's saying (Berachos 40a) that a child cannot call "Abba," father, until he tastes grain. The child's recognition of his father does not come from developed understanding; it comes from above daas.

שהרי ידיעה זו בהתינוק אינו בדעת המושג שהרי אינו יודע איך ומה הוא אביו כי דעת התינוק קטן כו׳

for this knowledge in the child is not with grasped knowledge, since he does not know how or what his father is, for a child's mind (daas) is small, etc.

> The child does not understand who or what his father is, since his mind is still too small for that. Yet he knows his father, with a knowing that runs deeper than comprehension.

וגם מצה אין בה טעם שאין בה ההגבהה כו׳

And matzah, too, has no taste, for it does not have the rising, etc.

> Ta'am means both "taste" and "reason": like the child's knowing, which comes without reasoned understanding, matzah too has no ta'am, none of the rising of leavened dough, which in Chassidus stands for self-importance.

ולמעלה מן הדעת הוא בחי' אבא אלא שנמשך בקטנות ולכן נק' בזהר מיכלא דמהימנותא[105, 106] (ועמ"ש מזה בד"ה וספרתם לכם[107] גבי חג השבועות).

And what is above knowledge (daas) is the level of Abba, only it is drawn down in smallness. Therefore it is called in the Zohar "the food of faith" (michla dimheimnusa). (And see what is written on this in the discourse beginning "And you shall count for yourselves," concerning the festival of Shavuos.)

> What is above daas, above understanding, is the level of Abba; in matzah it comes down in "smallness," in a form a child can receive, which is why the Zohar calls matzah "the food of faith": faith, like the child's knowing, is above understanding. In the discourse on counting the Omer (Likkutei Torah, Bamidbar 10c), to which the parenthesis refers, the Alter Rebbe explains that the knowing that grain brings the child is a hidden daas far above understood daas, and that Shavuos, the festival of "wheat," reveals it.

והנה המשכת מוחין דאבא[108] במצה אינה אלא בלילה הראשון אבל משם ואילך הגם דכתיב מצות יאכל את שבעת הימים.[109]

Now, the drawing-down of the intellect of Abba in matzah is only on the first night; but from then on, although it is written, "Matzos shall be eaten (yei'achel) the seven days,"

> Abba is drawn down through matzah only on the first night. The verse "Matzos shall be eaten the seven days" (Exodus 13:7) seems to extend this to all seven days.

ופי' שצריך להאכיל את כל ז' הימים שיהיו נזונין מבחי' אבא וכנודע מספירה שבשבוע הראשון הם ז' מוחין דאבא שמוח החכמה נמשך בכל ז' המדות.

and the meaning is that one must feed (leha'achil) all seven days, so that they are nourished from the level of Abba, as is known from the counting [of the Omer], that the first week is the seven mochin of Abba, for the brain of Chochmah is drawn into all seven emotive attributes (middos),

> The Alter Rebbe reads yei'achel, "shall be eaten," as ya'achil, "shall feed": the seven days themselves must be fed and nourished from Abba. The days correspond to the seven middos, and in the counting of the Omer the first week is "the seven mochin of Abba," Chochmah drawn into each of the seven.

הנה פסח מצרים אינו נוהג איסור החמץ אלא יום א' בלבד לפי שהיו משה ואהרן שהם שניהם מבחי' אבא ולא ימיש עמוד הענן[110] כו'

[nevertheless,] the Pesach of Egypt had the prohibition of chametz in force for only one day, because Moshe and Aharon were there, both of whom are from the level of Abba, and "the pillar of cloud did not depart," etc.,

> Even so, in Egypt chametz was forbidden for only one day, because Moshe and Aharon were present, both rooted in Abba, and "the pillar of cloud did not depart" from before the people (Exodus 13:22).

ענגא דאהרן[111] דהיינו בחי' מקיפי אבא והענן היה הורג נחשים ועקרבים[114, 113, 112] שבמדבר שהמקיף מסמא עיני החיצונים שלא יהיה להם יניקה כו'.

**the cloud of Aharon, which is the level of the encompassing [lights] (makifim) of Abba; and the cloud would kill the snakes and scorpions in the desert, for the encompassing [light] blinds the eyes of the external forces, so that they have no nurture, etc.**

The Zohar calls that cloud "the cloud of Aharon," and it is the encompassing light of Abba. The Midrash relates that the cloud killed snakes and scorpions in the desert: the encompassing light "blinds" the forces of kelipah so that they draw no nurture from holiness, and so a longer ban on chametz was not needed.

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

**THE REBBE EXPLAINS**

At the Acharon shel Pesach farbrengen of 5738, explaining why the Baal Shem Tov's "Moshiach's meal" is a meal of matzah that everyone eats alike, the Rebbe speaks of matzah as „מיכלא דמהימנותא" ("the food of faith") until the last moment of Pesach.

Though it is said that matzah is „קטנות אבא" (katnus Abba, Abba in smallness), within it, the Rebbe says, lies „גדלות אבא" ("Abba in greatness"), as is taught (the Rebbe Maharash, Hemshech Vekachah 5637, ch. 55, to which the editors' note points), and, the Rebbe adds, higher still. The proof brought is our paragraph's own example: it is taken not from one who has understanding, nor from a child old enough to be trained, but from an infant who can just taste grain, because matzah belongs to faith, „כולם ידעו אותי" ("all shall know Me"), in which all are equal. That is why it comes through eating, an act in which every Jew is alike.

The Alter Rebbe: מצה שהוא קטנות אבא כי מצה מוחין דאבא שאין התינוק יודע לקרות אבא עד שיטעום טעם דגן

The Rebbe: דאע"פ וואס מ'זאגט אז דאס איז פארבונדן מיט "קטנות אבא" - ליגט אין דעם "גדלות אבא" ביז גדלות שני און נאך העכער

Sichos Kodesh 5738 (unedited), vol. ב, p. 188–189 · אחרון של פסח ה'תשל"ח, the farbrengen of Moshiach's meal (unedited)

**BACKGROUND FROM THE REBBE**

At the Acharon shel Pesach farbrengen of 5721, explaining the four cups and the three matzos of the Seder, the Rebbe contrasts wine, which is Binah, with matzah, which is the mochin of Abba, Chochmah, above comprehension: matzah „אין בה טעם" ("has no taste").

That is why the example for matzah is the infant who calls "Abba" after tasting grain: his call is not understanding but „שהעצם נמשך אל העצם" ("the essence drawn to the essence"). Yet among the cups the first stands apart: it is Kadesh, Chochmah, and indeed gadlus Abba, up to the second greatness of Abba, higher than matzah, which is katnus Abba. Even in the plain law, the Rebbe notes, the first cup, the Kiddush, is what permits the eating of the three matzos.

The Alter Rebbe: ולמעלה מן הדעת הוא בחי' אבא אלא שנמשך בקטנות

The Rebbe: כי, כוס ראשון הוא בחי' גדלות אבא, ועד בחי' גדלות שני דאבא, שהו"ע נעלה יותר מענין המצה שהיא קטנות אבא

Toras Menachem – Hisvaduyos (unedited), vol. תשכ"א ב (vol. 30), p. 253 · אחרון של פסח ה'תשכ"א (unedited)

14 ולכך הי׳ [היה] די להם בהמשכת מוחין דאבא בלילה הראשון אבל לדורות ז׳ ימים תאכלו מצות ומ״מ אין זה אלא שלא לאכול חמץ שלא יהיה יניקה כו׳.

Therefore the drawing-down of the intellect (mochin) of Abba on the first night was enough for them; but for the generations, "seven days you shall eat matzos." Nevertheless, this is only so as not to eat chametz, so that there be no nurture, etc.

> In Egypt, the drawing-down of Abba on the first night was enough. For later generations the Torah commands seven days of matzah, but beyond the first night this command only serves to keep away chametz, so that the external forces receive no nurture.

אבל מצה מוחין דאבא די בלילה הראשון בערב תאכלו מצות[115] שקבעו הכתוב חובה[116, 117] כי יומם יצוה[118] ה׳ חסדו יומא דאזיל עם כולהו כו׳[119]

But matzah, [which is] the intellect of Abba, suffices on the first night, "In the evening you shall eat matzos," which the verse established as an obligation; for "By day Havayah commands His kindness": the day that goes with all of them, etc.,

> The essential matzah, Abba, is that of the first night, which the verse "In the evening you shall eat matzos" (Exodus 12:18) makes an obligation: a baraita in the Gemara (Pesachim 120a) teaches that eating matzah on the other days of Pesach is optional, and learns from this verse that the first night stays a duty even when the Temple is not standing. The first night is Chesed: "By day Havayah commands His kindness" (Psalms 42:9), and Chesed is called "the day that goes with all the days."

ענגא דאהרן[120] דכתיב ביה נמי לא ימיש עמוד הענן יומם[121] כו׳ שכולל כל הימים כו׳ (ע׳ [עיין] בפ׳ אמור דק״ג ע״ב ומ״ש עליו במ״א)[122]

the cloud of Aharon, of which it is also written, "The pillar of cloud did not depart by day," etc., which includes all the days, etc. (See [the Zohar,] Parshas Emor, folio 103b, and what is written on it elsewhere.)

> Chesed is also "the cloud of Aharon," of which it is written that "the pillar of cloud did not depart by day"; the first "day," Chesed, includes all the days. The parenthesis refers to the Zohar on Parshas Emor (3:103b), which calls the cloud of Aharon "by day" after "By day Havayah commands His kindness," one cloud that takes the other five with it, and to the discussion of it elsewhere, in the Alter Rebbe's Siddur.

והיינו יום ראשון בלבד שהוא חסד כו׳:

And that is the first day alone, which is Chesed, etc.

> That all-including "day" is the first day alone, Chesed; so the first night's matzah is enough to include all seven days.

SECTION 5 • ¶15

## Summary

15 קיצור. ענין קדש. ומקרא קדש. והמשכה זו ביו״ט [ביום טוב] של פסח הוא ע״י המצה ע״ד אין התינוק יודע לקרות אבא[123] כו׳. ופי׳ מצות יאכל את שבעת הימים:[124]

Summary. The matter of kodesh, and of mikra kodesh. And this drawing-down on the Yom Tov of Pesach is through the matzah, in the manner of "A child does not know how to call 'Abba,'" etc. And the meaning of "Matzos shall be eaten the seven days."

> A summary of the second section: Shabbos is kodesh and Yom Tov is mikra kodesh; on Pesach the radiance of Abba is drawn down by Torah law through matzah, like the child who can call "Abba" only after tasting grain; and "Matzos shall be eaten the seven days" is read as feeding the seven days.

SECTION 6 • ¶16–19

## Two matzos and the King of kings

16 ג והנה נמצא כי ב׳ מצות הם מצה של לילה הראשון חובה ומצה של כל ימי פסח

3. Now, it emerges that there are two [kinds of] matzah: the matzah of the first night, [which is] an obligation, and the matzah of all the days of Pesach.

> Section 3 begins. There are two kinds of matzah: the obligatory matzah of the first night, and the matzah eaten throughout Pesach.

ועל בחי׳ הב׳ אמר שלא הספיק כו׳ כי אבותינו לא היו צריכים באמת להיות להם מצה של שימור כל ימי הפסח כנ״ל.

And concerning the second level [the Haggadah] said, "[the dough] did not have time," etc.; for in truth our ancestors did not need to have guarded matzah all the days of Pesach, as mentioned above.

> The Haggadah's reason, that the dough had no time to rise, refers to the second kind. Our ancestors in Egypt were not actually required to keep guarded matzah all the days of Pesach, as the first section explained.

אך זה היה אצלם ממילא שנגלה עליהם מלך מלכי המלכים[125]

But for them this came about of itself, because "the King of the kings of kings revealed Himself to them."

> Their matzah on those days came about by itself, because, as the Haggadah continues, "the King of the kings of kings revealed Himself to them."

פי' דמה שהקב"ה נקרא מלך מלכי המלכים כפשוטו היינו המלכים הם המלכים שלמטה בעוה"ז ומלכי המלכים הם השרים העליונים שבצבא המרום כמ"ש בדניאל סי' יו"ד ושר מלכות פרס[126] כו' והקב"ה נקי מלך על מלכי המלכים.

The meaning of the Holy One, blessed be He, being called "the King of the kings of kings," in its plain sense, is that "the kings" are the kings below in this world, and "the kings of the kings" are the supernal ministers in the host on high, as it is written in Daniel, chapter 10, "And the minister of the kingdom of Persia," etc.; and the Holy One, blessed be He, is called King over the kings of the kings.

The Alter Rebbe now explains this title. In its plain sense, "the kings" are earthly rulers and "the kings of the kings" are the angelic ministers appointed over the nations, like "the minister of the kingdom of Persia" in Daniel 10:13; G-d is King over them all.

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

**A QUESTION THE REBBE RAISES**

In the maamar for the Tzemach Tzedek's yahrzeit, 13 Nissan 5739, on „הא לחמא עניא די אכלו אבהתנא בארעא דמצרים" ("This is the poor bread that our fathers ate in the land of Egypt"), the Rebbe starts from the Tzemach Tzedek's maamar on these words and from "the known question" on "This matzah that we eat".

He states the question sharply: the matzah we eat is before midnight, while the dough that had no time to rise was after midnight, and in Egypt too matzah was commanded before midnight, when dough could still leaven. It is known, he says, that the matzah before midnight needed guarding and the matzah after midnight did not (so the Alter Rebbe sets them out in the next maamar, Tzav 7), and the reason is midnight itself: the King of the kings of kings was revealed, "I am He, and not another", so „מובן שאין אפשרות כלל למציאות של היפך המצה" ("it is understood that there is no possibility at all of the opposite of matzah"). In service, following the Tzemach Tzedek's maamar from which he begins (where poor bread is iskafya and a rich matzah ishapcha), the two matzos are iskafya, which must still guard, and ishapcha, which needs no guarding and is „בדוגמת מצה עשירה" ("like a rich matzah").

The Alter Rebbe: אך זה היה אצלם ממילא שנגלה עליהם מלך מלכי המלכים

The Rebbe: וכיון שבחצות נגלה עליהם בחי' זו, מובן שאין אפשרות כלל למציאות של היפך המצה, ולכן אין המצה שלאחר חצות צריכה שימור

Sefer HaMaamarim (unedited, old edition) 5739, p. קמג–קמ · אור ליי"ג ניסן ה'תשל"ט, the Tzemach Tzedek's yahrzeit (unedited)

**A QUESTION THE REBBE RAISES**

In a sicha on Bo the Rebbe explains why the matzah eaten in Egypt, before the redemption, could be a "rich matzah" that still needed guarding, while the matzah of the going out, and ours at the Seder, must be "poor bread".

In a note he asks how to square this with „הידוע" ("what is known"), citing this maamar first: that after midnight the dough „לא היתה יכולה לבוא לידי חימוץ" ("could not come to leavening") because the King of the kings of kings was revealed, and that the Rebbe Rashab's Hemshech 5672 calls it "a

rich matzah". Perhaps, he suggests from the Tzemach Tzedek's Or HaTorah, even "it had no time to leaven" is a kind of iskafya ("אתכפיא"), only inward, the total bittul of accepting G-d's kingship, and so it too is called poor bread.

The Alter Rebbe: כי אבותינו לא היו צריכים באמת להיות להם מצה של שימור כל ימי הפסח

The Rebbe: וי״ע איך לתווך זה עם הידוע (לקו״ת צו ד״ה להבין מ״ש בהגדה. ד״ה ששת ימים (הא׳). סדור ד״ה והגדת. ובכ״מ)

Likkutei Sichos, vol. טז, p. 127, note 40 · from sichos of Acharon shel Pesach and Shabbos Shemini 5726 (משיחות אחש״פ וש״פ שמיני תשכ״ו)

17 ועוד נק׳ מלך מלכי המלכים בבחי׳ מלכותו והנהגתו העולמות ע״י עשר ספירות. המלכים הם נה״י [נצח הוד יסוד].

Further, He is called "the King of the kings of kings" with respect to His kingship and His conduct of the worlds through the ten Sefiros: "the kings" are Netzach, Hod and Yesod;

The title also has a Kabbalistic meaning, in terms of the ten Sefiros through which G-d rules the worlds. "The kings" are Netzach, Hod and Yesod.

ומלכי חג״ת [חסד גבורה תפארת]. ומלך מלכי היינו חב״ד [חכמה בינה ודעת][127] כי בעולם העשייה מאירים בחי׳ נה״י [נצח הוד יסוד] ובעולם היצירה מאיר חג״ת [חסד גבורה תפארת] ובעולם הבריאה בינה אך באצילות מאיר בחינת חכמה.

"the kings of" are Chesed, Gevurah and Tiferes; and "the King of the kings of" is Chochmah, Binah and Daas. For in the World of Asiyah (Action) the levels of Netzach, Hod and Yesod shine; in the World of Yetzirah (Formation), Chesed, Gevurah and Tiferes shine; and in the World of Beriah (Creation), Binah; but in Atzilus the level of Chochmah shines.

"The kings of" are Chesed, Gevurah and Tiferes, and "the King of the kings of" is Chochmah, Binah and Daas. Each world is lit by a different group: Asiyah by Netzach, Hod and Yesod, Yetzirah by Chesed, Gevurah and Tiferes, Beriah by Binah, and Atzilus by Chochmah.

והיינו כי בחכמה שורה אור א״ס ב״ה[128] שהוא הנקרא מלך מלכי המלכים.[129, 130] ועי׳ בזח״א [בזהר חלק א] ד״ג ע״א ובזח״ב [ובזהר חלק ב׳] יתרו דס״ז ע״ב.

That is, in Chochmah rests the Infinite Light (Or Ein Sof), blessed be He, which is what is called "the King of the kings of kings." And see the Zohar, Part I, folio 3a, and the Zohar, Part II, [Parshas] Yisro, folio 67b.

The Infinite Light rests in Chochmah, as Tanya explains (chapter 35, in a gloss), and that is "the King of the kings of kings." The text adds references to two passages of the Zohar that speak of the supreme King.

וגילוי חכמה הוא גילוי אור אבא שנגלה בבחי׳ גילוי לפיכך ממילא לא הניח להחמיץ בצקם כו׳ להיות יניקה ח״ו [חס ושלום].

And the revelation of Chochmah is the revelation of the light of Abba, which was revealed openly; therefore, of itself, it did not let their dough leaven, etc., [which would have] given nurture, G-d forbid.

> When Chochmah is revealed, the light of Abba shines openly, and so, of itself, it did not let their dough rise. Leavened dough would have given nurture to the forces opposed to holiness.

וכמ״ש ירא את ה׳ בני ומלך[131] (במשלי כ״ד)

As it is written, "Fear Havayah, my son, and the king" (in Proverbs, chapter 24).

> Proverbs 24:21, "Fear Havayah, my son, and the king," is brought to show how the revelation of the King keeps the inclination, the "chametz," from rising. The Alter Rebbe first gives its plain sense, then the Sages' reading.

דהפירוש כפשוטו היינו כשם שתצטרך ליראה את השם יתברך אע״פ [אף על פי] שאין אתה רואהו. ועם זה תפרוש מן העבירה. כן תצטרך שתתירא מן המלך המולך בארץ ותשים צורתו נכח פניך אע״פ [אף על פי] שאי אתה רואהו ובזה תנצל מחיוב מיתה למלכות. כן פי׳ בכד הקמח ערך יראה.

The plain meaning is: just as you must fear G-d, blessed be He, even though you do not see Him, and thereby you will keep away from sin, so must you fear the king who reigns in the land, and set his image before you even though you do not see him, and thereby you will be saved from incurring death at the hands of the kingdom. So it is explained in Kad HaKemach, under the entry "Fear."

> In its plain sense the verse compares two kinds of fear: one fears G-d although one does not see Him, and so keeps away from sin; in the same way one should fear the king of the land even when he is absent, picturing him before one's eyes, and so escape a death sentence from the state. This plain reading is from Kad HaKemach, by Rabbeinu Bachya, under the entry "Fear."

18 ויש עוד בפי׳ הפסוק כמשארז״ל [כמו שאמרו רבותינו זכרונם לברכה] ירא את[132,133] ה׳ בני ומלך. ומלוך על יצרך.[134] ושני הפירושים אמת.

There is a further interpretation of the verse, as our Sages, of blessed memory, said: "Fear Havayah, my son, and the king (umelech)" — "and reign (umeloch) over your inclination." And both interpretations are true.

> The Sages also read umelech, "and the king," as umeloch, "and reign": "reign over your inclination" (Devarim Rabbah 2:33), where Rabbi Shimon ben Elazar, offered wine of doubtful purity, says, "I am master of myself." Both readings are true.

והיינו שע״י היראה האמיתית מה׳ שהוא מלך מלכי המלכים ע״י״ז ומלוך על יצרך שלא להמשך אחר תאות הגשמיות מחמת היראה והביטול.

That is: through true fear of G-d, Who is the King of the kings of kings, through this "reign over your inclination," not to be drawn after the desire for physical things, because of the fear and the self-nullification (bittul).

> They are connected: true fear of G-d, the King of the kings of kings, brings bittul, and with it the power to rule one's inclination and not be drawn after physical desires.

19 והיצה״ר [והיצר הרע] הוא החמץ וכמ״ש מכף מעול וחומץ.[135] ולכן ע״י שנגלה עליהם מלך מלכי המלכים הקב״ה אזי ממילא לא הספיק להחמיץ כו׳

And the evil inclination is the chametz, as it is written, "from the grasp of the wrongdoer and the chometz (oppressor)." Therefore, because the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them, then, of itself, [the dough] did not have time to leaven, etc.

> The evil inclination is chametz: Psalms 71:4 speaks of "the wrongdoer and the chometz," a word that means "oppressor" and is spelled like leaven. When the supreme King was revealed in Egypt, the evil inclination was subdued, and so the dough did not rise, of itself.

אבל אצלינו נעשה חיוב לדורות להיות מצות יאכל את שבעת הימים.[136] שהם ז׳ המדות.

But for us it became an obligation for the generations, that "matzos shall be eaten the seven days," which are the seven emotive attributes (middos),

> For later generations, who lack that revelation, the seven days of matzah became an obligation, and the seven days are the seven middos.

שבהם יש שליטה ליצה״ר [ליצר הרע] ששבה״כ [ששבירת הכלים] היה בז״ת [בזי תחתונות] וע״כ צריך להמשיך בהם בחי׳ מצה וביטול.

in which the evil inclination has dominion, for the shattering of the vessels was in the seven lower [Sefiros]; and therefore one must draw into them the level of matzah and self-nullification (bittul).

> In the seven middos the evil inclination has its hold, because the shattering of the vessels, when the vessels of the lower Sefiros could not contain their light, took place in the seven lower Sefiros. Therefore the bittul of matzah must be drawn into each of them.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> At the farbrengen of Acharon shel Pesach 5745, the Rebbe distinguishes the three revelations of Pesach: the first day, the seven days, and the eighth day, Acharon shel Pesach.

The first night's revelation, the King of the kings of kings revealed to them, came of itself, without an arousal from below, a leap above the order of the worlds. Then comes the service of the seven days, and the Rebbe quotes this maamar: „שצריך להאכיל את שבעת הימים שיהיו ניזונין מבחי׳ אבא״ ("one must feed the seven days, that they be nourished from Abba"), to draw into them matzah and bittul. That is, the bittul of matzah that came "of itself" on the first night must be drawn into all seven days, so that a revelation above order is joined to the seven-day cycle; the eighth day, revealed only when the deeds of those below are complete, is higher still.

The Alter Rebbe: וע״כ צריך להמשיך בהם בחי׳ מצה וביטול

The Rebbe: — היינו, שבחי׳ המצה (הביטול דבחי׳ אבא) שנעשה מעצמו ע״י הגילוי דבחי׳ ממ״ה שהאיר בלילה הראשונה יומשך בכל ״שבעת הימים״

Toras Menachem – Hisvaduyos 5745 (unedited), vol. ג (vol. 15), p. 1801 · אחרון של פסח ה׳תשמ״ה (unedited)

SECTION 7 · ¶20–26

## "Because of this": I, and not another

20 ועל בחי׳ הראשונה נאמר בעבור זה עשה[137] הויי לי בעבור זה בשעה שיש מצה[138] כוי שבעבור המשכת מצה עשה הויי הוא גילוי אור אבא.

And concerning the first level it is said, "Because of this, Havayah did for me": "because of this" — at the time when there is matzah, etc.; for on account of the drawing-down of matzah "Havayah did," which is the revelation of the light of Abba.

The first kind of matzah, that of the first night, is the subject of "Because of this, Havayah did for me" (Exodus 13:8), which the Haggadah reads as "only at the time when matzah and maror lie before you." Because of the matzah, which draws down Abba, "Havayah did."

ופי׳ דהיינו ענין עשה הויי לי היינו מה שנמשך גילוי אור א״ס ב״ה למטה ממש בעולם העשייה.

And the meaning is that the matter of "Havayah did (asah) for me" is that the revelation of the Infinite Light (Or Ein Sof), blessed be He, is drawn down truly below, into the World of Asiyah (Action).

Asah, "did," is read as Asiyah, the lowest world: through matzah the Infinite Light is drawn down truly below, into the World of Asiyah.

21 וזהו עשה[139] הוי' לי. שנמשך גילוי שם הוי' בעשייה הגשמיות. ואיך אפשר שיומשך אור גדול זה כ"כ [כל כך] למטה עד שיומשך לי ממש עם שאני בעשייה הגשמית במצרים.

**And this is "Havayah did for me": that the revelation of the Name Havayah is drawn into physical Asiyah. And how is it possible that this great light be drawn so far down, until it is drawn to me myself, even though I am in physical Asiyah, in Egypt?**

> "Havayah did for me" means that the Name Havayah, which transcends all limits, is revealed even in the physical world of Asiyah, and to me personally, while I am in Egypt. The question is how so great a light can reach so low.

זהו אי אפשר רק בעבור זה. דהיינו מה שע"י המצה נמשך מוחין דאבא שהחכמה מאין תמצא[140] שהיא למעלה מסדר ההשתלשלות[141] עד ששם נאמר כחשכה כאורה.[142]

**This is possible only "because of this": that is, that through the matzah the intellect (mochin) of Abba is drawn down, for "Chochmah is found from ayin," which is above the order of the chain of descending worlds (hishtalshelus), so much so that of it is said, "as darkness, so light."**

> It is possible only "because of this," the matzah, which draws down Abba: Chochmah that comes from ayin, above the chain of levels. There "darkness is as light," so even the lowest place is no barrier. In Likkutei Torah, Pekudei 5b, the Alter Rebbe explains that on the first night of Pesach even the union of Chochmah and Binah, from "He made darkness His hiding place," was revealed to Israel, and that this is why they were commanded to eat matzah.

22 והשוה ומשוה כו'. לכן יוכל להיות עשה הוי' לי שיומשך האור לי למטה בעשייה הגשמיות.

**"And He is equal and makes equal," etc. Therefore it can be that "Havayah did for me," that the light is drawn to me below, in physical Asiyah.**

> This completes the thought: in Abba, above and below are equal, as the High Holiday hymn says of G-d, "He is equal and makes equal, small and great." Therefore Havayah can be revealed "for me," down in the physical world.

והענין כי הנה כתיב ועברתי בארץ מצרים[143] אני ולא מלאך[144, 145] ולא שרף כו' שהם בחי' בי"ע

**The explanation: it is written, "And I will pass through the land of Egypt": "I, and not an angel," "and not a seraph," etc., which are the levels of Beriah, Yetzirah and Asiyah.**

> The Haggadah reads Exodus 12:12, "I will pass through the land of Egypt," as "I, and not an angel ... I, and not a seraph." The angel, the seraph and the like correspond to the three lower worlds, Beriah, Yetzirah and Asiyah.

וכן באצי' עצמה יש בחי' בי"ע שהמל' נק' עשייה שבאצי' וחג"ת [וחסד גבורה תפארת] ובינה הם יצירה ובריאה דאצי'

And likewise within Atzilus itself there are levels of Beriah, Yetzirah and Asiyah: Malchus is called the Asiyah of Atzilus, and Chesed, Gevurah and Tiferes, and Binah, are the Yetzirah and the Beriah of Atzilus.

> The same three levels exist within Atzilus itself: Malchus of Atzilus is its "Asiyah," Chesed, Gevurah and Tiferes its "Yetzirah," and Binah its "Beriah."

וזהו ג"כ פי' אני ולא מלאך שהמל' נק' ג"כ המלאך כו' אלא אני דוקא שהוא ע"י המשכת אור אבא מקור החכמה שהוא אצילות שבאצילות

And this too is the meaning of "I, and not an angel": for Malchus too is called "the angel," etc.; but specifically "I," which is through the drawing-down of the light of Abba, the source of Chochmah, which is the Atzilus of Atzilus.

> So "not an angel" also excludes Malchus of Atzilus, which is also called "the angel." "I" means the light of Abba, the source of Chochmah, the "Atzilus of Atzilus," the very highest level.

(ועמ"ש בד"ה ולהבין בתוס' [בתוספת] ביאור ענין וייצר[146] כו' שכמ"כ [שכמו כן] בד' בחי' דצח"מ [דומם צומח חי מדבר] שבאצי' חכמה עילאה היא בחי' מדבר כו' ע"ש)

(And see what is written in the discourse beginning "And to understand, with further explanation, the matter of 'And He formed,'" etc.: that likewise, among the four levels of inanimate, vegetative, animal and speaking within Atzilus, supernal Chochmah is the level of "speaking," etc.; see there.)

> A parenthesis refers to Torah Ohr, Bereishis 4b, the further explanation of "And Havayah Elokim formed man": there the four kinds of creation, inanimate, vegetative, animal and speaking, are found within Atzilus too, Malchus as the inanimate and Z'eir Anpin as the vegetative, and later in that discourse Adam, the "speaking" level, is supernal Chochmah, the very beginning of Atzilus.

לפי שארץ מצרים היה מקום טומאה והוצרך דוקא להיות המשכה עליונה שגם חשך לא יחשיך וכחשכה כאורה[147] והיינו אור אבא ולא אימא כו',

Because the land of Egypt was a place of impurity, there had to be specifically a supernal drawing-down for which "even darkness does not darken," and "as darkness, so light": that is, the light of Abba and not of Imma, etc.

> Egypt was a place of impurity, so only a light for which "even darkness does not darken" could reach it. That is the light of Abba, not that of Imma, which comes through the ordered chain of levels.

והיינו כי מה שנמשך ע״י מלאך או שליח עם היות שהכל ממנו יתי והמלאך הוא רק שליח וכחומר ביד היוצר[148] הוא בידו יתי. אך עכ״ז [עם כל זה] האור והשפע הנמשך ע״י מלאך ושליח הוא ממקור סדר ההשתלשלות.

That is: with what is drawn down through an angel or a messenger, although everything is from Him, blessed be He, and the angel is only a messenger and is in His hand, blessed be He, "like clay in the hand of the potter," nevertheless, the light and the flow (shefa) drawn down through an angel and messenger come from the source of the order of the chain of descending worlds (hishtalshelus).

> An angel is only G-d's messenger, "like clay in the hand of the potter" (Jeremiah 18:6), and everything it brings comes from G-d. Even so, what comes through a messenger comes from the source of the chain of levels.

שמבחי׳ זו נמשך ע״י השתלשלות עילה ועלול ומתלבש בבחי׳ מלאך או שרף כו׳.

For from this level it is drawn down through the chain of cause and effect and is enclothed in the level of an angel or a seraph, etc.

> It descends as cause and effect, link by link, until it is clothed in an angel or a seraph.

לא כן ההמשכה שמלמעלה מסדר ההשתלשלות אין המלאך יוכל להיות כלי ושליח לגילוי בחינה זו כו׳ וזהו ענין אני ולא מלאך כו׳ ועמ״ש בד״ה ויקרא אל משה.[149, 150]

Not so the drawing-down that is from above the order of hishtalshelus: an angel cannot be a vessel and messenger for the revelation of this level, etc. And this is the matter of "I, and not an angel," etc. And see what is written in the discourse beginning "And He called to Moshe."

> A light from above the chain cannot be carried by any angel, for an angel cannot serve as a vessel and messenger for it; this is why G-d says, "I, and not an angel." The parenthesis refers to the discourse on "And He called to Moshe" (Likkutei Torah, Vayikra 1c), which explains the Midrash on that verse, "I am the One who calls and I am the One who speaks."

אך להבין מ״ש אני הוא ולא אחר דמכיון שכבר פירש ולא ע״י מלאך ולא ע״י שרף ולא ע״י השליח. א״כ מי הוא האחר שיצטרך לומר ע״ז עוד אני ולא אחר.

But one must understand what is said, "I am He, and not another": since it has already specified "and not through an angel, and not through a seraph, and not through the messenger," then who is the "other," that it should need to say of this, further, "I, and not another"?

> A new question: the Haggadah has already excluded an angel, a seraph and a messenger, so who is the "other" excluded by "I am He, and not another"?

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

**THE REBBE EXPLAINS**

A correspondent noticed that Tanya, chapter 46, proves that G-d Himself came down into Egypt from „וארד להצילו" ("and I came down to rescue them"), and not, as the Haggadah does, from „ועברתי בארץ מצרים" ("and I will pass through the land of Egypt"); the Rebbe explains why each chose its verse.

Tanya follows the Midrash that out of love for Israel „ירד הוא בעצמו להצילם ממצרים" ("He came down Himself to rescue them from Egypt"): its aim is to stress G-d's love for Israel. Of the Haggadah's teaching one can say that it is because of the impurity of Egypt that no angel could go down there, not because of love for Israel, as this maamar explains; the Haggadah comes to exclude an angel and "another". So each brought the verse that states its own point.

The Alter Rebbe: לפי שארץ מצרים היה מקום טומאה והוצרך דוקא להיות המשכה עליונה

The Rebbe: בלימוד בעל ההגדה אשר י״ל שזהו מפני טומאת מצרים לא הי׳ באפשר למלאך לירד (ולא מפני חיבת ישראל) וכמוש״כ בלקוטי תורה צו

Igros Kodesh, vol. ד, p. תקח · שלהי אלול, תשי״א (letter אי״רכג; also printed in Yagdil Torah, Jerusalem, issue 12, p. 15, and in the Haggadah with Likkutei Taamim uMinhagim, Kehot 5747, p. קנו)

**BACKGROUND FROM THE REBBE**

In a sicha on the Haggadah's answer to the wise son, „ואף אתה אמור לו כהלכות הפסח" ("and you too tell him the laws of the Pesach"), the Rebbe explains that Pesach means a leap, without order and gradation, as was the revelation on the night of Pesach.

On that night G-d was revealed "in His glory and Himself", above all four worlds, and the Rebbe sees this hinted in the Haggadah's four phrases, „ולא אחר", „ולא שליח", „ולא שרף", „ולא מלאך" ("not an angel, not a seraph, not a messenger, not another"), which stand against the four worlds; here his note sends the reader to this paragraph, which reads the angel and the seraph as the worlds below Atzilus. And where did that revelation come down? Into „מצרים ערות הארץ" ("Egypt, the nakedness of the land"), far lower than the place of the wise son and even of the wicked son. So the Essence could be drawn there only by a leap; yet the wise son is told "the laws of the Pesach", because even the leap was drawn down through ordered, detailed laws.

The Alter Rebbe: אני ולא מלאך ולא שרף כו׳ שהם בחי׳ בי״ע וכן באצי׳ עצמה יש בחי׳ בי״ע

The Rebbe: — וואָס דאָס איז דאָך אויך מרומז אין די פיר לשונות: „ולא מלאך", „ולא שרף", „ולא שליח", „ולא אחר", אַנטקעגן די ד׳ עולמות

Likkutei Sichos, vol. ג, p. 964, notes 43–44 · from a sicha of the second night of Pesach 5721

23 והענין הוא כי הנה באלול ועד יוה״כ [יום הכפורים] מזכירין י״ג מדות הרחמים להיות שהם המשכות עליונות המתגלות בבע״ת [בבעלי תשובה]

The explanation is this: from Elul until Yom Kippur we recite the Thirteen Attributes of Mercy, since they are supernal drawings-down that are revealed to baalei teshuvah (those who return);

The answer begins with teshuvah. From Elul to Yom Kippur we recite the Thirteen Attributes of Mercy, the attributes of G-d's compassion that He proclaimed to Moshe after the golden calf (Exodus 34:6–7), because they are supernal lights revealed to those who return to G-d.

כי מאחר שחטא ופגם במה יתוקן אלא ע״י המשכות עליונות שמאד נעלה וכחשכה כאורה כו׳. ולכן הם שהמשיכם משה רבינו ע״ה [עליו השלום] בחטא העגל לתקן החטא.

for once a person has sinned and caused a blemish, how can it be repaired except through supernal drawings-down that are very exalted, where "as darkness, so light," etc.? Therefore it was they that Moshe our teacher, peace be upon him, drew down at the sin of the [golden] calf, to repair the sin.

> Sin causes a blemish that ordinary, measured light cannot repair; only lights so lofty that before them "darkness is as light" can reach it and repair it. That is why Moshe drew down the Thirteen Attributes after the sin of the golden calf.

24 והנה שם נאמר וימהר משה ויקוד ארצה[151] וישתחו כי ארך אפים ראה אף לרשעים[152] כו׳

Now, there it is said, "And Moshe hastened and bowed to the ground and prostrated himself," for "he saw 'slow to anger,'" even toward the wicked, etc.

> After the Thirteen Attributes were revealed, "Moshe hastened and bowed to the ground" (Exodus 34:8). The Talmud explains what he saw: the attribute "slow to anger," which G-d extends even toward the wicked.

וכדי שלא יהיה יניקה לחיצונים ג״כ זה היה בקשת משה ונפלינו אני ועמך[153] ביקש שלא תשרה שכינה.[154]

And so that the external forces should not also draw nurture [from this], this was Moshe's request, "And we shall be distinguished, I and Your people": he asked that the Shechinah should not rest [upon the nations].

> Because this light reaches even the wicked, the external forces might also draw from it. So Moshe asked, "that we be distinguished, I and Your people" (Exodus 33:16), which the Talmud (Berachos 7a) explains as a request that the Shechinah not rest on the other nations.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> Answering a rabbi's remark on Rashi's wording in Ki Sisa, after the sin of the Golden Calf, the Rebbe explains what Moshe asked for.
>
> Moshe's aim, he writes, was that even though Israel had sinned the Shechinah should dwell among them, His very Essence, „ולא ע״י שליח ואפי׳ לא ע״י אחר" ("not through a messenger, and not even through 'another'"), citing this maamar on "I, and not another". And the verse itself ends, „ונפלינו אני ועמך" ("that we be distinguished, I and Your people"): a dwelling for Him below, within every Jew, through the Sanctuary. Perhaps (biur b'derech efshar) this is the inner side of our paragraph's reading of the same request.
>
> The Alter Rebbe: ג״כ זה היה בקשת משה ונפלינו אני ועמך
>
> The Rebbe: תכלית בקשת משה הנ״ל היתה שאף שחטאו ישראל הנה בכ״ז תהי׳ השראת השכינה ביניהם, עצמותו ומהותו ית׳ ולא ע״י שליח ואפי׳ לא ע״י אחר

Igros Kodesh, vol. ז, p. רי · י״א ניסן, תשי״ג (letter ביעג)

25 והבטיח לו הקב״ה גם את הדבר הזה[155] אשר דברת אעשה הא אילו לא הבטיח לו כן היה שורה

And the Holy One, blessed be He, promised him, "This thing too, that you have spoken, I will do." It follows that had He not promised him so, it would have rested [upon them],

G-d granted the request: "This thing too, that you have spoken, I will do" (Exodus 33:17). That implies that without the promise, the Shechinah would have rested on the nations as well.

וכמו בבלעם הגם שהיה מזוהם כו׳ לפי שהוא ית׳ כל יכול וכחשכה כאורה[156] כו׳ גם חשך כו׳

as with Bilam, even though he was defiled, etc.; for He, blessed be He, is all-powerful, and "as darkness, so light," etc., "even darkness," etc.

Bilam is the example: though he was defiled, prophecy came to him, since G-d is all-powerful and before Him "darkness is as light." A light above every distinction can, in principle, reach anyone.

ומשם היה יניקת פרעה באחורי העורף מקום גבוה כו׳ ולכן עבדים היינו[157] לפרעה במצרים כו׳.

And from there was Pharaoh's nurture, from the back of the nape, a high place, etc.; and therefore "we were slaves to Pharaoh in Egypt," etc.

From that same high source Pharaoh drew his nurture, but only from its back, "the back of the nape," a high place; Kabbalah reads Pharaoh's name (פרעה) as ha'oref (העורף), "the nape." That is why "we were slaves to Pharaoh in Egypt" (Deuteronomy 6:21): his power came from a very high level.

אך בצאתם ממצרים בעבור זה בשעה שיש מצה[158] המשכת מוחין דאבא שמלמטה באתעדל״ת [באתערותא דלתתא] שהיא עשיית המצוה היה אור אבא נמשך לי בפנימית בבחי׳ ישראל ולא נמשך לחיצונים.

But when they went out of Egypt, "because of this," at the time when there is matzah — the drawing-down of the intellect (mochin) of Abba from below, through an arousal from below, which is the doing of the mitzvah — the light of Abba was drawn "to me," in the inner dimension (pnimiyus), into the level of Israel, and was not drawn to the external forces.

At the Exodus, the matzah, a mitzvah done below as "an arousal from below," drew the light of Abba "to me," inwardly into Israel, so that the external forces received nothing. This begins the answer: "and not another" excludes Pharaoh, who had drawn from that very light.

**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 ALTER REBBE**

'From there was Pharaoh's nurture, from the back of the nape, a high place' (and ¶26, Pharaoh drew from the light of Abba 'from behind'): the reader is not told why Pharaoh is 'the nape', or how the back of so high a light could nurture him; and ¶26's 'see what is written below on "We were slaves ... and Havayah our G-d brought us out"' is not located.

The "below" of ¶26 is a later maamar of this parsha (Likkutei Torah, Tzav 16a–b; on the site, Tzav 10, ¶4), which refers back to this one. There the Alter Rebbe explains "We were slaves" from the Arizal: Israel's root is the face, and „מצרים שרשם מבחי׳ אחוריים עורף" ("Egypt's root is the back, the nape"), Pharaoh's name holding the letters of ha'oref; as long as the flow came from behind, Pharaoh received it too. In his Siddur he adds that Pharaoh's root is in Keser, but only its back, as the nape is the back of the head. Perhaps (biur b'derech efshar) this is what ¶25 means by "the back of the nape, a high place": a very high source, received only from behind. (Interpretive; a passage on the kelipos.)

the Alter Rebbe: Likkutei Torah, Tzav, dibbur hamaschil Lehavin mipnei mah Yom Tov d'Pesach (on the site: Tzav 10, ¶4), p. 16b · the Alter Rebbe: Siddur im Dach (new edition), vol. א, p. ריז

26 וזהו לי ולא לו אלו היה שם לא היה נגאל[159] ולא כאשר מתחלה שהיינו עבדים לפרעה[160] שהיה לו יניקה מאור אבא מאחוריים כו׳ וזהו ולא אחר.

And this is [the meaning of] "'for me,' and not for him; had he been there, he would not have been redeemed"; and not as at first, when "we were slaves to Pharaoh," who had nurture from the light of Abba from the back (achorayim), etc. And this is "and not another."

This answers who the "other" is. The Haggadah tells the wicked son, "for me, and not for him; had he been there, he would not have been redeemed": at the Exodus the light reached Israel alone, unlike before, when Pharaoh drew nurture from the light of Abba "from the back" and enslaved us; Pharaoh is the "other" that is excluded.

והיינו ע״י המצוה נמשך לי בפנימית ונמצא שהמצה גרם לצאת ממצרים כי בחפזון[161, 162] כו׳ המשכת אור אבא כו׳

That is, through the mitzvah it was drawn "to me," inwardly; and it emerges that the matzah caused the going out of Egypt, "for in haste," etc., [which is] the drawing-down of the light of Abba, etc.

Through the mitzvah of matzah the light was drawn inwardly to Israel, so it was the matzah that brought about the Exodus. The haste of the Exodus, "for in haste" (Deuteronomy 16:3), was itself the drawing-down of the light of Abba.

אבל כל ז׳ הימים הוא אחר יצ״מ [יציאת מצרים] מצות יאכל את שבעת הימים[163] והיינו לדורות כי אבותינו לא היו צריכים לזה אלא שלא הספיק ממילא כו׳.

But all seven days are after the Exodus from Egypt, "matzos shall be eaten the seven days," and that is for the generations; for our ancestors did not need this; it was only that, of itself, [the dough] did not have time, etc.

The seven days of matzah came after the Exodus and are a command for later generations. Our ancestors did not need them; their dough simply had no time to rise.

(וביאור ענין בעבור זה הנה פי' מוחין דאבא מבואר למעלה שהוא המשכה מלמעלה מסדר ההשתלשלות דקמיה כחשכה כאורה ממש מה שאפילו כתר עליון כו' אוכמא הוא קדם[164] כו'

(And the explanation of the matter of "because of this": the meaning of the intellect (mochin) of Abba has been explained above, that it is a drawing-down from above the order of the chain of descending worlds (hishtalshelus), for before Him it is truly "as darkness, so light," in that even supernal Keser (the Crown), etc., "is black before," etc.

A long parenthesis explains "because of this" more deeply. The intellect of Abba, as explained above, comes from above the chain of levels, where "darkness is as light" and even Keser is "black."

ועם היות דשם בחי' אם צדקת מה תתן לו[165] אמנם כשנמשך ומאיר משם בחכמה עילאה הנק' אבא ונש"י [ונשמות ישראל] נק' בנים לבחי' אבא כמשל הבן[166] שנמשך ממוח האב ואזי נקרא ההמשכה הנ"ל מוחין דאבא א"כ ע"י נמשך ההמשכה רק בסטרא דקדושה דוקא

And although in that place it is the level of "If you are righteous, what do you give Him?", nevertheless, when it is drawn down and shines from there into supernal Chochmah, which is called Abba — and the souls of Israel are called "children" to the level of Abba, as in the analogy of a son, who is drawn from the father's brain — then the drawing-down mentioned above is called the intellect of Abba. If so, through this the drawing-down is drawn only to the side of holiness.

At that level, "If you are righteous, what do you give Him?" (Job 35:7): human deeds make no difference. But when that light shines into supernal Chochmah, called Abba, it becomes "the intellect of Abba," and the souls of Israel are Abba's "children," drawn from it as a child is drawn from the father's brain (Tanya, chapter 2). So this light goes only to the side of holiness, to the children, and not to the external forces.

ועמ"ש לקמן בענין עבדים היינו כו'. ויוציאנו ה' אלקינו כו' ועמ"ש בד"ה כי עמך מקור חיים[167, 168] גבי ענין השקיפה ממעון קדשך מן השמים[169] כו'. וסד"ה שימני כחותם[170] וזהו עזי וזמרת[171] יה שהם או"א [אבא ואימא] ועי"ז זה אלי כו'.

And see what is written below on the matter of "We were slaves," etc., "And Havayah our G-d brought us out," etc. And see what is written in the discourse beginning "For with You is the source of life," concerning the matter of "Look down from Your holy dwelling, from heaven," etc.; and at the end of the discourse beginning "Set me as a seal": and this is "My strength and song is Kah," which are Abba and Imma, and through this, "This (zeh) is my G-d," etc.

The references continue: what is written below on the Haggadah's "We were slaves ... and Havayah our G-d brought us out"; the Torah Ohr discourse "For with You is the source of life" (Miketz 34d), on "Look down from Your holy dwelling" (Deuteronomy 26:15), where the nations draw their life from G-d's exaltation while the looking down through the Torah brings blessing to Israel; and "Set me as a seal," where "My strength and song is Kah" (Exodus 15:2) is Abba and Imma, through which comes "This is my G-d."

והנה ההמשכה מחכמה עילאה הוא ע"י יסוד אבא המתלבש ביסוד ז"א וזהו ענין בעבור זה ועיין בפ' ויצא דק"נ ע"ב בענין פי' וזה שער השמים[172,173] ובפ' בשלח ס"א א' יתרו דף ע' [שבעים].

Now, the drawing-down from supernal Chochmah is through Yesod of Abba, which is enclothed in Yesod of Z'eir Anpin; and this is the matter of "because of this (zeh)." And see [the Zohar,] Parshas Vayetze, folio 150b, on the meaning of "And this (zeh) is the gate of heaven"; and Parshas Beshalach, [folio] 61a; [and] Yisro, folio 70.

> The light of supernal Chochmah is conveyed through Yesod of Abba, enclothed in Yesod of Z'eir Anpin, and this channel is the zeh, "this," of "because of this." The Zohar references discuss zeh in Yaakov's words "And this is the gate of heaven" (Genesis 28:17).

ועמ"ש בד"ה בחדש השלישי[174] כו' ביום הזה כו' וזהו שבחי' י"ג מדות הרחמים שהן רחמים גדולים בלי גבול עכ"ז [עם כל זה] נק' מדות הרחמים שיש בחי' המגביל הרחמים שלא יומשכו רק במקום הראוי

And see what is written in the discourse beginning "In the third month," etc., "on this day," etc. And this is [why] the Thirteen Attributes of Mercy, which are great mercies without limit, are nevertheless called middos ("measures") of mercy: for there is a level that limits the mercies, so that they are drawn down only in a fitting place,

> Another reference leads to a further point: the Thirteen Attributes are boundless mercies, yet they are called middos, "measures," because something in them limits the mercies so that they flow only where fitting.

וכענין כל מי שאין בו דעה[175] אסור לרחם עליו כו' ועמ"ש מזה סד"ה ויאכילך את המן.[176,177] וזהו ג"כ פי' בעבור זה.

as in the matter of "Whoever has no knowledge (deah), it is forbidden to have mercy on him," etc. And see what is written on this at the end of the discourse beginning "And He fed you the manna." And this too is the meaning of "because of this."

> As the Talmud says (Berachos 33a), "whoever has no knowledge, it is forbidden to have mercy on him." The text refers to the discourse on the manna (Likkutei Torah, Eikev 14a), where the Alter Rebbe explains that the boundless "great mercies" can be enclothed in the worlds only through the Thirteen Attributes, which give them a measure; and it says this limiting, too, is meant by "because of this."

ופי׳ ברבות ע״פ זה ספר תולדות אדם[178, 179, 180] זה היינו י״ב שבטים ועם שבט לוי הם י״ג שהם נגד י״ג מדה״ר [מדות הרחמים] כו׳. וזהו רבות עשית אתה[181] ה׳ אלקי נפלאותיך ומחשבותיך אלינו וגו׳ (בתהלים סי׳ מ׳)

And it is explained in [Midrash] Rabbah on the verse "This (zeh) is the book of the generations of Adam": zeh is the twelve tribes, and with the tribe of Levi they are thirteen, corresponding to the Thirteen Attributes of Mercy, etc. And this is "Many (rabbos) are the things You have done, Havayah my G-d, Your wonders and Your thoughts toward us," etc.) (in Psalms, chapter 40).

> The Midrash on "This (zeh) is the book of the generations of Adam" (Genesis 5:1) reads zeh, whose letters equal 12, as the twelve tribes; with Levi there are thirteen, matching the Thirteen Attributes of Mercy. Psalms 40:6, "Many are the things You have done ... Your wonders and Your thoughts toward us," expresses this.

פי׳ רבות כל דבר שהוא רב ועצום ע׳ [עיין] זח״א [זהר חלק א] פ׳ ויחי דרמ״ז א׳ וברבות סוף מגלת אסתר אתה מוצא שמדות טובות של הקב״ה בהשפע בפרוי ורבוי הטוב ברבוי החסד ברבוי הרחמים ברבוי כו׳ ע״ש

The meaning of rabbos is anything that is great (rav) and mighty (see the Zohar, Part I, Parshas Vayechi, folio 247a); and in [Midrash] Rabbah, at the end of Megillas Esther: "You find that the good attributes of the Holy One, blessed be He, are with plenty, with fruitfulness and increase: the good in abundance, the kindness in abundance, the mercy in abundance, in abundance," etc.; see there.

> Rabbos means great and mighty, as in the Zohar (Vayechi) to which the text refers, and the Midrash at the end of Megillas Esther describes G-d's good attributes as given "in abundance."

וזהו רבות עשית דהיינו המדות עליונות שלמעלה מהמדה וגבול שנקראו רבות כענין ורב חסד[182] ורב טוב[183] כו׳

And this is "Many (rabbos) You have done": that is, the supernal attributes that are above measure and limit, which are called rabbos, as in "and abundant (rav) in kindness" and "abundant (rav) goodness," etc.;

> So "Many (rabbos) You have done" refers to the supernal attributes beyond measure and limit, which are called "abundant," as in "abundant in kindness" (Exodus 34:6) and "abundant goodness" (Isaiah 63:7).

עשית שנשתלשלו ונמשכו בעשייה הגשמיות וכדפי' בת"א [בתורה אור] בד"ה[184] ויהי מקץ ועכ"ז [ועם כל זה] נפלאותיך ומחשבותיך אלינו וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מחשבתן של ישראל[185] קדמה לכל דבר

"You have done (asisa)": that they descended link by link and were drawn down into physical Asiyah, as explained in Torah Ohr in the discourse beginning "And it came to pass at the end." And even so, "Your wonders and Your thoughts are toward us," as our Sages, of blessed memory, said: "The thought of Israel preceded everything."

> Asisa, "You have done," hints at Asiyah: these boundless attributes descended into the physical world, as Torah Ohr explains in the discourse on Miketz. Yet they are "Your thoughts toward us," for "the thought of Israel preceded everything" (Bereishis Rabbah).

וז"ש [וזהו שכתוב] ורב טוב לבית ישראל וכתיב מה רב טובך[186] אשר צפנת ליראיך כו' ועיין ברבות תולדות פס"ה[187] רבות עשית כו' למה כהו כו' כדי שיבא יעקב ויטול את הברכות

And this is [the meaning of] what is written, "and abundant goodness to the house of Israel"; and it is written, "How abundant is Your goodness, which You have hidden away for those who fear You," etc. And see [Midrash] Rabbah, Toldos, section 65: "Many You have done," etc., "why did [his eyes] grow dim?" etc., "so that Yaakov would come and take the blessings";

> So the "abundant goodness" is "to the house of Israel" (Isaiah 63:7), "hidden away for those who fear You" (Psalms 31:20). The Midrash on Toldos applies "Many You have done" to Yitzchak's dimmed eyes: they grew dim so that Yaakov could come and receive the blessings, and even this was among G-d's thoughts for Israel.

ובפ' בא פט"ו [פרק ט"ו / פרשה ט"ו] ע"פ החדש הזה לכם[188] הצדקה שלכם כו' הרחמים שלכם כו' ע"ש ועמ"ש בד"ה ואכלתם אכול[189, 190] בפי' אשר עשה עמכם להפליא יעו"ש [יעויין שם].[191]

and in Parshas Bo, section 15, on the verse "This month shall be for you": "The righteousness is yours," etc., "the mercy is yours," etc.; see there. And see what is written in the discourse beginning "And you shall eat, eating," on the meaning of "Who has dealt wondrously with you"; see there.

> The Midrash on "This month shall be for you" (Exodus 12:2) likewise says "the righteousness is yours ... the mercy is yours." The last reference is to the discourse "And you shall eat, eating" (Joel 2:26), earlier in this parsha (Likkutei Torah, Tzav 7c), where "Who has dealt wondrously with you" refers to the Time to Come, when the souls of the present will be raised higher still.

SECTION 8 • ¶27–30

## Matzah and maror, now and in the future

27 וזהו בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור.[192] שע״י המרור והמרירות מריחוקו מה׳ עי״ז מעורר י״ג מדה״ר [מדות הרחמים] כו׳

And this is [the meaning of] "'Because of this': I said it only at the time when there are matzah and maror": for through the maror, and the bitterness over one's distance from G-d, through this one arouses the Thirteen Attributes of Mercy, etc.,

> This explains why the Haggadah ties "because of this" to matzah and maror together. Maror, the bitterness one feels over being far from G-d, arouses the Thirteen Attributes of Mercy, as teshuvah does. In Likkutei Torah, Shir HaShirim 15a, the Alter Rebbe explains that one who contemplates how far he is from G-d's own essence is filled with bitterness, which arouses great mercies and leads to the bittul of matzah.

כמ״ש בד״ה קול דודי[193] הנה זה בא[194] כו׳ ועיין ברבות בשלח ס״פ כ״ג בענין ואמר ביום ההוא[195] כו׳

as is explained in the discourse beginning "The voice of my beloved! Behold, this (zeh) one comes," etc. And see [Midrash] Rabbah, Beshalach, at the end of section 23, on the matter of "And it shall be said on that day," etc.

> The idea is developed in the discourse on "The voice of my beloved! Behold, this one comes" (Song of Songs 2:8) in Likkutei Torah, Shir HaShirim. The Midrash on Beshalach, at the end of section 23, discusses "And it shall be said on that day" (Isaiah 25:9), where zeh is said twice.

והענין כמ״ש במנחות דנ״ג יבא זה ויקבל זאת מזה[196] כו׳ והיינו משה שנתנבא בזה והוא המשכת התורה וכמ״ש סד״ה ראשי המטות[197] גבי לאמר זה הדבר.[198]

The explanation is as stated in Menachos, folio 53: "Let this (zeh) one come and receive this (zos) from this (zeh) One," etc.; that is, Moshe, who prophesied with zeh, which is the drawing-down of the Torah; as is explained at the end of the discourse beginning "The heads of the tribes," concerning "saying: This (zeh) is the thing."

> The Talmud (Menachos 53b) expounds: "Let this one (zeh), Moshe, come and receive this (zos), the Torah, from this One (zeh), the Holy One, blessed be He." Moshe prophesied with the word zeh, "This is the thing" (Numbers 30:2), so zeh stands for the drawing-down of the Torah.

28 והנה התורה נק' נובלות חכמה שלמעלה[199] אכן לעתיד יהיה גילוי פנימית התורה שמפנימית חכמה שלמעלה

Now, the Torah is called "the fallen fruit (novlos) of the Chochmah above"; but in the Time to Come there will be the revelation of the inner dimension (pnimiyus) of the Torah, which is from the inner dimension of the Chochmah above.

> The Torah as we now have it is "the novlos of supernal Chochmah" (Bereishis Rabbah 17:5), its fallen fruit, its outer level. In the Time to Come the inner dimension of the Torah will be revealed, drawn from the inner dimension of supernal Chochmah.

וע"ז כוונו ברבות שלעתיד יאמרו ב"פ [ב' פעמים] זה[200] הנה אלקינו זה[201] כו' זה הוי' דהיינו ע"י שיתגלה ג"כ פנימיות אבא. ועמ"ש הרמ"ז [הרב משה זכות] פ' תולדות דקל"ה על פסוק זה ואמר ביום ההוא כו'

And to this [the Sages] alluded in [Midrash] Rabbah, that in the Time to Come they will say zeh twice: "Behold, this (zeh) is our G-d," etc., "this (zeh) is Havayah": that is, through the revelation of the inner dimension of Abba as well. And see what the Ramaz wrote on Parshas Toldos, folio 135, on this verse, "And it shall be said on that day," etc.

> The Midrash says that in the Time to Come zeh, "this," will be said twice, as in Isaiah 25:9, "Behold, this is our G-d ... this is Havayah": the double zeh means that the inner dimension of Abba will also be revealed. The Ramaz, Rabbi Moshe Zacuto, comments on this verse in his notes on the Zohar, Toldos.

ומ"מ גילוי זה נמשך ע"י היום לעשותם[202, 203] וזהו בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור.

Nevertheless, this revelation is drawn down through "today, to do them"; and this is "'Because of this': I said it only at the time when there are matzah and maror."

> Yet that future revelation is drawn down by what is done now: "today, to do them" (Deuteronomy 7:11), which the Talmud reads as "today to do them, tomorrow to receive their reward" (Eruvin 22a). This is why "because of this" applies only when matzah and maror are actually before us. In Likkutei Torah, Shir HaShirim 50b, the Alter Rebbe reads kivinu, "we hoped," in that verse as kavin, the "lines" of drawing-down we make by our deeds now, which will be seen openly then.

דהיינו בבחי' היום לעשותם שאז הוא דשייך בחי' הבחירה. וכמ"ש ראה נתתי לפניך את החיים[204] ואת הטוב ואת המות ואת הרע[205] ובחרת בחיים.[206]

That is, in the mode of "today, to do them," for it is then that choice applies, as it is written, "See, I have set before you life and good, and death and evil, and you shall choose life."

> Now, in this world, is the time of free choice, as the Torah says, "See, I have set before you life and good, and death and evil ... and you shall choose life" (Deuteronomy 30:15, 19).

29 והנה איתא בפע"ח [בפרי עץ חיים][207] מרור גימ' [גימטריא] מות. ור"ל [ורוצה לומר] כי הגשמיות נק' מות ורע שהוא כלה ונפסד והרוחניות נק' חיים וטוב וכמ"ש מזה בד"ה האזינו השמים[208] וע"כ צריך להיות בחי' מרור ומרירות ממה שנמשך אחר הגשמיות כו' ולהיות ובחרת בחיים[209] כו'

Now, it is stated in Pri Etz Chaim that maror (מרור) has the numerical value of maves (מות, "death"). That is to say: physicality is called "death" and "evil," for it perishes and decays, and spirituality is called "life" and "good," as is explained in the discourse beginning "Listen, O heavens." Therefore there must be the level of maror and bitterness over having been drawn after physicality, etc., and to fulfill "and you shall choose life," etc.

> The Arizal's Pri Etz Chaim notes that maror (מרור, 446) has the same value as maves (מות), "death." The Alter Rebbe explains: physicality is "death" and "evil" because it perishes, while spirituality is "life" and "good," as in the discourse on "Listen, O heavens"; so one must feel bitterness at having been drawn after the physical, and so fulfill "and you shall choose life."

וזה אינו שייך רק עכשיו אבל לע"ל [לעתיד לבוא] הוא אומר בלע המות לנצח[210] (בישעיה סימן כ"ה). שלא יהיה הגשמיות מעלים ומסתיר כו'.

And this applies only now; but of the Time to Come it says, "He will swallow up death forever" (in Isaiah, chapter 25): that physicality will not conceal and hide, etc.

> Such bitterness belongs only to the present. In the Time to Come "He will swallow up death forever" (Isaiah 25:8), and physicality will no longer conceal G-dliness.

וזהו ומחה ה' דמעה. אשר דמעה בגימט' [בגימטריא] ק"ך צירופי אלקים שמהם נמשך ההעלם והסתר כו' אלא יהיה כמ"ש והיה הוי' לי לאלקים.[211] ע"ד הקב"ה מוציא חמה מנרתקה[212, 213, 214] כו'.

And this is "And Havayah will wipe away the tear (dim'ah)": for dim'ah (דמעה) has the numerical value of 120, the combinations of [the Name] Elokim, from which the concealment and hiding are drawn, etc.; rather, it will be as it is written, "And Havayah will be to me as Elokim," in the manner of "The Holy One, blessed be He, takes the sun out of its sheath," etc.

> The same verse continues, "Havayah will wipe away the tear": dim'ah (דמעה, 119, counted with the word itself as 120) equals the 120 combinations of the five letters of Elokim, the source of concealment. Then "Havayah will be to me as Elokim" (Genesis 28:21), as in the Talmud's image of G-d taking the sun out of its sheath (Avodah Zarah 3b).

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
>
> At his grandmother Rachel's yahrzeit, 24 Tishrei 5750, explaining the Mishnah of three kinds of shield and three ways a Jew stands toward this world, the Rebbe ends with the life to come, when „בלע המות לנצח" ("He will swallow up death forever").

He adds, by way of allusion, that „דמעה" ("tear") equals 119, one short of the 120 combinations of the Name Elokim, „שזה גורם לענין המיתה" ("and this brings about death"); with the word itself it is 120. In the Time to Come the Name Havayah, above Elokim, will be revealed and will wipe away the tear, all the combinations of Elokim, "from all faces": faces, because then the inwardness of Israel, one with the Holy One, will be revealed.

The Alter Rebbe: וזהו ומחה ה' דמעה. אשר דמעה בגימט' ק"ך צירופי אלקים

The Rebbe: ד„דמעה" בגימטריא קי"ט, שחסר צירוף אחד משם אלקים (שיש בו ק"כ צירופים), שזה גורם לענין המיתה כו'. אבל דמעה עם הכולל — קכ

Sefer HaSichos 5750, vol. א, p. 68, notes 55-56 · כ"ד תשרי ה'תש"נ, after Maariv, the yahrzeit of the Rebbe's grandmother Rachel (edited summary)

**BACKGROUND FROM THE REBBE**

In notes written in Nice for Pesach 5701, the Rebbe explains the three foods of the Seder, meat (the Pesach offering), bread (matzah) and vegetables (maror), and why since the Temple's destruction matzah alone remains a Torah obligation.

Bread is a necessity, so matzah need only be free of haughtiness, chametz, and need not even be tasty; but it need not be bitter, since the body needs it. Vegetables are not a necessity, so maror must be bitter of itself: since one could do without, it is better not to enter this battle. The root of this, he writes, is that „גשמיות מצ״ע ה״ה מות" ("physicality in itself is death"), maror having the value of death, and he refers to section 3 of this maamar.

The Alter Rebbe: ור״ל כי הגשמיות נק' מות ורע שהוא כלה ונפסד

The Rebbe: וגשמיות מצ״ע ה״ה מות — בגימט' מרור — עיין לקו״ת ד״ה להבין מ״ש בהגדה ס״ג

Reshimos (second edition), vol. מה-טו (Reshimah 38), p. 359 · Pesach 5701, Nice

30 וא"כ אז אין שייך בחי' מרור שהמרור הוא על בחי' ההסתר הנק' מות. כי אז בלע המות[215] כו' ברוחניות וכן בגשמיות ממש.

If so, then the level of maror will not apply, for the maror is over the level of concealment, which is "death"; for then "He will swallow up death," etc., in spirituality and likewise in actual physicality.

In the Time to Come maror will no longer apply: maror is bitterness over concealment, which is "death," and then death will be swallowed up, both spiritually and physically.

וכן בחי' מצה שהוא ענין השימור מהחמץ אינו שייך רק עכשיו אבל לע"ל [לעתיד לבוא] יהי' [יהיה] ע"ד שלא הספיק להחמיץ שא"א לבא לבחי' חמץ ויש גשמי כלל מחמת הביטול כו'

So too the level of matzah, which is the matter of guarding against chametz, applies only now; but in the Time to Come it will be in the manner of "[the dough] did not have time to leaven": that it will be impossible to come to the level of chametz and physical yesh at all, because of the self-nullification (bittul), etc.;

> Matzah, the guarding against chametz, will also not apply as it does now. One possibility is that, like the dough in Egypt, nothing will be able to "rise" into chametz, the sense of physical yesh, because of the overwhelming bittul.

או כי גם מבחי' חמץ לא יהי' [יהיה] יניקה לחיצונים דהיינו שלא יהי' [יהיה] החמץ בחי' יש וגסות דקליפה אלא ע"ד ויגבה לבו בדרכי[216, 217] ה'

or else, that even from the level of chametz there will be no nurture for the external forces; that is, the chametz will not be the level of the yesh and coarseness of kelipah, but in the manner of "And his heart was lifted up in the ways of Havayah."

> The other possibility is that chametz itself will no longer give nurture to the external forces: it will no longer be the self-importance and coarseness of kelipah, but a holy pride, like Yehoshafat's "his heart was lifted up in the ways of Havayah" (II Chronicles 17:6).

וכמו שבקרבן תודה[218] היו עשרה חלות חמץ. וכמ"ש הטעם ע"פ מזמור לתודה[219] (בסידור).

As in the thanksgiving offering there were ten loaves of chametz, as the reason is explained on the verse "A psalm of thanksgiving" (in the Siddur).

> So the thanksgiving offering included loaves of chametz (Leviticus 7:13), for a reason the Alter Rebbe gives in his Siddur on "A psalm of thanksgiving" (Psalms 100).

והרי ארז"ל [אמרו רבותינו זכרונם לברכה] ברבות פ' צו פ"ט לע"ל [לעתיד לבוא] כל הקרבנות בטלין וקרבן תודה אינו בטל[220] כו'

And indeed our Sages, of blessed memory, said in [Midrash] Rabbah, Parshas Tzav, section 9: "In the Time to Come all the offerings will be annulled, but the thanksgiving offering will not be annulled," etc.

> The Midrash on Parshas Tzav says that in the Time to Come all offerings will cease except the thanksgiving offering.

והרי כל הקרבנות באות מצה חוץ מחמץ שבתודה ושתי הלחם שהן באות חמץ[221] א"כ מזה מוכרח שלע"ל [שלעתיד לבוא] מחמת עוצם הגילוי יתברר ויתעלה גם החמץ ועמ"ש בד"ה וידבר דעשה"ד [דעשרת הדברות] מענין שתי הלחם שהיו באות חמץ

**And all the offerings come as matzah, except for the chametz of the thanksgiving offering and the Two Loaves, which come as chametz. If so, it follows necessarily from this that in the Time to Come, because of the intensity of the revelation, the chametz too will be refined and elevated. And see what is written in the discourse beginning "And [G-d] spoke," on the Ten Commandments, on the matter of the Two Loaves, which came as chametz.**

> All grain offerings are matzah except the chametz of the thanksgiving offering and the Two Loaves of Shavuos (Menachos 52b; Leviticus 23:17), the two loaves of new wheat that the Torah commands to be baked as chametz. Since the thanksgiving offering, with its chametz, will remain, the great revelation of the future must refine and elevate even chametz; the text refers to a discourse on the Ten Commandments for the Two Loaves.

ולכן בחי' בעבור זה זהו דוקא בשעה שיש מצה ומרור שהוא בחי' היום לעשותם.[222] אזי דוקא ממשיכים בחי' זה.

**Therefore the level of "because of this" is specifically "at the time when there are matzah and maror," which is the level of "today, to do them"; then specifically one draws down the level of zeh ("this").**

> So "because of this" belongs to the present, "today, to do them," when matzah and maror are before us. Only through these present deeds is the level of zeh drawn down.

הוא גילוי אור א"ס ב"ה הסוכ"ע. דקמיה מעלה ומטה שוין ע"כ נק' זה וכמ"ש את השמים ואת הארץ אני מלא.[223]

**It is the revelation of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), before which above and below are equal; therefore it is called zeh, as it is written, "The heavens and the earth I fill."**

> Zeh is the revelation of the light that encompasses all worlds, before which above and below are the same. Because it is equally present everywhere it can be called zeh, "this," as in "The heavens and the earth I fill" (Jeremiah 23:24).

משא״כ לע״ל [לעתיד לבוא] אין מועיל בחי׳ תשובה וכמ״ש בגמרא פכ״ג דשבת דקנ״א ע״ב ע״פ אשר תאמר אין לי בהם חפץ[224] שאין בהם לא זכות ולא חובה[225] כו׳.

Whereas in the Time to Come teshuvah will not avail, as stated in the Gemara, chapter 23 of Shabbos, folio 151b, on the verse "of which you will say, 'I have no desire in them'": that in them there is neither merit nor guilt, etc.

> In the Time to Come teshuvah will not avail, for the Talmud (Shabbos 151b) reads "years of which you will say, 'I have no desire in them'" as the days of Mashiach, in which "there is neither merit nor guilt." The work of drawing down this light therefore belongs to now.

> **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 ALTER REBBE**
>
> 'As the reason is explained on "A psalm of thanksgiving" (in the Siddur)': the reader is not told what the reason for the chametz of the thanksgiving offering is.
>
> The Alter Rebbe's Siddur, on Psalm 100, gives the reason our paragraph refers to. Chametz stands for haughtiness and matzah for the bittul of Chochmah, so every grain offering is matzah; but the thanksgiving offering, which comes from acknowledgment rooted in Chochmah, brings ten loaves of chametz, because „בחכמה אתברירו הכל" ("in Chochmah all is refined"), even chametz. The Two Loaves of Shavuos are chametz for the same reason, since the Torah given then comes from supernal Chochmah.
>
> the Alter Rebbe: Siddur im Dach (new edition), on Psalm 100, vol. א, p. עד

SECTION 9 • ¶31–33

## Beginning and end

31 ועמ״ש בד״ה קול דודי בענין הנה זה בא מדלג כו׳.

And see what is written in the discourse beginning "The voice of my beloved," on the matter of "Behold, this one comes, leaping," etc.

> A reference to the discourse on "The voice of my beloved! Behold, this one comes, leaping" (Likkutei Torah, Shir HaShirim 14c), which reads the verse as the Exodus, a redemption that came by a leap.

ועוי"ל [ועוד יש לומר] לתרץ הקושיא דלעיל בענין מצה זו שאנו[226] אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ והלא כבר נצטוו מקודם בערב תאכלו מצות.[227]

One may further say, to resolve the question above concerning "This matzah that we eat, for what reason? Because the dough of our ancestors did not have time to leaven" — but surely they had already been commanded beforehand, "In the evening you shall eat matzos" —

> The Alter Rebbe offers another answer to the question with which the maamar began: the Haggadah says we eat matzah because the dough had no time to rise, yet already before the Exodus they were commanded, "In the evening you shall eat matzos" (Exodus 12:18).

שי"ל [שיש לומר] שהוא ע"ד מ"ש מגיד מראשית אחרית[228] כמ"ש ברבות פ' בראשית פט"ו [פרק ט"ו / פרשה ט"ו][229] ע"פ הוא הסובב את כל ארץ החוילה[230] עדיין לא היתה חוילה ואתה אומר הסובב.[231] אתמהא. אלא מגיד מראשית אחרית

that it can be said that it is in the manner of what is written, "Telling the end from the beginning," as stated in [Midrash] Rabbah, Parshas Bereishis, section 15, on the verse "It is the one that surrounds the whole land of Chavilah": "There was not yet a Chavilah, and you say 'that surrounds'? It is astonishing! Rather, [He] tells the end from the beginning."

> The answer follows "Telling the end from the beginning" (Isaiah 46:10). The Midrash asks how Genesis 2:11 could describe the river as the one "that surrounds the whole land of Chavilah" when Chavilah did not yet exist, and answers that G-d "tells the end from the beginning," describing at the outset what will come later; the Kehot note gives the place as Bereishis Rabbah 16:2, though the text says section 15.

וכמ"כ [וכמו כן] כאן עיקר הענין דמצה זו שאנו אוכלים הוא ע"ש [על שם] שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה כו'.

So too here: the main point of "this matzah that we eat" is on account of [the fact] that "the dough of our ancestors did not have time to leaven before He revealed Himself," etc.

> So too here, the essential reason for matzah is the haste of the Exodus, and the earlier command anticipated it.

**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 MAHARASH AND THE REBBE**

The paragraph answers in one line that the earlier command "tells the end from the beginning". The reader is not told why, if the real reason for matzah is the haste, it had to be commanded beforehand at all.

The Rebbe Maharash, in his maamar "This matzah" of 5629, gives this as "the simple answer" to the question, after bringing Likkutei Torah's other answers: G-d knew that the Exodus would have to come in haste, so the command of the evening before „מגיד מראשית אחרית" ("tells the end from the beginning"). He adds why it had to be commanded: „כדי שיהי' מצוה" ("so that it be a mitzvah"),

for matzah eaten only because they were driven out would have been no mitzvah at all. The Rebbe sets out this maamar at the opening of his own maamar of the second night of Pesach 5729. Perhaps (biur b'derech efshar) this fills out our paragraph's brief answer.

the Rebbe Maharash: Sefer HaMaamarim 5629 (Toras Shmuel), dibbur hamaschil Matzah zo, p. קלד-קלג · the Rebbe: Sefer HaMaamarim 5729 (unedited), dibbur hamaschil Vayotzi'einu Havayah Elokeinu misham, second night of Pesach 5729, p. קעב-קע

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

**BACKGROUND FROM THE REBBE**

In his notes to the Haggadah on "This matzah that we eat ... because the dough of our ancestors did not have time to leaven", the Rebbe gives the answers to the question this maamar raises.

Though they were commanded about the matzah beforehand, he writes, „הקב״ה ציום לעשות המצה לזכרון הפלא שהוא עתיד לעשות להם" ("the Holy One commanded them to make the matzah as a memorial of the wonder He was going to do for them"), and so too the Pesach, named for His passing over, was commanded before the miracle; he lists Zevach Pesach, Shibolei HaLeket, Abudarham and the end of this maamar. On "for they could not tarry" he notes that had they been able to, they would have baked chametz, since the Pesach of Egypt applied for a night and a day only, citing the Ran, Shibolei HaLeket and this maamar's opening.

The Alter Rebbe: שי״ל שהוא ע״ד מ״ש מגיד מראשית אחרית

The Rebbe: הקב״ה ציום לעשות המצה לזכרון הפלא שהוא עתיד לעשות להם

Haggadah shel Pesach im Likkutei Taamim uMinhagim (with additions), vol. א, p. ל · the Rebbe's notes to the Haggadah (first printed 5706)

32 ומ״ש מקודם בערב תאכלו מצות[232] זהו ע״ד מגיד מראשית אחרית. ומ״מ האמת ג״כ כנ״ל דבי׳ בחי׳ מצה הם שזהו ג״כ פי׳ ראשית ואחרית.

And what is written beforehand, "In the evening you shall eat matzos," is in the manner of "telling the end from the beginning." Nevertheless, what was said above is also true, that there are two levels of matzah; and this too is the meaning of "beginning" and "end."

The command before the Exodus anticipates the end. Yet the earlier explanation, that there are two kinds of matzah, also stands, and it too is a "beginning" and an "end."

פי׳ ראשית מלמטה למעלה זהו ענין ראשית חכמה יראת[233] ה׳ שזהו ענין יראה תתאה שע״ז אמרו אם אין יראה אין חכמה[234, 235] והיא המצה הא׳.

The meaning: "beginning," from below to above, is the matter of "The beginning of wisdom is the fear of Havayah," which is the matter of the lower fear (yirah tata'ah), of which they said, "If there is no fear, there is no wisdom"; and this is the first matzah.

"Beginning," from below upward, is "The beginning of wisdom is the fear of Havayah" (Psalms 111:10): the lower fear, which precedes wisdom, of which the Mishnah (Avos 3:17) says, "If there is no fear, there is no wisdom." This is the first matzah, the matzah of the first night.

33 ומזה נמשך אח"כ בחי' אחרית היא המצה הב' וכמ"ש בפרדס בעה"כ [בערכי הכינויים] ערך[236] אחרית שזהו בחי' יובל.

And from this is drawn, afterwards, the level of "end" (acharis), which is the second matzah; as is written in Pardes, in Erchei HaKinuyim, under the entry acharis, that this is the level of the Jubilee (Yovel).

> From the first matzah comes the second, the "end" (acharis). Rabbi Moshe Cordovero's Pardes, in its lexicon of Kabbalistic terms, identifies acharis with the Jubilee (Yovel).

וכנודע דיצ"מ [דיציאת מצרים] נמשך מבחי' יובל שמשם נמשך החירות כו' ובמא"א [ובמאורי אור][237] פי' אחרית ע"ה [עליו השלום] גימט' [גימטריא] כתר.

As is known, the Exodus from Egypt was drawn from the level of the Jubilee, from which freedom is drawn, etc. And in Me'orei Or, acharis is explained as having, with the kolel, the numerical value of Keser.

> The Exodus came from the level of the Jubilee, the source of freedom, just as the Jubilee year sets slaves free. Me'orei Or notes that acharis (אחרית, 619), counting the word itself as one more, equals Keser (כתר, 620).

והוא ענין שנגלה עליהן מלך מלכי המלכים כו' וזהו מגיד מראשית אחרית[238] פי' מגיד לשון המשכה כמו נהר דינור דנגיד ונפיק.[239]

And this is the matter of "the King of the kings of kings revealed Himself to them," etc. And this is "telling (maggid) the end from the beginning": maggid is a term for drawing down, as in "a river of fire flowing (nagid) and going forth."

> This is the revelation of "the King of the kings of kings." Maggid, "telling," is read as "drawing down," as in the Aramaic of Daniel 7:10, "a river of fire flowing (nagid) and going forth."

שע"י בחי' ראשית שהוא יראה תתאה זכו לבחי' אחרית היינו יראה עילאה שע"ז אמרו אם אין חכמה אין יראה[240] וזהו ובמורא גדול זו גילוי שכינה[241, 242] כו'. וכענין נעוץ תחלתן בסופן[243] כו':[244]

For through the level of "beginning," which is the lower fear, they merited the level of "end," that is, the higher fear (yirah ila'ah), of which they said, "If there is no wisdom, there is no fear." And this is "and with great awe": "this is the revelation of the Shechinah," etc. And it is like the matter of "Their beginning is wedged in their end," etc.

> Through the "beginning," the lower fear, they merited the "end," the higher fear that comes after wisdom ("If there is no wisdom, there is no fear"), which the Haggadah calls "great awe ... the revelation of the Shechinah" (on Deuteronomy 26:8). In Likkutei Torah, Bamidbar 16b, the Alter Rebbe explains that this higher fear is a great awe beyond the mind's grasp, which comes through Torah study. As Sefer Yetzirah (1:7) says, "their beginning is wedged in their end": the first matzah leads to the second, and the end is rooted in the beginning.

**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 ALTER REBBE AND THE TZEMACH TZEDEK**

'As is known, the Exodus was drawn from the level of the Jubilee, from which freedom is drawn': the reader is not told why freedom, and the Exodus, come from the Jubilee.

In his Siddur the Alter Rebbe explains the link: Binah, as it contracts to receive from Chochmah, is "Mitzrayim", the straits, and as it spreads into its fifty gates it is like a slave going free; „יוצאין העבדים לחירות בשנת היובל" ("slaves go out to freedom in the Jubilee year"), which matches the fiftieth gate of Binah. The Tzemach Tzedek adds that the Exodus came from the side of the Jubilee, while the future will reveal its essence. Perhaps (biur b'derech efshar) this is the "known" teaching ¶33 assumes.

the Alter Rebbe: Siddur im Dach (new edition), vol. א, p. 26 · the Tzemach Tzedek: Or HaTorah, Shemos vol. 2 (Beshalach), p. שפ

## IN ONE'S AVODAH

The maamar draws its lessons from matzah and maror. Through the mitzvah of matzah, an arousal from below, the light of Abba is drawn inwardly to a Jew and not to the external forces; the seven days of matzah draw bittul into the seven middos, where the evil inclination, "chametz," has its hold; and maror is a real bitterness over one's distance from G-d and over being drawn after physicality, which arouses the Thirteen Attributes of Mercy. All this belongs to the present, "today, to do them," when choice and teshuvah still avail, and the lower fear of G-d, "the beginning of wisdom," leads to the higher fear.

## QUESTIONS FOR DISCUSSION

1. Why does the revelation of Imma on Yom Tov bring joy, while the higher revelation of Abba on Shabbos brings bittul rather than revealed joy?
2. How does a child who knows his father before he can understand him illustrate the "smallness" of Abba in matzah?
3. Why could only a light above the chain of levels, and not an angel, redeem Israel from Egypt, and how did the mitzvah of matzah keep that light from Pharaoh?
4. What does the bitterness of maror accomplish, and why will neither maror nor the guarding of matzah apply in the Time to Come?
5. In what sense are the two kinds of matzah a "beginning" and an "end," and what do they teach about the lower and the higher fear of G-d?

SOURCES AND REFERENCES

# Notes

## PARAGRAPH 1

**1** **להבין מ״ש בהגדה**

The Alter Rebbe's Siddur with Chassidic discourses has a discourse on "And you shall tell your son," the verse on which the Haggadah rests.

KEHOT'S NOTE

ראה סידור רצו, ג (והגדת לבנך). סה״מ תקס״ה ע׳ תלה (בהגדה כנגד ארבעה בנים). מאמרי אדה״ז על פרשיות ע׳ תקכ (בכל דור ודור). וראה גם אוה״ת ויקרא כרך-ג ע׳ תשלא (והגדת לבנך). קיצור שם בע׳ תשלח. ויקרא כרך-ד ע׳ א׳כח.

**2** **מצה זו שאנו אוכלים ע״ש מה ע״ש שלא הספיק**

"This matzah that we eat, for what reason? Because the dough of our ancestors did not have time to leaven before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them." The maamar asks how this reason fits a commandment to eat matzah that was given before the Exodus.

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

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

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

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

**3** **כי גרשו**

The Torah tells how Israel left Egypt: "They baked the dough that they brought out of Egypt into unleavened cakes, for it had not leavened, for they were driven out of Egypt and could not delay." The Haggadah brings this verse as the proof of its reason.

**Exodus 12:39** שמות י״ב:ל״ט

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

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

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**4** **בעשור לחדש הזה**

In Egypt G-d tells Moshe and Aharon to say to all Israel: "On the tenth of this month they shall take for themselves, each man, a lamb." These words open the laws of the Pesach given before the Exodus, matzah among them, so matzah was commanded before any haste.

**Exodus 12:3** שמות י״ב:ג׳

דַּבְּרוּ אֶל־כָּל־עֲדַת יִשְׂרָאֵל לֵאמֹר בֶּעָשֹׂר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׂה לְבֵית־אָבֹת שֶׂה לַבָּיִת:

Speak ye unto all the congregation of Israel, saying: In the tenth day of this month they shall take to them every man a lamb, according to their fathers'houses, a lamb for a household;

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KEHOT'S NOTE

שמות יב, ג. באוה״ת פ׳ בא שכעין זה כתוב באבודרהם בסדר ההגדה ע״ש שכתב שהתירוץ ע״ז הוא דחוק ע״ש בארוכה. נתבאר בסה״מ תרכ״ט (הוצאת תשנ״ב) ע׳ קלג. וראה סה״מ תש״ד ד״ה מצה זו. סה״מ תש״ז ד״ה מצה זו ע׳ 235.

**5** **על מצות ומרורים יאכלוהו**

In the law of the second Pesach, G-d tells Moshe that one who could not bring the offering brings it a month later: "with matzos and bitter herbs they shall eat it." The maamar's words are this verse's (as the Kehot note gives); the same law was commanded for the Pesach in Egypt (Exodus 12:8), before any haste.

**Numbers 9:11** במדבר ט׳:י״א

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

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

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KEHOT'S NOTE

במדבר ט, יא.

**6** **שבעת ימים שאור לא ימצא**

G-d's command in Egypt for all generations: "For seven days no leaven shall be found in your houses." The maamar cites it as the seven-day law that later generations keep.

**Exodus 12:19** שמות י״ב:י״ט

שִׁבְעַת יָמִים שְׂאֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם כִּי כָל־אֹכֵל מַחְמֶצֶת וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעֲדַת יִשְׂרָאֵל בַּגֵּר וּבְאֶזְרַח הָאָרֶץ:

Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land.

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KEHOT'S NOTE

אומרים בהגדה על שום שלא הספיק בצקן של אבותינו להחמיץ ואם תאמר והלא בזולת זה לא היו רשאין לאכול חמץ שכבר הוזהרו על כך שני שבעת ימים מצות תאכלו אך ביום הראשון תשביתו שאור מבתיכם כי כל אוכל חמץ ונכרתה הנפש ההיא מישראל מיום הראשון עד יום השביעי י"ל דאזהרה זו אינה אלא לדורות שהיה גלוי וידוע לפניו יתברך שיצאו ממצרים בחפזון עד שלא יספיק בצקן להחמיץ ...

Four commentaries on Rashi. Warsaw, 1862 (Public Domain)

**12** **שעיקר המועדים הוא בחי' השמחה**

The Rebbe Maharash develops there, from section 4 on, the idea that joy is the essence of the festivals, with glosses that bear on this maamar.

KEHOT'S NOTE

ראה גם המשך וככה — תרל"ז סעי' ד' ואילך, עם הגהות לכאן. המשך שמח תשמח — תרנ"ז בתחלתו.

**13** **ושמחת בחגך**

Moshe commands joy on the festival of Sukkos for the whole household and the needy with it: "And you shall rejoice in your festival." The Sages apply the mitzvah of joy to every festival, and the maamar calls joy their essence.

**Deuteronomy 16:14** דברים ט"ז:י"ד

וְשָׂמַחְתָּ בְּחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ׃

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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KEHOT'S NOTE

דברים טז, יד.

**14** **גילוי מוחין דאימא**

There the Rebbe Maharash adds that the revelation produces joy, and the joy in turn causes revelation, as explained at length elsewhere in the discourse "Mi yitencha ke'ach li."

KEHOT'S NOTE

בוככה — תרל"ז סעי' ה' מוסיף ע"ז: שמהגילוי נעשה שמחה, והשמחה גורם גילוי כמ"ש במ"א באריכות בד"ה מי יתנך כאח לי.

**15** **דהיינו מ"ש בהלל**

There the Rebbe Maharash shows that this is the precise reason Hallel is said on Yom Tov: it celebrates the revelation of the intellect of Imma.

KEHOT'S NOTE

ראה בוככה שם שזהו הדיוק למה אומרים הלל ביו"ט.

**16** **מושיבי עקרת הבית**

The psalmist praises G-d, who lifts the lowly: "He settles the barren woman of the house as a joyful mother of children." Plainly, the childless woman is given a home full of children; the maamar reads it as Malchus, hidden all week, rising on Yom Tov to Binah, "the mother," and in ¶4

שמות יב, יט.

**7** **בכל מושבותיכם תאכלו מצות**

"You shall eat nothing leavened; in all your dwellings you shall eat matzos." The second half of the command quoted for the generations.

**Exodus 12:20** שמות י"ב:כ'

כָּל־מַחְמֶצֶת לֹא תֹאכֵלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם תֹּאכְלוּ מַצּוֹת׃

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.'

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**8** Rabbi Yose HaGelili derives that for the Pesach of Egypt the prohibition of chametz applied for only one day, because "no chametz shall be eaten" is followed by "Today you are going out." This is the basis of both the question and the answer.

**Pesachim 96b:1** פסחים צ"ו ב:א'

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

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

**9** **וכ"כ המזרחי בפ' ראה**

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

KEHOT'S NOTE

טז, ג.

**10** Moshe, setting out the festivals, tells Israel: "Seven days you shall eat matzos with it, bread of affliction, for in haste you went out of the land of Egypt, so that you remember the day you went out of Egypt." This is the verse that makes the seven days a remembrance of the Exodus, and the source of the question.

**Deuteronomy 16:3** דברים ט"ז:ג'

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

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

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**11** **כי בחפזון יצאת**

The Mizrachi raises this question on the Haggadah and answers that the seven-day command was given for later generations, while in Egypt chametz was forbidden only one day; G-d knew they would leave in haste, and so commanded seven days of matzah as a remembrance of the Exodus.

**Mizrachi, Deuteronomy 16:3** מזרחי, דברים ט"ז:ג'

כי בחפזון יצאת ולא הספיק הבצק להחמיץ וזה יהיה לך לזכרון. וזהו ששנינו מצה זו שאנו אוכלין על שם שנגאלו אבותינו ממצרים ואנו

it reads akeres both as "barren" and as one who dwells in the ikarei, the foundations, of the house.

**Psalms 113:9** תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

**17** **לסעי' א'**

According to the note, this discourse explains that on Shabbos there shines the essence of Chochmah, higher than the Chochmah that shines within Binah.

KEHOT'S NOTE

ראה בד"ה יום א' דחגה"ש — תרמ"ז ע' צז דשם מבאר דבשבת מאיר מבחי' עצם החכמה שלמעלה מבחי' החכמה שמאיר בבינה ע"ש ושם מציין גם להמשך וככה — תרל"ז.

## PARAGRAPH 2

**18** **בשבת הוא גילוי מוחין דאבא**

Alongside the Arizal's Pri Etz Chaim (Sha'ar (Gate) 20, chapter 1), the note points to the Mitteler Rebbe's explanations of the Zohar for the teaching that Shabbos reveals the intellect of Abba.

KEHOT'S NOTE

ראה פע"ח ש"כ פ"א. ביאה"ז לאדה"א צב, ד.

**19** **ואין שם בחינת גילוי שמחה כביו"ט**

The Rebbe explains that the maamar does not mean there is no joy on Shabbos; its joy is "like a candle at noon," included and nullified within the delight of Shabbos, for delight and joy are bound together until they become one.

**Proverbs 10:22** משלי י':כ"ב

בִּרְכַּת ה' הִיא תַעֲשִׁיר וְלֹא־יוֹסִף עֶצֶב עִמָּהּ׃

The blessing of the L-RD, it maketh rich, And toil addeth nothing thereto.

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**Moed Katan 23b** מועד קטן כ"ג

KEHOT'S NOTE

"ו"ל דהפירוש הוא לא שאין שמחה ח"ו בשבת (ואדרבה אין עצב בה (משלי י', כב ירושלמי ברכות פ"ב סוף ה"ז. הובא בתוד"ה מאן דאמר — מו"ק כג, ב)), רק שהשמחה היא כשרגא בטיהרא, כי השמחה נכללת ובטילה בהעונג (ראה לקו"ש-ד ע' 1091 הערה 31) כי ענג ושמחה קשורים הם, עד שנעשים חד [ובספירות — חכמה (עונג) ובינה (שמחה) הם תרין רעין דלא מתפרשין, "רעים אהובים" (ראה המשך שמח תשמח הנ"ל בתחלתו ובסופו)], ואדרבה — "השמחה אינו אלא גילוי העונג" (שמח תשמח שם ס"ע רסד)" — משיחות ש"פ תבוא — תשמ"ח הערה 14.

**20** **שמחה כביו"ט**

The note points to the Alter Rebbe's Code of Jewish Law, in the laws of Yom Tov, for the obligation of joy on the festival.

KEHOT'S NOTE

ראה שו"ע אדה"ז הל' יו"ט סתקכ"ט, ס"ו.

**21** **שיש ב' בחי' בגילוי אור א"ס ב"ה**

A discourse of the Alter Rebbe from 5565 to which the note points for these two levels in the revelation of the Infinite Light.

KEHOT'S NOTE

ראה סה"מ תקס"ה א ע' תלו ואילך.

**22** **נק' יש מיש**

There is a gloss there on the idea that the chain of descent as a whole is called "something from something."

KEHOT'S NOTE

בהמשך וככה — תרל"ז סעי' ה' יש הגה"ה.

## PARAGRAPH 3

**23** **כמשל בן המלך שצא מן השביה**

In Tanya, chapter 31, "there is no joy as great as going out of exile and captivity, like a king's son who was in captivity, grinding in prison, ... and went out free to the house of his father the king"; this is the joy of the G-dly soul when through Torah and prayer it leaves the body's concealment.

KEHOT'S NOTE

ראה תניא פרק לא.

**24** **מאפילה לאור גדול**

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

KEHOT'S NOTE

נוסח ברכת אשר גאלנו (בהגדה).

**25** **מאפילה לאור גדול ומאבל ליו"ט ומשעבוד לגאולה**

"Therefore we are obligated to thank ... Him who did all these miracles for our fathers and for us: He brought us out from slavery to freedom, from sorrow to joy, from mourning to festival, from darkness to great light, and from bondage to redemption." The Haggadah recites these words before Hallel; the maamar uses them for the joy that comes from grasping the distance one has crossed.

**Mishnah Pesachim 10:5** משנה פסחים י':ה'

... לְפִיכָךְ אֲנַחְנוּ חַיָּבִין לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדֵּר, לְבָרֵךְ, לְעַלֵּה, וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לַאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלּוּ, הוֹצִיאָנוּ מֵעַבְדוּת לְחֵרוּת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשִּׁעְבּוּד לִגְאֻלָּה. וְנֹאמַר לְפָנָיו, הַלְלוּיָהּ׃

Rabban Gamaliel used to say: whoever does not make mention of these three things on Pesah does not fulfill his duty. And these are they: the pesah, matzah, and bitter herbs. The pesah because the Omnipresent passed over the houses of our fathers in Egypt. The matzah because our fathers were redeemed from Egypt. The bitter herb because the Egyptians embittered the lives of our fathers in Egypt. In every generation a man is obligated to regard himself as though he personally had gone forth from Egypt, because it is ...

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(= שושן סודות) סח, א. וראה גם באוה"ת דברים ע' כז.

**26** When David brought the Ark to Jerusalem and danced before it, Michal mocked him: "How honored was the king of Israel today, who exposed himself today before the eyes of his servants' maids, as one of the idlers is openly exposed (kehigalos niglos)." The maamar borrows only the doubled verb, for a full and open revelation.

**II Samuel 6:20** שמואל ב ו:כ

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים׃

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! '

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## PARAGRAPH 4

**27** The psalmist praises G-d, who "settles the barren woman of the house as a joyful mother of children": plainly, a childless woman given a home full of children. The paragraph reads akeres both as "barren" and as one who dwells in the ikarei, the hidden foundations, of the house: Malchus, hidden all week, who becomes the mother on Yom Tov.

**Psalms 113:9** תהילים קי"ג:ט

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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**28** Reish Lakish expounds "He settles the akeres of the house": Knesses Yisrael said before the Holy One, blessed be He, "Master of the world, Your children have made me like a weasel that dwells in the foundations of houses." The maamar takes from this that akeres means one hidden in the foundations of the house.

**Pesachim 118b:8** פסחים קי"ח ב:ח

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, מַאי דִּכְתִיב: "מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת" — אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, שָׁמוּנִי בָּנֶיךָ כְּחוּלְדָּה זוֹ הַדָּרָה בְּעִיקְּרֵי בָּתִּים.

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**29** **בגמ' פ' בתרא דפסחים**

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

KEHOT'S NOTE

קי"ח, ב.

**30** **בספר שו"ס**

Besides Shushan Sodos itself (folio 68a), the note points to the Tzemach Tzedek's Or HaTorah on Devarim, where this teaching is also brought.

KEHOT'S NOTE

## PARAGRAPH 5

**31** **נהפך להם מיגון לשמחה**

Mordechai writes to fix Purim as the days on which the Jews rested from their enemies, "the month that was turned for them from sorrow to joy and from mourning to a festival." The maamar uses the words for the joy that comes when the revealed light is grasped.

**Esther 9:22** אסתר ט':כ"ב

כַּיָּמִים אֲשֶׁר־נָחוּ בָהֶם הַיְּהוּדִים מֵאֹיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נֶהְפַּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֵבֶל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתֶּה וְשִׂמְחָה וּמִשְׁלֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ וּמַתָּנוֹת לָאֶבְיוֹנִים׃

the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

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**32** **בחשך ראו אור גדול**

Isaiah foretells deliverance: "The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, light has shone upon them." The maamar uses it for the contrast between darkness and light that the soul grasps on Yom Tov.

**Isaiah 9:1** ישעיהו ט':א

הָעָם הַהֹלְכִים בַּחֹשֶׁךְ רָאוּ אוֹר גָּדוֹל יֹשְׁבֵי בְּאֶרֶץ צַלְמָוֶת אוֹר נָגַהּ עֲלֵיהֶם׃

The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined.

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KEHOT'S NOTE

ישע' ט, א.

**33** **באור פני מלך**

Shlomo's proverb on a king's favor: "In the light of the king's face is life, and his favor is like a cloud of the latter rain." The maamar applies "the light of the King's face" to the revelation of the King of the kings of kings that can be grasped on the festival.

**Proverbs 16:15** משלי ט"ז:ט"ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ׃

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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## PARAGRAPH 6

**34** **בעוה"ב מזיו השכינה**

There is a gloss there on the soul's delight in the radiance of the Shechinah in the World to Come, which the note brings alongside this analogy.

KEHOT'S NOTE

**38** **נהר היוצא מעדן**

The Torah describes Gan Eden: "And a river went out of Eden to water the garden." In Kabbalah the river is Binah, which flows from Eden, Chochmah.

**Genesis 2:10** בראשית ב:י"

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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**39** **הוי' לי בעזרי**

In Hallel the psalmist, beset by enemies, trusts in G-d: "Havayah is with me among my helpers, and I will see [the downfall of] my enemies." These are the opening words of the discourse to which the parenthesis refers.

**Psalms 118:7** תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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**40** **החכמה מאין תמצא**

Job contrasts the treasures men dig out of the earth with wisdom, and asks: "And wisdom, from where (me'ayin) shall it be found?" Chassidus reads the question as a statement: "Chochmah is found from ayin," from the level that is beyond grasp. (context: Steinsaltz Tanakh)

**Job 28:12** איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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**KEHOT'S NOTE**

איוב כח, יב.

**41** **אין נק' מה שאינו מושג**

There the Alter Rebbe explains that even in the higher worlds the Essence is not grasped; the only "comprehension" is by way of negation, knowing that He is "wise, but not with a knowable wisdom," and that from His wisdom comes creation something from nothing, which cannot be understood.

**KEHOT'S NOTE**

ראה גם לעיל פי' פקודי ג, ג.

**42** **אבל מוחין דאבא . . למעלה מעלה מבחי' בינה**

The note points there, and to the sources listed there, for the intellect of Abba being far above Binah and comprehension.

**KEHOT'S NOTE**

ראה קונטרס דרושי חתונה תרנ"ב ע' ו. ושי"נ.

**43** **דלית מחשבה תפיסא**

In Eliyahu's prayer (Patach Eliyahu): "You are exalted above all the exalted, hidden from all the hidden; no

בהמשך וככה — תרל"ז סי' ה' (ע' ז) יש הגה"ה.

**35** **מזיו השכינה**

"In the World to Come there is no eating and no drinking ... rather, the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The maamar uses this as the model of delight that comes through comprehension.

**Berakhot 17a:12** ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵית כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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

**36** **להנחיל אוהבי יש**

Wisdom, speaking in Proverbs, promises those who love her: "To cause those who love me to inherit yesh, and I will fill their treasuries." Plainly yesh is true wealth that endures; the maamar reads it as the Infinite Light revealed as yesh, something the soul can grasp and enjoy. (context: Steinsaltz Tanakh)

**Proverbs 8:21** משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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**KEHOT'S NOTE**

משלי ח, כא.

**37** **בנהר יעברו ברגל**

The psalmist calls all the earth to see G-d's deeds: "He turned the sea into dry land; through the river they passed on foot (beregel); there we rejoiced in Him." Plainly the river is the Jordan, crossed after the sea; the maamar reads beregel as "on the festival" (regel), and the river as Binah, which goes out from Eden. (context: Steinsaltz Tanakh) (Kehot: Psalms 66:4)

**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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**KEHOT'S NOTE**

תהלים סו, ד.

thought can grasp You at all." Here it describes the Infinite Light revealed through the intellect of Abba.

**Tikkunei Zohar 17a:10–12** תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

## PARAGRAPH 7

### 44 בקושי התירו לדבר בד"ת בשבת

The note points to the sources gathered there for this saying about Torah study on Shabbos.

**KEHOT'S NOTE**

ירושלמי שבת טו, ג. וראה הנסמן במאמרי אדה"ז-פרשיות לע' תשסט. ראה לקו"ש חכ"א ע' 484. הובא בס' היראה לרבינו יונה ז"ל, והמדפיסים הגיהו שם. [כ].

### 45 אורייתא מחכמה נפקת

The Zohar says that the Torah comes forth from supernal Chochmah. The maamar reads "comes forth" as going outside: the Torah is only a radiance of Chochmah, not its essence.

**Zohar II, 121a** זח"ב קכא, א

**KEHOT'S NOTE**

זח"ב קכא, א. שם פה, א.

### 46 אורייתא מחכמה נפקת

A second place in the Zohar, given in the Kehot note, that the Torah comes forth from supernal Chochmah.

**Zohar, Yitro 21:378–22:389** ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

### 47 בד"ה עוטה אור כשלמה

The letter opens with "Who wraps Himself in light as a garment" and brings the Arizal: Moshe's comprehension did not reach the inner dimension of supernal Chochmah, Abba of Atzilus, but only the "back" of Chochmah enclothed in Binah and in Z'eir Anpin, "in the secret of 'the novlos of supernal Chochmah is Torah.'" This is why the maamar says the essence of Chochmah is far above the Torah.

**KEHOT'S NOTE**

אגה"ק ס"ט.

### 48 עוטה אור כשלמה

The psalmist praises G-d, "who wraps [Himself] in light as a garment, who spreads out the heavens like a curtain." These are the opening words of Iggeres HaKodesh 19 in Tanya, to which the parenthesis refers.

**Psalms 104:2** תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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### 49 נובלות חכמה שלמעלה תורה

"The fallen fruit (novlos) of the wisdom above is the Torah." The saying that Iggeres HaKodesh 19 explains with the Arizal: the Torah as we have it is the outer level of supernal Chochmah.

**Bereshit Rabbah 17:5** בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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### 50 היוצאת מהחכמה

The same gloss says the explanation is broadened in Parshas Lech, which the editors identify as Or HaTorah on Lech Lecha, p. 874a.

**KEHOT'S NOTE**

וע' בבי' ב' ע"פ השמים [כסאי ברד"ה — אינו ברור בהכת"י] ובלקו"ת ממהר"ש ני"ע שם [יא, ב]. ושם בפ' לך הרחב הביאור סי' ג' צד 166 [אוה"ת לך תתרעד, א]. [כ].

## PARAGRAPH 8

### 51 וכחשיכה כאורה

David, praising G-d from whom nothing is hidden, says: "Even darkness does not darken for You, and night shines like day; as darkness, so light." Plainly, darkness hides nothing from G-d; the maamar applies it to the level of Abba, where above and below are equal, and in ¶9 reads its two kafs as making each equal to the other. (context: Steinsaltz Tanakh)

**Psalms 139:12** תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָהּ כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

## PARAGRAPH 9

**52** **ודקדוק הלשון כחשכה כאורה**

According to the note, this precise reading of the two kafs of kachashechah ka'orah is quoted there.

KEHOT'S NOTE

מובא בסה״מ תרל״ה ע׳ כרך-ב ע׳ שעו.

**53** **כחשכה כאורה**

David, praising G-d from whom nothing is hidden, says "as darkness, so light" (kachashechah ka'orah). Plainly, darkness and light are alike to G-d; the paragraph asks why each word carries the comparative kaf, and reads the doubled kaf as making each equal to the other. (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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**54** **וכתר עליון אע״ג דאיהו אור צח אור מצוחצח אוכם הוא**

"Supernal Keser, although it is the primordial light, a clear light and a brilliant light, is black before the Cause of causes ... all lights are darkened before Him." The source the Kehot note gives for this line.

**Tikkunei Zohar 135b:1** תקוני הזהר קל״ה ב:א׳

דְּאִינּוּן י״א, עַל כָּל סְפִירָה וּסְפִירָה, וְאִינּוּן י״א י״א מִן (דברים ו ד) יְ הֹוָה אֶ לֹהֵינוּ יְ הֹוָה אֶ חָד, בְּאִי אִתְקְרֵי א״ל עִלָּיוֹן, בְּי׳ יהו״ה, וְכֵן בְּאִי אִתְקְרֵי אלהינ״ו אהי״ה אלקי״ם אדנ״י וְהָא אוּקְמוּהָ. וְעוֹד כָּתֵר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכָּם קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֲיָילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחַשְׁכָאן קַמֵּיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

**55** **דכל נהורין מתחשכאן קמי׳ כו׳ וכ״ע אע״ג . . אוכם הוא כו׳**

The words here quote Tikkunei Zohar, Tikkun 70 · 135b:1–2; the passage is shown below.

**Tikkunei Zohar, Tikkun 70 · 135b:1–2** תקו״ז תיקון ע

... וְעוֹד כָּתֵר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכָּם קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֲיָילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחַשְׁכָאן קַמֵּיהּ. תָּא חֲזֵי כַּמָּה עִלּוֹת סְתִימִין, דְּאִינּוּן מִתְלַבְּשִׁין וְאִינּוּן מוּרְכָּבִין בְּסְפִירָן, וּסְפִירָן מֻרְכָּבָה לְגַבַּיְיהוּ, דְּאִינּוּן טְמִירִין מִמַּחְשָׁבוֹת בְּנֵי אָדָם, וַעֲלַיְיהוּ אִתְמַר (קהלת ח ח) כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם, נְהוֹרִין ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

תקו״ז ת״י ע׳ (קלה, ב).

**56** **סד״ה שחורה אני**

There the Alter Rebbe speaks of "the supernal darkness of 'He made darkness His hiding place,' which is above comprehension," citing the Zohar that the brightest light is sometimes called "black" because, from its very greatness, it cannot be grasped at all; from there comes the hidden love, "black fire," like a son's love for his father.

KEHOT'S NOTE

לקו״ת שה״ש ו, ב.

**57** **שחורה אני ונאוה**

The maiden tells the daughters of Jerusalem, "I am black, yet comely," darkened by the sun yet lovely. These are the opening words of the discourse (Likkutei Torah, Shir HaShirim 6b) to which the parenthesis refers, which speaks of the supernal darkness above comprehension.

**Song of Songs 1:5** שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם 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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**58** **המולך מהודו ועד כוש**

The Megillah opens with Achashverosh, "who reigned from Hodu to Kush," from India to Ethiopia, the ends of his empire. That discourse reads Hodu as hod, splendor, and Kush as darkness, and takes the Gemara's view that the two lay side by side (Megillah 11a) as the supernal darkness in which the light is hidden.

**Esther 1:1** אסתר א׳:א׳

וַיְהִי בִּימֵי אֲחַשְׁוֵרוֹשׁ הוּא אֲחַשְׁוֵרוֹשׁ הַמֹּלֵךְ מֵהֹדּוּ וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה׃

NOW IT came to pass in the days of Ahasuerus—this is Ahasuerus who reigned, from India to Ethiopia, over a hundred and seven and twenty provinces—

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**59** **בד״ה יונתי בחגוי הסלע**

On 17a the discourse on "My dove, in the clefts of the rock" reads "Arise, go" as written, lechi, with kaf and yud, alluding to the root of the soul: kaf and yud are its two encompassing levels, yechidah and chayah.

KEHOT'S NOTE

לקו״ת שה״ש יז, א.

**60** **יונתי בחגוי הסלע**

The beloved calls to his love, hiding like a dove in the clefts of the rock, to show her face and let her voice be heard: "My dove, in the clefts of the rock, in the hidden place of the steep." The opening words of the discourse cited for the kaf of ka'orah as Keser.

**Song of Songs 2:14** שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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**61** **כלה ונחרצה**

When the letter kaf came before G-d, saying "I am Your glory," and asked that the world be created with it, He answered, "Go back to your place, for with you is heard 'destruction decreed' (kalah venecheratzah)." The maamar takes this as the kaf of darkness.

**Zohar, Introduction 6:28–38** ספר הזהר, הקדמה ו':כ"ח-ל"ח

**62** **וע"ד שנזכר בזח"א ד"ג ע"א**

The Tzemach Tzedek quotes the Zohar: when the kaf came down from the Throne of Glory, two hundred thousand worlds trembled, and G-d would not create the world with it, "for with you is kalah venecheratzah"; and he adds that "the kaf is from the level of Keser." This supports reading one kaf as Keser and the other as destruction.

KEHOT'S NOTE

"בההיא שעתא נחתת מן קדמוהי אות כ' מעל כורסייא יקריה כו' ואזדעזו מאתן אלף עלמין כו', דלא אברו בך עלמא דהא בך כלייה ונתרצה. והנה הכ"ף הוא מבחי' כתר" — יהל אור ע' תרכג.

**63** **ישת חושך סתרו**

In David's song of deliverance G-d comes down in a storm: "He made darkness His hiding place, His canopy around Him," dark waters and thick clouds. Plainly G-d is hidden in the storm clouds; the maamar reads it as the level above comprehension, where nothing is revealed to the mind. (context: Steinsaltz Tanakh)

**Psalms 18:12** תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

**64** **היש ה' בקרבנו אם אין**

Rabbi Shimon explains that Moshe's instruction to the spies, "whether there is a tree in it or not," hinted at this earlier question: whether the land's fruit is like that of other lands, or whether a higher difference is drawn there from Atika Kadisha. The text refers to it for yesh and ayin.

**Zohar, Sh'lach 6:31–39** ספר הזהר, שלח לך ו':ל"א-ל"ט

R. Simeon said: 'What he said was this: "If you see that the produce of the land is like that of other lands, then the Tree of Life is in it, but it does not derive from a still higher place. But if you see that its produce is superior to that of all the rest of the world, then you will know that that difference originates from the Ancient Holy One who is called ayin (nothing), and you will know the answer to the question once asked by the ...

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

**65** **להנחיל אוהבי יש**

Wisdom's promise: "To cause those who love me to inherit yesh." Here yesh stands for revelation within the chain of levels.

**Proverbs 8:21** משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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**66** **קנה חכמה קנה בינה**

A father urges his son: "Acquire wisdom, acquire understanding." The word kneh (קנה, 155) appears twice, and 2 × 155 = 310, the value of yesh (יש).

**Proverbs 4:5** משלי ד':ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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**67** **ב"פ קנה גימט' יש**

the passage shares nothing with the note

KEHOT'S NOTE

וע"ל כאן (יוד, א) ושי"נ. [כ].

**68** **והחכמה מאין תמצא**

Job's question, "And wisdom, from where (me'ayin) shall it be found?", read as "Chochmah is found from ayin": the highest point of Chochmah, which cleaves to its source.

**Job 28:12** איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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**69** **כשמן הטוב**

On "like the good oil upon the head," the Zohar says the good oil is the holy anointing oil that flows from Atika Kadisha into the supernal river and down upon the King's head. The text refers to it for ayin, the point of Chochmah joined to its source.

**Zohar, Vayikra 13:97–16:104** ספר הזהר, ויקרא י"ג:צ"ז-ט"ז:ק"ד

**70** **כשמן הטוב**

The psalm on brothers dwelling together likens it to "the good oil upon the head, running down upon the beard, the beard of Aharon." The verse the Zohar passage explains.

**Psalms 133:2** תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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**71** **בד"ה צאינה וראינה**

The discourse "Go out and see" explains that the Torah is likened to bread, wine and oil, three different levels, from "wine gladdens the heart of man, to make the face shine with oil, and bread sustains the heart of man," and asks how the joy that comes from the wine of Torah differs from the shining that comes from its oil.

KEHOT'S NOTE

לקו"ת שה"ש כד, ד.

**72** **צאינה וראינה**

The daughters of Zion are called to go out and see King Shlomo in the crown with which his mother crowned him on his wedding day; the Sages read "his wedding day" as the giving of the Torah. The opening words of the discourse referred to.

**Song of Songs 3:11** שיר השירים ג:יא

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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**73** **להצהיל פנים משמן**

Praising G-d for what grows from the earth, the psalmist says that wine gladdens the heart of man, oil makes the face shine, and bread sustains the heart. The discourse contrasts the joy of wine with the shining that comes from oil.

**Psalms 104:15** תהילים ק"ד:ט"ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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**74** **סד"ה שיר השירים**

There, after "a clear light, a brilliant light, is black," the Alter Rebbe explains "for your love is better" as the revelation of His essence drawn down through Torah and mitzvos, which is "better than wine." In a bracket there he refers back to the discourse "Matzah zo," this maamar.

KEHOT'S NOTE

לקו"ת שה"ש ב, א.

**75** **כי טובים דודיך מיין**

The maiden says to her beloved, "For your love (dodecha) is better than wine." Dodecha is read as a level above the joy of wine.

**Song of Songs 1:2** שיר השירים א:ב

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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**76** **המשמח אלקים**

In Yotam's parable the vine declines to reign over the trees: "Shall I leave my wine, which gladdens Elokim and men?" Plainly, wine poured on the altar and drunk by people brings joy; in Chassidus wine "gladdens Elokim," the joy that belongs to Binah. (context: Steinsaltz Tanakh)

**Judges 9:13** שופטים ט:י"ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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**77** **ובד"ה ששים המה מלכות**

In section 3 of the discourse on "There are sixty queens," the Alter Rebbe asks why Joel says "a spring (maayan) shall go out," not a river: Eden, supernal Chochmah, is called a spring because it is still hidden, ayin, as in "Chochmah is found from ayin," while the river that goes out of Eden, Binah, is where the worlds begin to "separate." In the future the spring itself will be revealed below, and there will be no separation at all.

KEHOT'S NOTE

לקו"ת שה"ש לט, א.

**78** **ששים המה מלכות**

The lover says that there are "sixty queens and eighty concubines," yet his dove is one. The opening words of another discourse referred to.

**Song of Songs 6:8** שיר השירים ו:ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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**79** **ומעין מבית ה' יצא**

Joel foretells that on that day "a spring shall go out from the house of Havayah and water the valley of Shittim." The discourse referred to (on "There are sixty queens") asks why it says a spring and not a river.

**Joel 4:18** יואל ד':י"ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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**80** **היש ה' בקרבנו**

At Refidim, where there was no water, Israel quarreled with Moshe and tested G-d, saying, "Is Havayah in our midst, or not (ayin)?", and the place was named Massah and

Merivah. Plainly ayin is "not"; the maamar reads yesh and ayin as two levels of revelation.

**Exodus 17:7** שמות י״ז:ז׳

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־ה׳ לֵאמֹר הֲיֵשׁ ה׳ בְּקִרְבֵּנוּ אִם־אָיִן׃

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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**KEHOT'S NOTE**

שמות יז, ז.

**81** **ובד״ה ושאבתם מים בששון**

The discourse on the water-drawing of Sukkos contrasts the wine libation, stated explicitly in the Written Torah, with the water libation, a law given to Moshe at Sinai, and begins from wine that "gladdens Elokim" and from Binah, "the mother of children." It develops the contrast between the joy of wine and what is above it.

**KEHOT'S NOTE**

לקו״ת סוכות עט, ד.

**82** **ושאבתם מים בששון**

Isaiah's song of the redeemed: "And you shall draw water with joy from the springs of salvation." The water-drawing of Sukkos was done with great joy on the strength of this verse; these are the opening words of the discourse for Sukkos referred to.

**Isaiah 12:3** ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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## PARAGRAPH 10

**83** **בערב תאכלו מצות**

G-d's command in Egypt: "In the first month, on the fourteenth day of the month, in the evening, you shall eat matzos." It was given before the Exodus.

**Exodus 12:18** שמות י״ב:י״ח

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

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

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**84** **מושיבי עקרת הבית אם הבנים שמחה**

"He settles the barren woman of the house as a joyful mother of children." The verse used for the joy of Yom Tov.

**Psalms 113:9** תהילים קי״ג:ט׳

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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**85** **בנהר יעברו ברגל שם נשמחה בו**

"Through the river they passed on foot; there we rejoiced in Him." Read as the ascent to Binah on the pilgrimage festivals.

**Psalms 66:6** תהילים ס״ו:ו׳

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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**86** **והחכמה מאין תמצא**

Read as "Chochmah is found from ayin": the level revealed on Shabbos.

**Job 28:12** איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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**87** **נהר היוצא מעדן**

"And a river went out of Eden to water the garden." The river is Binah, root of the chain of cause and effect; Eden is above it.

**Genesis 2:10** בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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**88** **עין לא ראתה**

Isaiah, praying for redemption, says that "no eye has seen, O G-d, except You, what He will do for one who waits for Him." The Sages apply it to what is beyond all revelation; here, to Eden itself, beyond all comprehension.

**Isaiah 64:3** ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לְמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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**KEHOT'S NOTE**

ישע״ מד, ג.

**89** **עין לא ראתה**

"What is 'no eye has seen'? ... Rabbi Shmuel bar Nachmani said: This is Eden, over which no creature's eye has ruled"; and lest one say the garden and Eden are one, the verse says "a river went out of Eden to water the gar-

den": the garden is one thing and Eden another. This is the maamar's distinction between Eden and the river.

**Berakhot 34b:18–19** ברכות ל"ד ב:י"ח-י"ט

אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמַטְיָא לְתַלְמִיד חָכָם, וְלַמְהַנֶּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — "עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ". וְאָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לִימוֹת הַמָּשִׁיחַ, אֲבָל לְעוֹלָם הַבָּא, "עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ".

R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise and allows him to enjoy his possessions ; but as for the disciples of the wise themselves, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him" (Is. Ixiv. 3). R. Hiyya b. Abba also said in the name of R. Johanan : ...

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### 90 וקראת לשבת ענג

Isaiah calls on the people to keep Shabbos: "and you shall call Shabbos a delight (oneg)." The letters of ענג (oneg) are read as the initials of Eden, Nahar (river), Gan (garden).

**Isaiah 58:13** ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצְךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה' מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע' נח, יג.

### 91 ענג ר"ת עדן נהר גן

The note traces the reading of ענג as the initials of Eden, Nahar, Gan to the Tikkunei Zohar, as quoted in Yair Nesiv in Me'orei Or.

KEHOT'S NOTE

ת"ז מובא ביאיר נתיב במאו"א ע, לד.

## PARAGRAPH 11

### 92 ושמרתם את השבת

G-d tells Moshe to say to Israel: "And you shall keep the Shabbos, for it is holy to you." The maamar reads "it is holy" as Shabbos being kodesh in itself, the level of Chochmah.

**Exodus 31:14** שמות ל"א:י"ד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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KEHOT'S NOTE

שמות לא, יד.

### 93 היא בחי' קדש

The Rebbe raises the difficulty that Shabbos too is called mikra kodesh (Leviticus 23:3) and is counted among the mikra'ei kodesh in the Alter Rebbe's Shulchan Aruch, and shows that the Zohar nevertheless says Shabbos is "called kodesh and not mikra kodesh"; he discusses it further there.

**Leviticus 23:3** ויקרא כ"ג:ג

שֵׁשֶׁת יָמִים תֵּעָשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבָּתוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הִוא לַה' בְּכֹל מוֹשְׁבֹתֵיכֶם:

Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a sabbath unto the L-RD in all your dwellings.

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KEHOT'S NOTE

בלקו"ש-כז ע' 321 מציין שיש להקשות "הנה מקרא מפורש הוא דגם שבת נק' מקראי קדש וכמש"נ (ויקרא כג, ג) וביום השביעי שבת שבתון מקרא קדש. וכמ"ש רבינו הזקן בשולחנו (חאו"ח ר"ס רמ"ב) שהשבת הוא בכלל מקראי קדש . . והנה שלא יקשה אלקו"ת ממקרא זה, אפשר הי' לתרץ דשם כוונתו בעיקר הוא דיו"ט לא אקרי קדש, משא"כ בשבת הרי בכלל מאתים (שנקרא קדש) מנה (—מקרא קדש). אבל בזח"ג (צה, א. הובא בסידור שער המועדים) אי אפי"ל כן, כי כתב: בגיני כך שבת כו' ואקרי קדש ולא מקרא קדש". — ע"ש עוד. (נדפס באגרות לכ"ק אדמו"ר כרך-א).

### 94 יו"ט נק' מקרא קדש

The Zohar says that Shabbos is superior to all times and festivals and "is called kodesh and not mikra kodesh," while all the festivals are called mikra'ei kodesh, "invited" from kodesh for joy. This is the distinction the maamar draws.

**Zohar, Emor 25:123–26:131** ספר הזהר, אמור כ"ה:קכ"ג-כ"ו:קל"א

R. Abba said: 'R. Simeon, when the Sabbath meal was removed, used to 'arrange his table and meditate on the Construction of the Chariot,1i.e. the relation of G-d to the universe, as set forth in the first chapter of Ezekiel. and say, Here is the banquet of the King, let Him come and partake with me. Therefore Sabbath is superior to all feasts and appointed seasons, and is called "holy" and not "holy convocation".'

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

### 95 חו"ב הם תרין ריעין דלא מתפרשין

Chochmah and Binah are "two companions that never part." Hence the bittul of Abba is always drawn into Imma.

**Zohar III, 4a** זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א. אוה"ת נצבים ע' א'רכב.

**96** **בד״ה ראה אנכי**

There (18c) the Alter Rebbe explains the letters of the Name Havayah in the soul: from the yud, Chochmah, a bittul above understanding, a stream (nachal eisan) flows down into the heart.

KEHOT'S NOTE

ראה לקו״ת ראה יח, ג.

**97** **מוחין — דאבא להיות**

A textual note: Kehot records that the first edition's list of corrections marks something as missing in the words "the intellect of Abba to become," needing examination, and that the second edition prints this at the foot of the page.

KEHOT'S NOTE

בלוח התיקון להוצאה הא׳ נרשם חסר וצריך עיון. ובהוצאה שני׳ נרשם כן בשולי העמוד. וראה לעיל פקודי ה, א הערה שו״ה בזהר.

## PARAGRAPH 12

**98** **כולא קמי׳ כלא**

"All is considered as nothing before Him." Grasping this is the source of the joy of Imma.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ׳:קפ״ח-כ״ב:קצ״ט

**99** **ע״פ אסרי לגפן**

There osri lagefen is read as oser yud: the yud, supernal Chochmah, binds and connects to the vine, the wine that gladdens with the joy of a mitzvah, for Chochmah is bittul, which must be present within the joy.

KEHOT'S NOTE

תו״א מז, א. אוה״ת בראשית ו דף תתשלא, ב.

**100** **אסרי לגפן**

Yaakov blesses Yehudah with a land so rich in vines that a man ties his foal to a vine: "Binding his foal to the vine." In Torah Ohr osri is read as oser yud: the yud, Chochmah, bound to the vine of joy. (context: Steinsaltz Tanakh)

Genesis 49:11 בראשית מ״ט:י״א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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**101** **בשכמל״ו**

Kehot's note points to Pesachim 56a for these words.

Pesachim 56a פסחים נ״ו א

KEHOT'S NOTE

ראה פסחים נו, א.

**102** **ויעש דוד שם**

After his victories, "David made a name when he returned from smiting Aram": he won renown. Cited for "name" as a radiance, linked here with Netzach, Hod and Yesod.

II Samuel 8:13 שמואל ב ח׳:י״ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשֻׁבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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KEHOT'S NOTE

שמואל-ב ח, יג.

## PARAGRAPH 13

**103** **מצה שהוא קטנות אבא**

The note points to the sources gathered there on matzah as the "smallness" of Abba.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה״ז-פרשיות לע׳ תקנ.

**104** **שאין התינוק יודע לקרות — טעם דגן**

Rabbi Yehudah says the tree of knowledge was wheat, "for a child does not know how to call 'Abba' and 'Imma' until he tastes the taste of grain." The maamar uses the saying to link matzah, made of grain, with Abba.

Berakhot 40a:14 ברכות מ׳ א:י״ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ׳. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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KEHOT'S NOTE

ברכות מ, א. מתנות כהונה לב״ר פט״ו, ז. מבוא שערים ש״ה ח״א פי״ב בהגהת צמח (א).

**105** **נק׳ בזהר מיכלא דמהימנותא**

The Zohar's commandment to eat matzah on Pesach: it is a remembrance for all generations of the mystery of faith, for at that time Israel left the domain of other gods and entered the mystery of faith. The Rebbe's note, quoted by Kehot, gives this place for the name "the food of faith."

Zohar II, 41a זח״ב מא, א

KEHOT'S NOTE

בספר טעמי המצות להצ״צ מצות חמץ ומצה מציין לזהר ויצא [קנז, א — הדף הוספת המו״ל וליתא בגוכי״ק] וצע״ק. וראה זח״ב מא, א — הערת כ״ק

אדמו"ר בסי' המאמרים ה'תש"ח עמ' 166. ח"ב מא, א. קפג, ב. [כ]. וכ"ה בסה"מ תש"ז ע' 236.

**106** **מיכלא דמהימנותא**

The Zohar likens matzah to a healing food given to a king's sick son before any other food: by eating matzah Israel came to enter and know the mystery of faith. A second place given in the Kehot note.

**Zohar, Tetzaveh 9:73–10:83** ספר הזהר, תצוה ט:ע"ג-י:פ"ג

Now one has to consider: On the Passover the Israelites emerged from their subsistence on the [spiritual] bread called "leaven" to be nourished by the more honourable bread called Mazzah (unleavened). Now, when the Israelites were worthy (on the Day of Pentecost) to eat a more excellent bread, would it not have been more appropriate that the "leaven" should have been abolished altogether and not been in evidence at all? Why, then, was that sacrifice based chiefly on leavened bread, as it is written: "They (the two loaves) shall be ...

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

**107** **בד"ה וספרתם לכם**

In the discourse on counting the Omer the Alter Rebbe explains the saying about the child and grain: the knowing newly born in the child through wheat is the hidden daas, far above understood daas, and so his bond to his father is very strong.

KEHOT'S NOTE

לקו"ת במדבר י, ג.

**108** **והנה המשכת מוחין דאבא**

According to the note, it is explained there that this drawing-down of the intellect of Abba through matzah is the "smallness" of Abba.

KEHOT'S NOTE

ראה בסה"מ תש"ז ע' 235 שזהו ענין קטנות דאבא.

**109** **מצות יאכל את שבעת הימים**

On the day of the Exodus Moshe tells the people: "Matzos shall be eaten the seven days, and no chametz shall be seen with you." Plainly, whatever bread is eaten in those days must be matzah; the maamar reads yei'achel, "shall be eaten," as ya'achil, "shall feed": the seven days are to be nourished from Abba. (context: Steinsaltz Tanakh)

**Exodus 13:7** שמות י"ג:ז'

מַצּוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלֶךָ׃

Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

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KEHOT'S NOTE

שמות יג, ז.

**110** **לא ימיש עמוד הענן**

The Torah tells how G-d led Israel out of Egypt: "The pillar of cloud did not depart by day, nor the pillar of fire by night, from before the people." The maamar identifies the cloud with the encompassing light of Abba.

**Exodus 13:22** שמות י"ג:כ"ב

לֹא־יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם וְעַמּוּד הָאֵשׁ לָיְלָה לִפְנֵי הָעָם׃

the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

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KEHOT'S NOTE

שמות יג, כב.

**111** **ענגא דאהרן**

In Parshas Emor the Zohar calls the cloud that went before Israel by day "the cloud of Aharon," named "by day" after "By day Havayah commands His kindness": one cloud that takes the other five with it. The maamar identifies this cloud with the encompassing light of Abba.

**Zohar III, 103b** זח"ג קג, ב

KEHOT'S NOTE

זח"ג קג, ב.

**112** **והענן הי' הורג נחשים ועקרבים**

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

KEHOT'S NOTE

מכילתא בשלח פתיחתא. במ"ר א, ב. תנחומא בשלח ג.

**113** **והענן היה הורג נחשים ועקרבים**

In Aharon's merit Israel was surrounded by the clouds of glory in the desert, and one cloud went before them and struck down the snakes and scorpions and leveled the way. Given in the Kehot note.

**Bamidbar Rabbah 1:2** במדבר רבה א:ב'

**114** **והענן היה הורג נחשים ועקרבים**

Also given in the Kehot note for the cloud that killed the snakes and scorpions.

**Midrash Tanchuma, Beshalach 3** מדרש תנחומא, בשלח ג'

... אַרְבָּעָה מֵאַרְבַּע רוּחוֹת, וְאֶחָד מִלְּמַטָּה, וְאֶחָד מִלְּמַעְלָה, וְאֶחָד מָהֳלֵךְ לִפְנֵיהֶם, כָּל הַנָּמוּךְ מַגְבִּיהוֹ, וְכָל הַגָּבוֹהַ מַנְמִיכוֹ, וְשׁוֹרֵף נְחָשִׁים וְעַקְרַבִּים, מְכַבֵּד וּמְרַבֵּץ אֶת הַדֶּרֶךְ לִפְנֵיהֶם.

And the L-rd went before them by day (Exod. 13:21). You find that there were seven clouds of glory in all. And the L-rd went before them by day in a pillar of cloud (ibid.) was the first; and Thy cloud standeth over them (Num. 14:14) was the second; In a pillar of cloud (ibid.) was the third; That the cloud tarried (Num. 9:22), the fourth; And the going up of the cloud (Exod. 40:36), the fifth; And whenever the cloud was taken up (ibid., 37), the sixth; and For ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

## PARAGRAPH 14

**115** **בערב תאכלו מצות**

G-d's command in Egypt: "In the first month, on the fourteenth day of the month, in the evening, you shall eat matzos." The source of the obligation of the first night.

**Exodus 12:18** שמות י"ב:י"ח

בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעֶרֶב׃

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

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**KEHOT'S NOTE**

שמות יב, יח.

**116** **שקבעו הכתוב חובה**

Kehot's note points to Pesachim 28b for these words.

**Pesachim 28b** פסחים כ"ח ב

**KEHOT'S NOTE**

פסחים כח, ב.

**117** **שקבעו הכתוב חובה**

A baraita reads "Six days you shall eat matzos" (Deuteronomy 16:8) to teach that eating matzah during the days of Pesach is optional, then learns from "In the evening you shall eat matzos" that even when the Temple is not standing the first night remains a duty: "the verse established it as an obligation." So only the first night is a fixed obligation, as the maamar says.

**Pesachim 120a:14–15** פסחים ק"כ א:י"ד-ט"ו

אֵין לִי אֶלָּא בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים, בִּזְמַן שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּים מְנַיִן? תַּלְמוּד לוֹמַר: "בָּעֶרֶב תֹּאכְלוּ מַצוֹת", הַכָּתוּב קְבָעוֹ חוֹבָה. מַתְנִי' יָשְׁנוּ מִקְצָתָן — יֹאכְלוּ. כּוּלָּן — לֹא יֹאכְלוּ.

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

**118** **יומם יצוה ה' חסדו**

The psalmist, longing for G-d, says: "By day Havayah commands His kindness, and at night His song is with me." Plainly, he hopes for kindness by day and sings at night; the Zohar reads "by day" as Chesed, the first day, which includes all the days.

**Psalms 42:9** תהילים מ"ב:ט'

יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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**KEHOT'S NOTE**

תהלים מב, ט.

**119** **יומא דאזיל עם כולהו כו'**

Alongside the Arizal's writings and the Zohar, the note points to the Rebbe's note there on "the day that goes with all of them."

**Zohar III, 103a** זח"ג קג, א

**KEHOT'S NOTE**

ע"ח שכ"ה דרוש ב. פע"ח שער חה"ס פ"א. שערי מאמרי רשב"י פ' יתרו, תרומה ואמור. וראה זח"ג קג, א-ב. קצא, ב. ראה הערת כ"ק אדמו"ר בסה"מ תש"ח ע' 144.

**120** **עננא דאהרן**

The passage in Parshas Emor to which the text itself refers: the cloud that went before Israel by day is "the cloud of Aharon," called "by day" after "By day Havayah commands His kindness," one cloud that takes the other five with it.

**Zohar, Emor 43:270–278** ספר הזהר, אמור מ"ג:ע"ר-ער"ח

YE SHALL DWELL IN BOOTHS.The word succoth (booths) is written without a vau, to show that there is one cloud to which all the others are linked. R. Eleazar cited here the verse: "Thus saith the L-rd, I remember for thee the kindness of thy youth", etc. (Jer. 2, 2). 'This verse', he said, 'refers to the Community of Israel at the time when She went in the wilderness with Israel. The "kindness" (hesed) is the cloud of Aaron which carried along with it five others which were linked with ...

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

**121** **לא ימיש עמוד הענן יומם**

The Torah tells that "the pillar of cloud did not depart by day" from before the people. The word "by day" links the cloud of Aharon with Chesed, the "day."

**Exodus 13:22** שמות י"ג:כ"ב

לֹא־יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם וְעַמּוּד הָאֵשׁ לָיְלָה לִפְנֵי הָעָם׃

the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

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**122** **ומ"ש עליו במ"א**

This is the "elsewhere" of the text: according to the note, the Alter Rebbe's Siddur discusses this passage of the Zohar from p. 257a on.

**KEHOT'S NOTE**

סידור רנז, א ואילך. ראה אוה"ת נח נו, א. נ"ך-א ע' שפה.

## PARAGRAPH 15

**123** **אין התינוק יודע לקרות אבא**

"A child does not know how to call 'Abba' and 'Imma' until he tastes the taste of grain." Recalled here in the summary.

**Berakhot 40a:14** ברכות מ' א:י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ'. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אֵילָן הִיא. דְּתַנְיָא: אֵילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיִּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבְּדָבָר שֶׁנִּתְקַלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה

תְּאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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

**124** **מצות יאכל את שבעת הימים**

"Matzos shall be eaten the seven days." Recalled here in the summary.

**Exodus 13:7** שמות י"ג:ז׳

מַצּוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלֶךָ׃

Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

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## PARAGRAPH 16

**125** **שנגלה עליהם מלך מלכי המלכים**

"... because the dough of our ancestors did not have time to leaven before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them." The section explains what this revelation was.

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

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

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

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

**126** **ושר מלכות פרס**

An angel tells Daniel that "the minister of the kingdom of Persia stood against me twenty-one days": the angel appointed over Persia, who opposed him on Israel's behalf.

An example of "the kings of the kings." (context: Steinsaltz Tanakh)

**Daniel 10:13** דניאל י':י"ג

וְשַׂר מַלְכוּת פָּרַס עָמַד לְנֶגְדִּי עֶשְׂרִים וְאֶחָד יוֹם וְהִנֵּה מִיכָאֵל אַחַד הַשָּׂרִים הָרִאשֹׁנִים בָּא לְעָזְרֵנִי וַאֲנִי נוֹתַרְתִּי שָׁם אֵצֶל מַלְכֵי פָּרָס׃

But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I was left over there beside the kings of Persia.

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## PARAGRAPH 17

**127** **ומלך מלכי היינו חב"ד**

The Tzemach Tzedek notes that here "the King of the kings of" is Chochmah, Binah and Daas, while in Likkutei Torah, Shir HaShirim, it seems to be Malchus of the Infinite.

KEHOT'S NOTE

באוה"ת נ"ך-א ע' סב מעיר שכאן כתב שזהו חב"ד, ובלקו"ת שה"ש בד"ה קול דודי ספ"א דף יד, ד משמע שזהו ענין מלכותך מלי דא"ס, ומתרץ "וי"ל דמ"מ הנה ע"י מלי דא"ס דוקא נמשך יחוד או"א" ע"ש.

**128** **בחכמה שורה אור א"ס ב"ה**

In the gloss the Alter Rebbe brings what he heard from his teacher: Etz Chaim teaches that the Infinite Light unites even in Atzilus only by first enclothing itself in the Sefirah of Chochmah, because the Infinite is the true One, beside whom nothing exists, "and this is the level of Chochmah." This is why the Infinite Light "rests in Chochmah."

KEHOT'S NOTE

ראה תניא פרק לה בהגה"ה.

**129** **הנקרא מלך מלכי המלכים**

When the letter mem asked that the world be created with it, G-d answered that the world needs a King (melech), so the mem, lamed and kaf must stay in their place, since the world cannot stand without a King. The text refers here for the supreme King.

**Zohar, Introduction 6:28–38** ספר הזהר, הקדמה ו':כ"ח-ל"ח

**130** **הנקרא מלך מלכי המלכים**

In Parshas Yisro the Zohar teaches that in holiness there is a supernal King, the mystery of the Holy of Holies, and a King below like Him; and that G-d broke the "old and foolish king" of the other side, Pharaoh, so that He alone rules above and below. The text refers here for the supreme King.

**Zohar, Yitro 1:8–18** ספר הזהר, יתרו א':ח'-י"ח

In just the same way G-d broke here on earth the power of an "old and foolish king", namely Pharaoh, who, when Moses said to him, "The G-d of the Hebrews hath met with us", replied, "I know not the L-rd," but when the Holy One, desiring that His Name should be glorified on earth as it is in heaven, punished him and his people, he came and acknowledged the Holy One.

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

131 Shlomo's counsel: "Fear Havayah, my son, and the king; do not mingle with those who change." The maamar brings the plain reading, fear of G-d and of the earthly king, and then the Sages' reading.

**Proverbs 24:21** משלי כ״ד:כ״א

יְרָא־אֶת־ה׳ בְּנִי וָמֶלֶךְ עִם־שׁוֹנִים אַל־תִּתְעָרָב׃

My son, fear thou the L-RD and the king, And meddle not with them that are given to change;

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## PARAGRAPH 18

**132 כמשארז״ל ירא את**

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

KEHOT'S NOTE

דברים רבה ב, לג. ע׳ בתנחומא בהעלותך (סי׳ ט) "המליכהו עליך" ד״א "המלך יצ״ט על יצה״ר" יעו״ש. [כ].

**133 ירא את ה׳ בני ומלך**

"Fear Havayah, my son, and the king (umelech)." The Sages read umelech as umeloch, "and reign."

**Proverbs 24:21** משלי כ״ד:כ״א

יְרָא־אֶת־ה׳ בְּנִי וָמֶלֶךְ עִם־שׁוֹנִים אַל־תִּתְעָרָב׃

My son, fear thou the L-RD and the king, And meddle not with them that are given to change;

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**134 ומלוך על יצרך**

"Another interpretation: 'Fear Havayah, my son, and the king (umelech)': and reign over your inclination." The Midrash tells of Rabbi Shimon ben Elazar, who, offered wine of doubtful purity, said, "I am master of myself."

**Devarim Rabbah 2:33** דברים רבה ב׳:ל״ג

## PARAGRAPH 19

**135 וכמ״ש מכף מעול וחומץ**

The psalmist prays in his old age: "My G-d, rescue me from the hand of the wicked, from the grasp of the wrongdoer and the oppressor (chometz)." Plainly chometz is a robber or violent man; the maamar hears in it chametz, leaven, the evil inclination. (context: Steinsaltz Tanakh)

**Psalms 71:4** תהילים ע״א:ד׳

אֱלֹקַי פַּלְּטֵנִי מִיַּד רָשָׁע מִכַּף מְעַוֵּל וְחוֹמֵץ׃

O my G-d, rescue me out of the hand of the wicked, Out of the grasp of the unrighteous and ruthless man.

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KEHOT'S NOTE

תהלים עא, ד.

**136 מצות יאכל את שבעת הימים**

"Matzos shall be eaten the seven days." For later generations, matzah drawn into the seven middos.

**Exodus 13:7** שמות י״ג:ז׳

מַצּוֹת יֵאָכֵל אֵת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלֶךָ׃

Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

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## PARAGRAPH 20

**137 בעבור זה עשה ה׳ לי**

Moshe tells Israel what to say to their children on Pesach: "Because of this, Havayah did for me when I went out of Egypt." Plainly, "this" is the mitzvos of the night, for whose sake G-d did His wonders; the Haggadah ties it to the time when matzah and maror lie before you, and the maamar reads asah, "did," as the drawing of the Name Havayah into Asiyah. (context: Steinsaltz Tanakh)

**Exodus 13:8** שמות י״ג:ח׳

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה׳ לִי בְּצֵאתִי מִמִּצְרָיִם׃

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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KEHOT'S NOTE

שמות י״ג, ח.

**138 בעבור זה בשעה שיש מצה**

"'Because of this': I said it only at the time when matzah and maror lie before you." The Haggadah ties the verse to the matzah of the seder night.

**Pesach Haggadah, Magid, Yechol Me'rosh Chodesh 1** הגדה של פסח, מגיד, יכול מראש חודש א׳

יָכוֹל מֵרֹאשׁ חֹדֶשׁ? תַּלְמוּד לוֹמַר בַּיּוֹם הַהוּא. אִי בַיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם? תַּלְמוּד לוֹמַר בַּעֲבוּר זֶה – בַּעֲבוּר זֶה לֹא אָמַרְתִּי, אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ מַצָּה וּמָרוֹר מֻנָּחִים לְפָנֶיךָ.

It may be thought that this ceremony ought to be begun on the first of the month, it is declared on the same day, if on the same day, it may be thought, whilst it is day, it is declared on that account, this is not to be said, but at the time appointed, when the unleavened and bitter herbs do lay before thee.

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## PARAGRAPH 21

**139 וזהו עשה הויי לי**

"Because of this, Havayah did for me when I went out of Egypt." The question is how the Name Havayah reaches "me," in Egypt.

**Exodus 13:8** שמות י״ג:ח׳

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה ה׳ לִי בְּצֵאתִי מִמִּצְרָיִם׃

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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**140** **שהחכמה מאין תמצא**

Read as "Chochmah is found from ayin": Chochmah above the chain of levels.

**Job 28:12** איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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**141** **נמשך מוחין דאבא שהחכמה מאין תמצא שהיא למעלה מסדר ההשתלשלות**

The Rebbe Maharash notes there that Tanya, chapters 3 and 9, implies the same: Chochmah, which comes from ayin, is above the order of hishtalshelus.

KEHOT'S NOTE

בסה"מ תרל"ה-א ע' כח מציין שכן משמע בתניא פ"ג ופ"ט. וכן מציין לעיל פ' פקודי ה, ב.

**142** **כחשכה כאורה**

"As darkness, so light." In Abba even the lowest place is no barrier to the light.

**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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## PARAGRAPH 22

**143** **ועברתי בארץ מצרים**

G-d tells Moshe and Aharon in Egypt what He will do: "And I will pass through the land of Egypt on this night, and I will strike every firstborn ... I am Havayah." The Haggadah reads each phrase as "I, and not an angel," "I, and not a seraph," "I, and not the messenger," "I am He, and not another."

**Exodus 12:12** שמות י"ב:י"ב

וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה׳

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות י"ב, י"ב.

**144** **אני ולא מלאך**

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

KEHOT'S NOTE

ספרי. הגדה של פסח.

**145** **אני ולא מלאך**

The Haggadah expounds Exodus 12:12: "And 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; "and against all the gods of Egypt I will execute judgments": I, and not the messenger; "I am Havayah": I am He, and not another. The maamar reads each exclusion as a level that could not carry this light.

**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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**146** **בד"ה ולהבין בתוס' ביאור ענין וייצר**

In the further explanation of "And Havayah Elokim formed man," the Alter Rebbe finds the four kinds of creation within Atzilus: Malchus is the inanimate, and Z'eir Anpin, the middos, the vegetative, which grows from Imma, the supernal intellect called "living" (chai).

KEHOT'S NOTE

תו"א ד, ב.

**147** **שגם חשך לא יחשיך וכחשכה כאורה**

"Even darkness does not darken for You ... as darkness, so light." Only such a light could reach impure Egypt.

**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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**148** **כחומר ביד היוצר**

At the potter's house G-d tells Jeremiah: "Behold, like clay in the hand of the potter, so are you in My hand, house of Israel." Said here of the angel, which is only G-d's instrument.

**Jeremiah 18:6** ירמיהו י"ח:ו'

הֲכַיּוֹצֵר הַזֶּה לֹא־אוּכַל לַעֲשׂוֹת לָכֶם בֵּית יִשְׂרָאֵל נְאֻם־ה׳ הִנֵּה כַחֹמֶר בְּיַד הַיּוֹצֵר כֵּן־אַתֶּם בְּיָדִי בֵּית יִשְׂרָאֵל׃

'O house of Israel, cannot I do with you as this potter? saith the L-RD. Behold, as the clay in the potter's hand, so are ye in My hand, O house of Israel.

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**149** בד״ה ויקרא אל משה

That discourse explains the Midrash "here, I am the One who calls and I am the One who speaks," and the festivals as mikra kodesh: the weekday on which a festival falls is "invited" to supernal holiness, Chochmah, like a king who invites guests (Zohar, Emor).

KEHOT'S NOTE

לקו״ת ויקרא א, ג.

**150** ויקרא אל משה

"And He called to Moshe, and Havayah spoke to him from the Tent of Meeting." The opening words of the discourse referred to.

**Leviticus 1:1** ויקרא א:א

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה׳ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר׃

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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## PARAGRAPH 24

**151** וימהר משה ויקד ארצה

When G-d passed before Moshe on Sinai and proclaimed the Thirteen Attributes, "Moshe hastened and bowed to the ground and prostrated himself." The Talmud asks what he saw.

**Exodus 34:8** שמות ל״ד:ח׳

וַיְמַהֵר מֹשֶׁה וַיִּקֹּד אַרְצָה וַיִּשְׁתָּחוּ׃

And Moses made haste, and bowed his head toward the earth, and worshipped.

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KEHOT'S NOTE

שמות לד, ח.

**152** כי ארך אפים ראה אף לרשעים

The Talmud asks what Moshe saw that made him bow, and one view answers, "He saw 'slow to anger'": G-d is slow to anger even toward the wicked. The maamar draws from this that the light reaches even the wicked.

**Sanhedrin 111a:12–13** סנהדרין קי״א א:י״ב-י״ג

רַבִּי חֲנִינָא בֶּן גַּמְלָא אָמַר: ״אֶרֶךְ אַפַּיִם״ רָאָה, וְרַבָּנַן אָמְרִי: ״אֱמֶת״ רָאָה. תַּנְיָא כְּמַאן דְּאָמַר ״אֶרֶךְ אַפַּיִם״ רָאָה, דְּתַנְיָא: כְּשֶׁעָלָה מֹשֶׁה לְמָרוֹם מָצָאוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁיּוֹשֵׁב וְכוֹתֵב ״אֶרֶךְ אַפַּיִם״. אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, ״אֶרֶךְ אַפַּיִם״ לַצַּדִּיקִים? אָמַר לוֹ: ״אַף לָרְשָׁעִים״. אָמַר לֵיהּ: רְשָׁעִים יֹאבֵדוּ! אָמַר לֵיהּ: הַשְׁתָּא חָזֵית (מַאי) דְּמִבְעֵי לָךְ. כְּשֶׁחָטְאוּ יִשְׂרָאֵל, אָמַר לוֹ: לֹא כָּךְ אָמַרְתָּ לִי ״אֶרֶךְ אַפַּיִם לַצַּדִּיקִים״?

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**153** ונפלינו אני ועמך

After the golden calf Moshe pleads that G-d's presence go with Israel, "so that we shall be distinguished, I and Your people, from every people on the face of the earth." The Talmud reads it as Moshe's request that the Shechinah rest on Israel alone.

**Exodus 33:16** שמות ל״ג:ט״ז

וּבַמֶּה יִוָּדַע אֵפוֹא כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ אֲנִי וְעַמֶּךָ הֲלוֹא בְּלֶכְתְּךָ עִמָּנוּ וְנִפְלִינוּ אֲנִי וְעַמְּךָ מִכֹּל־הָעָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃

For wherein now shall it be known that I have found grace in Thy sight, I and Thy people? is it not in that Thou goest with us, so that we are distinguished, I and Thy people, from all the people that are upon the face of the earth?'

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KEHOT'S NOTE

שמות לג, טז.

**154** ביקש שלא תשרה שכינה

Moshe asked three things of the Holy One, blessed be He, and was granted them; one was that the Shechinah should not rest on idol worshippers, as it says, "And we shall be distinguished, I and Your people."

**Berakhot 7a:24–25** ברכות ז א:כ״ד-כ״ה

בְּקֵשׁ שֶׁלֹּא תִּשְׁרֶה שְׁכִינָה עַל עוֹבְדֵי כּוֹכָבִים, וְנָתַן לוֹ, שֶׁנֶּאֱמַר: ״וְנִפְלִינוּ אֲנִי וְעַמְּךָ״. בְּקֵשׁ לְהוֹדִיעוֹ דְּרָכָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְנָתַן לוֹ, שֶׁנֶּאֱמַר: ״הוֹדִיעֵנִי נָא אֶת דְּרָכֶיךָ״, אָמַר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם! מִפְּנֵי מָה יֵשׁ צַדִּיק וְטוֹב לוֹ, וְיֵשׁ צַדִּיק וְרַע לוֹ, יֵשׁ רָשָׁע וְטוֹב לוֹ, וְיֵשׁ רָשָׁע וְרַע לוֹ? אָמַר לוֹ: מֹשֶׁה, צַדִּיק וְטוֹב לוֹ — צַדִּיק בֶּן צַדִּיק. צַדִּיק וְרַע לוֹ — צַדִּיק בֶּן רָשָׁע. רָשָׁע וְטוֹב לוֹ — רָשָׁע בֶּן צַדִּיק. רָשָׁע וְרַע לוֹ — רָשָׁע בֶּן רָשָׁע.

"So that we are distinguished, I and Thy people " (ibid.). He sought that G-d should show him His ways, and He granted it ; as it is said, "Show me now Thy ways" (ibid. 5:13). Moses said before Him, "L-rd of the Universe, why is there a righteous man enjoying prosperity and a righteous man afflicted with adversity ? Why is there a wicked man enjoying prosperity and a wicked man afflicted with adversity?" He answered him, "Moses, the righteous man who enjoys prosperity is the son of a ...

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KEHOT'S NOTE

ברכות ז, א. ע׳ ב״ב (טו, ב). [כ].

## PARAGRAPH 25

**155** גם את הדבר הזה

G-d answers Moshe: "This thing too, that you have spoken, I will do, for you have found favor in My eyes."

**Exodus 33:17** שמות ל״ג:י״ז

וַיֹּאמֶר ה׳ אֶל־מֹשֶׁה גַּם אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבַּרְתָּ אֶעֱשֶׂה כִּי־מָצָאתָ חֵן בְּעֵינַי וָאֵדָעֲךָ בְּשֵׁם׃

And the L-RD said unto Moses: 'I will do this thing also that thou hast spoken, for thou hast found grace in My sight, and I know thee by name.'

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KEHOT'S NOTE

שמות לג, יז.

### וכחשכה כאורה

**156**

"As darkness, so light." Why the highest light could, in itself, rest even on the unworthy.

**Psalms 139:12** תהילים קל"ט:י"ב

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

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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### עבדים היינו

**157**

When a son asks the meaning of the mitzvos, the father answers: "We were slaves to Pharaoh in Egypt, and Havayah brought us out of Egypt with a strong hand." The maamar explains the enslavement by Pharaoh's nurture from a high level.

**Deuteronomy 6:21** דברים ו':כ"א

וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה׃

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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**KEHOT'S NOTE**

דברים ו, כא.

### בעבור זה בשעה שיש מצה

**158**

"'Because of this': I said it only at the time when matzah and maror lie before you." The matzah of the mitzvah is what draws the light inwardly to Israel.

**Pesach Haggadah, Magid, Yechol Me'rosh Chodesh 1** הגדה של פסח, מגיד, יכול מראש חודש א'

יָכוֹל מֵרֹאשׁ חֹדֶשׁ? תַּלְמוּד לוֹמַר בַּיּוֹם הַהוּא. אִי בַיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם? תַּלְמוּד לוֹמַר בַּעֲבוּר זֶה - בַּעֲבוּר זֶה לֹא אָמַרְתִּי, אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ מַצָּה וּמָרוֹר מֻנָּחִים לְפָנֶיךָ.

It may be thought that this ceremony ought to be begun on the first of the month, it is declared on the same day, if on the same day, it may be thought, whilst it is day, it is declared on that account, this is not to be said, but at the time appointed, when the unleavened and bitter herbs do lay before thee.

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## PARAGRAPH 26

### לי ולא לו אלו היה שם לא היה נגאל

**159**

To the wicked son, who asks "What is this service to you?" and so excludes himself, the Haggadah answers with "Because of this, Havayah did for me when I went out of Egypt": "for me, and not for him; had he been there, he would not have been redeemed." The maamar reads "not for him" as excluding Pharaoh, who had drawn from the light of Abba.

**Pesach Haggadah, Magid, The Four Sons 3** הגדה של פסח, מגיד, כנגד ארבעה בנים ג'

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוֹדָה הַזֹּאת לָכֶם. לָכֶם - וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכְּלָל כָּפַר בְּעִקָּר. וְאַף אַתָּה הַקְהֵה אֶת שִׁנָּיו וֶאֱמוֹר לוֹ: "בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם". לִי וְלֹא־לוֹ. אִלּוּ הָיָה שָׁם, לֹא הָיָה נִגְאָל׃

The wicked saith, what mean you by this service? by which expression, he draweth himself from the community and denies the omnipotence. Then shalt thou say unto him, on this account did the lord do this unto me, on my going out of Egypt, to me and not to thee, for hadest thou been there, thou wouldest not have been redeemed.

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

### עבדים לפרעה

**160**

The father's answer to his son: "We were slaves to Pharaoh in Egypt." Recalled for Pharaoh's former nurture from the light of Abba.

**Deuteronomy 6:21** דברים ו':כ"א

וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה׃

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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### כי בחפזון

**161**

Kehot's note points to Exodus 16:3 for these words.

**Exodus 16:3** שמות ט"ז:ג'

וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל מִי־יִתֵּן מוּתֵנוּ בְיַד־ה' בְּאֶרֶץ מִצְרַיִם בְּשִׁבְתֵּנוּ עַל־סִיר הַבָּשָׂר בְּאָכְלֵנוּ לֶחֶם לָשֹׂבַע כִּי־הוֹצֵאתֶם אֹתָנוּ אֶל־הַמִּדְבָּר הַזֶּה לְהָמִית אֶת־כָּל־הַקָּהָל הַזֶּה בָּרָעָב׃

and the children of Israel said unto them: 'Would that we had died by the hand of the L-RD in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.'

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**KEHOT'S NOTE**

שמות טז, ג.

### כי בחפזון

**162**

Moshe, setting out the festivals, says that matzah is eaten seven days "for in haste you went out of the land of Egypt." The maamar reads the haste itself as the drawing-down of the light of Abba. (Kehot: Exodus 16:3)

**Deuteronomy 16:3** דברים ט"ז:ג'

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

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of af-

fliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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### 163 מצות יאכל את שבעת הימים

"Matzos shall be eaten the seven days." A command for later generations, after the Exodus.

**Exodus 13:7** שמות י"ג:ז'

מַצּוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלֶךָ׃

Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

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### 164 כתר עליון כו' אוכמא הוא קדם

Supernal Keser, though a clear and brilliant light, "is black before the Cause of causes." Recalled from above.

**Tikkunei Zohar 135b:1** תקוני הזהר קל"ה ב:א'

דְּאִינּוּן י"א, עַל כָּל סְפִירָה וּסְפִירָה, וְאִינּוּן י"א י"א מִן (דברים ו ד) יְ הוָ ה אֶ לֹהֵינוּ יְ הוָ ה אֶ חָ ד, בְּאִי אִתְקְרֵי א"ל עִלָּאִין, בְּי' יהו"ה, וְכֵן בְּאִי אִתְקְרֵי אלהינ"ו אהי"ה אלקי"ם אדנ"י וְהָא אוּקְמוּהָ. וְעוֹד כְּתֵר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמָאִין אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכְמָא קֳדָם עִלַּת הָעִלּוֹת, וְכָל חֵיָילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחַשְׁכָן קַמֵּיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

### 165 אם צדקת מה תתן לו

Elihu tells Job: "If you are righteous, what do you give Him, or what does He take from your hand?" At the level above the chain, human deeds make no difference to Him.

**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.

### 166 כמשל הבן הנמשך ממוח האב

Tanya, chapter 2, teaches that "just as a son is drawn from his father's brain, so, as it were, the soul of every Jew is drawn from His thought and wisdom," and that even the souls of the simplest are drawn from supernal Chochmah, as even the child's toenails come from the father's drop.

KEHOT'S NOTE

ראה תניא פרק ב.

### 167 בד"ה כי עמך מקור חיים

There (34d) the Alter Rebbe explains "Look down from Your holy dwelling, from heaven, and bless Your people Israel": the nations draw their life from G-d's exaltation above the worlds, "Havayah is high above all nations," and from this comes their rule in exile; and (35a) the "looking down" through the Torah, which is revealed in Israel's hands, shows Israel as precious before Him and draws the blessing to them.

KEHOT'S NOTE

תו"א לד, ד.

### 168 כי עמך מקור חיים

David says to G-d: "For with You is the source of life; in Your light we see light." The opening words of the Torah Ohr discourse referred to.

**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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### 169 השקיפה ממעון קדשך מן השמים

After giving the tithes, the farmer prays: "Look down from Your holy dwelling, from heaven, and bless Your people Israel." The subject in that discourse.

**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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### 170 שימני כחותם

The maiden asks her beloved: "Set me as a seal upon your heart." The opening words of another discourse referred to.

**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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### 171 עזי וזמרת י-ה

In the Song at the Sea Israel sings: "My strength and song is Kah, and He has become my salvation; this (zeh) is my G-d, and I will glorify Him." "My strength and song" are Abba and Imma, and through them comes "This (zeh) is my G-d."

**Exodus 15:2** שמות ט"ו:ב'

עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹקֵי אָבִי וַאֲרֹמְמֶנְהוּ׃

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have compassion upon them" (Is. xxvii. 11).

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

KEHOT'S NOTE

ברכות לג, א.

**172** **וזה שער השמים**

Waking from his dream at Beis El, Yaakov says: "This is none other than the house of G-d, and this (zeh) is the gate of heaven." Zeh, "this," is linked with the channel through which the light of Chochmah descends.

**Genesis 28:17** בראשית כ"ח:י"ז

וַיִּירָא וַיֹּאמַר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹקִים וְזֶה שַׁעַר הַשָּׁמָיִם׃

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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**173** **וזה שער השמים**

The passage in Parshas Vayetze to which the text refers, on the meaning of "And this is the gate of heaven."

**Zohar, Vayetzei 10:65–12:78** ספר הזהר, ויצא י':ס"ה-י"ב:ע"ח

Similarly, Rebekah said: "If it be so, what boots me Anokhi (I)?" (Gen. 25, 22), because she saw every day the splendour of the Shekinah, but when she felt the pains of approaching childbirth, "she went to enquire of the L-rd" (Ibid.), that is, she proceeded from the Shekinah grade to another grade, identical with the L-rd (TETRAGRAMMATON). Hence Jacob said: "Have I seen all this without knowing Anokhi?", because he was single, and had not yet come under the wings of the Shekinah. Straightway: AND HE WAS AFRAID, AND ...

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

**174** **בחדש השלישי**

The Torah tells: "In the third month after the children of Israel went out of Egypt, on this day they came to the wilderness of Sinai." The opening words of the discourse referred to.

**Exodus 19:1** שמות י"ט:א'

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי׃

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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**175** **כל מי שאין בו דעה**

Rabbi Ami says that knowledge is great, and "whoever has no knowledge, it is forbidden to have mercy on him," as it says, "for it is a people of no understanding, therefore its Maker will not have mercy on it." Mercy flows only where fitting.

**Berakhot 33a:19** ברכות ל"ג א:י"ט

וְאָמַר רַב אַמִּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר "כִּי אֵל דֵּעוֹת ה'". וְכָל מִי שֶׁאֵין בּוֹ דֵּעָה — אָסוּר לְרַחֵם עָלָיו, שֶׁנֶּאֱמַר: "כִּי לֹא עַם בִּינוֹת הוּא עַל כֵּן לֹא יְרַחֲמֶנּוּ עֹשֵׂהוּ".

**176** **סד"ה ויאכילך את המן**

At the end of that discourse the Alter Rebbe explains that the "great mercies" are drawn down through the Thirteen Attributes: since they are boundless, they cannot be enclothed in the worlds except through contractions, the thirteen middos that give them a measure the worlds can receive.

KEHOT'S NOTE

לקו"ת עקב יד, א.

**177** **ויאכילך את המן**

Moshe reminds Israel: "And He fed you the manna, which you did not know." The opening words of the discourse referred to.

**Deuteronomy 8:3** דברים ח':ג'

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

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

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**178** **ברבות ע"פ זה ספר תולדות אדם**

Kehot's note points to Genesis 24:5 for these words.

**Genesis 24:5** בראשית כ"ד:ה'

KEHOT'S NOTE

בראשית כד, ה.

**179** **זה ספר תולדות אדם**

The Torah opens the line of Adam's descendants: "This (zeh) is the book of the generations of Adam." The verse the Midrash expounds.

**Genesis 5:1** בראשית ה':א'

זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בָּרֹא אֱלֹקִים אָדָם בִּדְמוּת אֱלֹקִים עָשָׂה אֹתוֹ׃

This is the book of the generations of Adam. In the day that G-d created man, in the likeness of G-d made He him;

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**180** **זה ספר תולדות אדם**

Rabbi Yaakov of Kfar Chanin says that twelve tribes were fit to come from Adam, from "This (zeh) is the book of the

generations of Adam": zeh is zayin, seven, and hei, five, twelve. The maamar adds the tribe of Levi to make thirteen, like the Thirteen Attributes of Mercy.

**Bereshit Rabbah 24:5** בראשית רבה כ"ד:ה'

... אמר רבי יהודה ב"ר סימון: ראוי היה אדם הראשון שתנתן תורה על ידו. מאי טעמא? זה ספר תולדות אדם. אמר הקב"ה יציר כפי ואיני נותנה לו?! חזר הקדוש ברוך הוא ואמר לו: ומה עכשיו, שש מצות נתתי לו ולא היה יוכל לעמוד בהן והיאך אני נותן לו תרי"ג מצות. רמ"ח מצות עשה ושס"ה מצות לא תעשה?! (שם) ויאמר לאדם, לא לאדם אני נותן כי אם לבניו, שנאמר: זה ספר תולדות אדם. אמר רבי יעקב דכפר חנין: ראוי היה אדם הראשון שיעמדו ממנו י"ב שבטים. מאי טעמיה? זה ספר תולדות ...

Another matter, "this is the book of the descendants of Adam." It is written: "Then He saw and assessed it" (Job 28:27). the Rabbis and Rabbi Aḥa, the Rabbis say: Each and every statement that the Holy One blessed be He would say to Moses, He would say it twice in His heart and then would say it to Moses. What is the source? "Then He saw and assessed it" – one; "prepared it, and also investigated it" (Job 28:27) – another one, and only then: "He said to the ...

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### 181 רבות עשית אתה ה' אלקי נפלאותיך ומחשבותיך אלינו

David gives thanks: "Many (rabbos) are the things You have done, Havayah my G-d, Your wonders and Your thoughts toward us." Plainly, G-d's wonders are too many to tell; the maamar reads rabbos as the "great" attributes above measure, which "You have done," drawn down into Asiyah.

**Psalms 40:6** תהילים מ':ו'

רַבּוֹת עָשִׂיתָ אַתָּה ה' אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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### 182 ורב חסד

As G-d passes before Moshe He proclaims the Thirteen Attributes: "... slow to anger, and abundant in kindness and truth." One of the attributes called "abundant."

**Exodus 34:6** שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

### 183 ורב טוב

Isaiah recalls G-d's kindnesses: "and the abundant goodness to the house of Israel, which He bestowed on them according to His mercies." The boundless goodness is meant for Israel.

**Isaiah 63:7** ישעיהו ס"ג:ז'

חַסְדֵי ה' אַזְכִּיר תְּהִלֹּת ה' כְּעַל כֹּל אֲשֶׁר־גְּמָלָנוּ ה' וְרַב־טוּב לְבֵית יִשְׂרָאֵל אֲשֶׁר־גְּמָלָם כְּרַחֲמָיו וּכְרֹב חֲסָדָיו:

I will make mention of the mercies of the L-RD, and the praises of the L-RD, according to all that the L-RD hath bestowed on us; and the great goodness toward the house of Israel, which He hath bestowed on them according to His compassions, and according to the multitude of His mercies.

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KEHOT'S NOTE

ישע' סג, ז.

### 184 בת"א בד"ה ויהי מקץ

There "Many You have done" is explained: rabbos is anything great and mighty, the great and awesome higher worlds, which You made into physical Asiyah, descending from cause to effect through many levels; and all this so that "Your wonders and Your thoughts are toward us," for the Torah comes forth from Chochmah.

KEHOT'S NOTE

לא, ג. פי' רבות עשית מה שנשתלשלו עולמות העליונים וע"ס נק' רבות . . בבחי' עשי' והכל כדי שיהי' נפלאותיך ומחשבותיך שהיא התורה יומשך עלינו כוי" — יהל אור ע' קנג.

### 185 מחשבתן של ישראל

"The thought of Israel preceded everything": Israel were in G-d's thought before all creation. (Kehot: Bereshit Rabbah 1:5)

**Bereshit Rabbah 1:4** בראשית רבה א':ד'

... שכתוב בו "נכון כסאך "מאז"". ר' הונא ורי ירמיה בשם רבי שמואל בר ר' יצחק אמרו מחשבתן של ישראל קדמה לכל דבר משל למלך שהיה נשוי למטרונה אחת ולא היה לו ממנה בן פעם אחת נמצא המלך עובר בשוק אמר טלו מילנין וקלמין זו לבני והיו הכל אומרין בן אין לו והוא אומר טלו מילנין וקלמין זו לבני והיו הכל אומרין בן אין לו והוא אומר טלו אלולי שצפה המלך שהוא עתיד להעמיד ממנה בן לא היה אומר טלו מילנין וקלמין לבני כך אילולי שצפה הקב"ה שאחר כ"ו דורות ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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KEHOT'S NOTE

**ויוציאנו ה' אלקינו** 191

The Haggadah's answer to the four questions: "We were slaves to Pharaoh in Egypt, and Havayah our G-d brought us out from there with a strong hand." The passage to be discussed later.

**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; ...

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## PARAGRAPH 27

**בעבור זה לא אמרתי אלא בשעה שיש מצה ומרור** 192

"'Because of this': I said it only at the time when matzah and maror lie before you." The maamar explains why maror is part of it.

**Pesach Haggadah, Magid, Yechol Me'rosh Chodesh** 1 הגדה של
פסח, מגיד, יכול מראש חודש א'

יָכוֹל מֵרֹאשׁ חֹדֶשׁ? תַּלְמוּד לוֹמַר בַּיּוֹם הַהוּא. אִי בַּיּוֹם הַהוּא יָכוֹל מִבְּעוֹד יוֹם? תַּלְמוּד לוֹמַר בַּעֲבוּר זֶה – בַּעֲבוּר זֶה לֹא אָמַרְתִּי, אֶלָּא בְּשָׁעָה שֶׁיֵּשׁ מַצָּה וּמָרוֹר מֻנָּחִים לְפָנֶיךָ.

It may be thought that this ceremony ought to be begun on the first of the month, it is declared on the same day, if on the same day, it may be thought, whilst it is day, it is declared on that account, this is not to be said, but at the time appointed, when the unleavened and bitter herbs do lay before thee.

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**והמרירות — בד"ה קול דודי** 193

There (15a) the Alter Rebbe explains that great mercies are aroused through bitterness: one who contemplates that all the worlds live only from a glow and a "name," while G-d's own essence is beyond all change, pours out his soul in bitterness at how far he is from G-dliness, and this arouses great mercies; this is maror, which leads to the bittul of matzah.

KEHOT'S NOTE

לקו"ת שה"ש טו, א.

ב"ר א, ה.

**מה רב טובך** 186

David says to G-d: "How abundant is Your goodness, which You have hidden away for those who fear You." The boundless goodness reserved for Israel.

**Psalms 31:20** תהילים ל"א:כ'

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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KEHOT'S NOTE

תהלים לא, כ.

**ברבות תולדות פס"ה** 187

According to the note, the Midrash on Toldos (section 65) that the text cites is copied there at length.

KEHOT'S NOTE

נעתק בארוכה ביהל אור ע' קנב.

**החדש הזה לכם** 188

In Egypt G-d tells Moshe and Aharon: "This month shall be for you the first of months." The verse on which the Midrash says "the righteousness is yours ... the mercy is yours."

**Exodus 12:2** שמות י"ב:ב'

הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה:

'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

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**בד"ה ואכלתם אכול** 189

There "And you shall eat, eating" is read as eating again what was already eaten: the souls of the present, already elevated, will be raised higher by the souls to be revealed in the future.

KEHOT'S NOTE

לעיל צו ז, ג.

**ואכלתם אכול** 190

Joel promises plenty after the locusts: "And you shall eat, eating, and be satisfied, and praise the Name of Havayah your G-d, Who has dealt wondrously with you." The opening words of the discourse referred to.

**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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194 **קול דודי הנה זה בא**

The maiden hears her beloved approaching: "The voice of my beloved! Behold, this (zeh) one comes, leaping over the mountains." The opening words of the discourse referred to.

**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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195 **ואמר ביום ההוא**

Isaiah foretells what Israel will say on the day of redemption: "Behold, this (zeh) is our G-d, we hoped for Him and He saved us; this (zeh) is Havayah, we hoped for Him." Zeh is said twice.

**Isaiah 25:9** ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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196 "Let this one come and receive this from this One for this people": let Moshe come and receive the Torah from the Holy One, blessed be He, for Israel. Each "this" is proved from a verse.

**Menachot 53b:4** מנחות נ"ג ב':ד'

יבא זה ויקבל זאת מזה לעם זו יבא זה זה משה דכתיב (שמות לב, א) כי זה משה האיש ויקבל זאת זו התורה דכתיב (דברים ד, מד) וזאת התורה אשר שם משה מזה זה הקב"ה דכתיב (שמות טו, ב) זה אלי ואנוהו לעם זו אלו ישראל שנאמר (שמות טו, טז) עם זו קנית

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197 **סד"ה ראשי המטות**

At the end of that discourse "saying: This (zeh) is the thing" is explained with the Sages' teaching that all the prophets prophesied with koh, "thus," while Moshe prophesied with zeh: through the will of the heart drawn from Moshe, a revelation of G-d's own essence, above the worlds, is drawn down.

KEHOT'S NOTE

לקו"ת מטות פב, א. ראה גם אוה"ת נ"ך כרך-ב ע' תתמד.

198 **לאמר זה הדבר**

"And Moshe spoke to the heads of the tribes ... saying: This (zeh) is the thing that Havayah has commanded." Moshe prophesied with zeh.

**Numbers 30:2** במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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## PARAGRAPH 28

199 **נובלות חכמה שלמעלה**

"The fallen fruit (novlos) of the wisdom above is the Torah." The Torah as we have it is the outer level of supernal Chochmah.

**Bereshit Rabbah 17:5** בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. Rav said: There are three slumbers: the slumber of sleep, the slumber of prophecy, and the ...

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KEHOT'S NOTE

ב"ר יז, ה. ונתבאר בע"ח שער הכללים ספי"א ובכ"מ.

200 **ב"פ זה**

the passage shares nothing with the note

KEHOT'S NOTE

ועל"ק שה"ש נ' ריש ב'. [כ].

201 **הנה אלקינו זה**

On the day of redemption Israel will say: "Behold, this (zeh) is our G-d ... this (zeh) is Havayah, we hoped for Him." The double zeh of the Time to Come.

**Isaiah 25:9** ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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202 **היום לעשותם**

Moshe tells Israel: "And you shall keep the commandment ... which I command you today, to do them." Now is the time for deeds.

**Deuteronomy 7:11** דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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**203** **היום לעשותם**

Rabbi Yehoshua ben Levi: "'Today to do them': not tomorrow to do them; 'today to do them,' and tomorrow to receive their reward." The future revelation depends on present deeds.

**Eruvin 22a:5–6** עירובין כ"ב א:ה'-ו'

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב ״אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם״, ״הַיּוֹם לַעֲשׂוֹתָם״ — וְלֹא לְמָחָר לַעֲשׂוֹתָם, ״הַיּוֹם לַעֲשׂוֹתָם״ — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַגַּי, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב ״אֶרֶךְ אַפַּיִם״? ״אֶרֶךְ אַף״ מִבָּעֵי לֵיהּ!

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

**204** **ראה נתתי לפניך את החיים**

The words here quote Deuteronomy 30:15–16; the passage is shown below.

**Deuteronomy 30:15–16** דברים ל':ט"ו-ט"ז

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע: אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחָיִית וְרָבִיתָ וּבֵרַכְךָ ה' אֱלֹקֶיךָ בָּאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ:

See, I have set before thee this day life and good, and death and evil, in that I command thee this day to love the L-RD thy G-d, to walk in His ways, and to keep His commandments and His statutes and His ordinances; then thou shalt live and multiply, and the L-RD thy G-d shall bless thee in the land whither thou goest in to possess it.

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KEHOT'S NOTE

דברים ל, טו-יט. ואחר תי' הרע צ"ל וגו', ובפסוק יט שם כתיב ובחרת בחיים. [כ].

**205** **ראה נתתי לפניך את החיים ואת הטוב ואת המות ואת הרע**

In his last exhortation Moshe says: "See, I have set before you today life and good, and death and evil." Choice belongs to the present.

**Deuteronomy 30:15** דברים ל':ט"ו

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע:

See, I have set before thee this day life and good, and death and evil,

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**206** **ובחרת בחיים**

Moshe continues: "I have set before you life and death, blessing and curse, and you shall choose life." The maamar joins its last words to verse 15.

**Deuteronomy 30:19** דברים ל':י"ט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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## PARAGRAPH 29

**207** **איתא בפע"ח**

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

KEHOT'S NOTE

שער חג המצות פ"ד ושם בפ"ז. [כ].

**208** **בד"ה האזינו השמים**

There the Alter Rebbe brings the Midrash that in this world the soul was given by "blowing," and so a person dies, but in the Time to Come by "giving," "I will put My spirit in you and you shall live," and that this comes through teshuvah.

KEHOT'S NOTE

לקו"ת האזינו עב, ב.

**209** **ובחרת בחיים**

Moshe's plea: "And you shall choose life." Bitterness over physicality is part of choosing life.

**Deuteronomy 30:19** דברים ל':י"ט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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**210** **בלע המות לנצח**

Isaiah foretells the redemption: "He will swallow up death forever, and Ado-nai Havayah will wipe away the tear from every face." In the future death and concealment will be no more.

**Isaiah 25:8** ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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**211** **והי' ה' לי לאלקים**

In his vow at Beis El Yaakov says that if he returns in peace, "Havayah will be to me as Elokim": plainly, Havayah will be my G-d. The maamar reads it as Havayah revealed through Elokim, the Name of concealment.

**Genesis 28:21** בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

**212** מוציא חמה מנרתיקה

Kehot's note points to Zohar III, 17a for these words.

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

ע"ז ג, סע"ב. זח"ג יז, א.

**213** מוציא חמה מנרתקה

Reish Lakish: in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath. The maamar uses the image for what is concealed being revealed.

Avodah Zarah 3b:18 עבודה זרה ג' ב:י"ח

וְאִיבָּעֵית אֵימָא לָעוֹלָם הָבָא — כִּדְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אֵין גֵּיהִנָּם לֶעָתִיד לָבֹא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, וּמַקְדִּיר, רְשָׁעִים נִידּוֹנִין בָּהּ, וְצַדִּיקִים מִתְרַפְּאִין בָּהּ, רְשָׁעִים נִידּוֹנִין

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**214** מוציא חמה מנרתקה

Given in the Kehot note for the same image of the sun taken out of its sheath.

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ':ער"ח-מ"א:רפ"ה

## PARAGRAPH 30

**215** בלע המות

"He will swallow up death forever." In the future the concealment called "death" will be gone, and maror will no longer apply.

Isaiah 25:8 ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲד־נָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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**216** ויגבה לבו בדרכי ה'

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

KEHOT'S NOTE

דברי הימים-ב יז, ו.

**217** ויגבה לבו בדרכי ה'

Of King Yehoshafat it is said: "And his heart was lifted up in the ways of Havayah," for he grew bold in G-d's service and removed the high places. Pride that serves G-d, the way chametz will be in the future. (context: Steinsaltz Tanakh)

II Chronicles 17:6 דברי הימים ב י"ז:ו'

וַיִּגְבַּהּ לִבּוֹ בְּדַרְכֵי ה' וְעוֹד הֵסִיר אֶת־הַבָּמוֹת וְאֶת־הָאֲשֵׁרִים מִיהוּדָה:

And his heart was lifted up in the ways of the L-RD; and furthermore he took away the high places and the Asherim out of Judah.

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**218** שבקרבן תודה היו עשרה חלות חמץ

In the laws of the thanksgiving offering: "With loaves of leavened bread he shall bring his offering, with his thanksgiving peace-offering." Though leaven is otherwise kept from the altar's offerings, the thanksgiving offering included chametz.

Leviticus 7:13 ויקרא ז':י"ג

עַל־חַלֹּת לֶחֶם חָמֵץ יַקְרִיב קָרְבָּנוֹ עַל־זֶבַח תּוֹדַת שְׁלָמָיו:

With cakes of leavened bread he shall present his offering with the sacrifice of his peace-offerings for thanksgiving.

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KEHOT'S NOTE

ראה ויקרא ז, יג.

**219** מזמור לתודה

"A psalm of thanksgiving: shout to Havayah, all the earth." The verse on which the Siddur explains the reason for the chametz of the thanksgiving offering.

Psalms 100:1 תהילים ק':א

מִזְמוֹר לְתוֹדָה הָרִיעוּ לַה' כָּל־הָאָרֶץ:

A Psalm of thanksgiving. Shout unto the L-RD, all the earth.

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**220** כל הקרבנות בטלין וקרבן תודה אינו בטל

"In the Time to Come all the offerings will be annulled, but the thanksgiving offering will not be annulled." From this the maamar proves that chametz too will be elevated.

Vayikra Rabbah 9:7 ויקרא רבה ט':ז'

**221** ושתי הלחם שהן באות חמץ

The Mishnah teaches that all the grain offerings come as matzah, except the chametz of the thanksgiving offering and the Two Loaves, which come as chametz.

Leviticus 23:17 ויקרא כ"ג:י"ז

מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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Menachot 52b:12–15 מנחות נ"ב ב:י"ב-ט"ו

מתני' כל המנחות באות מצה חוץ מחמץ שבתודה ושתי הלחם שהן באות חמץ ר"מ אומר השאור בודה להן מתוכן ומחמצן ר' יהודה אומר אף היא אינה מן המובחר אלא מביא את השאור ונותנו לתוך המדה וממלא את המדה אמרו לו אף היא היתה חסרה או יתרה: גמ' בעא מיניה רבי פרידא מרבי אמי מנין לכל המנחות שהן באות מצה מנלן דכתיב בה כתיב בה דלא כתיב בה כתיב בה

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KEHOT'S NOTE

ויקרא כג, יז. מנחות נב, ב. ראה לקו"ש ח"א ע' 269.

**222** היום לעשותם

"Which I command you today, to do them." The drawing-

down depends on the deeds of the present.

**Deuteronomy 7:11** דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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**223** את השמים ואת הארץ אני מלא

Against the false prophets G-d says: "Can a man hide in secret places that I shall not see him? ... Do I not fill the heavens and the earth, says Havayah?" The light before which above and below are equal.

**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**

ירמ"י כג, כד.

**224** אשר תאמר אין לי בהם חפץ

Koheles urges: "Remember your Creator in the days of your youth, before the bad days come and the years arrive of which you will say, 'I have no desire in them.'" Plainly, old age; the Gemara expounds it of the days of Mashiach.

**Ecclesiastes 12:1** קהלת י"ב:א'

וּזְכֹר אֶת־בּוֹרְאֶיךָ בִּימֵי בְחוּרֹתֶיךָ עַד אֲשֶׁר לֹא־יָבֹאוּ יְמֵי הָרָעָה וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אֵין־לִי בָהֶם חֵפֶץ׃

Remember then thy Creator in the days of thy youth, and the years draw nigh, when thou shalt say: 'I have no pleasure in them';

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**225** שאין בהם לא זכות ולא חובה

"'The years of which you will say, I have no desire in them': these are the days of Mashiach, in which there is neither merit nor guilt." In the future there is no longer room for choice and teshuvah.

**Shabbat 151b:11** שבת קנ"א ב:י"א

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: עֲשֵׂה עַד שֶׁאַתָּה מוֹצֵא, וּמָצוּי לְךָ, וְעוֹדְךָ בְּיָדֶךָ. וְאַף שְׁלֹמֹה אָמַר בְּחָכְמָתוֹ: "וּזְכוֹר אֶת בּוֹרְאֶיךָ בִּימֵי בְחוּרוֹתֶיךָ עַד [אֲשֶׁר] (שֶׁ)לֹּא יָבֹאוּ יְמֵי הָרָעָה" — אֵלּוּ יְמֵי הַזִּקְנָה, "וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אֵין לִי בָהֶם חֵפֶץ" — אֵלּוּ יְמֵי הַמָּשִׁיחַ, שֶׁאֵין בָּהֶם לֹא זְכוּת וְלֹא חוֹבָה.

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## PARAGRAPH 31

**226** מצה זו שאנו

"This matzah that we eat, for what reason?" The question with which the maamar opened.

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

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

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

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**227** בערב תאכלו מצות

"In the evening you shall eat matzos." The command given before the Exodus.

**Exodus 12:18** שמות י"ב:י"ח

בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעֶרֶב׃

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

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**228** מגיד מראשית אחרית

G-d says through Isaiah: "Telling the end from the beginning, and from of old things not yet done." He speaks of what is to come as if it already were.

**Isaiah 46:10** ישעיהו מ"ו:י'

מַגִּיד מֵרֵאשִׁית אַחֲרִית וּמִקֶּדֶם אֲשֶׁר לֹא־נַעֲשׂוּ אֹמֵר עֲצָתִי תָקוּם וְכָל־חֶפְצִי אֶעֱשֶׂה׃

Declaring the end from the beginning, and from ancient times things that are not yet done; Saying: 'My counsel shall stand, and all My pleasure will I do';

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**KEHOT'S NOTE**

ישע' מו, י'.

**229** פט"ו

Besides correcting the Midrash reference to section 16, the note points to this discourse, where "telling the end from the beginning" is also discussed.

**KEHOT'S NOTE**

צ"ל טז, ב. וראה סה"מ תרכ"ו (הוצאת תשמ"ט) ע' שב.

**230** **הוא הסובב את כל ארץ החוילה**

The Torah names the four rivers that go out of Eden: "The name of the first is Pishon; it is the one that surrounds the whole land of Chavilah." The verse the Midrash discusses.

**Genesis 2:11** בראשית ב׳:י״א

שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב׃

The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold;

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**231** **עדיין לא היתה חוילה ואתה אומר הסובב**

The Midrash, as the Kehot note corrects the reference: there was not yet a Chavilah, yet the verse says "that surrounds"; rather, He "tells the end from the beginning."

**Bereshit Rabbah 16:2** בראשית רבה ט״ז:ב׳

שם האחד פישון - שהוא מגדל פשתן ומימיו מהלכין בשופי. הוא הסובב את כל ארץ החוילה עדיין לא היתה חוילה ואת אומר הוא הסובב אתמהא?! אלא (ישעיה מ״ו): מגיד מראשית אחרית אשר שם הזהב, זהב וודאי. וזהב הארץ ההיא טוב. אמר רבי יצחק: טובוי דהוא בביתיה טובוי דהוא בלוויתי. אמר רבי אבהו: טובה גדולה חלק הקב״ה לעולמו, אדם פורט זהוב אחד והוא מוציא ממנו כמה יציאות. אמר ריש לקיש: לא היה העולם ראוי להשתמש בזהב. ולמה נברא? בשביל בית המקדש, שנאמר וזהב הארץ ההיא טוב, היך מה דאת אמר (דברים ...

"The name of the one is Pishon; it is that which encircles the entire land of Ḥavila, where the gold is" (Genesis 2:11). "The name of the one is Pishon" – because it causes flax [pishtan] to grow and its water flows smoothly [shofi]. "It is that which encircles the entire land of Ḥavila" – Ḥavila did not yet exist, and yet you say: "It is that which encircles [the entire land of Ḥavila]"? This is bewildering. The explanation is that "He tells the outcome from the outset" (Isaiah 46:10). ...

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## PARAGRAPH 32

**232** **בערב תאכלו מצות**

"In the evening you shall eat matzos." The command given in advance.

**Exodus 12:18** שמות י״ב:י״ח

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

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

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**233** **ראשית חכמה יראת ה׳**

The psalmist sums up: "The beginning of wisdom is the fear of Havayah." Plainly, fear of G-d is where wisdom starts; the maamar reads reishis, "beginning," as the first of two stages, the lower fear, and the first matzah.

**Psalms 111:10** תהילים קי״א:י׳

רֵאשִׁית חָכְמָה יִרְאַת ה׳ שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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**KEHOT'S NOTE**

תהלים קיא, י׳.

**234** **יראה תתאה . . אם אין יראה אין חכמה**

There the Alter Rebbe explains that "If there is no wisdom, there is no fear" refers to a great awe beyond the mind's comprehension, felt in the soul's mazal, its root above, and that it comes through Torah study, since the Infinite Light rests and is revealed in Chochmah, koach mah, which is bittul.

**KEHOT'S NOTE**

אבות ג, יז. ראה לקו״ת במדבר טז, ב.

**235** **אם אין יראה אין חכמה**

Rabbi Elazar ben Azaryah: "If there is no wisdom, there is no fear; if there is no fear, there is no wisdom." The maamar reads the two halves as two kinds of fear.

**Pirkei Avot 3:17** משנה אבות ג׳:י״ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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## PARAGRAPH 33

**236** **בפרדס בעה״כ ערך אחרית**

According to the note, the wording of Pardes on acharis is copied there by the Tzemach Tzedek.

**KEHOT'S NOTE**

הלשון נעתק באוה״ת נ״ך ע׳ רנב.

**237** **ובמא״א**

The entry on acharis, which notes that, with the word itself counted, it equals Keser in numerical value.

KEHOT'S NOTE

אות א׳ סעי׳ סו.

**238** **מגיד מראשית אחרית**

G-d's words through Isaiah, "Telling (maggid) the end from the beginning," are read here as drawing down (maggid) the "end" through the "beginning."

**Isaiah 46:10** ישעיהו מ״ו:י׳

מַגִּיד מֵרֵאשִׁית אַחֲרִית וּמִקֶּדֶם אֲשֶׁר לֹא־נַעֲשׂוּ אֹמֵר עֲצָתִי תָקוּם וְכָל־חֶפְצִי אֶעֱשֶׂה:

Declaring the end from the beginning, and from ancient times things that are not yet done; Saying: 'My counsel shall stand, and all My pleasure will I do';

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**239** **נהר דינור דנגיד ונפיק**

In Daniel's vision of the Ancient of Days: "A river of fire flowed (nagid) and went forth from before Him." Nagid, "flowed," shows that maggid means drawing down.

**Daniel 7:10** דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י׳.

**240** **אם אין חכמה אין יראה**

"If there is no wisdom, there is no fear." The higher fear that comes after wisdom.

**Pirkei Avot 3:17** משנה אבות ג׳:י״ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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**241** **ובמורא גדול זו גילוי שכינה**

In the declaration over the first fruits: "And Havayah brought us out of Egypt with a strong hand ... and with great awe, and with signs and wonders." The Haggadah expounds "great awe" as the revelation of the Shechinah.

**Deuteronomy 26:8** דברים כ״ו:ח׳

וַיּוֹצִאֵנוּ ה׳ מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמֹרָא גָּדֹל וּבְאֹתוֹת וּבְמֹפְתִים:

And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

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KEHOT'S NOTE

דברים כו, ח. ספרי שם.

**242** **ובמורא גדול זו גילוי שכינה**

The Haggadah expounds the first-fruits declaration: "And with great awe": this is the revelation of the Shechinah, as it says, "with great awesome deeds, like all that Havayah your G-d did for you in Egypt." The maamar takes it as the higher fear.

**Pesach Haggadah, Magid, First Fruits Declaration 22** הגדה של פסח, מגיד, ארמי אבד אבי כ״ב

וּבְמוֹרָא גָּדֹל. זוֹ גִלּוּי שְׁכִינָה, כְּמָה שֶׁנֶּאֱמַר: אוֹ הֲנִסָּה אֱלֹקִים לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים כְּכֹל אֲשֶׁר־עָשָׂה לָכֶם יְיָ אֱלֹקֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

and with great terror (meaning the glory of the lord) as is written, hath G-d assayed to go and take unto him a nation from the midst of another nation, by temptations, by signs, by wonders, by way: and with a mighty hand, by a stretched-out arm, and by great terrors, according to all the lord your G-d did for you in Egypt before your eyes.

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

**243** **נעוץ תחלתן בסופן**

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." Beginning and end are one.

**Sefer Yetzirah 1:7** ספר יצירה א׳:ז׳

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

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

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

**244** **נעוץ תחלתן בסופן כו׳**

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

KEHOT'S NOTE

...להבין מ״ש בהגדה מצה זו שאנו אוכלים ע״ש

ס״י פ״א מ״ז.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

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**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