



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת בשלח

Parshas Beshalach



The 8 maamarim of Torah Ohr on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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 CHASSIDISHE PARSHA

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וַיְהִי בִשְׁלַח פֶּרְעָה אֶת הָעָם וְלֹא נָחַם אֱלֹהִים...

“And it came to pass, when Pharaoh sent the people away”



The exile is a sowing: as a seed rots in the earth before it grows, the Jewish people in exile raise the divine sparks hidden in the world, and the light that comes out of that darkness brings more light and joy than revealed light can. That joy must be reached by the long way, through self-reckoning and the yoke of Heaven, not by the short road of unbounded joy.

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 prophet says G-d “sows” Israel in exile, and the Sages say one sows a little to harvest much. G-d wants His G-dliness revealed below as above, and He brings this about through the Jewish people. A light higher than the Torah fell into the kelipos in the breaking of the vessels. Through “forbearance and abundant kindness,” above the tzimtzum, the nations draw their life from it, hidden and without measure, while holiness receives revealed light in measured form, through the Sefiros, the Torah and the mitzvos. In exile the Jewish people raise the fallen sparks, through honest work and mitzvos done with physical things, and light that comes out of darkness brings added light and joy: this is teshuvah and self-sacrifice. As a seed rots before it sprouts, this needs a broken heart, as in the midnight lament. Pharaoh “sent forth” Israel like branches bearing fruit, but G-d did not lead them by the open road of the Philistines, unbounded joy that is near to a fall. He led them through the wilderness to Yam Suf: bitterness and self-reckoning, then the yoke of Heaven, leading to true joy and to Canaan, submission before the One G-d.

OUTLINE

1 The sowing of Israel

¶1-2

Exile is G-d’s sowing of His produce, the Jewish people, so that His G-dliness will be revealed below as it is above. Like a seed, they grow only after rotting and being nullified before the power of growth.

2 Light hidden in the husk

¶3-7

The light within the kelipos fell from a source higher than the Torah. Through “forbearance and abundant kindness” above the tzimtzum the nations receive hidden, unmeasured life, while holiness receives revealed light in measure, through the Sefiros, the Torah and the mitzvos: Yaakov “the small.”

3 Raising the sparks

¶8-10

With the Shechinah in exile, the Jewish people raise the fallen sparks through honest livelihood and mitzvos. Turning the darkness of “Eisav’s garments” into light is teshuvah and self-sacrifice, and it brings Israel near to G-d’s very essence.

4 A broken heart at midnight

¶11

As the seed rots before it grows, light and joy need a broken heart: Tikkun Chatzos, bitterness over the exile of the divine spark, followed by Torah study with joy.

5 Rabbi Akiva’s laughter

¶12

The flow to the idolaters passes over the will, from above it; those who do His will draw through the will’s channel. In the time to come the light from above the will, now hidden in the fall, will be revealed as well, with added light and joy.

6 Pharaoh sends forth the people

¶13

Pharaoh, the back side of the supernal will, “sent forth” Israel like branches and fruit: their exile raised the sparks and made their salvation grow.

7 Not by the way of the Philistines

¶14-16

Pelishtim, unbounded openness, exists in holiness as boundless joy and in kelipah as frivolity. Coming at once to joy is near to a fall, so G-d led the people through the wilderness to Yam Suf: the yoke of Heaven and the Oral Torah, with awe before love.

8 The way to Canaan

¶17-18

First removing the evil within, the wilderness of self-reckoning and bitterness; then the yoke of Heaven through the tallis, the mitzvos and Torah study, which leads to true joy and to Canaan, submission before the One G-d.

KEY CONCEPTS

Sowing זריעה

The exile as G-d’s sowing of the Jewish people: what is buried in the earth rots and is nullified, and through the power of growth it comes back multiplied.

Kelipah (husk) קליפה

The husk that covers the fruit and can look like the fruit itself: the forces of concealment, which hide the divine light within them and seem to exist on their own.

The breaking of the vessels שבירת הכלים

The shattering of the primordial world of Tohu, whose sparks of very high light fell into the kelipos. The service of the Jewish people raises them.

Forbearance and abundant kindness ארך אפים ורב חסד

The divine flow from above the tzimtzum, which gives without measure even where holiness is hidden; the nations draw their life from it.

Will and channel רצון / צנור

G-d's will, whose letters also spell tzinor, "channel": the ordered, measured flow of life according to the Torah, below the level that is above the will.

Light out of darkness אור הבא מן החשך

The added light and joy that come when darkness itself is turned into light, greater than light given by orderly revelation.

Pelishtim פלשתים

From mefulash, "open through": unbounded openness. In holiness it is boundless joy in G-d; in kelipah it is frivolous, unrestrained joy.

Yam Suf ים סוף

Chochmah and "the end of all levels": the Oral Torah and the acceptance of the yoke of Heaven, the gate to true joy.

Canaan כנען / הכנעה

From hachna'ah, "submission": nullification before the One G-d, a higher level than the joy of the Philistines.

SECTION 1 • 11-2

The sowing of Israel

1 ויהי בשלח פרעה^{1,2} את העם ולא נחם אלהים דרך ארץ פלשתים וגו'. הנה על ישראל בגלות מצרים³ כתיב וזרעתיה לי בארץ⁴ ואמרז"ל [ואמרו רבותינו זכרונם לברכה] זורע כור⁵ מוציא כמה כורים⁶ וכי ולהבין ענין הזריעה והתוספת והרבוי שנתהוה מן הגלות.

"And it came to pass, when Pharaoh sent the people away, that G-d did not lead them by the way of the land of the Philistines," etc. Now, concerning the Jewish people in the exile of Egypt it is written, "And I will sow her for Me in the land," and our Sages, of blessed memory, said: one who sows a kor brings out many kors, etc. [We need] to understand the matter of the sowing, and of the increase and multiplication that came about from the exile.

The maamar opens with the verse of the Exodus: when Pharaoh let the people go, G-d did not take them by the short road through the land of the Philistines. Before explaining it, the Alter Rebbe turns to Hosea's image of G-d "sowing" Israel, and to the Sages' comment on it (Rabbi Elazar, in Pesachim 87b) that one sows a kor (a large dry measure) only to harvest many kors: G-d exiled Israel among the nations only so that more would be added to them. The question is what this "sowing" in exile is, and what increase it brings.

הנה כתיב קדש ישראל לה' ראשית תבואתה⁷ תבואתו דווקא שישראל נקראו תבואת ה' והוא כמו שאדם זורע תבואה ע"ד משל בשביל התוספת שיצמח.

Now, it is written, "Israel is holy to Havayah, the first of His produce (tevu'asoh)": tevu'aso, "His produce," specifically, for the Jewish people are called G-d's produce. It is, by way of analogy, like a person who sows grain for the sake of the increase that will sprout.

Jeremiah calls Israel "the first of His produce." The word is written with a final heh (tevu'asoh) but read tevu'aso, "His produce," and the Alter Rebbe stresses this: the Jewish people are G-d's own crop. A farmer sows grain not to lose it but for the larger yield that will grow from it.

כך ברצות ה' שיתוסף ויתרבה גילוי אלהותו בעולם וימלא כבוד⁸ ה' את כל הארץ ונגלה כבוד⁹ ה' וראו כל בשר וגו'. זורע את ישראל שהן הם תבואתו ושע"י יתגלה כבודו ברבוי ותוספת

So too, when G-d wills that the revelation of His G-dliness in the world be increased and multiplied, and that "the glory of Havayah fill the whole earth," and "the glory of Havayah shall be revealed, and all flesh shall see," etc., He sows the Jewish people, who are His produce, and through whom His glory will be revealed with multiplication and increase.

G-d's aim is that the revelation of His G-dliness grow ever greater in the world, as the verses promise that His glory will fill the whole earth and be seen by all flesh. To this end He "sows" the Jewish people, His crop, so that through them His glory will be revealed in ever greater measure.

וזוהו ברוך ה' אלהי ישראל מן העולם ועד העולם^{10, 11, 12} פ"י שכדי שיומשך ברכה ותוספת רבוי בגילוי אלהותו מעלמא דאתכסיא לעלמא דאתגליא¹³ הוא ע"י ישראל

This is [the meaning of] "Blessed is Havayah, the G-d of Israel, from the world to the world": that is, in order for blessing and an added abundance in the revelation of His G-dliness to be drawn down from the hidden world (alma de'iskasya) to the revealed world (alma de'isgalya), it is through the Jewish people.

The Alter Rebbe finds this in the verse "Blessed is Havayah, the G-d of Israel, from the world to the world." "Blessed" is read as increase drawn down, and olam, which in the verse means "eternity," as "world": the increase is drawn from the hidden world, the concealed level of G-dliness, to the revealed world, and it comes through the Jewish people. The Zohar (1:158b) also reads the verse as two worlds, one revealed and one hidden, as the Tzemach Tzedek (the third Lubavitcher Rebbe) notes in his Or HaTorah (cited by Kehot).

ולכן נקרא ה' אלהי ישראל שע"י כן נמצא רבוי גילוי אלהותו למטה כמו למעלה

Therefore He is called "Havayah, the G-d of Israel," for through this there comes to be an abundant revelation of His G-dliness below as above.

This is why He is called specifically "the G-d of Israel": through the Jewish people His G-dliness comes to be revealed below as fully as it is above.

וכשם שלמעלה כתיב וצבא השמים לך משתחוים¹⁴ מפני שהם בטלים ממציאות מגילוי אור ה' המושג להם

And just as of above it is written, "and the host of heaven bow down to You," because they are nullified out of existence by the revelation of G-d's light that they apprehend,

Above, the heavenly hosts "bow down" to G-d, as the Levites say in Nehemiah, because they perceive His light and are utterly nullified before it; their bowing is that nullification.

כך הנה כתיב לעתיד כי עין בעין יראו¹⁵ וגוי וכתוב ובאו במערות צורים¹⁶ ובמחילות עפר מפני פחד ה' וגוי וכמאמר כל ברך לך תכרע כו' ולפניך יכרעו ויפולו כו'

so it is written of the time to come, "for eye to eye they shall see," etc., and it is written, "And they shall enter the caves of the rocks and the hollows of the earth, for fear of Havayah," etc., and as in the saying, "Every knee shall bow to You," etc., and "Before You they shall kneel and fall," etc.

In the time to come the same will happen below: G-dliness will be seen openly, "eye to eye," and people will hide in caves for fear of Havayah. Phrases from the prayers (Nishmas and Aleinu), "every knee shall bow to You" and "before You they shall kneel and fall," describe this universal submission.

והגורם לישראל מעלה ומדרגה רבה זו היא עסק הזריעה בארץ בזמן הגלות

And what brings the Jewish people to this great distinction and level is the work of sowing in the earth during the time of exile,

What brings the Jewish people to this great level, in which G-dliness is revealed below as above, is their being “sown in the earth” during the exile.

שהוא כמו ע"ד משל שזורעין גרעין אחד ומצמיח הרבה או כמו שנוטעין חרצן אחד וצומח אילן שלם בענפים הרבה

which is, by way of analogy, like sowing a single seed, which brings forth much, or like planting a single pit, from which a whole tree with many branches grows,

Exile is compared to sowing: one seed brings forth much, and one pit grows into a whole tree with many branches. What goes into the ground is small; what comes out of it is many times greater.

וכמ"ש ואנכי נטעתך שורק וגו' שהוא זמורה של גפן¹⁷ כדי להצמיח גפן שלם וכמאמר רז"ל [רבתינו זכרונם לברכה]^{18, 19} על פסוק והנה גפן לפני²⁰ שישראל נמשלו לגפן כו':^{21, 22}

as it is written, “And I planted you a choice vine (sorek),” etc., which is a shoot of a vine, in order to grow a whole vine; and as our Sages said on the verse “and behold, a vine was before me,” that the Jewish people are likened to a vine, etc.

Jeremiah’s “I planted you a choice vine (sorek)” is explained as a vine shoot planted to grow a whole vine, and the Sages read the vine in the butler’s dream, “behold, a vine was before me,” as Israel: the Jewish people are a planting meant to grow and multiply. In Likkutei Torah, Shabbos Shuvah, the Alter Rebbe refers back to this passage when he explains that teshuvah, like a planted seed, brings great increase.

2 והנה כמו במשל הזריעה והנטיעה הנ"ל שמכסין הגרעין בעפר הארץ ומשם יצמח בעבור שהגרעין נרקב ונפסד ובטל לגבי כח הצומח אשר בארץ וכח הצומח ההוא הוא שמגדל ומצמיח ברכוי ותוספת כך הוא ענין הזריעה של ישראל.

Now, as in the analogy of sowing and planting mentioned above — where the seed is covered in the soil of the earth and from there it grows, because the seed rots, decays and is nullified before the power of growth that is in the earth, and that power of growth is what makes it grow and sprout with multiplication and increase — so is the matter of the sowing of the Jewish people.

The analogy is spelled out. A seed sprouts only after it rots in the soil and is nullified before the earth’s power of growth, and it is that power, not the seed itself, that produces the multiplied yield. The “sowing” of the Jewish people in exile works the same way, as the following paragraphs explain.

SECTION 2 • 13-7

Light hidden in the husk

3 וביאור ענין זה כי הנה נודע שקליפה קדמה לפרי²³ כדכתיב ואלה המלכים אשר מלכו בארץ אדום^{24,25} לפני מלך מלך לבני ישראל

The explanation of this matter: it is known that kelipah (the husk) precedes the fruit, as it is written, “And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel.”

The explanation begins with a known principle: the husk (kelipah) comes before the fruit, just as the kings of Edom, Eisav’s descendants, reigned before any king of Israel. The Tzemach Tzedek (Or HaTorah, cited by Kehot) explains that “precedes” can mean earlier in time, as straw comes before wheat, or higher in rank, as a firstborn’s root is higher, and he reads the next words as denying that the husk itself is higher than the fruit.

ולא שהקליפה ממש ח"ו [חס ושלום] קדמה לפרי²⁶ אלא שהאור והחיות המלוכש בתוכם בבחינת גלות ונפילה שנפלו שמה בשבירת הכלים²⁷ כידוע לידועי חן

Not that the husk itself, G-d forbid, precedes the fruit; rather, the light and life-force that is clothed within them in a state of exile and fall, having fallen there in the breaking of the vessels, as is known to those who know the hidden wisdom —

The Alter Rebbe at once qualifies the principle: the husk itself does not truly come first. What “comes first” is the light and life-force hidden inside the husks, which fell into them, into exile, in the breaking of the vessels: the Kabbalistic teaching that the primordial world of Tohu, whose lights were too intense for their vessels, shattered, and its sparks fell into the lower realms. “Those who know the hidden wisdom” (chen, an acronym for chochmah nistarah) are the masters of Kabbalah.

הנה הוא נפל שמה ממדרגות גבוהות ומעלות עליונות מאד מאד למעלה מעלה מבחינת עוה"ב [עולם הבא] וישראל²⁸ אשר נשמותיהם מושרשות במדות הקדושות ואורייתא דנפקא מחכמה²⁹ הנקרא בחינת עשיה והן הם מעשה המצות וכו':

it fell there from high levels and very, very supernal heights, far, far above the level of the World to Come and of the Jewish people, whose souls are rooted in the holy attributes (middos), and of the Torah, which issues from Chochmah (wisdom), which is called the level of “action” (asiyah), and these are the performance of the mitzvos, etc.

That fallen light comes from very lofty levels, higher than the World to Come, higher than the root of Jewish souls in the holy attributes, and higher than the Torah, which issues from Chochmah; compared with that source, the Torah and the souls are called “action,” the performance of the mitzvos. The Tzemach Tzedek infers from this passage (Or HaTorah, cited by Kehot) that the “power of growth” that makes the sowing sprout, of which paragraph 2 spoke, comes from this light that fell in the breaking of the vessels.

4 וביאור הענין דתנן עשרה דורות³⁰ מאדם עד נח³¹ וכי ועשרה דורות מנח עד אברהם כו' להודיע כמה ארך אפים לפניו³² שכל הדורות³³ היו מכעיסין ובאין וכו'.

The explanation of the matter: we learned in the Mishnah, “There were ten generations from Adam to Noach,” etc., “and ten generations from Noach to Avraham,” etc., “to make known how great is His forbearance (erech apayim), for all the generations kept provoking Him,” etc.

The Mishnah in Avos counts ten generations from Adam to Noach and ten from Noach to Avraham, to show how great G-d's forbearance is: every generation angered Him, yet He went on sustaining them. The Alter Rebbe uses this to explain how life reaches those who oppose G-d.

פ"י מה שכל עכו"ם [עובדי כוכבים ומזלות]³⁴ מקבלים שפע וחיות עולם הזה מקדושתו של הקב"ה וכדכתיב ואתה מחיה את כלם^{35,36} הוא מבחינת ארך אפים ורב חסד

This means: the fact that all the idolaters receive the bounty and life-force of this world from the holiness of the Holy One, blessed be He — as it is written, “and You give life to them all” — is from the level of “forbearance and abundant kindness”;

The idolaters too receive their life and the bounty of this world from G-d's holiness, as the verse says, “You give life to them all.” It comes from “forbearance and abundant kindness,” two of the Thirteen Attributes of Mercy, which give even where it is not deserved.

דהיינו מפני שהוא ית' כל יכול ומחיה ומשפיע בבחינת רב חסד אף במקום שמכסה ומסתיר על קדושתו ית' וקרו ליה³⁷ אלהא דאלהיא כו'.

that is, because He, blessed be He, is all-powerful, and gives life and bestows in the manner of abundant kindness even in a place that covers and conceals His holiness, blessed be He; and they call Him “the G-d of the gods,” etc.

Because G-d is all-powerful, His abundant kindness gives life even to a place that covers and conceals His holiness, and the nations, as the Gemara records, call Him “the G-d of the gods.” The Tzemach Tzedek (Or HaTorah, cited by Kehot) sums up this passage as two kinds of flow: this one, from above the tzimtzum, and the measured one through the ten Sefiros described next.

5 ולכן יש להם עושר וכבוד³⁸ שלא ע"פ חשבון ומעשה ודעת כי יניקתם מחיות אלהי שנפל בקליפות בשבירות הכלים³⁹ כידוע ליודעי חן

Therefore they have wealth and honor not according to reckoning, deed and knowledge, for their nurture is from the divine life-force that fell into the kelipos (husks) in the breaking of the vessels, as is known to those who know the hidden wisdom.

Because their life comes from “abundant kindness,” the nations can have wealth and honor that follow no reckoning of deeds or knowledge. Their nurture is the divine life-force that fell into the kelipos in the breaking of the vessels.

והוא מוסתר ומכוסה אצלם וימנע מרשעים אורם⁴⁰ שאינו מאיר אצלם בהתגלות כ"א בחשך כפול ומכופל עד שמכחשים בה' אמר נבל בלבו אין אלקים ונראים ליש ודבר בפני עצמו.

It is hidden and covered among them — “and from the wicked their light is withheld” — for it does not shine among them openly, but only in doubled and redoubled darkness, to the point that they deny G-d: “The fool has said in his heart, ‘There is no G-d’”; and they appear to be an independent existence, a thing unto itself.

Among them this light is hidden, as the verse in Job says, “from the wicked their light is withheld.” It shines only through doubled darkness, so that they can deny G-d altogether, like the fool of the psalm, and seem to themselves to be independent beings.

משא"כ בסטרא דקדושה⁴¹ שהם מקבלים חיות מגילוי אור פני ה' והוא מתגלה בירידת והשתלשלות סדר המדרגות בעשר ספירות הקדושות שהן הם מדותיו ית' שהם בחינת כלים להמשכת גילוי אלהותו ית'

This is not so on the side of holiness: they receive life-force from the revelation of the light of G-d's countenance, and it is revealed through the descent of the order of levels in the chain of descending worlds (hishtalshelus), in the ten holy Sefiros, which are His attributes (middos), blessed be He, which are vessels for drawing down the revelation of His G-dliness, blessed be He.

On the side of holiness it is different: life comes from the revealed light of G-d's countenance, drawn down in order, level after level, through the ten Sefiros. These are G-d's middos, “attributes” and also “measures”: vessels that give the revelation a measured form.

וכן התורה יש לה מדה⁴² וכמ"ש ארוכה מארץ מדה^{43, 44} מפיק ה' פי' מדתה דהיינו שיש לה מדה⁴⁵ שהוא מדת בחינת כלי אומנתו⁴⁶ ית' אלא שהיא ארוכה מארץ וגו' ולכן⁴⁷ כתיב אם בחקתי תלכו⁴⁸ וגו'.^{49, 50}

So too, the Torah has a measure, as it is written, “Its measure (middah) is longer than the earth”: middah with a mappik in the heh, meaning “its measure”; that is, it has a measure, which is the measure of the level of His instrument of craftsmanship, blessed be He, only that it is “longer than the earth,” etc. Therefore it is written, “If you walk in My statutes,” etc.

The Torah too has a measure, as Tzofar says in Job, “Its measure is longer than the earth”: the dotted heh (mappik) makes middah mean “its measure,” so the Torah has a measure, though a vast one, the measure of G-d's “instrument of craftsmanship,” the Midrash's name for the Torah, into which He looked to create the world. The Gemara in Eruvin (21a), which Kehot cites here, reads the verse the same way and gives the Torah a measure many times that of the world. Hence “If you walk in My statutes”: on the side of holiness, blessing follows the measure of the Torah.

6 ולכן נקרא יעקב הקטן⁵¹ כי הוא בחינת קטנות וצמצום אלהותו ית' להתגלות ע"פ מדותיו ע"י אור התורה והמצוות להיות רצונו העליון שאם יטעון ראובן כך כו'. יהיה הפסק כך.⁵²

Therefore Yaakov is called "the small one" (hakatan), for he is the level of the smallness and tzimtzum (contraction) of His G-dliness, blessed be He, to be revealed according to His attributes (middos) through the light of the Torah and the mitzvos, such that His supreme will is that if Reuven claims thus, etc., the ruling shall be thus.

This is why Yaakov is called "the small one" (katan): he stands for the smallness and contraction of G-dliness, so that it can be revealed in measured form through the Torah and the mitzvos. In Torah law G-d's supreme will takes the form of specific rulings: if Reuven claims thus, the verdict is thus.

7 וכן ע"ד זה שאר מצוות ציצית ותפילין שגילוי אלהותו ורצונו ית' הוא בחינת צמצום שהרי בעצמותו ומהותו ית' לא שייך כלל בחינת רצון שהוא למעלה מעלה מבחינת רצון ונקרא בעל הרצון

So too, in this way, the other mitzvos, [such as] tzitzis and tefillin: the revelation of His G-dliness and will, blessed be He, is a level of tzimtzum (contraction), for in His essence and being, blessed be He, the level of will does not apply at all, since He is far, far above the level of will and is called the Master of the will.

So too with mitzvos such as tzitzis and tefillin: they reveal G-d's will, and will itself is already a contraction. In His essence G-d is above will altogether; He is called "the Master of the will," the One Who has a will rather than being defined by it.

וע"ז נאמר הנה השמים ושמי השמים לא יכלכלוך⁵³ פ"י אפילו⁵⁴ כמו כלי תוך כלי לקבל חיות מקדושתו של הקב"ה בבחינ' [בבחינת / בבחינה] שקודם הצמצום שיהיה בבחינת התגלות ירידת והשתלשלות סדר המדרגות.

Of this it is said, "Behold, the heavens and the heavens of heavens cannot contain You." This means: [they cannot contain You] even as a vessel within a vessel, to receive life-force from the holiness of the Holy One, blessed be He, at the level that precedes the tzimtzum, so that it would be in a revealed manner, through the descent of the order of levels in the chain of descending worlds (hishtalshelus).

Shlomo's words, "the heavens and the heavens of heavens cannot contain You," are read to mean that no vessel can receive the light as it is before the tzimtzum in an orderly, revealed way, not even as a vessel within a vessel. Revealed light reaches the worlds only after contraction.

משא"כ בחיי ואלה המלכים⁵⁵ כו' שמקבל חיות מקדושתו של הקב"ה מבחינת ורב חסד שלמעלה מהצמצום ע"י נפילת האור והחיות וירידתו בסתר המדרגות ממדרגה למדרגה להתלבש⁵⁶ בבחינת הסתר פנים

This is not so with the level of "And these are the kings," etc., which receives life-force from the holiness of the Holy One, blessed be He, from the level of "and abundant in kindness" that is above the tzimtzum, through the fall of the light and life-force and its descent in the concealment of the levels, from level to level, to be clothed in a state of the hiding of the Face (hester panim),

The "kings" of Edom are different: their life-force comes from "abundant kindness" above the tzimtzum, but it reaches them by falling, level after level, through "the concealment of the levels" rather than their orderly descent, until it is clothed in the hiding of G-d's face.

ולא בגילוי כלל וכלל עד לעתיד לבא שיקוים בנו מקרא שכתוב ואת רוח הטמאה⁵⁷ אעביר מן הארץ וכתוב כי עין בעין יראו⁵⁸ וגו':

and not openly at all, until the time to come, when the verse that is written will be fulfilled in us, "And I will remove the spirit of impurity from the earth," and it is written, "for eye to eye they shall see," etc.

This light is not revealed at all until the time to come, when G-d will "remove the spirit of impurity from the earth" and "eye to eye they shall see." Then the high light hidden in the kelipos will shine openly.

SECTION 3 • 18-10

Raising the sparks

8 והנה אמרו"ל [אמרו רבותינו זכרונם לברכה] גלו לבבל⁵⁹ שכינה עמהם.⁶⁰ פ"י הנה ניצוץ אלהות שבנפשם הוא בבחינת גלות והניצוץ אלהות שבתוכם רצונו וחשקו לדבק ולהסתלק למקורו כטבע האש וכו'

Now, our Sages said, "When they were exiled to Babylon, the Shechinah (Divine Presence) was with them." This means: the spark of G-dliness in their soul is in a state of exile, and the spark of G-dliness within them wills and longs to cleave and to depart [upward] to its source, like the nature of fire, etc.

The Gemara teaches that wherever the Jewish people were exiled, the Shechinah went with them, Babylon included. The Alter Rebbe reads this inwardly: the spark of G-dliness in each Jewish soul is itself in exile, and like a flame it longs to rise and cleave to its source.

ועי"ז הם מלקטים ג"כ ניצוצי חיות אלהי שנפלו שמה בשבירת כלים ומעלים אותם לקשרם ולדבוקם באלהים חיים ע"י עסקו בפרנסתו בדברים הנתונים תחת ממשלת קליפת נוגה⁶¹ וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] אין לך⁶² כל עשב⁶³ כו'

And through this they also gather the sparks of divine life-force that fell there in the breaking of the vessels, and raise them up, to bind them and attach them to the living G-d, through his occupying himself with his livelihood in things that are under the dominion of kelipas nogah, as our Sages said, "There is no blade of grass," etc.

That longing lets them gather the sparks of divine life-force that fell in the breaking of the vessels and bind them back to G-d. It happens through a person's ordinary work for a livelihood, dealing with things under kelipas nogah, the "glowing" husk that holds permitted things, which can be raised. As the Sages say, there is no blade of grass below without a heavenly force above that tells it to grow: even physical things live from above.

והוא מתרחק משקר וגניבה וגזילה וכיוצא בהם מדברים אסורים וקשורים בידי החיצונים שאינן יכולין לעלות כו' כמ"ש במ"א⁶⁴

And he keeps far from falsehood, theft, robbery and the like — things that are forbidden (asurim) and bound in the hands of the external forces, which cannot ascend, etc., as is explained elsewhere.

But one must keep far from falsehood, theft and robbery: forbidden things (asurim, a word that also means "bound") are bound in the hands of the external forces and cannot be raised. The place "explained elsewhere" is Tanya (chapter 6, as Kehot notes, and chapter 7): forbidden things draw their life from the three wholly impure kelipos and stay bound there.

וכן כשמקיים מצות תפילין וציצית שהצמר של ציצית והקלף של תפילין היו נתונים תחלה תחת ממשלת השר והמושל המשפיע להם שפע וחיות להחיותם ולקיימם מחיות קדושתו של הקב"ה שנפל שמה בשבירת הכלים כנ"ל

And so too when he fulfills the mitzvos of tefillin and tzitzis: the wool of the tzitzis and the parchment of the tefillin were at first under the dominion of the prince and ruler that bestows bounty and life-force upon them, to give them life and sustain them from the life-force of the holiness of the Holy One, blessed be He, that fell there in the breaking of the vessels, as mentioned above.

The same holds for tefillin and tzitzis. Their wool and parchment were first under the rule of the heavenly "prince" who gives them life, a life that itself comes from G-d's holiness, fallen there in the breaking of the vessels.

ועי"ז מתעלה ג"כ חיות הקדושה הנ"ל למקורם ושרשם ואתהפכא חשוכא לנהורא כמ"ש וידעו מצרים כי אני ⁶⁵ ה'.

And through this the above-mentioned holy life-force is also raised up to its source and root, and "darkness is turned into light," as it is written, "And Egypt shall know that I am Havayah."

Using them for a mitzvah raises that holy life-force back to its source, and "darkness is turned into light." The verse "And Egypt shall know that I am Havayah" is brought for this transformation.

9 וזהו תוספת ורבוי אור זרוע ⁶⁶ הנזרע בקרקע ומכוסה בעפר הארץ להצמיח ולהעלות מעלה מעלה ברכוי ותוספת אורה כיתרון אור הבא מן החשך ⁶⁷ וגו'

This is the increase and multiplication of "light [that is] sown," sown in the ground and covered with the soil of the earth, in order to sprout and rise ever higher, with an abundance and increase of light, like "the advantage of light" that comes from darkness, etc.

This is the increase that exile brings: light is "sown" like seed, covered in the earth, so that it will sprout and rise far higher. The words echo the psalm's "light is sown for the righteous" and Koheles' "the advantage of light" over darkness: the greater light is the one that comes out of the darkness itself.

וז"ש [וזהו שכתוב] ותקח רבקה את בגדי עשו ⁶⁸ וגו' ותלבש את יעקב בנה הקטן כי קטן יעקב מבחי" קטנות וצמצום אורו ית' להתלבש במדותיו ע"פ דרך התורה כנ"ל.

This is [the meaning of] what is written, "And Rivkah took the garments of Eisav," etc., "and she clothed Yaakov, her small (katan) son": for Yaakov is small, from the level of the smallness and tzimtzum (contraction) of His light, blessed be He, to be clothed in His attributes (middos) according to the way of the Torah, as mentioned above.

The same idea appears when Rivkah dresses Yaakov, "her small son," in Eisav's garments. Yaakov is "small" because he stands for G-d's light contracted into His attributes according to the Torah; the next paragraph explains the garments of Eisav.

10 והנה התורה נתלבשה בלבושים גשמיים ומעשה המצות בדברים שהיו נתונים תחת ממשלת קליפת נוגה ⁶⁹ ששרשם מעולם התהו ונקי בגדי עשו בנה הגדול ⁷⁰

Now, the Torah has been clothed in physical garments, and the doing of the mitzvos in things that were under the dominion of kelipas nogah, whose root is from the World of Tohu (chaos); and they are called "the garments of Eisav, her elder son,"

The Torah is clothed in physical garments, and the mitzvos are done with physical things that were under kelipas nogah. Their root is in the World of Tohu, the primordial world whose lights broke, and they are "the garments of Eisav, her elder son."

כי עולם התהו קדם לעולם התקון שע"י זה נתוסף אורה ושמחה כיתרון אור הבא וכו'

for the World of Tohu preceded the World of Tikkun (rectification), so that through this an increase of light and joy comes about, like "the advantage of light that comes," etc.

Eisav is the "elder" because Tohu came before Tikkun, the ordered world. Through this comes an increase of light and joy: the advantage of light that comes out of darkness.

והשמחה היא כאשר תתהפך חשכת הדברים הנתונים תחת ממשלת ק"נ [קליפת נוגה] לאור התורה ומתעלים בקדושה וכמאמר אשר קדשנו במצותיו בקודש העליון כו' וזהו בחי' תשובה

And the joy is when the darkness of the things that are under the dominion of kelipas nogah is turned into the light of the Torah, and they are raised up in holiness, as in the saying, "Who has sanctified us with His commandments," with the supernal holiness, etc. This is the level of teshuvah (return),

The joy comes when the darkness of physical things is turned into the light of the Torah and raised into holiness, as the blessing over a mitzvah says, "Who has sanctified us with His commandments." This transformation is teshuvah, "return."

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אם ישראל עושין תשובה נגאלין⁷¹ דהיינו בחינת נשיאת הנפש למקורה ושרשה כמ"ש אליך ה' נפשי אשא⁷²

as our Sages said, "If the Jewish people do teshuvah, they are redeemed": that is, the level of lifting the soul to its source and root, as it is written, "To You, Havayah, I lift up my soul."

The Sages say that if the Jewish people do teshuvah they are redeemed, and teshuvah is read as lifting the soul back to its source, as David says, "To You, Havayah, I lift up my soul."

בחינת מסירת הנפש מה שהיה נהנה וניזון בנפשו החיונית מכל אכילה ושתייה שהיה תחת ממשלת קליפת נוגה ושאר תענוגי עוה"ז להתהפך מהפוך להפוך לעבוד ה' בשמחה ובטוב לבב וכמ"ש תחת אשר לא עבדת⁷³ וגו'

[This is] the level of self-sacrifice (mesirus nefesh): that whatever he used to enjoy and be nourished by in his vital soul, from all the eating and drinking that was under the dominion of kelipas nogah, and the other pleasures of this world, be turned from one extreme to its opposite, to serve G-d with joy and with gladness of heart, as it is written, "Because you did not serve," etc.

This lifting is a form of self-sacrifice: the pleasures of eating and drinking, which were under kelipas nogah, and the other pleasures of this world, are turned around completely and used to serve G-d with joy and gladness of heart. The Torah's rebuke, "because you did not serve Havayah your G-d with joy," shows that the service must be joyful.

ובכל דחיה ודחיה שישראל מדחה את תאוות גופו ומקרב לבו לעבודת ה' הרי זה בחי' מסירת הנפש⁷⁴
 כי מה לי קטלי כולה⁷⁵ מה לי קטלי פלגא

And every single time that a Jew pushes away the desires of his body and draws his heart near to the service of G-d, this is the level of self-sacrifice, for “what difference is there between killing all of it and killing half of it?”

Every time a Jew pushes away a bodily desire and draws his heart to G-d, it is a measure of self-sacrifice, for, as the Talmud says, “what difference is there between killing all of it and killing half of it?”: giving up part of oneself is still a real self-sacrifice. In Likkutei Torah, Nitzavim (the maamar Ki Karov), the Alter Rebbe likewise calls the subduing of the sitra achra through a broken heart self-sacrifice, with the same saying.

וכן ע"י הצדקה ממעות שאינן גזל כו' כדכתיב צדקה תרומם גוי⁷⁶

And so too through charity from money that is not stolen, etc., as it is written, “Charity exalts a nation.”

Charity given from honestly earned money is likewise a giving over of the self, as the verse says, “Charity exalts a nation.” In Torah Ohr, Bereishis (1b), the Alter Rebbe reads this verse the same way: charity, the sum of the practical mitzvos, raises the Community of Israel from below to above.

והוא כענין וירם קרן לעמו⁷⁷ פי' דקאי אדלעיל מניה הודו על ארץ ושמים⁷⁸ הודו וזיוו לבד כמ"ש במ"א
 והוא בחינת סוכ"ע.

And this is like “And He has raised up a horn for His people.” The explanation: it refers back to [the words] just before it, “His splendor is over earth and heaven”: only His splendor and radiance, as is explained elsewhere, and this is the level of the light that encompasses all worlds (sovev kol almin).

“Charity exalts a nation” is compared to “He has raised up a horn for His people,” which follows “His splendor is over earth and heaven.” That splendor is only G-d's radiance, the light that encompasses all worlds, which surrounds creation without entering it; a later maamar (Zos Chanukas HaMizbe'ach, 5640, cited by Kehot) adds that “over” earth and heaven marks it as the encompassing light.

אבל וירם קרן לעמו למעלה מעלה מבחי' הודו אלא להיות עם קרובו של עצמותו ומהותו כביכול ממש
 שהוא למעלה מעלה מבחי' סוכ"ע⁷⁹ שאינו בגדר עלמין כלל כו' כמ"ש במ"א

But “And He has raised up a horn for His people” is far, far above the level of “His splendor”: rather, it is to be “a people near to Him,” to His very essence and being, as it were, which is far, far above the level of the light that encompasses all worlds, since it is not within the category of worlds at all, etc., as is explained elsewhere.

Raising “a horn for His people” is higher still: it makes Israel “a people near to Him,” close to His very essence. His essence is beyond even the encompassing light, since it is not in the category of worlds at all.

וזהו אתה בחרתנו מכל העמים שמבחינת כל העמים דוקא בחרתנו רוממתנו כנ"ל וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במקום שבעלי תשובה עומדין ⁸⁰ צדיקים גמורים אין ⁸¹ כו'

This is [the meaning of] "You have chosen us from all the nations": from the level of all the nations specifically You have chosen us, exalted us, as mentioned above; and as our Sages said, "In the place where those who return in teshuvah stand, the perfectly righteous do not," etc.

This is "You have chosen us from all the nations" in the prayers: the choice and the exaltation come precisely from out of the nations, through transforming what was outside holiness. So too the Sages say that those who return in teshuvah stand where even the perfectly righteous cannot; in Torah Ohr, Vayetzei (21c), the Alter Rebbe brings this saying for teshuvah that turns the bad traits around, which brings great delight above.

וזהו בחינת בכל מאדך ⁸² וע"ד זה נתקן כל ענין התפלה ולכן בזמן שבהמ"ק [שבית המקדש] ⁸³ היה קיים לא ⁸⁴ היו מאריכין כ"כ [כל כך] בתפלה כמו עכשיו:

This is the level of "with all your might (me'odecha)." And along these lines the whole matter of prayer was instituted; therefore, at the time when the Holy Temple stood, they did not prolong prayer as much as now.

This is the level of "with all your might" (me'odecha), service without limit. Prayer as a whole was instituted along these lines, and so in the time of the Temple prayers were not as long as they are now: the Arizal (Rabbi Yitzchak Luria, the master of Kabbalah) explains in the Pri Etz Chaim (cited by Kehot) that while the Temple stood the supernal union was constant, and since its destruction prayer must restore it each day.

SECTION 4 • ¶11

A broken heart at midnight

11 והנה כמו במשל שבזריעת הגרעין הנ"ל שאינו צומח עד שנרקב ויפסד ואז יעלה ויצמח

Now, just as in the analogy of sowing the seed mentioned above, it does not grow until it rots and decays, and then it comes up and grows,

The analogy of the seed returns: it does not grow until it rots and decays, and only then does it come up and grow. The next part applies this to the soul.

כך א"א להעלות ולהצמיח תוספת אורה ושמחה בה' כנ"ל כ"א ע"י לב נשבר רוח נשברה⁸⁵ רוח הסטרא אחרא הגסה בקרבו שיבא לידי רקבון והפסד וישוב אל⁸⁶ ה' וירחמנו על גלות ניצוץ אלהי שנפל בקליפות להחיותם איך שנפל מאיגרא רמא⁸⁷ כו'

so it is impossible to raise up and bring to growth an increase of light and of joy in G-d, as mentioned above, except through "a broken heart," "a broken spirit" — the coarse spirit of the sitra achra (the other side) within him — so that it comes to rot and decay, and "he return to Havayah and have compassion on Him," over the exile of the divine spark that fell into the kelipos to give them life, how it fell "from a high roof," etc.

So the added light and joy in G-d can grow only through "a broken heart" and "a broken spirit," read here as breaking the coarse spirit of the sitra achra within until it "rots." Then, in Isaiah's words, he "returns to Havayah and has compassion on Him": the one who returns feels compassion over the divine spark in exile among the kelipos, fallen "from a high roof" into a deep pit, as the Talmud's saying goes.

וע"ד זה תקנו תיקון חצות⁸⁸ כדי להיות התפלה בכוונה וכמאמר רז"ל [רבתינו זכרונם לברכה] אין עומדין להתפלל⁸⁹ אלא מתוך כובד ראש שיהא מיצר ודואג על בחי' ראש⁹⁰ ומעלת קדושתו ית' שהוא כביכול בכובד הגלות

Along these lines they instituted Tikkun Chatzos (the midnight lament), so that prayer would be with proper intent, as our Sages said, "One may stand up to pray only in a mood of heaviness of head": that he be pained and anxious over the level of the "head" and the loftiness of His holiness, blessed be He, which is, as it were, in the heaviness of exile.

For this reason Tikkun Chatzos was instituted, the lament at midnight over the exile, so that prayer would be with proper intent. The Mishnah's "heaviness of head" is read as grief over the "head," the loftiness of G-d's holiness, which is as though weighed down in exile.

אלא שלחסידי הראשונים היה די בשעה אחת בהתכוננוי [בהתכוננות] שעה אחת קודם התפלה אבל לשאר⁹¹ צריכין לקבוע עת וזמן בפ"ע [בפני עצמו] לעורר מרירות בנפשנו.

Only, for the early pious ones one hour was enough: contemplating for one hour before prayer. But the rest [of us] need to set a separate time and season to arouse bitterness in our soul,

The early pious ones of the Mishnah needed only an hour of contemplation before prayer. The rest of us need a separate, fixed time to arouse bitterness over this exile.

דהיינו בחצות ואחר חצות לימוד התורה בשמחה ואור הבא מתוך החשך כו' כמ"ש במ"א

that is, at midnight; and after midnight, the study of Torah with joy, and the light that comes out of the darkness, etc., as is explained elsewhere.

That time is midnight, and after midnight comes Torah study with joy, the light that comes out of darkness.

וזהו תחת אשר לא עבדת⁹² את ה' בשמחה וגו'. שהוא עונש מדה כנגד מדה לפי שבחורבן בית המקדש נאבד ממנו בעונינו השמחה שלמה שהייתה^[שהיתה] במקום מנוחתה שע"י זה יעלה ויבא ויגיע לבחינת השמחה ואורה הבאה מתוך החשך כנ"ל.

This is [the meaning of] "Because you did not serve Havayah with joy," etc., which is a punishment measure for measure, since with the destruction of the Holy Temple, because of our sins, we lost the complete joy that was in its place of rest; through this one will rise, come and reach the level of the joy and light that comes out of the darkness, as mentioned above.

This is the meaning of "because you did not serve Havayah with joy": the punishment is measure for measure, for with the destruction of the Temple the complete joy that dwelt in its "place of rest" was lost. Through the midnight bitterness and the joy that follows, one rises to the joy and light that come out of darkness.

SECTION 5 • 112

Rabbi Akiva's laughter

12 וזה שאמרו רז"ל [רבתינו זכרונם לברכה] על ר"ע [רבי עקיבא]⁹³ כשראה כרך של⁹⁴ עכו"ם [עובדי כוכבים ומזלות] שחק ואמר אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה⁹⁵

This is what our Sages said about Rabbi Akiva: when he saw a city of the idolaters, he laughed and said, "If for those who transgress His will it is so, for those who do His will, how much more so!"

The Gemara tells that Rabbi Akiva, on seeing a great city of the idolaters (Rome, in the Gemara's story), laughed: if G-d gives so much to those who transgress His will, how much more will He give to those who do His will. The Alter Rebbe now explains the reasoning behind his words.

פ"י שהשפעת חיות ושפע עולם הזה לעכו"ם [לעובדי כוכבים ומזלות] שהם נקראים עוברי רצונו שעובר על הרצון מבחי' למעלה מהרצון

This means: the flow of life-force and of the bounty of this world to the idolaters, who are called "those who transgress (ovrei) His will," passes over (oveir al) the will, from the level that is above the will;

The idolaters are called "those who transgress (ovrei) His will," and the Alter Rebbe reads the phrase literally: the flow of life to them "passes over" (oveir al) the will. It comes from a level above G-d's will.

כי שם אין העונות מפסיקים ומעכבים את השפע כי אם צדקת מה תתן לו⁹⁶ ורבו פשעיך מה תעשה לו.⁹⁷

for there sins do not interrupt or hold back the bounty, for “If you are righteous, what do you give Him?” and “If your transgressions are many, what do you do to Him?”

At that level sins do not interrupt or hold back the flow, as Elihu tells Job: if you are righteous, what do you give Him, and if your sins are many, what do you do to Him? There the flow does not depend on a person's deeds.

אלא אחר שנתהווה בחי' רצון ורצון אותיות צנור⁹⁸ שהוא מעבר התגלות שפע וחיות אלהי דרך צמצום והשתלשלות סדר המדרגות על פי מדותיו ית' ששם הוא על פי דרכי התורה אם בחקתי תלכו⁹⁹ וגוי.

Only after the level of will (ratzon) came into being — and ratzon has the letters of tzinor (channel), which is the passageway for the revelation of bounty and divine life-force by way of tzimtzum (contraction) and the order of levels in the chain of descending worlds (hishtalshelus), according to His attributes (middos), blessed be He — there it is according to the ways of the Torah: “If you walk in My statutes,” etc.

Once will (ratzon) comes into being, it is a channel (tzinor, the same letters rearranged), through which divine life flows by contraction, in ordered stages according to G-d's attributes. There the flow follows the Torah: “If you walk in My statutes,” then blessing comes. In Torah Ohr, Yisro (69b), the Alter Rebbe reads notzer chesed, “Who keeps kindness,” with the same letters (notzer, tzinor, ratzon) as the kindness that is the source above the chain of descent.

אבל למעלה הוא כחשיכה כאורה¹⁰⁰ ומשם הוא יניקת עכו"ם [עובדי כוכבים ומזלות] דרך נפילת האור שמרחוק כנ"ל אף שהם רחוקים מאור פניו ית' המתגלה כנ"ל

But above, “darkness is as light,” and from there is the nurture of the idolaters, by way of the fall of the light, from afar, as mentioned above, even though they are far from the light of His countenance, blessed be He, that is revealed, as mentioned above.

Above the will “darkness is as light,” and from there the idolaters draw their nurture, through the fall of the light from afar, even though they are far from the revealed light of G-d's face.

וכי"ש [וכל שכן] לעושי רצונו דהיינו העושים הרצון וממשיכין שפע וחיות¹⁰¹ אלהי דרך צנור המתגלה בהשתלשלות המדרגות שהרי הם עליונים וקרובים יותר למקורם ושרשם

And "how much more so for those who do His will": that is, those who make (osim) the will and draw down bounty and divine life-force through the channel that is revealed in the chain of descending levels, for they are higher and closer to their source and root.

Then comes Rabbi Akiva's conclusion, "how much more so for those who do His will": those who do (osim) His will "make" the will, drawing divine bounty down through the channel revealed in the ordered levels. They are higher than the idolaters and closer to the source, so it must be "how much more so" for them.

אלא מאחר שנמשכין מאור פניו ית' בדרך התפשטות האור בסדר המדרגות והשתלשלות שלא בדרך נפילה ח"ו [חס ושלום] א"א להיות השמחה בהתגלות אורה כנ"ל.

However, since they are drawn from the light of His countenance, blessed be He, by way of the spreading forth of the light in the order of levels and the chain of descending worlds, not by way of a fall, G-d forbid, it is impossible for there to be the joy [that comes] with a revelation of light, as mentioned above.

Yet because their life comes by orderly extension and not by a fall, it cannot carry the special joy of light that comes out of darkness, explained above. That joy belongs to the light that fell.

אבל לעתיד כשיתעלו הנצוצות הנפולים כנ"ל הרי גם בחינת אור וחיות שהיתה בתוך הנפילה שהיא מבחי' למעלה מהרצון מתגלה בתוספת אורה ושמחה בגלוי רב ועצום ביתר שאת:

But in the time to come, when the fallen sparks are raised up, as mentioned above, then also the level of light and life-force that was within the fall, which is from the level above the will, is revealed with an increase of light and joy, in a great and mighty revelation, with surpassing excellence.

In the time to come, when the fallen sparks are raised, the light that was within the fall, which comes from above the will, will also be revealed. It will bring an added light and joy, a great and mighty revelation.

SECTION 6 • ¶13

Pharaoh sends forth the people

13 וזהו ויהי בשלח פרעה את העם¹⁰² כי פרעה אמר לא ידעתי את¹⁰³ ה' והוא בחינת עורף אחוריים דרצון העליון ויניקתם מבחי עוברי רצונו הנ"ל.

This is [the meaning of] “And it came to pass, when Pharaoh sent (beshalach) the people away”: for Pharaoh said, “I do not know Havayah,” and he is the level of the nape, the back side, of the supernal will, and their nurture is from the level of “those who transgress His will,” mentioned above.

Now the opening verse is explained. Pharaoh said, “I do not know Havayah”: he stands for the “nape,” the back side of the supernal will, and Egypt draws its nurture from the level of “those who transgress His will.”

והיה משלח פארות וענפים ועושי פרי למעלה את העם שע"י גלותם כמצרים והשתעבדותם בהם גרמו שנתעלו בחיי נצוצי¹⁰⁴ אלהים שנפלו שמה בשבירת הכלים והוא הוא בחי כח הצומח להצמיח ישועות ישראל

And he was sending forth (meshale'ach) boughs and branches and fruit-bearing [shoots] above — “the people”: for through their exile in Egypt and their subjugation to them, they caused the sparks of G-dliness that fell there in the breaking of the vessels to be raised up; and this itself is the level of the power of growth, to make the salvations of the Jewish people sprout,

Beshalach is read as “when Pharaoh sent forth,” as a plant sends out boughs, branches and fruit: Pharaoh’s “shoots” were the people. Their exile and servitude in Egypt raised the sparks of G-dliness that had fallen there, and this is the power of growth that made Israel’s salvation sprout.

כמ"ש ופרעה הקריב¹⁰⁵ ואמרו רז"ל [רבתינו זכרונם לברכה]¹⁰⁶ שהקריב את לכם של ישראל לאביהם שבשמים. ועל דרך זה נתיסד כל שירת הים אז ישיר משה¹⁰⁷ וגו'. כמ"ש במ"א:

as it is written, “And Pharaoh drew near,” and our Sages said that he drew the hearts of the Jewish people near to their Father in heaven. And along these lines the whole Song of the Sea, “Then Moshe sang,” etc., is founded, as is explained elsewhere.

The Sages (Shemos Rabbah 21:5) say that “Pharaoh drew near” means he drew Israel’s hearts near to their Father in heaven: the oppressor himself became a cause of their closeness to G-d. The Alter Rebbe adds that the whole Song of the Sea is founded on this idea.

SECTION 7 • ¶14-16

Not by the way of the Philistines

14 ולא נחם אלהים דרך ארץ פלשתים¹⁰⁸ וגוי. פלשתים לשון מבוי המפולש^{109, 110} כמו שאמרו רז"ל [רבתינו זכרונם לברכה]¹¹¹ על פסוק ובמושב לצים לא ישב¹¹² אלו פלשתים.

“And G-d did not lead them by the way of the land of the Philistines,” etc. Pelishtim (Philistines) is related to the term mavoi hamefulash, an alley that is open through, as our Sages said on the verse “nor sat in the seat of scoffers”: these are the Philistines.

Now the second half of the verse: G-d did not lead them by way of the Philistines. Pelishtim is related to mefulash, “open through,” like the alley open at both ends in the Mishnah, and the Sages (Avodah Zarah 19a) identify the Philistines with the “scoffers” of the first psalm.

והענין כי זה לעומת זה עשה אלהים¹¹³ ויש בחיי פלשתים בקדושה ובחיי פלשתים בקליפה. בחיי פלשתים שבקדושה¹¹⁴ היא בחיי התגלות השמחה בדביקות ה' בפילוש ובגלוי ובהתרחבות לאין קץ בחיי ובכל מאדך¹¹⁵ הנ"ל.

The matter is that “G-d has made one opposite the other”: there is a level of Pelishtim in holiness and a level of Pelishtim in kelipah (the husk). The level of Pelishtim in holiness is the revelation of joy in cleaving to G-d openly (bepilush), revealed, and with an expansiveness without end: the level of “with all your might,” mentioned above.

As Koheles says, G-d made one thing opposite another, so there is a holy “Pelishtim” and one of kelipah. The holy one is joy in cleaving to G-d that is wide open, revealed and boundless, the level of “with all your might” described above.

15 ופלשתים שבקליפה הם הלצים¹¹⁶ שהוא ג"כ ענין הרחבת פיו כרצונו לדבר מה שלבו חפץ והיא שמחה של הוללות לאמר שפתינו אתנו¹¹⁷ כו'. ואין מעצור לרוחו.¹¹⁸

And the Pelishtim of kelipah (the husk) are the scoffers, which is also a matter of opening his mouth wide as he wishes, to speak whatever his heart desires; and this is a joy of frivolity, saying, “Our lips are our own,” etc. And there is no restraint on his spirit.

The Pelishtim of kelipah are the scoffers. Their “openness” is an unrestrained mouth that says whatever the heart wants, a joy of frivolity, like those in the psalm who say, “Our lips are our own; who is master over us?”, with no restraint on the spirit. In Likkutei Torah, Va'eschanan (5a), the Alter Rebbe explains the Philistines who stopped up Avraham's wells the same way: they are scoffers, the frivolous joy of kelipah, which has no power against Yitzchak's holy awe.

ולכן נקי קליפה כי כמו שהקליפה מכסה ומסתרת על הפרי שנראית כמו שהוא עיקר הפרי

That is why it is called kelipah, a husk: for just as the husk covers and conceals the fruit, so that it looks as though it were the main part of the fruit,

That is why it is called kelipah, a husk: a husk covers and hides the fruit, and can look as though it were the fruit itself.

כך השמחה של הוללות מכסה ומסתרת על אור ה' שבה להיות יש ודבר בפני עצמו הפך רוחניות וחיות אלהי שבקרבה לשמוח בה' אלהים חיים מחמת הבטול במציאות אליו ית'.

so the joy of frivolity covers and conceals the light of G-d within it, so that it becomes an independent existence, a thing unto itself — the opposite of the spirituality and divine life-force within it, which is to rejoice in G-d, the living G-d, out of the nullification of one's existence before Him, blessed be He.

So frivolous joy covers the light of G-d that gives it life and makes itself an independent thing. Its true inner life is the opposite: to rejoice in the living G-d out of nullification before Him.

16 ופ"י הפסוק שאין זה דרך ה' לבא מיד לבחינת השמחה בה' כי קרוב הוא ליפול מזה

The meaning of the verse: this is not the way of G-d — to come at once to the level of joy in G-d, “for it is near” to falling from it;

The verse's reason, “for it is near,” in its plain sense that the Philistine road was short, is read here: coming at once to joy in G-d is “near” to a fall. Beginning with open, boundless joy is not the right path.

כי פן בראותם מלחמה שהוא ענין הנסיון שיבא לאדם לא יוכל לעמוד בקשרי המלחמה ¹¹⁹ ויסוג אחר ושב מצימה. ¹²⁰

for “lest, when they see war” — which is the trial that may come upon a person — he will not be able to stand firm in the thick of the battle, and will retreat, “and they will return to Egypt.”

“Lest, when they see war”: the war is a trial that comes upon a person. Someone who began with joy alone may not withstand it, and will retreat and “return to Egypt.” Sefer HaMaamarim 5627, in its explanation of this maamar (cited by Kehot), adds that one who does withstand the trial raises the spark within it.

אלא הדרך הנכון כמ"ש תחת אשר לא עבדת את ¹²¹ ה' אלקיך בשמחה שתהא השמחה ע"י עבודה

Rather, the right way is as it is written, “Because you did not serve Havayah your G-d with joy”: that the joy should come through service.

The right way is joy that comes through service (avodah), as the rebuke “because you did not serve Havayah your G-d with joy” implies: the joy is within the service.

וזוהו ויסב אלהים את העם דרך המדבר ים סוף.¹²² ים הוא החכמה סוף הוא סופא דכל דרגין כמ"ש בזוהר והיא תושבע"פ [תורה שבעל פה] שהוא ענין קבלת עומ"ש [עול מלכות שמים] כמ"ש שום תשים עליך מלך¹²³ לקיים מצותיו שעיקר התורה מיוסד על דיני המצות

This is [the meaning of] "And G-d led the people around by way of the wilderness of Yam Suf (the Sea of Reeds)." Yam (sea) is Chochmah (wisdom); Suf (end) is "the end of all levels," as is stated in the Zohar. And it is the Oral Torah, which is the matter of accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim), as it is written, "You shall surely set a king over you" — to fulfill His commandments; for the main part of the Torah is founded on the laws of the mitzvos.

So G-d led the people around by the wilderness to Yam Suf, the Sea of Reeds, and suf also means "end": Yam, the sea, is Chochmah, and Suf is what the Zohar calls "the end of all levels," Malchus. It is the Oral Torah and the acceptance of the yoke of Heaven, as in "You shall surely set a king over you": the practical laws that carry out the King's commands.

וכמו שארז"ל [שאמרו רבותינו זכרונם לברכה] ע"פ התורה והמצוה¹²⁴ אשר כתבתי להורותם התורה זו תושב"כ [תורה שבכתב] והמצוה זו תושבע"פ [תורה שבעל פה]¹²⁵ כו' שע"י יתקיים בו השמחה אמתית אשר קדשנו במצותיו כנ"ל

As our Sages said on [the verse] "the Torah and the commandment, which I have written to teach them": "the Torah" — this is the Written Torah; "and the commandment" — this is the Oral Torah, etc. Through this the true joy of "Who has sanctified us with His commandments," mentioned above, will be realized in him,

The Sages read "the Torah and the commandment" as the Written Torah and the Oral Torah. Through the Oral Torah's practical laws comes true joy, the joy of "Who has sanctified us with His commandments."

כי זה השער להי¹²⁶ תרעא לאעלאה כו' והשמחה אמתית שהיא מאהבת ה' צריך להקדים לה היראה שהיא ראשית העבודה ועקרה ושרשה כמ"ש¹²⁷ במ"א.¹²⁸

for "this is the gate to Havayah," a gate through which to enter, etc. And true joy, which comes from the love of G-d, must be preceded by awe, which is "the beginning of the service, its essence and its root," as is explained elsewhere.

This is "the gate to Havayah," the gate through which one enters. True joy, which comes from love of G-d, must be preceded by awe, "the beginning of the service, its essence and its root," in the words that open Tanya, chapter 41, the place "explained elsewhere" (Kehot).

SECTION 8 • ¶17-18

The way to Canaan

17 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] **הרוצה לקבל עליו עומ"ש** [עול מלכות שמים] **שלימה יפנה ויטול ידי ויניח ציצית ותפילין**¹²⁹

Now, our Sages said: one who wishes to accept upon himself the yoke of the Kingdom of Heaven in full should relieve himself, wash his hands, and put on tzitzis and tefillin.

The Gemara says that one who wants to accept the yoke of Heaven in full should first relieve himself, wash his hands and put on tefillin; the version here also mentions tzitzis. That version, Kehot notes citing the Lubavitcher Rebbe's Likkutei Sichos, is the one in the Pri Etz Chaim and the Arizal's Siddur, perhaps based on the Zohar.

פ"י שמתחלה¹³⁰ **יפנה ויסיר הצואה מקרבו שהוא בחי' הרע שבקרבו ואח"כ יקבל עליו עומ"ש** [עול מלכות שמים] **בפריסו דטלית של מצוה שהוא ענין שום תשים עליך מלך**¹³¹ **דהיינו בחי' מלכותו ית' שהיא מלכות כל עולמים**¹³² **ימשיך על נפשו בפריסו דטלית**

This means: first he should relieve himself and remove the filth from within him, which is the evil within him; and afterward he should accept upon himself the yoke of the Kingdom of Heaven by spreading the tallis of the mitzvah, which is the matter of "You shall surely set a king over you," that is, the level of His Malchus (sovereignty), blessed be He, which is "sovereignty over all worlds" — he should draw it down upon his soul by spreading the tallis.

Inwardly, "relieving oneself" means first removing the evil within. Then one accepts the yoke of Heaven by spreading the tallis over oneself, which is "You shall surely set a king over you": drawing G-d's sovereignty (Malchus), "sovereignty over all worlds," upon the soul.

וכן עד"ז הוא קיום כל המצות להמשיך על נפשו אור וחיות מבחי' מלכותו יתברך.

And so too, in this way, is the fulfillment of all the mitzvos: to draw down upon his soul light and life-force from the level of His Malchus, blessed be He.

Every mitzvah does the same: it draws light and life-force from His sovereignty upon the soul.

18 וכן הוא בענין לימוד התורה דמתניתא מלכתא¹³³ בחי מלכותו ית' ובחי' דכרי אשר שמתי בפיו¹³⁴ וגוי ואשים דכרי בפיו¹³⁵ וגוי ועייז ממשיך בחי' מלכותו ית' בנפשו ממש.

So it is also with the study of Torah, for “the Mishnah is the queen” (masnisa malkesa) — the level of His Malchus (sovereignty), blessed be He — and the level of “and My words which I have put in your mouth,” etc., and “I have put My words in your mouth,” etc. Through this he draws down the level of His Malchus, blessed be He, into his very soul.

Torah study works the same way. The Gemara’s phrase “the Mishnah is the queen” links the Mishnah, the Oral Torah, with Malchus, G-d’s sovereignty; and the verses “My words which I have put in your mouth” show that in learning, G-d’s own words are in a person’s mouth, drawing His sovereignty into his very soul.

וזהו ויסב אלהים את העם דרך המדבר ים סוף¹³⁶ שכנדי לבא לבחי' ים סוף דהיינו קבלת עומ"ש [עול מלכות שמים] צריך תחלה להסב דרך המדבר

This is [the meaning of] “And G-d led the people around by way of the wilderness of Yam Suf”: in order to come to the level of Yam Suf, which is accepting the yoke of the Kingdom of Heaven, one must first go around by way of the wilderness,

Now the second verse, the roundabout route, is explained in practice. To reach Yam Suf, the acceptance of the yoke of Heaven, one must first go “around by way of the wilderness.”

שהוא בחי' יפנה הנ"ל דהיינו לשום מרירות תמיד בנפשו על חטאותיו אשר עשה ואף שכבר עשה תשובה עליהם וכמ"ש וחטאתי נגדי תמיד¹³⁷

which is the level of “he should relieve himself,” mentioned above: that is, to put bitterness into his soul constantly over the sins he has committed, even though he has already done teshuvah (return) for them, as it is written, “and my sin is ever before me.”

The wilderness is the “relieving oneself” of the Sages’ teaching quoted above: putting bitterness into one’s soul constantly over the sins one has committed, even after doing teshuvah for them, as David said, “my sin is ever before me.”

או אפי' [אפילו] לא חטא כלל מ"מ ישים לנגד עיניו תמיד להיות ממארי דחושבנא על מחשבה דבור מעשה אשר לא לה' המה בהבל בא ובחשך ילך¹³⁸

Or, even if he has not sinned at all, he should nevertheless always set before his eyes to be one of the masters of reckoning over thought, speech and action that are not for G-d — “it comes in vanity and departs in darkness.”

Even someone who has not sinned should always be one of the “masters of reckoning,” taking stock of every thought, word and deed that was not for G-d, which “comes in vanity and departs in darkness.”

ואח"כ יכול לקבל עליו עומ"ש [עול מלכות שמים] בחי"י ים סוף הנ"ל בעסק התורה והמצות וכיון שמקבל עליו עול תורה מעבירין מעליו עול ד"א [דרך ארץ] ¹³⁹ שהוא שעבוד לנה"ב [לנפש הבהמית]

Afterward he can accept upon himself the yoke of the Kingdom of Heaven, the level of Yam Suf mentioned above, in occupying himself with the Torah and the mitzvos. And once he accepts upon himself the yoke of Torah, the yoke of worldly affairs (derech eretz) is removed from him, which is subjugation to the animal soul.

After that one can accept the yoke of Heaven, Yam Suf, by occupying oneself with the Torah and the mitzvos. As the Mishnah teaches, one who accepts the yoke of Torah is freed from the yoke of worldly affairs, which is servitude to the animal soul.

ויעלה ויבא ויגיע מזה לבחי"י שמחה אמתית ודביקות בה' אחד בבחינת בטול אליו ית' להתיחד באחדות ה' ממש

And from this he will rise, come and reach the level of true joy and cleaving to the One G-d, in a state of self-nullification (bittul) before Him, blessed be He, to be united with the very oneness of G-d,

Freed from it, one rises to true joy and to cleaving to the One G-d, nullified before Him and united with His very oneness.

שהיא בחינת ארץ כנען מלשון הכנעה וביטול בה' אחד והיא מעלה ומדרגה יותר מעולה מבחי"י ארץ פלשתים הנ"ל:

which is the level of the land of Canaan (Kena'an), from the term hachna'ah, submission and self-nullification before the One G-d; and this is a distinction and level more excellent than the level of the land of the Philistines (Pelishtim) mentioned above.

This is the land of Canaan (Kena'an), from hachna'ah, "submission": nullification before the One G-d. It is a higher level than the land of the Philistines, the joy without restraint described above.

IN ONE'S AVODAH

Joy in G-d must come through service, not at once. First the “wilderness”: set aside a time, at midnight, for bitterness over one’s sins and the exile, and be a constant “master of reckoning” over every thought, word and deed that was not for G-d, even after teshuvah. Then accept the yoke of Heaven in Torah study and the mitzvos, putting awe before love. In daily life, earn a livelihood honestly, far from falsehood and theft; push away the body’s desires; give charity from honest money. Each is a measure of self-sacrifice that raises the sparks and leads to true joy.

QUESTIONS FOR DISCUSSION

1. Why must the seed rot before it grows, and what in a person’s service corresponds to that rotting?
2. How can the nations draw life from a level higher than the one through which holiness receives it, and why is that light hidden from them?
3. Why does light that comes out of darkness bring greater joy than light revealed in an orderly way?
4. What is the difference between the “Pelishtim” of holiness and the “Pelishtim” of kelipah, and why is coming at once to joy “near” to a fall?
5. How do bitterness over sin and acceptance of the yoke of Heaven lead to true joy rather than away from it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויהי בשלח פרעה

Kehot notes that this maamar was transcribed by the Mittlerer Rebbe and is printed in Sefer HaMaamarim 5562 (1801-02), together with an explanation of it, given in full in the second volume, and abridgments.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ב ע' קמה. ביאור נדפס שם ע' קג. שם בכרך ב ע' תרפג הביאור בשלימות. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בארוכה באוה"ת בשלח ע' שנג. המאמר עם הגהות בכרך ז ע' ב'תרנא. קיצורים בסוף טה"מ תקס"ב ח"א ע' רצב. טה"מ תרכ"ז (הוצאת תש"ס) ע' קטז ביאור על מאמר זה. מיוסד על הביאור דטה"מ תקס"ב הנ"ל. ודי"ה ופרעה הקריב בטה"מ תרל"ג חלק א ע' קכה מיוסד על ביאור מאמר זה דתקס"ב. פלח הרמון שמות ע' קיח. חלק מהמאמר מובא באוה"ת פ' ואתחנן ע' ריב. ראה די"ה ויהי בשלח בטה"מ תרכ"ז ע' קטז. די"ה זה נזכר בלקו"ת נשא כו, ב. ואתחנן יא, ד. שבת שובה סה, ב.

2 The Torah tells that when Pharaoh let the people go, G-d did not lead them by the coastal road through the land of the Philistines, though it was near, lest they see war and return to Egypt. This is the maamar's opening verse; its two halves are explained in paragraphs 13 and 14-18.

שמות י"ג:17 Exodus 13:17

וַיְהִי בְשִׁלַּח פְּרַעְהָ אֶת־הָעָם וְלֹא־נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פִּלְשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹהִים פְּדִי־נַחֲם הָעָם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרָיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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3 בגלות מצרים

Manuscripts 1064, 1118 and 1824 read "in the days of the exile." In manuscript 1034 the word "in the time" is added in the margin, perhaps in the Tzemach Tzedek's handwriting.

KEHOT'S NOTE

בבז' 1064, 1118, 1824: בימי הגלות. בבז' 1034 נוסף בגליון תי': בזמן [ואולי תי' זו בגוכי"ק הצ"צ].

4 וזרעתי לי בארץ

G-d speaks through Hosea of the reconciliation to come with His people, the "wife" of the prophecy: "And I will sow her for Me in the land," echoing the name Yizre'el ("G-d sows") in the verse before. The Alter Rebbe reads it of the Jewish people in exile, sown in order to grow.

הושע ב' כ"ה Hosea 2:25

וְזָרַעְתִּיהָ לִּי בָאֶרֶץ וְרַחֲמֵי אֶת־לֹא רַחֲמָה וְאָמַרְתִּי לֹא־עָמִי עַמִּי־אֶתָּה וְהוּא יֹאמַר אֶלְקִי:

And I will sow her unto Me in the land; And I will have compassion upon her that had not obtained compassion; And I

will say to them that were not My people: 'Thou art My people'; And they shall say: 'Thou art my G-d.'

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KEHOT'S NOTE

הושע ב, כה. ראה גם לקמן קיז, ב ובאוה"ת נ"ך כרך א ע' תכט רשימות ע"פ זה. ושם סעי' ב שלפרש"י מבוואר דהזריעה היא בזמן הגלות, ומהרש"א בפסחים כ' יש משמעות מהגמרא דהזריעה היא בא"י לע"ל. בלקו"ת נשא כז, ב. ואתחנן יא, ד מציין לכאן.

5 זורע כור

It too reads "kor" in this saying.

פסחים פ"ז ב:14 Pesachim 87b:14

וְאָמַר רַבִּי אֱלֶעָזָר: לֹא הִגְלָה הַקֹּדֶשׁ בְּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבֵין הָאוּמוֹת אֲלָא כְּדִי שְׂתוֹסְפוּ עֲלֵיהֶם גֵּרִים, שְׁנֹאֲמַר: "וְזָרַעְתִּיהָ לִּי בָאֶרֶץ". כָּלּוּם אָדָם זֹרֵעַ סָאָה אֲלָא לְהַכְנִיס כְּמָה כּוֹרִין.

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

KEHOT'S NOTE

וכ"ה בטה"מ תרכ"ז ס"ע קט. ובתו"ח כאן ובאוה"ת ואתחנן ע' רסג "קב". ובגמרא פסחים פז, ב. ובאוה"ת בשלח ע' שנג: "סאה". ראה קובץ יו"ד שבת ע' פג. לקו"ש ח"ד ע' 1269. לקו"ש ח"ו ע' 82. טה"ש תשי"ג כרך א ע' 275.

6 מוציא כמה כורים

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

KEHOT'S NOTE

בגמרא הגי' "להכניס".

7 קדש ישראל לה' ראשית תבואתה

G-d, through Jeremiah, recalls how Israel followed Him into the wilderness: "Israel is holy to Havayah, the first of His produce," set apart like the first fruits of a crop, so that whoever devours them is guilty. The word is written with a final heh (tevu'asoh) and read tevu'aso, "His produce," and the Alter Rebbe stresses it: Israel is G-d's own crop, sown for its yield (context: Steinsaltz Tanakh).

ירמיהו ב' ג:2 Jeremiah 2:3

קִדְשׁ יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלִיו יֹאשְׁמוּ רָעָה תִּבְאֵל אֲלֵיהֶם נְאֻם־יְיָ

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמ"י ב, ג. באוה"ת כאן ע' ב'תרנא הג"ה ארוכה.

8 וימלא כבוד ה' את כל הארץ

After the sin of the spies, G-d tells Moshe that He has pardoned the people, and swears, "as I live, the whole earth will be filled with the glory of Havayah." The Alter Rebbe

cites it for the goal of the sowing: G-dliness revealed throughout the world.

Numbers 14:21א"כ:יד במדבר

ואולם חייאני וימלא כבודי את כל הארץ:

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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KEHOT'S NOTE

במדבר יד, כא.

9

ונגלה כבוד ה'

In Isaiah's prophecy of comfort, a voice calls to clear a road in the wilderness for the return to Zion, and "the glory of Havayah shall be revealed, and all flesh shall see it together." With the previous verse, it names the increase of revelation that G-d desires.

Isaiah 40:5ה:ישיעיהו

ונגלה כבוד ה' וראו כל בשר יחדו כי פי ה' דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישעיהו מ, ה.

10

מן העולם ועד העולם

On Yaakov's years of work for Rachel and Leah, the Zohar reads "from the world to the world" as two worlds, the hidden one above (the Jubilee) and the revealed one (the Shemitah). Or HaTorah, quoted by Kehot, cites it for the hidden and revealed worlds here.

Zohar, Vayetzei 15:127-17:137קל"ז:קכ"ז-קל"ז:קכ"ז ויצא

So when Jacob had served the first seven years, a voice went forth and said: O Jacob, it is written: "from one world to the other world" (Ps. 106, 48). The one world is the upper world, which is veiled, the category of the Jubilee Year. From thence is the starting point; for those which are veiled and undisclosed are from the category of the Jubilee Year.' Hence they were hidden from Jacob, who thus mistakenly thought that his own seven years were from the Sabbatical septennate. Their inwardness was ...

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

11

ברוך ה' אלהי ישראל מן העולם ועד העולם

The Zohar says that everywhere there are two worlds, one revealed and one hidden, and that we bless the Holy One, blessed be He, in both, as it says, "Blessed is Havayah, the G-d of Israel, from the world to the world." Or HaTorah, quoted by Kehot, cites it here.

Zohar, Vayetzei 24:244-25:254ד"רנ"ד:רמ"ד-ד"רנ"ד:רמ"ד ויצא

and when we offer blessings to G-d we invariably associate Him with the two worlds in such words as: "Blessed be the L-rd, the G-d of Israel, from one world even unto the other world" (Ps. 106, 48). It is for this reason that the upper world is named Hu (He), whereas the lower world is named Attah (Thou), because it is blessed from the upper world through

...ויהי בשלח פרעה את העם ולא נחם אלהים

the Righteous One. Thus Scripture says: "Blessed be the L-rd out of Zion, who dwelleth in Jerusalem, etc." (Ps. 135, 21): assuredly ...

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12

מן העולם ועד העולם

At the beginning of Va'eira the Zohar says that the Jubilee and the Shemitah are each called "world," as in "from the world to the world." It is the third Zohar passage that Or HaTorah, quoted by Kehot, gives for this reading.

Zohar, Vaera 1:1-8ח"א-ח"א ורא

This 'Ad (lit. unto) is "the desire of the everlasting hills" (Gen. 49, 26), to wit, the two transcendent "Mothers", the year of Jubilee1Binah. and the year of Remission1Malkuth. (cf. Zohar, Gen. 247b);

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

13

מעלמא דאתכסא לעלמא דאתגליא

There the Tzemach Tzedek notes that the Zohar explains it in the same way, in Vayetzei (1:153b and 1:158b) and at the beginning of Va'eira (2:22a).

KEHOT'S NOTE

"וכן פי' בזה"א ויצא דקני"ג ע"ב ודקני"ה ע"ב ור"פ ורא דכ"ב ע"א" — אוה"ת פ' בשלח ע' שנו.

14

וצבא השמים לך משתחוים

From the Levites' prayer: "You give life to them all, and the host of heaven bow down to You." The Alter Rebbe explains their bowing as nullification before the divine light they perceive.

Nehemiah 9:6ו"ט:יחמייה

אתה הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לך משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמיה ט, ו.

15

כי עין בעין יראו

Isaiah tells of Zion's watchmen singing together at the redemption, "for eye to eye they shall see Havayah's return to Zion": they will see it with their own eyes. The Alter Rebbe brings it for the open revelation of the future, which will match the revelation above.

Isaiah 52:8ח"ב:ישיעיהו

קול צפיק נשא קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ב"ר פח, ה.

ישע"י נב, ח.

16

ובאו במערות צורים

Isaiah foretells the day when Havayah rises to shake the earth: people will flee into caves in the rocks and holes in the ground for fear of Him, and cast away their idols. The Alter Rebbe brings it for the nullification that the revelation of the future will bring below.

ישעיהו ב'י"ט19:2

ובאו במערות צורים ובמחלות עפר מפני פחד ה' ומקדר גאוונו בקומו
לערץ הארץ:

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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KEHOT'S NOTE

ישע"י ב, יט.

17

ואנכי נטעתך שורק . . זמורה של גפן

G-d rebukes Israel through Jeremiah: "I planted you a choice vine (sorek), wholly a true seed; how then have you turned into a degenerate, foreign vine?" The Alter Rebbe uses only the planting: sorek, as Rashi explains it (Or HaTorah, cited by Kehot), is a vine shoot, planted to grow a whole vine.

ירמיהו ב'כ"א21:2

ואנכי נטעתך שורק כלה זרע אמת ואיך נהפכת לי סורי הנפן נכרעה:

Yet I had planted thee a noble vine, Wholly a right seed; How then art thou turned into the degenerate plant Of a strange vine unto Me?

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KEHOT'S NOTE

ירמ"י ב, כא. ראה פ"י הפסוק באוה"ת בשלח ע"י שנח "ופרש"י זמורה של גפן". שורק "בחי" הודאה". וראה גם אוה"ת נ"ך כרך א ע"י שחנ. בלקו"ת ש"ש סה, ב מציין לכאן.

18

ואמר רז"ל

Rabbi Elazar teaches that G-d exiled Israel among the nations only so that converts would be added to them, citing this verse: does a person sow a se'ah except to bring in many kors? The Alter Rebbe quotes the saying as "sows a kor ... brings out many kors"; Kehot notes the Gemara's wording.

פסחים פ"ז ב87b Pesachim

KEHOT'S NOTE

פסחים פז, ב.

19

וכמאמר רז"ל ע"פ והנה גפן לפני

The Midrash expounds the butler's dream: "behold, a vine was before me" — this is Israel, as it says, "You brought a vine out of Egypt." The Alter Rebbe cites it to show that Israel is likened to a vine, which grows from a planted shoot.

בראשית רבה פ"ח:ה'58:5 Bereshit Rabbah

KEHOT'S NOTE

20

והנה גפן לפני

Pharaoh's butler tells Yosef his dream: "behold, a vine was before me." The Sages expound the vine as Israel.

בראשית מ'ט"ז40:9 Genesis

ויספר שר־המשקים את־חלמו ליֹוסֵף וַיֹּאמֶר לוֹ בְּחִלּוּמִי וְהִנֵּה־גִפֶּן לִפְנֵי:

And the chief butler told his dream to Joseph, and said to him: 'In my dream, behold, a vine was before me;

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21

שו"ה לי — זורע

That manuscript reads "a person sows" where the printed text has "one who sows."

KEHOT'S NOTE

בבזך 1824: אדם זורע.

22

ברוך ה' אלקי ישראל מן העולם ועד העולם

The blessing that closes the fourth book of Psalms: "Blessed is Havayah, the G-d of Israel, from eternity to eternity (min ha'olam ve'ad ha'olam)." Olam means both "eternity" and "world," and the Alter Rebbe reads it "from the world to the world," from the hidden world to the revealed, and "the G-d of Israel" as teaching that this comes through Israel.

תהילים ק"ו:מ"ח106:48 Psalms

ברוך־ה' אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמֵר כָּל־הָעָם אָמֵן הַלְלוּ־
קָה:

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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KEHOT'S NOTE

תהלים קו, מח.

PARAGRAPH 3

23

שקליפה קדמה לפרי

Kehot points to the Tzemach Tzedek's discussions of "the husk precedes the fruit" in Or HaTorah on Bereishis and in his glosses on this maamar.

KEHOT'S NOTE

ראה לקו"ת להאר"ז ס"פ וישלח. אוה"ת בראשית ה, א. ובאוה"ת כאן ע"י ב"תרנג.

24

ואלה המלכים אשר מלכו בארץ אדום

The Torah lists the kings who reigned in Edom, Eisav's descendants, "before any king reigned over the children of Israel." In Kabbalah these kings, each of whom "reigned ... and died," are the lights of Tohu that broke; the Alter Rebbe brings the verse for "the husk precedes the fruit."

בראשית ל"א31:31 Genesis

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדָוִם לִפְנֵי מֶלֶךְ־מִלְךְ לִבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

25 | Kehot's note points to I Chronicles 1:43 for these words.

דברי הימים א א'מ"ג:43 I Chronicles 1:43

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ-יִשְׂרָאֵל כְּלָע
בְּיָדָם וְשֵׁם עִירוֹ דִּנְהָבָה:

Now these are the kings that reigned in the land of Edom,
before their reigned any king over the children of Israel:
Bela the son of Beor; and the name of his city was Dinhabah.

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26 | ולא שהקליפה . . קדמה לפרי

That manuscript adds: "and so Eisav is called his elder son
and Yaakov his younger son"; and it reads "not that Eisav
himself, G-d forbid, is called his elder son."

KEHOT'S NOTE

בבוכ' 1118: כ"ו וכן עשו נקרא בנו הגדול ויעקב בנו הקטן. ולא עשו ממש נקי
ח"ו בנו הגדול. באוה"ת בשלח ע"ש נוסף: (צ"ל כי קדמה שמע שני ענינים
הא' קדימה בזמן ע"ד שהמשל קודם לנמשל והקש להחטים, הב' קדימה
מעלה ע"ד מעלת הבכור שקדם בזמן א"כ שרשו גבוה יותר ג"כ, וכידוע
שעשו שרשו מעולם התהו שגבוה באמת מעולם התיקון . . ועל זה ולא
שהקליפה ממש ח"ו גבהה מהפרי). ע"כ.

27 | שנפלו שמה בשבירת הכלים

The Tzemach Tzedek writes that this passage implies that
the power of growth that makes the sowing sprout is
drawn from what fell in the breaking of the vessels, at the
level of "and from there it divided and became four
heads."

KEHOT'S NOTE

באוה"ת פ' ואתחנן ע"י רסג כ' שמכאן משמע שכל הצומח להצמיח הוריעה
נמשך ממה שנפל בשבירה"כ בבחי' ומשם יפרד והי' לדי' ראשים ע"ש.

28 | מבחי' עוה"ב וישראל

That manuscript reads "above the level of Yaakov and
Yisrael" in place of "above the level of the World to Come
and of the Jewish people."

KEHOT'S NOTE

בבוכ' אדה"ו 633 הגי': מבחי' יעקב וישראל.

29 | ואורייתא דנפקא מחכמה

The Zohar on Mishpatim: "The Torah issues from
Chochmah." The Alter Rebbe cites it to show that the
Torah's source is Chochmah, while the light that fell into
the kelipos comes from higher still.

Zohar II, 121a א"ב קכא,

KEHOT'S NOTE

זח"ב קכא, א.

PARAGRAPH 4

30 | ביאור הענין דתנן עשרה דורות

Or HaTorah refers here, summarizing that the Alter Rebbe
explains "that there are two kinds of flow: one from erech
apayim and rav chesed, which is above the tzimtzum; and

the second, drawn from the Infinite Light through the ten
Sefiros, to be revealed according to His attributes ... which
is contraction, measure and limit compared with erech
apayim and rav chesed."

KEHOT'S NOTE

באוה"ת מגי"א ע"י ער מציין לכאן שבקטע מכאן כ"ק אדה"ו "שיש שני מיני
המשכות הא' מבחי' ארך אפים ורב חסד שלמעלה מהצמצום, והב' מה
שנמשך מאו"א"ס ב"ה ע"י ע"ס להתגלות ע"פ מדותיו . . שהיא בחי' צמצום
ומדה וגבול לגבי ארך אפים ורב חסד". ע"ש.

31 | עשרה דורות מאדם עד נח

Kehot refers the reader there in connection with this
Mishnah.

KEHOT'S NOTE

אבות ה', ב'. ראה גם קונטרס ומעיין מאמר ח ואילך. בלקו"ש ח"ט ע"י 71
הערה 5.

32 | להודיע כמה ארך אפים לפניו

Kehot refers there for "to make known how great is His
forbearance."

KEHOT'S NOTE

ראה באוה"ת כי תבוא ע"י תתלול. בסה"מ תר"ן ע"י שנ מציין לכאן.

33 | עשרה דורות מאדם עד נח וכו' ועשרה דורות מנח עד אברהם כו' להודיע כמה ארך אפים לפניו שכל הדורות היו מכעיסין ובאין

The Mishnah: ten generations from Adam to Noach and
ten from Noach to Avraham, to make known how great
G-d's forbearance is, for all of them kept provoking Him.
The Alter Rebbe finds here the source of the life given to
those who oppose Him.

משנה אבות ה'ב'2: Pirkei Avot

עשרה דורות מאדם ועד נח, להודיע כמה ארך אפים לפניו, שכל
הדורות היו מכעיסין ובאין עד שהביא עליהם את מי המבול. עשרה
דורות מנח ועד אברהם, להודיע כמה ארך אפים לפניו, שכל הדורות
היו מכעיסין ובאין, עד שקרא אברהם וקבל עליו שכר כלם:

[There were] ten generations from Adam to Noah, in order to
make known what long-suffering is His; for all those genera-
tions kept on provoking Him, until He brought upon them
the waters of the flood. [There were] ten generations from
Noah to Abraham, in order to make known what long-suffer-
ing is His; for all those generations kept on provoking Him,
until Abraham, came and received the reward of all of them.

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34 | שו"ה הדורות — עכו"ם

In this stretch of text, from "the generations" to
"idolaters," that manuscript reads "the nations that pro-
voke [Him]."

KEHOT'S NOTE

בבוכ' 1824: אומות המכעיסין.

35 | ואתה מחי את כולם

The Levites declare that G-d made the heavens, the earth
and all in them, "and You give life to them all." The Alter

Rebbe brings it to show that the nations too receive their life from Him.

Nehemiah 9:6 ט"ז:חמיה

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לך משתחווים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

36

שו"ה את כולם

After "to them all," that manuscript adds: "even though they have no Torah and mitzvos."

KEHOT'S NOTE

בבז 1824 נוסף: אעפ"כ שאין להם תורה ומצוות.

37

וקרו לי אלקא דאלקייא

Rav says that the nations "call Him the G-d of the gods." The Alter Rebbe cites it: even where His holiness is hidden, He is acknowledged as the source above all other powers.

Menachot 110a:11-13 ג"א-י"א-י"ג

אמר ריש לקיש מאי דכתיב (ויקרא ז, לו) זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם אמר רבא האי לעולה למנחה עולה ומנחה מיבעי ליה אלא אמר רבא כל העוסק בתורה אינו צריך לא עולה (ולא חטאת) ולא מנחה ולא אשם אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם:

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KEHOT'S NOTE

מנחות ק"א.

PARAGRAPH 5

38

ולכן יש להם עושר וכבוד

A passage beginning here, "Therefore they have wealth and honor," is quoted there.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרכ"ז (הוצאת תש"ס) ע"כ.

39

שו"ה אלהי — שנפל בקליפות בשבירת הכלים

In its quotation of this passage it adds "(and this is from a high place)," and it does not have the words "as is known to those who know the hidden wisdom."

KEHOT'S NOTE

בסה"מ תרכ"ז שם נוסף: "(וזה ממקום גבוה)". ותי' "כידוע ליודעי חן" ליתא שם.

40

וימנע מרשעים אורם

In G-d's answer to Job from the storm, the dawn exposes the wicked, "and from the wicked their light is withheld." The Alter Rebbe applies it to the divine light within the ke-lipos, which does not shine for them openly.

Job 38:15 ט"ו:ח איב

וימנע מרשעים אורם וזרוע רמה תשבר:

But from the wicked their light is withholden, And the high arm is broken.

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חגיגה י"ב א:ה-ו"ה-12a:5-6

ואמר רב יהודה אמר רב: עשרה דברים נבראו ביום ראשון, ואלו הן: שמים וארץ, תהו ובהו, אור וחשך, רוח ומים, מדת יום ומדת לילה. שמים וארץ — דכתיב: "בראשית ברא אלקים את השמים ואת הארץ", תהו ובהו — דכתיב: "והארץ היתה תהו ובהו", אור וחשך, חשך — דכתיב: "וחשך על פני תהום", אור — דכתיב: "ויאמר אלקים יהי אור", רוח ומים — דכתיב: "ורוח אלקים מרחפת על פני המים", מדת יום ומדת לילה — דכתיב: "ויהי ערב ויהי בקר יום ..."

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

KEHOT'S NOTE

איוב לח, טו. וראה באוה"ת פי וישלח (כרך ה) תתפו, א דהיינו אור שנברא ביום ראשון שגנו הקב"ה (חגיגה יב, א). וראה סה"מ תרכ"ט (הוצאה חדשה) ע"ס. תרלי"ב ח"ב ע' תנח. באוה"ת נ"ך כרך א ע' יג מצוין לכאן "בתיא... ע"פ וימנע... משמע שערך התיקון לגבי התהו כמו חכמה לגבי כתר הנק' ארך אפים כו' ע"ש". ראה גם אוה"ת בראשית כרך ג תצא, ב.

41

משא"כ בסטרא דקדושה

Those manuscripts read "This is not so with the Jewish people" in place of "This is not so on the side of holiness."

KEHOT'S NOTE

בבז 1824, 633 הגי': משא"כ ישראל.

42

וכן התורה יש לה מדה

There the Tzemach Tzedek writes that this seems to follow the view of the Gemara in Eruvin 21a, and that there is a hidden and a revealed part of the Torah.

KEHOT'S NOTE

באוה"ת בראשית כרך ד תקו, א דלכאורה זה כדעת הגמרא בעירובין כא, א. ע"ש שיש שתיים וגליא בתורה. עיין בהמשך תרס"ו בד"ה שובה ישראל ע'ה.

43

ארוכה מארץ מדה

Tzofar tells Job that G-d's wisdom is beyond him: "Its measure is longer than the earth and wider than the sea." The Alter Rebbe reads middah with its mappik as "its measure" and applies it to the Torah: it has a measure, though a vast one.

Job 11:9 ט"א:ט איב

ארכה מארץ מדה ורחבה מגי'ים:

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב יא, ט.

44

ארוכה מארץ מדה

The Gemara quotes this verse and goes on to give the Torah a measure many times that of the world. Kehot notes, citing Or HaTorah and Sefer HaMaamarim 5629, that "it has a measure" follows this passage.

Eruvin 21a:14-15 ט"ז א: עירובין כ"א א:

אָמרו דוד ולא פירשו, דכתיב: "לכל תכלה ראיתי קץ רחבה מצותה מאד". אָמרו איוב ולא פירשו, דכתיב: "ארוכה מארץ מדה ורחבה מני ים". אָמרו יחזקאל ולא פירשו, דכתיב: "ויפרש אותה לפני והיא כתובה פנים ואחור וכתוב אליה קינים וקנה והי".

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45

שיש לה מדה

There it is explained that this follows the Sages' teaching in Eruvin 21a.

KEHOT'S NOTE

ראה בסה"מ תרכ"ט הנ"ל ע"י סב שזוהו ע"פ מארז"ל בערובין כא, א ע"ש.

46

כלי אומנתו

The Midrash opens: "The Torah says, 'I was the instrument of craftsmanship of the Holy One, blessed be He': as a builder works from plans, G-d looked into the Torah and created the world. The Alter Rebbe calls the Torah's measure the measure of this "instrument."

Bereshit Rabbah 1:1 א: ראשית רבה א:

רבי הושעיה רבה פתח, (משלי ח, ל): "וְאֶהְיֶה אֲצִלוֹ אִמּוֹן וְאֶהְיֶה שֹׁשְׁעִים יוֹם יוֹם וְגו'". "אִמּוֹן", פְּדוּגוֹ. "אִמּוֹן", מְכּוּסָה. "אִמּוֹן", מוֹצֵנֶעַ. וְאֵית דָּאָמֵר: "אִמּוֹן", רַבְתָּא. "אִמּוֹן", פְּדוּגוֹ - הֵיךְ מָה דָּאָתָּ אָמֵר (במדבר יא, יב): "כֹּאֲשֶׁר יִשָּׂא הָאִמּוֹן אֶת הַיֶּנֶק". "אִמּוֹן" מְכּוּסָה - הֵיךְ מָה דָּאָתָּ אָמֵר (איכה ד, ה): "הָאִמּוֹנִים עָלֵי תוֹלַע חֲבָקוּ אֲשֵׁפְתוֹת". "אִמּוֹן", מוֹצֵנֶעַ - הֵיךְ מָה דָּאָתָּ אָמֵר (אסתר ב, ז): "וְיִהְיֶה אִמּוֹן אֶת הַדָּסָה". אִמּוֹן, רַבְתָּא - כִּמְה דְּתִימָא: (נחום ג, ח): "הֵתִיטְבִי מִנָּא אִמּוֹן", וּמִתְרַמֵּינִי: "הָאֵת טַבָּא מֵאִלְכַּסְנִידְרִיא רַבְתָּא ...

Rabbi Hoshaya the Great began: "I was with Him as an amon, a delight day after day..." (Proverbs 8:30) - amon means a child's caretaker, amon means covered, amon means hidden, and some say amon means greatness. Amon means a child's caretaker, as it says: "As a caretaker [omen] carries a nursing child" (Numbers 11:12). Amon means covered, as it says: "Those covered [ha'emunim] in scarlet..." (Lamentations 4:5). Amon means hidden, as it says: "He was omen Hadassa" (Esther 2:7). Amon means great, as it says: "Are you better than ...

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47

שו"ה בחינת — וכן

That manuscript reads "Therefore" in place of "So too" before "the Torah has a measure."

KEHOT'S NOTE

בבזך 1824: ולכן.

48

אם בחקתי תלכו

"If you walk in My statutes ... I will give your rains in their season." The Alter Rebbe brings it to show that on the side of holiness the flow follows the measure of the Torah.

Leviticus 26:3 כ"ו: ויקרא

אם-בחקתי תלכו ואת-מצותי תשמרו ועשיתם אתם:

If ye walk in My statutes, and keep My commandments, and do them;

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KEHOT'S NOTE

ויקרא כו, ג.

49

שו"ה כ"א — אמר נבל בלבו אין אלקים

David: "The fool has said in his heart, 'There is no G-d.'" The Alter Rebbe brings it for the doubled darkness that lets the kelipos deny G-d.

Psalms 14:1 א: תהילים

לִמְנַצֵּחַ לְדוֹד אָמֵר נָבֵל בְּלִבּוֹ אֵין אֱלֹקִים הַשְׁחִיתוּ הַתַּעֲיִבוּ עָלֶיהָ אֵין עֲשֵׂה-טוֹב:

For the Leader. [A Psalm] of David. The fool hath said in his heart: 'There is no G-d'; they have dealt corruptly, they have done abominably; there is none that doeth good.

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KEHOT'S NOTE

תהלים יד, א. ליתא בבזך 1824.

50

Koheles says that in the grave there is "no deed, reckoning or knowledge." The Alter Rebbe's phrase "not according to reckoning, deed and knowledge" echoes its words; Sefaria links the passage to this verse.

Ecclesiastes 9:10 ט: קהלת ט:

כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחַד עֲשֵׂה כִּי אֵין מַעֲשֶׂה וְהַשְׁבּוֹן וְדַעַת וְחִכְמָה בְּשָׂאוֹל אֲשֶׁר אַתָּה הֹלֵךְ שָׁמָּה:

Whatsoever thy hand attaineth to do by thy strength, that do; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

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PARAGRAPH 6

51

יעקב הקטן

Rivkah dresses "Yaakov, her younger (katan) son," in Eisav's garments. The Alter Rebbe reads katan as smallness, the contraction of G-dliness into measure; he returns to the verse in paragraph 9.

Genesis 27:15 ט"ז: בראשית כ"ז

וַתִּקַּח רִבְקָה אֶת-בְּגָדֵי עֶשָׂו בְּנֶה הַגָּדֹל הַחֲמֹדֶת אֲשֶׁר אֶתָּה בְּכִיתָ וַתִּלְבַּשׁ אֶת-יַעֲקֹב בְּנֶה הַקָּטָן:

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

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52

ולכן נקי יעקב הקטן

KeHOT refers there for Yaakov's being called "the small one"; the same page is cited above for "the husk precedes the fruit."

KEHOT'S NOTE

ראה אוה"ת בראשית ה, א.

PARAGRAPH 7

53

הנה השמים ושמי השמים לא יכלכלוך

At the dedication of the Temple Shlomo says, "Behold, the heavens and the heavens of heavens cannot contain You." The Alter Rebbe reads it of the light before the tzimtzum, which no vessel can receive in a revealed way.

I Kings 8:27: "כי יב"ה א"ח"

כי האמנם ישב אלקים עליהארץ הנה השמים ושמי השמים לא יכלכלוך אף כי ההבית הזה אשר בנתי:

But will G-d in very truth dwell on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!

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KEHOT'S NOTE

מלכים א ח, כו.

54

ש"ה נאמר — פי אפילו

That manuscript reads "This means: to be, even ..." where the printed text has "This means: even"

KEHOT'S NOTE

בבז 1824: פי להיות אפי.

55

ואלה המלכים

"And these are the kings who reigned in the land of Edom." Here the kings stand for the life-force that comes from above the tzimtzum by way of a fall.

בראשית ל"ו:31

ואלה המלכים אשר מלכו בארץ אדום לפני מלך מלך לבני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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56

ממדרגה למדרגה להתלבש

Those manuscripts add "in the seventy princes" after "from level to level, to be clothed."

KEHOT'S NOTE

בבז 1824, 633 נוסף: בעי שרים.

57

ואת רוח הטומאה

G-d promises through Zechariah that on that day He will cut off the names of the idols and remove the false prophets "and the spirit of impurity from the land." Only then will the light hidden in the kelipos be revealed.

Zechariah 13:2: "כי יג"ה"

והיה ביום ההוא נאם ה' צבאות אכרית את שמות העצבים מן הארץ ולא יזכרו עוד וגם את הנביאים ואת רוח הטומאה אעביר מן הארץ:

...ויהי בשלח פרעה את העם ולא נחם אלהים

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

58

כי עין בעין יראו

"For eye to eye they shall see Havayah's return to Zion." The Alter Rebbe brings it for the open revelation of the time to come.

ישעיהו נ"ב:ח"52:8

קול צפיק נשאו קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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PARAGRAPH 8

59

גלו לבבל

That manuscript reads "they were exiled to Edom" in place of "they were exiled to Babylon."

KEHOT'S NOTE

בבז 1825: גלו לאדום.

60

גלו לבבל שכינה עמהם

Rabbi Shimon bar Yochai: wherever Israel was exiled the Shechinah was with them; they were exiled to Egypt, to Babylon, and the Shechinah was with them. The Alter Rebbe reads it as the divine spark in each soul sharing the exile.

מגילה כ"ט א:ד'29a:4

תנא, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שבכל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: "הנגלה נגליתי לבית אביך בהיותם במצרים וגו'". גלו לבבל — שכינה עמהן, שנאמר: "למענכם שלחתי כבלי". ואף כשהו עתידיו ליגאל — שכינה עמהן, שנאמר: "ושב ה' אלקיך את שבותך". "והשיב" לא נאמר, אלא "ושב". מלמד שהקדוש ברוך הוא שם עמהן מפיו הגליות.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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KEHOT'S NOTE

מגילה כט, א. בבז אדה"ז הנ"ל נוסף: "פי כשישראל גולים למקום האומות ומקבלים השפע מהם" הנה ניצוץ.

61 ממשלת קליפת נוגה

That manuscript reads “the dominion of that prince” in place of “the dominion of kelipah nogah.”

KEHOT'S NOTE

בכור אדה"ו הנ"ל הגי': ממשל השר ההוא.

62 אין לך עשב

The saying is quoted there more fully: in prayer one contemplates that “there is no blade of grass below that has no mazal above,” the heavenly forces that give life to all of this world, which themselves receive from the seventy princes.

KEHOT'S NOTE

נסמן לעיל ח, ד.

63 אין לך כל עשב

Rabbi Simon: there is no blade of grass that has no mazal in the firmament that strikes it and tells it, “Grow!” The Alter Rebbe brings it to show that the things of one’s livelihood live from forces above, so their sparks can be raised; Kehot gives the source at Torah Ohr 8d.

Bereshit Rabbah 10:6 י"ו: בראשית רבה

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגוי. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: ‘Grow.’ That is what is written: “Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?” (Job 38:33). It is an expression of being in charge [shoter]. “Will you tie the chains of ...

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64 שאינן יכולין לעלות כו' כמ"ש במ"א

Tanya divides the kelipos into two levels and explains that from the lower one, the three wholly impure kelipos, come the life and existence of all forbidden foods and of every deed, word and thought of the 365 prohibitions.

KEHOT'S NOTE

ראה תניא פרק ו.

65 וידעו מצרים כי אני ה'

At the Sea G-d tells Moshe, “And Egypt shall know that I am Havayah, when I am glorified through Pharaoh.” The

Alter Rebbe cites it for darkness turned into light, as the life-force hidden in Egypt’s kelipah is raised.

Exodus 14:18 י"ד: שמות

וידעו מצרים כי אני ה' בהכבד' בפרעה ברכבו ובפרשיו:

And the Egyptians shall know that I am the L-RD, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen.'

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KEHOT'S NOTE

שמות יד, יח.

PARAGRAPH 9

66 אור זרוע

“Light is sown for the righteous, and joy for the upright in heart”: the light of the righteous is stored away like seed, to come up later. The Alter Rebbe speaks of light that is sown in the earth in order to grow, and goes on to speak of the joy it brings (context: Steinsaltz Tanakh).

Psalms 97:11 י"א: תהילים

אור זרע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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67 כיתרון אור הבא מן החשך

Kohlees saw that wisdom surpasses folly “as light surpasses darkness.” The Alter Rebbe reads it as the advantage of the light that comes out of darkness.

Ecclesiastes 2:13 י"ג: קהלת ב'

וראיתי אני שיש יתרון לחכמה מן הסכלות כיתרון האור מן החשך:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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68 ותקח רבקה את בגדי עשו

Rivkah took the fine garments of Eisav, her elder son, and dressed Yaakov, her younger son. The Alter Rebbe reads Yaakov’s smallness as the contraction of G-d’s light, which is clothed in Eisav’s garments, the physical things rooted in Tohu.

Genesis 27:15 ט"ו: בראשית כ"

ותקח רבקה את בגדי עשו בנה הגדל החמדת אשר אתה בבית ותלבש את יעקב בנה הקטן:

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

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KEHOT'S NOTE

בראשית כו, טו.

PARAGRAPH 10

69

ממשלת קליפת נוגה

That manuscript reads “that were under the dominion of the princes” in place of “under the dominion of kelipas nogah.”

KEHOT'S NOTE

בכור אדה"ו 633 הגי': הנתונים תחת ממשלת השרים.

70

בגדי עשו בנה הגדול

Rivkah took “the garments of Eisav, her elder son.” The Alter Rebbe reads the garments as physical things rooted in Tohu, which came first, and so Eisav is the “elder.”

בראשית כ"ז:ט"ו: Genesis 27:15

ותקח רבקה את־בגדי עשו בְּנֵה הגֹּדֶל הַחֲמֹדֶת אֲשֶׁר אֶתָּה בְּכִית וּתְלַבֵּשׁ אֶת־יַעֲקֹב בְּנֵה הַקָּטָן:

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

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71

אם ישראל עושין תשובה נגאלין

Rabbi Eliezer: “If Israel do teshuvah, they are redeemed.” The Alter Rebbe explains teshuvah as lifting the soul to its source by turning physical pleasure to the service of G-d.

סנהדרין צ"ז ב:י"ד-ט"ו: Sanhedrin 97b:14-15

אמר רב: כלו כל הקיצין, ואין הדבר תלוי אלא בתשובה ומעשים טובים. ושמואל אמר: דיו לאבל שיעמוד באבלו. כתנאי: רבי אליעזר אומר: אם ישראל עושין תשובה - נגאלין, ואם לאו - אין נגאלין. אמר לו רבי יהושע: אם אין עושין תשובה אין נגאלין? אלא הקדוש ברוך הוא מעמיד להן מלך שגורותיו קשות כהמן, וישראל עושין תשובה ומחזירן למוטב. תנאי אידך: רבי אליעזר אומר, אם ישראל עושין תשובה - נגאלין, שמואל: שמואל: "שובו ...

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KEHOT'S NOTE

סנהדרין צז, ב.

72

אליהו הנביא אשא

David's prayer: “To You, Havayah, I lift up my soul.” The Alter Rebbe uses it to define teshuvah as lifting the soul to its source, a giving over of the self.

Psalms 25:1 א"ה:ה: Psalms 25:1

לְדָוִד אֱלֹהֵי ה' נַפְשִׁי אֲשֵׁא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

73

תחת אשר לא עבדת

Moshe warns that the curses will come “because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything.” The Alter

Rebbe brings it to show that the transformed service must be joyful.

Deuteronomy 28:47 מ"ז:מ"ח: Deuteronomy 28:47

תחת אשר לא־עבַדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבב מְרַב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

74

בחיי מסירת הנפש

Kehot notes that Likkutei Torah says the same in that maamar: subduing the sitra achra through a broken and contrite heart, and not desiring physical wants, “is also the level of self-sacrifice, for what difference is there between killing all of it,” etc. (46d).

KEHOT'S NOTE

וכ"כ בלקו"ת פי' נצבים בדי"ה כי קרוב אליך הדבר.

75

מה לי קטלא כולה

In the laws of a thief's payment, of a thief who made a stolen fat animal lean, the Gemara says, “What difference is there between killing all of it and killing half of it?” The Alter Rebbe applies it: pushing away a desire is a real, if partial, self-sacrifice.

בבא קמא ס"ה א:ח"ט-ט"ז: Bava Kamma 65a:8-9

התם נמי - משום דאמרין לקה: מה לי קטלה כולה, מה לי קטלה פלגא. כי קאמר רב - בייקרא וזולא הוא דקאמר. היכי דמי? אילימא דמעיקרא שוין זוזא, ולבסוף שוין ארבעה זוזי - קרן קצין שגנב; לימא פליגא דרב אדרבה? דאמר רבה: האי מאן דגול חביתא דחמרא מחבריה, מעיקרא שוין זוזא ולבסוף שוין ארבעה זוזי, תברה או שתניה - משלם ארבעה. איתבר ממילא - משלם זוזא.

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KEHOT'S NOTE

בי"ק סה, א וש"נ. ראה אוה"ת מטות ע' אערה.

76

צדקה תרומם גוי

Shlomo's proverb: “Righteousness (tzedakah) exalts a nation.” In Proverbs tzedakah is righteousness; the Alter Rebbe reads it as charity, and its exaltation as raising Israel to closeness with G-d's essence.

Proverbs 14:34 מ"ד:ל"ד: Proverbs 14:34

צִדְקָה תְּרֹמֵם־גּוֹי וְחַסְדִּים חֲטָאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד. נסמן לעיל א, ב.

77

וירם קרן לעמו

“And He has raised up a horn for His people ... the children of Israel, a people near to Him.” The Alter Rebbe ex-

plains it as a closeness to G-d's essence, above the light that encompasses the worlds.

Psalms 148:14: תהילים קמ"ח:יד

וַיִּרָם קֶרֶן לְעֹמֹד תְּהַלֵּה לְכָל־חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קֶרֶבוֹ הַלְלוּ־קָה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יד.

78

הודו על ארץ ושמים

The psalmist calls all creation to praise Havayah's Name, "for His Name alone is exalted; His splendor (hodo) is over earth and heaven," the verse just before "And He has raised up a horn for His people." The Alter Rebbe reads it as the encompassing light, only a radiance of G-d.

Psalms 148:13: תהילים קמ"ח:יג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגָּב שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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79

אדלעיל — והוא בחיי סוכ"ע

Quoting this passage, that maamar adds: "(over earth and heaven: 'over' is the light that encompasses all worlds)."

KEHOT'S NOTE

בד"ה זאת חנוכת המזבח תר"מ ס"כ נוסף: (על ארץ ושמים, על היינו סוכ"ע). ע' באוה"ת בראשית שא, ב.

80

במקום שבעלי תשובה עומדין

There the saying is quoted on teshuvah that turns the bad traits around to G-d alone.

KEHOT'S NOTE

נסמן לעיל כא, ג.

81

במקום שבעלי תשובה עומדין צדיקים גמורים אין

Rabbi Abahu: in the place where those who return in teshuvah stand, the perfectly righteous do not stand. The Alter Rebbe brings it for the greater elevation that comes from transforming darkness.

Berakhot 34b:22-23: ברכות ל"ד ב:כ"ב-כ"ג

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שְׁלוֹם שְׁלוֹם לְרַחוּק וְלִקְרוֹב". "לְרַחוּק" בְּרִישָׁא, וְהָדָר "לִקְרוֹב". וְרַבִּי יוֹחָנָן אָמַר לָהּ: מַאי "רַחוּק" — שֶׁהָיָה רַחוּק מִדְּבַר עֲבִירָה מְעִיקָא. וּמַאי "קְרוֹב" — שֶׁהָיָה קְרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הִשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

82

בכל מאדך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe calls this transformation the level of "with all your might," love beyond measure.

Deuteronomy 6:5: דברים ו:ה

וְאַהֲבַת אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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83

ולכן בזמן שבהמ"ק הי' קיים לא היו מאריכין כ"כ בתפלה כמו

עכשיו

The Pri Etz Chaim passage behind this statement is quoted there.

KEHOT'S NOTE

פע"ח ש"א פ"ו. מובא באוה"ת נ"ך כרך ב ע' תתקסד.

84

ולכן בזמן שבהמ"ק היה קיים לא היו מאריכין כ"כ בתפלה כמו

עכשיו

The Arizal's teaching: all prayers serve to refine the sparks of the seven kings who "died"; before the Temple was destroyed the supernal union was constant and there was hardly a need to pray, but after the destruction we must pray every day to restore it. Kehot cites it for this statement.

Pri Etz Chaim, Gate of Prayer 7:32: פרי עץ חיים, שער התפלה ז:ל"ב

והנה נתבאר היטב, איך הרשימו של המוחין הראשונים, הם נכנסין קודם תפלה של שחר באור הבוקר בזו"ן, כנ"ל שאין הרשימו מסתלק גם הוא אלא בלילה, שאז הוא זמן המיעוט שלהם האמיתי, אבל תיכף בהאיר היום, חוזר אותו הרשימו להכנס בשניהן. ואח"כ בתפלת השחר, אז באים ונעשין מוחין אחרים גמורים חדשים, מה שלא היה כן בתפלה אחרת כנ"ל. וזה יובן היטב במ"ש בדרושי אחרים בענין מ"ן, שבכל תפלה ותפלה הם חדשים. ומשם תבין מה ענין רשימו הנשאר בהם תמיד. והנה כל דרוש זה נתבאר בענין כונת לילה, ובענין דרוש תפילין יתבאר ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 11

85

לב נשבר רוח נשברה

In David's psalm of repentance: "The offerings of G-d are a broken spirit; a broken and contrite heart, G-d, You will not despise." The Alter Rebbe reads the broken spirit as the breaking of the sitra achra within, like the seed that must rot before it grows.

Psalms 51:19: תהילים נ"א:י"ט

זָבַחַי אֱלֹקִים רוּחַ נִשְׁבָּרָה לִבִּי־נִשְׁבָּר וְנִדְכָּה אֱלֹקִים לֹא תִכְזֶּה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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86

וישוב אל ה' וירחמהו

Isaiah calls on the wicked to leave his way: "let him return to Havayah, and He will have compassion on him." Here the words are read the other way, the one who returns having compassion on Him, over the exile of the divine spark among the kelipos, as Tanya, chapter 45, reads the verse: to arouse great compassion for the Name of G-d that dwells with us.

ישעיהו נ"ה:ז

יַעֲזֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֶזְנוֹ מִחֻשְׁבֹּתָיו וְיָשֹׁב אֶל־יְיָ וִירְחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְכָּה לְסֻלּוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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87

מאגרא רמא

When Rebbe read in Lamentations, "He cast down from heaven to earth," the scroll fell from his hand and he said, "From a high roof to a deep pit." The Alter Rebbe uses the phrase for the divine spark's fall into the kelipos.

חגיגה ה' ב:ט"ז-י"ז

רבי הוה נקיט ספר קינות וקא קרי בגויה, כי מטא להאי פסוקא "השליך משמים ארץ" — נפל מן הדיה, אמר: מאגרא רם לביקרא עמיקתא. רבי ורבי חייא הוו שקלי ואולי באורחא, כי מטו לההוא מתא, אמרי: איכא צורבא מרבנן הכא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן הכא, ומאור עינינו הוא. אמר לקה רבי חייא לרבי: תיב את, לא תולול בנשיאותה. אזיל אנא ואקביל אפיה.

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

88

תקנו תיקון חצות

That manuscript adds here: "How shall we sing Havayah's song on foreign soil?"

KEHOT'S NOTE

בבזך אדה"ו 633 נוסף: איך נשיר את שיר ה' על אדמות נכר.

89

אין עומדין להתפלל

The Mishnah: one may stand to pray only with heaviness of head; the early pious ones would wait an hour and then pray, to direct their hearts to their Father in heaven. The Alter Rebbe reads the "head" as G-d's holiness in exile.

ברכות ל"ב:י"ד

מתני' אין עומדין להתפלל אלא מתוך כובד ראש. חסידים הראשונים היו שוהין שעה אחת, ומתפללין, כדי שיכוננו לבם לאביהם שבשמים. אפילו המלה שואל בשלומי — לא ישיבנו, ואפילו נחש כרוך על עקבו — לא יפסיק.

MISHNAH One must not stand up to say the Tefillah except in a serious frame of mind. The pious men of old used to wait an hour and then say the Tefillah, in order to direct their heart to their Father in Heaven. Even when a king greets him, he must not respond; and though a serpent be wound round his heel, he must not interrupt.

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KEHOT'S NOTE

ברכות ל, ב.

90

שיהא מיצר ודואג על בחי' ראש

There the Tzemach Tzedek asks: since this maamar explains that the external forces draw from "abundant kindness" above the tzimtzum, where exile does not apply, what is the heaviness of head? According to his explanation that this flow too passes through Z'eir Anpin and Malchus, the surplus flowing to Yesod and from Yesod to Malchus, the heaviness of head is over Malchus' descent to give to the external forces.

KEHOT'S NOTE

ראה אוה"ת מארז"ל ע"י יג ואילך. ובעי יח כ': וצ"ל מאחר שביאר [כאן בתו"א] שיניקת החיצונים שמקבלים מבחי' ורב חסד שלמעלה מהצמצום אי"כ שם אין שייך גלות ח"ו וא"כ מהו ענין כובד ראש, אבל לפי מה שנתבאר [באוה"ת שם] שגם משם נמשך ע"י ז"א ומלי ר"ל שנמשך שפע המותרות זו ביסוד ומיסוד למלי, אתי שפיר ענין כובד ראש הוא על ירידת המלי להשפיע לחיצונים, ע"ש.

91

שו"ה קודם — אבל לשאר

That manuscript reads "but we" in place of "but the others."

KEHOT'S NOTE

בבזך 1824: אבל אנחנו.

92

תחת אשר לא עבדת

The curses come "because you did not serve Havayah your G-d with joy." The Alter Rebbe explains the punishment as measure for measure for the joy lost with the destruction of the Temple.

דברים כ"ח:מ"ז

תחת אשר לא-עבדת את-י' אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

PARAGRAPH 12

93

שאמרו רז"ל על ר"ע

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

KEHOT'S NOTE

סוף מכות.

94

שו"ה רז"ל — כרך של רומי

That manuscript reads "the greatness of Rome." The note's own quotation of the text reads "a city of Rome" where our text has "a city of the idolaters."

KEHOT'S NOTE

בבזך 1824: גדלות רומי.

G-dliness.

KEHOT'S NOTE

ראה אוה"ת נ"ך שופטים ע' יד.

105

ופרעה הקריב

"And Pharaoh drew near, and the children of Israel lifted their eyes ... and cried out to Havayah." Plainly Pharaoh approached with his army; the Sages read the verb as Pharaoh drawing Israel near to G-d.

Exodus 14:10: שמות י"ד

ופרעה הקריב וישאו בני ישראל את עיניהם והנה מצרים נסע אחריהם וייראו מאד ויצעקו בני ישראל אל אלהי

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the L-RD.

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106

ופרעה הקריב ואמרו רז"ל

The Midrash explains "and Pharaoh drew near": he brought Israel near to teshuvah, for when they saw the Egyptians pursuing them they turned to G-d in prayer. The Alter Rebbe cites it as the fruit of the exile: the oppressor drew their hearts to their Father in heaven.

Shemot Rabbah 21:5: שמות רבה כ"א:ה'

... אמר רבי אלעזר בן פדת: כיון שיצאו ישראל ממצרים, היו נושאים עיניהם והיו המצרים רודפים אחריהם, שנאמר (שם יד, י): ופרעה הקריב (וגר). נוסעים אינו אומר, אלא נוסע, כיון שיצא פרעה והמצריים לרדוף אחריהם, תלו עיניהם לשמים וראו שרן של מצרים פורח באויר, כיון שראו אותו נתייראו הרבה, שנאמר (שם שם, שם): וייראו מאד. ומה והנה מצרים נוסע אחריהן? שרן של מצרים היה שמו מצרים, שאין הקדוש ברוך הוא מפיל אומה, עד שהוא מפיל שרן תחלה. וכן אתה מוצא בנבוכדנצר, שהפיל הקדוש ברוך הוא לשרו תחלה, שנאמר (דניאל ד, ...

That is what is written: "My dove in the cleft of the rock" (Song of Songs 2:14). It should have said "a dove in the cleft of the rock." Why did it say "my dove?" It is as Rabbi Yohanan said: The Holy One blessed be He said to Israel: "My dove." See what is written: "Ephraim is like a foolish dove, with no understanding" (Hosea 7:11). The Holy One blessed be He said: To Me they are like a foolish dove; everything that I decree for them, they do ...

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KEHOT'S NOTE

שמו"ר כא, ה.

107

אז ישיר משה

"Then Moshe and the children of Israel sang this song to Havayah." The Alter Rebbe says the whole Song of the Sea is founded on this idea, as explained elsewhere.

Exodus 15:1: שמות ט"ו

אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי גאֹה גָאֹה סוֹס וְרֹכֶב וְרָמָה בָּיָם:

...ויהי בשלח פרעה את העם ולא נחם אלהים

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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PARAGRAPH 14

108

ולא נחם אלהים דרך ארץ פלשתים

"G-d did not lead them by the way of the land of the Philistines, for it was near." The Alter Rebbe now explains this second half of the verse.

Exodus 13:17: שמות י"ג

ויהי בשלח פרעה את העם ולא נחם אלקים דרך ארץ פלשתים כי קרוב הוא כי אמר אלקים פנינחם העם בראתם מלחמה ושובו מצרימה:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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109

פלשתים לשון מבוי המפולש

Kehot refers to these places for the reading of Pelishtim as "open through."

KEHOT'S NOTE

משנה עירובין ספ"ט. ראה אוה"ת בשלח ע' שסו. אוה"ת תולדות תתח, א. לקו"ש חט"ו ע' 119.

110

מבוי המפולש

The Mishnah speaks of an eruv for "an alley that is open through" (mavoi hamefulash), open at both ends. The Alter Rebbe derives Pelishtim from this word: open, without limits.

Mishnah Eruvin 9:4: משנה עירובין ט'

הבונה עליה על גבי שני בתים, וכן גשרים המפולשים, מטלטלין תחתיהן בשבת, דברי רבי יהודה. וחקמים אוסרין. ועוד אמר רבי יהודה, מערבין למבוי המפולש. וחקמים אוסרין:

One who builds an attic over two houses [situated across from each other]; or also bridges which are open at both ends, we may carry under them on Shabbat - so says Rabbi Yehuda. But the Sages forbid it. And Rabbi Yehuda further said, "We can make an eruv [the halachic merging of separate domains by means of setting aside an amount of food in a designated place] in a mavoy that is open at both ends." But the Sages forbid it.

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

111

שאמרו רז"ל ע"פ ובמושב לצים

The Gemara expounds the psalm of Avraham: he did not sit in the seat of the Philistines, for they were scoffers, as they said, "Call Shimshon, that he may make sport for us."

The Alter Rebbe brings it to link Pelishtim with frivolous joy.

עבודה זרה י"ט א:ב' ג'ג' 19a:2-3 Avodah Zarah

"ובמושב לצים לא ישב" — שלא ישב במושב אנשי פלשתים, מפני שלצנים היו, שנאמר: "ויהי כטוב לבם ויאמרו קראו לשמשון וישחק לנו". "אשרי איש ירא את ה'", אשרי איש ולא אשרי אשה? אמר רב עמרם אמר רב: אשרי מי שעושה תשובה כשהוא "איש". רבי יהושע בן לוי אמר: אשרי מי שמתגבר על יצרו "כאיש".

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KEHOT'S NOTE

ע"ז יט, א.

112 ובמושב לצים לא ישב

"Happy is the man who ... did not sit in the seat of scoffers." The Sages read the scoffers as the Philistines.

תהילים א:א' 1:1 Psalms

אשרי־האיש אשר לא הלך בעצת רשעים ובדרך חטאים לא עמד ובמושב לצים לא ישב:

HAPPY IS the man that hath not walked in the counsel of the wicked, Nor stood in the way of sinners, nor sat in the seat of the scornful.

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113 זה לעומת זה עשה אלהים

Koheles counsels accepting the good day and the bad alike, for "G-d has made one opposite the other." Here it is the principle that every level in holiness has a counterpart in kelipah; so there is a holy "Pelishtim" and one of kelipah.

קהלת ז':ד' 7:14 Ecclesiastes

ביום טובה ה'יה בטוב וביום רעה ראה גם את־זו לע־מ־זו עשה האלקים על־דברת־שלא ימצא האדם אחריו מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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114 בקדושה — בחי' פלשתים שבקדושה

Kehot refers there for the holy level of Pelishtim.

KEHOT'S NOTE

ראה באוה"ת דברים כרך ה ע' ב'קנח.

115 ובכל מאדך

"And with all your might." The holy "Pelishtim" is boundless joy in G-d, the level of love "with all your might" described in paragraph 10.

דברים ו':ה' 6:5 Deuteronomy

ואהבת את ה' אלקיך בכל־לִבְּךָ ובכל־נַפְשְׁךָ ובכל־מַאֲדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 15

116 ופלשתים שבקליפה הם הלצים

The Gemara says the Philistines were scoffers, who said, "Call Shimshon, that he may make sport for us." The Alter Rebbe identifies them with the frivolous joy of kelipah.

עבודה זרה י"ט א:ב' ג'ג' 19a:2-3 Avodah Zarah

"ובמושב לצים לא ישב" — שלא ישב במושב אנשי פלשתים, מפני שלצנים היו, שנאמר: "ויהי כטוב לבם ויאמרו קראו לשמשון וישחק לנו". "אשרי איש ירא את ה'", אשרי איש ולא אשרי אשה? אמר רב עמרם אמר רב: אשרי מי שעושה תשובה כשהוא "איש". רבי יהושע בן לוי אמר: אשרי מי שמתגבר על יצרו "כאיש".

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KEHOT'S NOTE

ע"ז יט, א. ראה גם לקו"ט פ' ואתחנן ה, א. לקו"ט חט"ו ע' 119.

117 שפתינו אתנו

"Those who say, 'With our tongue we will prevail; our lips are our own; who is master over us?'" The Alter Rebbe brings it as the speech of unrestrained, frivolous joy.

תהילים י"ב:ה' 12:5 Psalms

אשר אמרו ללשוננו נגביר שפתינו אתנו מי אדון לנו:

Who have said: 'Our tongue will we make mighty; Our lips are with us: who is lord over us?'

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118 ואין מעצור לרוחו

Shlomo compares "a man who has no restraint on his spirit" to a city breached and without a wall. The Alter Rebbe uses the phrase for the frivolous scoffer, who says whatever he wishes.

משלי כ"ה:כ"ח 25:28 Proverbs

עיר פרוצה אין חומה איש אשר אין מעצור לרוחו:

Like a city broken down and without a wall, So is he whose spirit is without restraint.

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PARAGRAPH 16

119 לא יוכל לעמוד בקשרי המלחמה

It adds here: "(and when he withstands the trial, through this he raises the spark; which is not so when he cannot withstand it, G-d forbid)."

KEHOT'S NOTE

בסה"מ תרכ"ז ע' קב נוסף: (וכשעומד בנסיון ע"ז מעלה הניצוץ, משא"כ כשלא יוכל לעמוד ח"ו). ויסוג אחר ושבנו מצרימה (ועמ"ש בד"ה אחרי ה' אלקיכם תלכו אחרי דייקא [לקו"ט תבוא מב, סע"ג] כי מנסה ה' כו', וזהו לכתך אחרי במדבר).

120 ושב מצרימה

The verse gives the reason: "for it was near," the coastal road was short, "for G-d said, 'Lest the people reconsider

when they see war, and return to Egypt.” The Alter Rebbe reads the war as a trial, and “near” as nearness to a fall.

שמות י"ג:17 Exodus 13:17

ויהי בשלח פרעה את־העם ולא־נחם אֱלֹקִים דָּרָךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פְּנֵי־נַחֲם הָעַם בְּרֹאֲתָם מִלַּחְמָה וְשָׁבוּ מִצְרַיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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121 תחת אשר לא עבדת את ה' אלקיך בשמחה

“Because you did not serve Havayah your G-d with joy.” The Alter Rebbe reads it as joy that comes through service.

דברים כ"ח:47 Deuteronomy 28:47

תחת אשר לא־עבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרִב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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122 ויסב אלהים את העם דרך המדבר ים סוף

So G-d led the people around, by the wilderness toward the Red Sea (Yam Suf, “the Sea of Reeds”). The Alter Rebbe reads suf also as “end,” and the roundabout route as the path to true joy.

שמות י"ג:18 Exodus 13:18

וַיִּסַּב אֱלֹקִים אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וַחֲמִשִּׁים עָלוּ בְּנֵי־יִשְׂרָאֵל מִאֶרֶץ מִצְרַיִם:

But G-d led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.

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123 שום תשים עליך מלך

“You shall surely set over yourself a king whom Havayah your G-d will choose.” The Alter Rebbe reads it as accepting the yoke of the Kingdom of Heaven, to fulfill His commandments.

דברים י"ז:15 Deuteronomy 17:15

שׁוּם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקִּרְבִּי אֲחִידֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֲחִידֶיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

124 שארז"ל ע"פ התורה והמצוה

G-d tells Moshe He will give him the tablets of stone, “and the Torah and the commandment which I have written to

teach them.” The Alter Rebbe brings the Sages' reading of it.

ברכות ה' א:3 Berakhot 5a:3

ואמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש, מאי דכתיב “ואתנה לה את לחת האבן והתורה והמצוה אשר כתבתי להורתם”. “לחת” — אלו עשרת הדברות, “תורה” — זה מקרא, “והמצוה” — זו משנה, “אשר כתבתי” — אלו גביאים וכתובים, “להורתם” — זה תלמוד, מלמד שכולם נתנו למשה מסיני.

R. Levi b. Hama also said in the name of R. Simeon b. Lakish : What means that which is written, “And I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them” (Exod. xxiv. 12)? “Tables of stone,” i.e. the Decalogue: “law,” i.e. the Pentateuch; “commandment,” i.e. the Mishnah ; “which I have written,” i.e. the Prophets and Hagiographa; “that thou mayest teach them,” i.e. the Gemara. The verse teaches that all of them were given to ...

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שמות כ"ד:12 Exodus 24:12

וַיֹּאמֶר ה' אֶל־מֹשֶׁה עֲלֶה אֵלַי הַרְהֵר וְהִיָּה־שָׁם וְאֶתְּנָה לְךָ אֶת־לַחַת הָאֲבָן וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם:

And the L-RD said unto Moses: ‘Come up to Me into the mount and be there; and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them.’

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KEHOT'S NOTE

ברכות ה, א. וראה אבן עזרא במקומו (שמות כד, יב).

125 התורה זו תושב"כ והמצוה זו תושבע"פ

Ibn Ezra quotes the Gaon: “the Torah” is the Written Torah and “the commandment” is the Oral Torah, for all the commandments were given to Moshe at Sinai. Kehot points to it for this reading.

Ibn Ezra on Exodus 24:12: שמות על שמות כ"ד

... לא מעץ, אמר הגאון כי אשר כתבתי, דבק עם לוחות האבן, ולא עם התורה והמצוה כי השם לא כתב רק עשרת הדברים ופי' התורה תורה שבכתב והמצוה תורה שבע"פ כי כל המצות ניתנו למשה בסיני בימים שעמד בהר וכן כתוב ואתה פה עמוד עמדי (דברי ה' כח) ולפי דעתי כי התורה הדבור הראשון והחמישי, והמצוה השמונה דברים:

Piotrkow, 1907-1911 (Public Domain)

126 זה השער לה'

“This is the gate to Havayah; the righteous shall enter it.” The Alter Rebbe applies it to accepting the yoke of Heaven, the gate through which one enters.

Psalms 118:20: תהילים קי"ח

זֶה־הַשַּׁעַר לַה' צְדִיקִים יָבֹאוּ בּוֹ:

This is the gate of the L-RD; The righteous shall enter into it.

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127

שו"ה כמ"ש — התורה מיוסד

That manuscript reads "the Oral Torah is founded" where the printed text has "the Torah is founded."

KEHOT'S NOTE

בכרך 1824: התורה שבע"פ מיוסדים.

128

ראשית — כמ"ש במ"א

Tanya says one must always remember "the beginning of the service, its essence and its root": though awe is the root of refraining from evil and love the root of doing good, arousing love alone is not enough; one must at least first arouse the natural awe hidden in every Jewish heart, not to rebel against the King of kings.

תניא, חלק ראשון; ליקוטי אמרים 41:18 מ"א:

ברם, צריך להיות לזכרון תמיד ראשית העבודה ועיקרה ושרשה. והוא, כי אף שהיראה היא שרש לייסור מרע" והאהבה ליועשה טוב, אף-על-פי-כן, לא די לעורר האהבה לבדה ל"יועשה טוב", ולפחות צריך לעורר תחלה היראה הטבעית המסותרת בלב כל ישראל, שלא למרוד במלך מלכי המלכים הקדוש-ברוך-הוא, כנזכר לעיל, שתהא בהתגלות לבו או מוחו על כל פנים.

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KEHOT'S NOTE

ראה תניא רפמ"א.

PARAGRAPH 17

129

והנה אמרו"ל הרוצה לקבל עליו עומ"ש . . ציצית ותפילין

The Gemara: one who wants to accept the yoke of the Kingdom of Heaven in full should relieve himself, wash his hands, put on tefillin, recite the Shema and pray. The Alter Rebbe's version adds tzitzis, and he explains the stages inwardly.

Zohar III, 120bב, כח"ג

ברכות ט"ו א:א-ב'1-15a: Berakhot

יפנה, ויטול ידיו, ויניח תפילין, ויקרא קריאת שמע, ויתפלל, וזו היא מלכות שמים שלמה. אמר רבי חייא בר אבא אמר רבי יוחנן: כל הנפנה, ונוטל ידיו, ומניח תפילין, וקורא קריאת שמע, ומתפלל — מעלה עליו הכתוב כאלו בנה מזבח והקריב עליו קרבן, דכתיב: "ארחץ בנקיון כפי ואסובבך את מזבחה ה'". אמר לקה רבא: לא סבר לה מר כאילו טבל, דכתיב: "ארחץ ובנקיון" — ולא כתב "ארחץ [כפי]".

should first have evacuation, then wash his hands, lay Tefillin, read the Shema' and offer his prayers — that is receiving the kingdom of heaven in perfection. R. Hiyya b. Abba said in the name of R. Johanan : Whoever has evacuation, washes his hands, lays Tefillin, reads the Shema' and offers his prayers, the Scriptures ascribe it to him as though he had erected an altar and brought a sacrifice thereon ; as it is written, "I will wash my hands in cleanliness ; so will I compass Thine ...

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KEHOT'S NOTE

"כן הוא בפע"ח ובסידור הארז"ל בתחלתו, ואולי מיוסד על זח"ג קכ, ב. ולהעיר אשר אדה"ו בשולחנו (ס"ב ס"ח מהד"ק) הביא לשון הש"ס (ברכות טו, א) בהשמטת [תי] ציצית. ואולי יש לקשר בי דיעות הנ"ל עם ענין דציצית בלילה ושינה בט"ק. וראה פס"ד להצ"צ לאו"ח סי' ב. ב"ח ופרישה או"ח סוס"ב" — לקו"ש חל"ג ע' 273.

130

פ"י שמתחלה

Kehot refers there for this explanation of the saying.

KEHOT'S NOTE

ראה אוה"ת פ' פנחס ע' אקפג.

131

שום תשים עליך מלך

"You shall surely set a king over you." Here it is the acceptance of G-d's sovereignty that one draws upon oneself with the tallis.

דברים י"ז:ט"ו-17:15 Deuteronomy

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיך תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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132

מלכות כל עולמים

"Your kingship is a kingship over all worlds." The Alter Rebbe brings it for the sovereignty drawn upon the soul through the mitzvos.

תהילים קמ"ה:יג-145:13 Psalms

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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PARAGRAPH 18

133

דמניתא מלכתא

Rav Papa gives a mnemonic for which teachings were said by Rav Malkia: "the Mishnah is the queen (malkesa)." The Alter Rebbe takes the phrase to mean that the Mishnah, the Oral Torah, is Malchus, G-d's sovereignty.

ביצה כ"ח ב:י"ד-ט"ו14-15:28b Beitzah

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיו. וסימניה: מתניתין מלכתא. מאי ביניהו? איכא ביניהו שפחות. מתני' לא יאמר אדם לשבח: שקול לי בדינך בשר, אבל שוחט ומחלק ביניהם.

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

KEHOT'S NOTE

ביצה כח, ב. וראה לעיל מט, ב.

134

ודברי אשר שמתי בפיו

"My spirit that is upon you, and My words which I have put in your mouth, shall not depart from your mouth." The

Alter Rebbe brings it for the Torah as G-d's own words placed in a person's mouth.

ישעיהו נ"ט:כ"א: Isaiah 59:21

וְאֶנִּי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמָּוֶשׁוּ מִפִּיךָ וּמִפִּי יֵרָע וּמִפִּי יֵרָע אָמַר ה' מִעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישעיי נט, כא.

135

ואשים דברי בפיך

"I have put My words in your mouth." Through study, G-d's sovereignty is drawn into the soul.

ישעיהו נ"א:ט"ז: Isaiah 51:16

וְאֲשֶׁם דְּבָרִי בְּפִיךָ וּבִצֵּל יָדִי כִסִּיתִיךָ לְנֹטֵעַ שָׁמַיִם וּלְיֹסֵד אֶרֶץ וּלְאִמָּר לְצִיּוֹן עֲמִי־אֵתָהּ:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעיי נא, טז.

136

ויסב אלהים את העם דרך המדבר ים סוף

"And G-d led the people around by way of the wilderness of the Sea of Reeds." The wilderness is self-reckoning and bitterness; Yam Suf is the acceptance of the yoke of Heaven.

שמות י"ג:י"ח: Exodus 13:18

וַיִּסֶב אֱלֹהִים אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וַחֲמִשִּׁים עָלוּ בְנֵי־יִשְׂרָאֵל מִצְרָיִם מִצְרָיִם:

But G-d led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.

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137

וחטאתי נגדי תמיד

David's confession after the sin with Bas Sheva: "and my sin is ever before me." The Alter Rebbe brings it for constant bitterness over sin, even after teshuvah.

תהילים נ"א:ה': Psalms 51:5

כִּי־פִשְׁעִי אֲנִי אֹדֵעַ וְחַטָּאתִי נִגְדִי תָמִיד:

For I know my transgressions; And my sin is ever before me.

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KEHOT'S NOTE

תהלים נא, ה.

138

בהבל בא ובחשך ילך

Koheles says of a stillborn child: "for it comes in vanity and departs in darkness." The Alter Rebbe applies it to

every thought, word and deed that was not for G-d.

Ecclesiastes 6:4: קהלת ו:ד'

כִּי־בִהְבֵּל בָּא וּבִחֹשֶׁךְ יֵלֵךְ וּבִחֹשֶׁךְ שָׁמוֹ יִכָּסֶּה:

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

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שמקבל עליו עול תורה מעבירין מעליו עול ד"א

Rabbi Nechunya ben HaKanhah: whoever accepts the yoke of Torah is freed from the yoke of government and the yoke of worldly affairs. The Alter Rebbe explains the yoke of worldly affairs as servitude to the animal soul.

משנה אבות ג:ה' Pirkei Avot 3:5

רַבִּי נְחוּנְיָא בֶּן הַקָּנָה אוֹמֵר, כָּל הַמְקַבֵּל עָלָיו עַל תּוֹרָה, מְעַבְרִין מִמֶּנּוּ עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ. וְכָל הַפּוֹרֵק מִמֶּנּוּ עַל תּוֹרָה, נוֹתֵנִין עָלָיו עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ:

Rabbi Nehunia ben Hakkanah said: whoever takes upon himself the yoke of the Torah, they remove from him the yoke of government and the yoke of worldly concerns, and whoever breaks off from himself the yoke of the Torah, they place upon him the yoke of government and the yoke of worldly concerns.

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וירא ישראל את היד הגדולה אשר עשה ה'...ה

“And Israel saw the great hand”



There are two levels of the Name Havayah: a lower one that brings the worlds into being and can be grasped, so awe applies to it, and a higher one, G-d's will for the worlds, which is hidden and can only be believed in. Through Moshe, who joins the two, and through a person's self-nullifying service, the hidden higher level is revealed, as it was at the splitting of the Sea and will be fully in the Time to Come.

THE MAAMAR IN BRIEF

Why does the verse at the Sea say that Israel feared Havayah before it says that they believed in Him? The doubled “Havayah, Havayah” points to two levels of the Name. Since G-d's essence has no relation to worlds, they come into being through the lower Name, by contraction (the yud) and expansion (the hei). The higher Name is G-d's will that there be worlds; it too has a yud and a hei, but it is the hidden world, which Pharaoh denied. It is reached only through self-nullification: “turning away from evil” forms its yud above, and “doing good” its hei. At the Sea the hidden became revealed as sea turned into dry land. Awe applies to the lower Havayah, which can be grasped; faith to the higher. Moshe, the level of Daas, draws faith to Israel and joins the two Names. Now the higher level is known only by faith and served through acknowledgment, teshuvah and good deeds; in the future it will be grasped with joy. After the Sea, Moshe led Israel on, against their will, through all forty-two journeys, each an ascent.

OUTLINE

- 1 **The question and the lower Name** ¶1-2
Why the verse mentions awe before faith. The doubled “Havayah, Havayah” points to two Names; the lower brings the worlds into being through contraction and expansion, since G-d's essence has no relation to worlds.
- 2 **The higher Name, the hidden world** ¶3-4
G-d's will that there be worlds is a higher Name Havayah, also with a yud and a hei. It is hidden, which is why Pharaoh, who knew the lower Name, asked “Who is Havayah?”

3 Reaching the higher Name

¶5

The higher Havayah acted through Egypt. It is reached only through self-nullification: turning away from evil forms its yud above, and doing good forms its hei.

4 The Sea: awe and faith

¶6-7

At the Sea the hidden world became revealed, and Israel believed that the higher level can be revealed. Awe belongs to the lower Havayah, which can be grasped; faith to the higher.

5 Moshe, the faithful shepherd

¶8

Awe needs a drawing down, the vav of “and the awesome.” Moshe, the level of Daas, draws faith to all Israel and joins the two Names; through him they rose to the higher Havayah.

6 Now and the Time to Come

¶9-12

Now there is only faith, and the service is self-nullification: acknowledgment, teshuvah and good deeds, which surpass the World to Come. In the future both Names will be revealed and we will rejoice.

7 Moshe and the journeys

¶13-14

Moshe calls down from the higher Havayah to the lower and joins them, as in his song at the Sea. He led Israel on against their will, through Shur and Marah and all forty-two journeys, each an ascent.

KEY CONCEPTS

The lower Name Havayah שם הוי"ה דלתתא

The Name through which G-d brings all the worlds into being from nothing: a contraction (the yud) followed by an expansion of His light (the hei). It is the revealed world, and it can be grasped.

The higher Name Havayah שם הוי"ה דלעילא

G-d's will, which “arose in thought,” that there be a lower Name and worlds. It too has a contraction and an expansion, but it is hidden and is related to by faith alone.

The hidden world and the revealed world עלמא

דאטכסייא ועלמא דאטגלייא

The higher and the lower levels, pictured as sea and dry land: in the sea everything is present but covered, while on dry land it is seen.

Awe and faith יראה ואמונה

Awe applies to what can be perceived, as one stands in awe before a king; faith reaches what cannot be perceived.

Turning away from evil and doing good סור מרע ועשה טוב

A person's restraint, an arousal from below, forms the yud of the higher Name above, and his giving, such as charity, forms its hei.

The faithful shepherd רעיא מהימנא

Moshe, the level of Daas, who draws faith down to all Israel and joins the two Names Havayah.

Acknowledgment הודאה

Bowing in self-nullification, as at Modim: the service of teshuvah and good deeds, which forms the higher Name and so surpasses the life of the World to Come.

SECTION 1 • ¶1-2

The question and the lower Name

1 וירא ישראל את היד הגדולה^{1,2} אשר עשה הוי"ה במצרים ויראו העם את הוי"ה ויאמינו בהוי"ה ובמשה עבדו. להבין למה הקדים בחי' יראה לבחי' אמונה.

“And Israel saw the great hand that Havayah performed in Egypt, and the people feared Havayah, and they believed in Havayah and in Moshe His servant.” [We need] to understand why [the verse] put the level of awe before the level of faith.

The maamar opens with the verse that closes the account of the splitting of the Sea: Israel saw G-d's “great hand,” feared Him, and believed in Him and in Moshe. The Alter Rebbe asks why the verse mentions awe before faith; the answer will be that each refers to a different level of the Name Havayah.

הנה כתיב ויקרא³ הוי"ה הוי"ה ב"פ [בי פעמים]. כי הנה יש בי בחי' שמות הוי"ה.⁴ א' הוא בחי' שם הוי"ה דלתתא המהוה כל העולמות מאין ליש.⁵

Now, it is written, “And he called: Havayah, Havayah,” twice. For there are two levels of the Name Havayah. One is the level of the lower Name Havayah, which brings all the worlds into being from nothing into something.

To answer, he turns to a verse in which the Name Havayah is said twice: “And he called: Havayah, Havayah.” The doubling shows two levels of the Name; the first is the lower Name Havayah, the power that brings all the worlds into being from nothing (the Name itself is related to mehaveh, “brings into being”). Torah Ohr, Tetzaveh (83c), cited by Kehot, reads the doubled Name the same way: there is a break in the cantillation between the two, and the first Havayah is the will that precedes the second, its source, called “the will of wills.”

2 ולהבין לשון מאין ליש⁶ והלא כתיב כי ממך הכל.^{7,8} אך בהיות כי מהותו ועצמותו ית' אין לו שייכות לעולמות ואין ערוך אליו כו'.

And [we need] to understand the expression ‘from nothing into something,’ for is it not written, “For all is from You”? However, since His being and essence, may He be blessed, has no relation to the worlds, and there is no comparison to Him, etc.,

Creation is called “from nothing into something,” yet David says, “For all is from You,” so it seems to come from G-d, not from nothing. The answer begins here: G-d's own essence has no relation to the worlds, and nothing compares to Him. Likkutei Torah, Re'eh (19c), cited by Kehot, asks the same question and answers that the worlds come only from a glow of G-d, like the sun's radiance, which bears no comparison to His essence.

ולכן בלתי אפשר לעולמות לקבל חיותם והתהוותם כ"א ע"י בחי' שם הוי"ה ב"ה היינו על ידי צמצום שהוא בחי' יו"ד ואח"כ התפשטות זיוו ואורו בחי' ה'

therefore it is impossible for the worlds to receive their life-force and their coming into being except through the level of the Name Havayah, blessed be He, that is, through tzimtzum (contraction), which is the level of the yud, and afterward the expansion of His radiance and His light, the level of the hei.

Therefore the worlds can receive their life and existence only through the Name Havayah: first tzimtzum, a contraction of the light, which is the yud, the smallest letter, a mere point; and afterward the expansion of G-d's light, the hei, a letter with length and breadth.

וע"ז נאמר כי הוא צוה ונבראו והוא קאי על שם הוי"ה דכתיב לעיל מיניה יהללו את שם⁹ ה' ושם ה' הוא צוה לשון התקשרות כו'. ונבראו לשון נפעל¹⁰ כו'.

And of this it is said, "For He commanded and they were created," and this refers to the Name Havayah, as it is written just before it, "Let them praise the Name of Havayah." And it is the Name Havayah [that] "commanded" (tzivah), an expression of connection, etc. "And they were created" is a passive form, etc.

The verse "For He commanded and they were created" speaks of the Name Havayah named just before it, and "commanded" (tzivah) is read as connection, as in tzavta, togetherness. The text adds, without developing it, that "they were created" is a passive form; the Tzemach Tzedek (the third Lubavitcher Rebbe, in his Or HaTorah, cited by Kehot) suggests that the yud is Chochmah, of which it is said that wisdom comes "from nothing," so that it too is something from nothing.

SECTION 2 • 13-4

The higher Name, the hidden world

3 והנה כמו שבבחי' זו צ"ל צמצום והתפשטות בחי' שם הוי"ה. כן יש בחי' שם הוי"ה דלעילא ג"כ יו"ד בחי' צמצום כו'.

Now, just as at this level there must be tzimtzum (contraction) and expansion, [which are] the level of the Name Havayah, so too there is the level of the higher Name Havayah, [which] also [has] a yud, the level of tzimtzum, etc.

The pattern of contraction and expansion that makes up the lower Name Havayah exists also in a higher Name Havayah. It too begins with a yud, a contraction.

והוא בחי' רצון¹¹ עלה במחשבה להיות הוי"ה דלתתא להיות העולמות כמו למשל באדם שקודם שהוציא מלכתו מכח אל הפועל היה הדבר ההוא מצוייר במחשבתו איך ומה לעשות כו'.

And it is the level of will: "it arose in thought" that there be the lower Havayah, that there be the worlds. As, for example, with a person: before he brought his work from potential into actuality, that thing was pictured in his thought, how and what to do, etc.

This higher Name is G-d's will, which "arose in thought" that there be a lower Havayah and worlds. Just as a person pictures his work, how and what to do, before he makes it, the worlds existed in G-d's will before they came into being. Likkutei Torah, Masei (95b), citing this maamar, identifies the higher Name with the Supreme Will, Adam Kadmon (the first, "primordial" level of the divine order), which includes the Sefiros of all the worlds.

4 ובבחי' זו צ"ל ג"כ בחי' יו"ד הוא צמצום תחלה ואח"כ ה' התפשטות. ובחי' זו נק' עלמא דאתכסיי שאינה נראית ונגלית כמו הוי"ה דלתתא.

And at this level too there must be the level of the yud, which is tzimtzum (contraction), first, and afterward the hei, expansion. And this level is called the hidden world (alma de'iskasya), for it is not seen and revealed like the lower Havayah.

In the higher Name too the yud (contraction) comes first and then the hei (expansion). This level is called the hidden world (alma de'iskasya), because unlike the lower Name, which shows itself in the existence of the worlds, it is not seen or revealed.

ולכן אמר פרעה מי הוא הוי"ה¹² שלא האמין לבחי' שם הוי"ה דלעילא. כי בודאי שם¹³ הוי"ה דלתתא המהוה כל העולמות ידע כו'.

Therefore Pharaoh said, "Who is Havayah?", for he did not believe in the level of the higher Name Havayah. For the lower Name Havayah, which brings all the worlds into being, he certainly knew, etc.

This is why Pharaoh asked, "Who is Havayah?" He certainly knew the lower Name, the power that keeps all the worlds in being, but he did not believe in the higher Name, which is hidden. In a gloss the Tzemach Tzedek adds that the lower Name, the light that fills all worlds, can be sensed, as the soul's life is felt in the body, while of the higher, the light that encompasses all worlds, there is no grasp, only "they believed in Havayah."

SECTION 3 • 15

Reaching the higher Name

5 וביצ"מ [ובציאת מצרים] כתיב וירא ישראל את היד הגדולה אשר עשה הוי"ה במצרים.¹⁴ פ"י אשר עשה הוי"ה דלעילא ע"י בחי מצרים אע"א דלא סליק בה כו'.¹⁵

And of the Exodus from Egypt it is written, "And Israel saw the great hand that Havayah performed in Egypt." This means: that the higher Havayah performed [it] by means of the level of Egypt, "a log in which [the flame] does not rise," etc.

The verse "Israel saw the great hand that Havayah performed in Egypt" is read as the higher Havayah acting by means of Egypt. Egypt is the level of the Zohar's "log in which the flame does not rise": such a log gives light only once it is struck, and so it was through Egypt that the higher Havayah was revealed.

כי בלתי אפשר להגיע לבחי הוי"ה דלעילא כ"א ע"י סור מרע בחי בטול וצמצום לאו קודם להן כו'. י"ה עם שמי שס"ה^{16, 17} כו'.

For it is impossible to reach the level of the higher Havayah except through "turning away from evil," the level of self-nullification (bittul) and tzimtzum (contraction); the prohibition (lav) precedes them, etc. Yud-hei with "My Name" (shemi) is 365, etc.

The reason is that one cannot reach the higher Havayah except through "turning away from evil": self-nullification and contraction, holding oneself back. That is why the prohibitions come first, as the Tikkunei Zohar counts them: the 365 prohibitions are shemi, "My Name" (350), with yud-hei (15).

ובאתערותא דלתתא שצמצם א"ע [את עצמו] להיות סו"מ [סור מרע] נעשה לעילא בחי יו"ד הוא בחי צמצום.

And through the arousal from below, in which one contracts oneself to be [in a state of] "turning away from evil," there is made above the level of the yud, which is the level of tzimtzum.

When a person contracts himself to turn away from evil, an arousal from below, this forms above the yud, the contraction, of the higher Name Havayah.

ובעושה טוב שהוא בחי התפשטות¹⁸ כמו בחי צדקה כו' נעשה לעילא בחי ה' הוא בחי התפשטות:¹⁹

And through "doing good," which is the level of expansion, like the level of charity, etc., there is made above the level of the hei, which is the level of expansion.

"Doing good," such as giving charity, is an expansion outward, and it forms above the hei, the expansion, of the higher Name. So a person's restraint and giving below build the higher Name Havayah above; the Tzemach Tzedek adds in a gloss that this is why "I am Havayah your G-d" speaks of Egypt: through that exile the level of "I" could become truly "your G-d."

SECTION 4 • ¶6-7

The Sea: awe and faith

6 והנה ישראל ראו את היד הגדולה ע"י קי"ס [קריעת ים סוף] וישם את הים לחרבה.²⁰

Now, Israel saw the great hand through the splitting of the Sea: “And He made the sea dry ground.”

Israel saw the “great hand” at the splitting of the Sea, when G-d “made the sea dry ground.”

ים הוא בחי' עלמא דאתכסיא כל מה שיש ביבשה²¹ כו'. ויבשה הוא בחי' עלמא דאתגליא.

The sea is the level of the hidden world: “whatever there is on dry land,” etc. And dry land is the level of the revealed world (alma de'isgalya).

The sea stands for the hidden world: as the Sages say, everything on dry land is also in the sea, but there it is covered by the water. Dry land stands for the revealed world; in the next maamar (Torah Ohr 62b, cited by Kehot) the Alter Rebbe explains that the sea's creatures are covered by it and cannot live outside it, while the earth brings forth its growth into the open.

ובראותם שהוא ית' הפך ים ליבשה²² וישם את הים לחרבה בלי שום לחלוחית כו' בחי' יקוו המים כו' ותראה היבשה²³ האמינו בהוי"ה שיכול להיות התגלות בחי' הוי"ה דלעילא שהוא בחי' עלמא דאתכסיא כו'.

And when they saw that He, may He be blessed, “turned the sea into dry land” and “made the sea dry ground,” without any moisture at all, etc., the level of “Let the waters be gathered,” etc., “and let the dry land appear,” they believed in Havayah: that there can be a revelation of the level of the higher Havayah, which is the level of the hidden world, etc.

When the sea was turned into dry land, so dry that no moisture remained, it was like the moment of creation when G-d said, “Let the waters be gathered ... and let the dry land appear”: the hidden became revealed. Seeing this, they believed in Havayah: that the higher Havayah, the hidden world, can itself be revealed.

7 וזהו וייראו העם את²⁴ ה' ויאמינו בהוי"ה. וייראו את הוי"ה היינו הוי"ה דלתתא עלמא דאתגליא

שהוא בבחי' השגה ושייך בו לשון יראה יראה בושט כמשל הרואה את המלך כו'.

And this is [the meaning of] “And the people feared Havayah, and they believed in Havayah.” “They feared Havayah”: that is the lower Havayah, the revealed world, which is within the level of comprehension, and the term ‘awe’ (yirah) applies to it, the awe of shame, as in the analogy of one who sees the king, etc.

Now the order of the verse is explained. “They feared Havayah” refers to the lower Havayah, the revealed world, which can be grasped; awe applies to what one perceives, like the awe of shame felt by one who sees the king.

ויאמינו בה' הוא הו"ה דלעילא עלמא דאתכסייא שאינו נראה ומושג ולא שייך בו בחי' יראה כ"א אמונה.

“And they believed in Havayah”: this is the higher Havayah, the hidden world, which is not seen or grasped, and the level of awe does not apply to it, only faith.

“They believed in Havayah” refers to the higher Havayah, the hidden world, which cannot be seen or grasped; toward it awe does not apply, only faith. So the verse moves from awe, which belongs to the lower level, to faith, which reaches the higher.

SECTION 5 • 18

Moshe, the faithful shepherd

8 ולכן כתיב הגדול הגבור והנורא^{25,26} שלהיות בחי' נורא צ"ל תחלה וי"ו הוא בחי' המשכה מלמעלה למטה להיות בחי' נורא.

Therefore it is written, “the great, the mighty and the awesome” (vehanora): for there to be the level of “awesome,” there must first be a vav, which is the level of drawing down from above to below, so that there be the level of “awesome.”

The phrase “the great, the mighty and the awesome” supports this: “awesome” (vehanora) comes with a vav, a letter drawn as a straight line downward, which stands for drawing down from above to below. Awe is possible only once the higher level has been drawn down.

ובמשה עבדו משה הוא בחי' דעת והתקשרות. כי משה משבעה רועים. והוא הממשיך לכללות נש"י [נשמות ישראל] בחי' אמונה. ולכן נק' רעיא מהימנא רועה נאמן שרועה ומפרנס וממשיך בחי' אמונה. כמ"ש בכל ביתי נאמן הוא²⁷

“And in Moshe His servant”: Moshe is the level of Daas (knowledge) and connection. For Moshe is one of the seven shepherds, and he is the one who draws down the level of faith to the souls of Israel as a whole. Therefore he is called Ra'aya Mehemna, a faithful shepherd (ro'eh ne'eman), who shepherds and sustains and draws down the level of faith, as it is written, “In all My house he is faithful.”

“And in Moshe His servant”: Moshe is the level of Daas, knowledge that connects. He is one of the “seven shepherds” of Israel and draws faith down to the souls of all Israel, so he is called Ra'aya Mehemna, “the faithful shepherd,” a name that also means “the shepherd of faith”; as G-d says of him, “in all My house he is faithful.”

והוא המחבר ומקשר ב' הויות הני"ל כו'.²⁸ ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] אטו יראה²⁹ מילתא זוטרותא היא. אין לגבי משה כו'

And he is the one who joins and connects the two Havayahs mentioned above, etc. Therefore our Sages, of blessed memory, said, "Is awe, then, a small thing?" "Yes, for Moshe," etc.

Moshe joins and connects the two Names Havayah, the lower and the higher. That is why the Sages could ask about awe of Heaven, "Is awe, then, a small thing?" and answer, "Yes, for Moshe": for him, who reaches the higher level, awe is a small thing.

וע"י בחי' משה נתעלו לבחי' הוי"ה דלעילא³⁰ ולכן כתיב ואתם תחרישון³¹ בחי' שתיקה וכו' עלמא דאתכסיא:^{32, 33}

And through the level of Moshe they were raised to the level of the higher Havayah. Therefore it is written, "And you shall be silent": the level of silence, etc., the hidden world.

Through Moshe's level the people were raised to the higher Havayah. That is why at the Sea they were told, "And you shall be silent": silence is the level of the hidden world, beyond what words can express.

SECTION 6 • ¶9-12

Now and the Time to Come

9 והנה כ' [כתב] בנהר יעברו ברגל³⁴ שם נשמחה בו. כי הנה עתה בזמן הזה לא שייך בחי' שמחה שהשמחה היא מבחי' התגלות. ועתה בזמן הזה אין בבחי' זו התגלות כ"א אמונה מחמת הסתר הגוף כו'.

Now, it is written, "They will pass through the river on foot; there we will rejoice in Him." For now, in this time, the level of joy does not apply, since joy comes from the level of revelation; and now, in this time, there is no revelation of this level, only faith, because of the concealment of the body, etc.

The verse "They will pass through the river on foot; there we will rejoice in Him" speaks of joy. In the present time joy at this level does not apply, because joy comes from revelation, and the higher level is not revealed now: the body conceals it, so we relate to it only by faith.

10 ולע"ל [ולעתיד לבוא] שיהי' [שיהיה] בלע המות ³⁵ כו'. כתיב כי עין בעין יראו. ³⁶ עין בעין הוא בחי' עלמא דאתכסיא בחי' סוכ"ע ומתחת זרועות עולם ³⁷ כו' ועלמא דאתגליא שיתגלו ב' היות הנ"ל כי לעתיד כתיב והכהו לשבעה נחלים ³⁸ כו'.

And in the Time to Come, when "He will swallow up death," etc., it is written, "For eye to eye they will see." "Eye to eye" is the level of the hidden world, the level of the light that encompasses all worlds (sovev kol almin), "and beneath are the arms of the world," etc., and the revealed world: that the two Havayahs mentioned above will be revealed. For of the Time to Come it is written, "And He will strike it into seven streams," etc.

In the Time to Come, when death will be swallowed up, "eye to eye they will see": the two eyes are the hidden world, the light that encompasses all worlds, and the revealed world, for both Names Havayah will then be revealed. The verse "and beneath are the arms of the world" is brought alongside this encompassing light. The prophecy that G-d will strike the river into seven streams foretells a splitting like that of the Sea.

11 והיתה מסילה לשאר עמו ³⁹ כו' כאשר היתה לישראל ביום עלותו מארץ מצרים היינו שיתגלה עלמא דאתכסיא כו'.

"And there will be a highway for the remnant of His people," etc., "as there was for Israel on the day it came up out of the land of Egypt"; that is, that the hidden world will be revealed, etc.

Isaiah foretells a highway for the remnant of G-d's people, "as there was for Israel on the day it came up out of the land of Egypt." As at the Exodus and the splitting of the Sea, the hidden world will then be revealed.

וע"ז נאמר בנהר יעברו ברגל שם נשמחה ⁴⁰ לשון עתיד ושם דייקא נשמחה בהשגת הוי"ה דלעילא

And of this it is said, "They will pass through the river on foot; there we will rejoice": in the future tense, and specifically "there" will we rejoice, in the comprehension of the higher Havayah.

This is why the psalm says "there we will rejoice" in the future tense: "there," specifically, in the future, we will rejoice in grasping the higher Havayah.

משא"כ עתה שאינו אלא בבחי' אמונה רק שהיום לעשותם ⁴¹ כתיב ולמחר ⁴² כו' שהיום צריך לעשות ע"י סומ"ר [סור מרע] בחי' בטול והודאה ובאתעדל"ת [ובאתערותא דלתתא] כו' כנ"ל.

This is not so now, when it is only at the level of faith; only, it is written, "Today, to do them," and tomorrow, etc. For today one must act through "turning away from evil," the level of self-nullification (bittul) and acknowledgment, and through an arousal from below, etc., as explained above.

Now, however, we relate to it only by faith. The present is the time for doing, as the Sages read "today, to do them," with the reward "tomorrow": today the work is "turning away from evil," self-nullification and acknowledgment, an arousal from below that forms the higher Havayah above, as paragraph 5 explained.

12 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] **מאן דלא כרע במודים**⁴³ **כוי כי יש ב' בחי' ברכה היינו המשכת**
כוי ובחי' הודאה בחי' בטול בחי' תשובה ומע"ט [ומעשים טובים]

Therefore our Sages, of blessed memory, said, "Whoever does not bow at Modim," etc. For there are two levels: the level of blessing (berachah), that is, the drawing down of, etc., and the level of acknowledgment (hoda'ah), the level of self-nullification (bittul), the level of teshuvah (return) and good deeds.

This explains the Sages' warning about one who does not bow at Modim, the blessing of thanksgiving in the Amidah. There are two modes of service: blessing (berachah), which means drawing down, and acknowledgment (hoda'ah), the word behind Modim, which is self-nullification and so the level of teshuvah and good deeds.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] **יפה שעה אחת**⁴⁴ **בתשוי** [בתשובה] **ומע"ט** [ומעשים טובים] **בעוה"ז מכל**
חיי עוה"ב [עולם הבא]⁴⁵

Therefore our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come."

Therefore the Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come; the next part says why.

כי חיי עוה"ב [עולם הבא] **הוא משם הוי"ה דלתתא ביו"ד נברא**⁴⁶ **כוי משא"כ תשובה ומע"ט** [ומעשים טובים].
שע"י נעשה בחי' הוי"ה דלעילא כנ"ל.

For the life of the World to Come is from the lower Name Havayah, "with the yud it was created," etc.; which is not so with teshuvah and good deeds, through which the level of the higher Havayah is made, as explained above.

The life of the World to Come comes from the lower Name Havayah, for the Sages teach that the World to Come was created with the yud. Teshuvah and good deeds, however, form the higher Havayah, as explained above, so they reach higher than the World to Come.

SECTION 7 • ¶13-14

Moshe and the journeys

13 ודוקא עיי בחיי משה כנ"ל. ולכן כתיב ויקרא הוי"ה ויקרא קאי על משה שמשה קורא וממשיך מהוי"ה דלעילא להוי"ה דלתתא.⁴⁷ שהי [שהיה] פסיק טעמי [טעמיה]⁴⁸ כו".

And [this is] specifically through the level of Moshe, as explained above. Therefore it is written, "And he called: Havayah, Havayah." "And he called" refers to Moshe, for Moshe calls and draws down from the higher Havayah to the lower Havayah. For there was a break (pesik) in its cantillation, etc.

All this happens specifically through Moshe. In "And he called: Havayah, Havayah," the one who called is Moshe: he calls and draws down from the higher Havayah to the lower. In the Torah's cantillation there is a break (pesik) between the two Names, marking them as two distinct levels.

ועיי בחיי משה נעשה חבור וקשור בי⁴⁹ הוי כנ"ל. ולכן בשעת קי"ס [קריעת ים סוף] כתיב אז ישיר משה ובני ישראל כו' אשירה לה' כי גאה גאה⁵⁰ בחי עלמא דאתכסיי טורי דחשוכא.

And through the level of Moshe a joining and connection of the two Havayahs is made, as explained above. Therefore at the time of the splitting of the Sea it is written, "Then Moshe and the Children of Israel sang," etc., "I will sing to Havayah, for He is exalted, exalted": the level of the hidden world, the mountains of darkness (turei de'chashocha).

Through Moshe the two Names are joined and connected; the Tzemach Tzedek (Or HaTorah, cited by Kehot) explains this as the hidden world shining openly in the revealed world. That is why at the splitting of the Sea, Scripture says "Then Moshe and the Children of Israel sang": Moshe led the song "for He is exalted, exalted," words that refer to the hidden world, the "mountains of darkness," a level so high that it appears as darkness.

14 והנה אחר שנתעלו בני ישראל לבחי זו לא רצו ליסע משם לכן כתיב ויסע משה⁵¹ ויסע בע"כ [בעל

כרחך]^{52, 53}

Now, after the Children of Israel had been raised to this level, they did not want to journey from there. Therefore it is written, "And Moshe made [Israel] journey": he made them journey against their will.

After being raised at the Sea to this level, the revelation of the hidden world, the people did not want to move on. So the Torah says that Moshe "made Israel journey," which the Sages read as against their will; Rashi, from the Mechilta, explains that they were busy gathering the Egyptians' treasures from the sea, and the maamar gives an inner reason.

ויבאו מדבר שור. שור הוא לשון ראייה והתגלות בחי' עלמא דאתגלייא.⁵⁴ ויבאו מרתה⁵⁵ כי רגליה יורדות⁵⁶ כו'. ויורהו ה' עץ הוא עץ החיים.^{57,58}

And they came to the Wilderness of Shur. “Shur” is an expression of seeing and revelation, the level of the revealed world. “And they came to Marah,” for “her feet go down,” etc. “And Havayah showed him a tree”: this is the Tree of Life.

They came to the Wilderness of Shur, and shur means seeing (as in Bilam's ashurenu, “I behold him”), so the Wilderness of Shur is the revealed world. Then they came to Marah, “bitterness,” alluding to the verse “her feet go down,” a descent; there G-d showed Moshe a tree that made the bitter water sweet, and that tree is the Tree of Life, as the Tikkunei Zohar and Sefer HaBahir also say.

ועד"ז היו כל המ"ב מסעות שהם כנגד שם מ"ב הוא בחי' עלייה ממדרגה למדרגה כו' חסד שבחסד חסד שבגבורה כו'.

And in this way were all the forty-two journeys, which correspond to the Name of forty-two [letters]; this is the level of ascent from rung to rung, etc.: Chesed (kindness) within Chesed, Chesed within Gevurah (restraint), etc.

So it was with all forty-two journeys in the wilderness, which correspond to the forty-two-letter Name of G-d: each journey was an ascent from one rung to the next, through combinations of the attributes such as Chesed within Chesed and Chesed within Gevurah.

ולכן היתה נסיעתם פעם בבקר פעם בערב והכל ע"י משה כו' וד"ל [ודי למבין]:

Therefore their journeying was sometimes in the morning, sometimes in the evening, and all through Moshe, etc. And this is sufficient for one who understands.

That is why they set out sometimes in the morning and sometimes in the evening, morning corresponding to Chesed and evening to Gevurah, and all of it was through Moshe.

IN ONE'S AVODAH

Now the higher level is not revealed, and we relate to it by faith. The work of “today” is self-nullification: holding oneself back from evil, giving of oneself in good deeds such as charity, and bowing in acknowledgment, as at Modim, in teshuvah. These form the higher Name Havayah above, which is why one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

QUESTIONS FOR DISCUSSION

1. Why does awe belong to the lower Havayah and faith to the higher, and what does that say about the order of the verse?
2. How can a person's restraint and giving below form the yud and the hei of the higher Name above?
3. What does the sea turned into dry land show about the hidden world and the revealed world?
4. Why must the higher level be reached through Moshe, and what does it mean that he joins the two Names?
5. Why did Israel not want to journey on from the Sea, and why did Moshe make them?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וירא ישראל את ה' הגדולה

The note identifies another version of this maamar: the transcript (hanachah) made by the Mittlerer Rebbe, printed in Sefer HaMaamarim 5566 on page 143.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' קמג. ד"ה זה במאמרי אדה"א — הנחות תקע"ו ע' נא מיוסד על מאמר זה. ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. הגהות באוה"ת בשלח ע' תלא. ראה פלח הרמון שמות ע' קמג.

2 וירא ישראל את ה' הגדולה

After the Egyptians drowned in the Sea, "Israel saw the great hand that Havayah performed in Egypt; and the people feared Havayah, and they believed in Havayah and in Moshe His servant." The Alter Rebbe asks why awe comes before faith, and later reads each as a different level of the Name Havayah.

שמות י"ד:ל"א Exodus 14:31

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיֵּירָאוּ הָעָם אֶת־ה'

וַיֵּאֱמִינוּ בָּהּ וַיִּבְרְאוּ עֲבָדָיו:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

3 ויקרא ה' ה'

When Havayah passed before Moshe on Mount Sinai, "he called: Havayah, Havayah, a G-d merciful and gracious." In the plain reading it is G-d who calls out the Names; the Alter Rebbe reads the doubled Name as two levels of the Name Havayah, and in paragraph 13 explains that the one who called was Moshe.

שמות ל"ד:ו Exodus 34:6

וַיַּעֲבֹר ה' עַל־פְּנֵי וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

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.

4 יש ב' בחי' שמות הו"ה

In the maamar on the tzitz in Tetzaveh (83c), Torah Ohr explains the same two levels from "And He called: Havayah, Havayah," with a break in the cantillation between them: the Name Havayah brings all beings into being from nothing because this arose in G-d's will, and the root of that will, the first Havayah, is called "the will of

wills" (ra'ava dera'avin); the first Havayah calls and draws down the second.

KEHOT'S NOTE

ראה לקמן פג, ג. פד, א. לקו"ת חוקת נג, ב. תצא בד"ה ולא אבה ובהביאור. ובהוה"ת נ"ך ע' תקכו. בפי' יתרו ע' תתקי. בפי' תצוה ע' איתשיא. דרושים לשבועות ע' רח. תצא ע' תתקכא. ובפי' כי תשא ע' ביסו. באוה"ת יתרו ע' תתקי מציין לכאן.

5 שם ה' דלתתא המהוה כל העולמות מאין ליש

On Ki Sisa the Tzemach Tzedek suggests that the letters of this lower Name are the four worlds: yud Atzilus, hei Beriah, vav and hei Yetzirah and Asiyah, as the Ramaz writes on the Zohar, Terumah.

KEHOT'S NOTE

באוה"ת פ' כי תשא ע' ביסו כי וענין שם הו"ה זה י"ל יו"ד אצ"י ה' בריאה ו"ה יצירה ועש"י כמ"ש הרמ"ז פ' תרומה קל"ד ע"פ ויקחו לי תרומה ע"ש. וראה בלקו"ת מסעי צה, ב. באוה"ת שבועות ע' רח מוסיף: והוא הנקי בזה וע"ה ז"א דאצ"י.

PARAGRAPH 2

6 ולהבין לשון מאין ליש . . היינו ע"י צמצום

On Tetzaveh the Tzemach Tzedek notes that creation is called "from nothing" because it came about through tzimtzum, through the yud alone: not from G-d's essence but from a mere glow of Him, Malchus, which is "as nothing." On Shavuot he adds that the Name Havayah is the source of the worlds, while of G-d's essence one cannot say at all that it is a source of worlds.

KEHOT'S NOTE

באוה"ת פ' תצוה ע' איתשדמ מציין על זה "דמובן מה שנק' מאין לפי שנתהווה על ידי צמצום, שנמשכו רק ע"י י' כו' ובד"ה אחרי ה' אלקיכם תלכו פ' ולכן נק' הבריאה יש מאין דהיינו מבחי' שהוא כאין ואפס וכלא חשיב שאינו מבחי' עצמותו ומהותו כלל רק בחי' זיו והארה ממנו ית' והוא בחי' מלכות כו' ע"ש" עכ"ל. וראה באוה"ת שבועות ע' רח שמציין על זה: ולכן נק' מאין ליש שמקור התהוות הוא מבחי' אין והארה בעלמא, וכענין המבואר ג"כ בד"ה את שבתותי בפ' בורא קדושים ישתבח שמך . . ועמ"ש ג"כ בפ' הג"ל דמאין ליש בד"ה אחרי, ועמ"ש בד"ה להבין פ' וענין יג"מ כי שם הו"ה זהו מקור להתהוות בחי' עלמין משא"כ מהו"ע ית' לא שייך כלל לומר מקור לבחי' עלמין, ע"ש בארוכה.

7 והלא כתיב כי ממך הכל

In the maamar beginning "After Havayah your G-d you shall walk," Likkutei Torah on Re'eh (19c) asks the same question: why is creation called "something from nothing" when "all is from You"? It answers from "For with You is the source of life; in Your light we see light": the worlds come only from a glow of G-d, like the sun's radiance, which bears no comparison to His essence.

KEHOT'S NOTE

ראה גם לקו"ת פ' ראה יט, ג. כו, ד.

8

ממך הכל

In his blessing after the people's gifts for the Temple, David says, "For all is from You, and from Your hand we have given You." The Alter Rebbe asks how creation can then be called "from nothing."

I Chronicles 29:14 י"ד:כ"ט: דברי הימים א

וכי מי אני ומי עמי כִּי־נִעְצָר כָּח לְהַתְנַדֵּב כְּזֹאת כִּי־מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

9

כי הוא צוה ונבראו . . יהללו את שם ה'

The psalmist calls on the heavens and all their hosts: "Let them praise the Name of Havayah, for He commanded and they were created." The Alter Rebbe infers from the verse's opening words that the One who "commanded" is the Name Havayah, through which the worlds come into being.

Psalms 148:5 ה'ס"ח:מ"ח: Psalms

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וַיִּבְרָא:

Let them praise the name of the L-RD; For He commanded, and they were created.

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KEHOT'S NOTE

תהלים קמח, ה.

10

ונבראו לשון נפעל

The Tzemach Tzedek suggests that the yud of the Name is the Chochmah of which it is said, "Wisdom comes from nothing (ayin)," so that it too is a coming into being of something from nothing.

KEHOT'S NOTE

ור"ל כי הוי"ד של שם זהו ענין והחכמה מאין תמצא ג"כ בבחי' יש מאין כו' — אוה"ת בשלח כרך ח ע' ביתקע.

PARAGRAPH 3

11

והוא בחי' רצון . . נראית ונגלית כמו ה' דלתתא

The note sends the reader to Or HaTorah on Ki Seitzei, page 921, for this passage on the higher Name as the will that "arose in thought" and is not revealed like the lower Name; the same page appears among the places the note on paragraph 1 lists for the two Names Havayah.

KEHOT'S NOTE

ראה אוה"ת תצא ע' תתקכא.

PARAGRAPH 4

12

אמר פרעה מי הוא הוי"ה

Pharaoh answers Moshe: "Who is Havayah, that I should listen to His voice and send Israel away? I do not know

Havayah." The Alter Rebbe explains that Pharaoh denied only the higher Name, since the lower Name, which brings the worlds into being, he certainly knew.

שמות ה':כ"ב: Exodus 5:2

וַיֹּאמֶר פְּרַעֲה מִי הוּא אֲשֶׁר אֶשְׁמַע בְּקוֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־הוּא וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח:

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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13

בודאי שם הוי' דלתתא המהווה כל העולמות ידע

In a gloss here the Tzemach Tzedek explains that the lower Name, the light that fills all worlds (memalei kol almin), can be "seen," as in "from my flesh I shall see G-d," the way the soul's life is felt in the body, which is why it is called the revealed world.

KEHOT'S NOTE

באוה"ת כאן ע' תלא יש הגהה: (ועמ"ש במ"א ע"פ וידעת היום מ"ש ומבשרי אחזה אלוה אחזה ממש והיינו בבחינת שם ה' דלתתא שהוא בחי' ממכ"ע ולכן נקי' עלמא דאתגלי', כיון דשייך בזה בחי' אחזה כמו שנרגש חיות הנפש בהגוף כו' ע"ש אבל בשם הוי' דלעילא שהוא בחי' סוכ"ע אין שום השגה כ"א ויאמינו בה' כו').

PARAGRAPH 5

14

וירא ישראל את ה' הגדולה אשר עשה הוי"ה במצרים

This is the verse that opens the maamar. Here the Alter Rebbe reads "performed in Egypt" as the higher Havayah acting by means of Egypt.

שמות י"ד:ל"א: Exodus 14:31

וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיֵּירָאוּ הָעָם אֶת־הוּא וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עֲבָדוּ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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15

אעא דלא סליק בה כו'

The Zohar says that a log whose light does not rise is struck, and then it shines; so too a body in which the light of the soul does not shine until it is struck. The Alter Rebbe applies the image to Egypt, through which the higher Havayah was revealed.

Zohar III, 168a זח"ג קסח, א

KEHOT'S NOTE

ראה זח"ג קסח, א.

16

ה"ה עם שמי שס"ה

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

KEHOT'S NOTE

ת"ז בהקדמה (דף ה, א).

17

י"ה עם שמי שס"ה

The Tikkunei Zohar teaches that the 365 prohibitions, which are awe, were placed before the 248 positive commandments, which are love, reading "This is My Name (shemi) forever and this is My remembrance (zichri)": shemi with yud-hei makes 365, and zichri with vav-hei makes 248. The Alter Rebbe cites it for "turning away from evil," the prohibitions, coming first.

Tikkunei Zohar 5a:4 ד"א: ה' וזהר ה' א' ד"א

ובארח רחב, אדניי תמן י' יראת יי', ואלין ארבע אונות אינון מפתחות הצינוריים דילה, י' מן יהויה איהי חכמה, וארבע אונות דהאי שמיא אינון מפתחות הפנימיים, ובגין דא אקדימו בצלותא אדניי שפתי תפתח, ולבתר חתמין לה בשם יהויה, ברוך אתה יהויה מלך אברהם, ואורף הכי אקדים שכי"א דאיהי יראת בשם יהויה, לאהבה דאיהי קמ"ץ רחמי, שכי"א מסטרא דגבורה, כי באש יהויה נשפט (ישעיהו סו טז), קמ"ץ מימינא, וקמ"ץ הכהן משם (ויקרא ה יב), בגין דמצלין ...

Tikkunei Zohar - Vocalized (Public Domain)

18

שו"ה לעילא — בחי' התפשטות

In a gloss here the Tzemach Tzedek applies this to "I am Havayah your G-d, who brought you out of the land of Egypt": that the level of "I" (Anochi) could be drawn down to be truly "your G-d" came about through the exile in Egypt.

KEHOT'S NOTE

באוה"ת כאן ע' תלא יש הגהה: (וזהו אנכי ה' אלקיך כו' מארץ מצרים פי' מה שיוכל להיות נמשך בחי' אנכי להיות אלקיך ממש הוא נעשה ע"י גלות מצרים כו').

19

כל מה שיש ביבשה

The words here quote Chullin 127a:12-14; the passage is shown below.

Chullin 127a:12-14 ד"א: כ"ז א' י"ב-י"א

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא בריה דרב יהושע ביברי דנרש אינון מן הישוב אמר רב פפא בשמתא נרש תרביה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה' אמר רב פפא לא אבה נרש שמוע דבר ה'

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KEHOT'S NOTE

ראה חולין קכז, א.

PARAGRAPH 6

20

וישם את הים לחרבה

As Moshe stretched out his hand, G-d drove back the sea all night with a strong east wind "and made the sea dry ground, and the waters were split." For the Alter Rebbe this is the hidden world, the sea, made into the revealed world, dry land.

Exodus 14:21 ד"א: כ"א

וישם משה את ידו על הים ויולף ה' את הים ברוח קדים עזה כלהלילה וישם את הים לחרבה ויבקעו המים:

And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

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21

כל מה שיש ביבשה

The Sages teach that everything on dry land is also in the sea, except the weasel. The Alter Rebbe uses this to show that the sea holds, hidden, all that dry land shows openly: the sea is the hidden world, dry land the revealed world.

Chullin 127a:12-14 ד"א: כ"ז א' י"ב-י"א

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא בריה דרב יהושע ביברי דנרש אינון מן הישוב אמר רב פפא בשמתא נרש תרביה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה' אמר רב פפא לא אבה נרש שמוע דבר ה'

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22

הפך ים ליבשה

The psalmist recalls that G-d "turned the sea into dry land; they passed through the river on foot; there we rejoiced in Him," the Sea of Reeds and then the Jordan. The Alter Rebbe uses the psalm's words for the splitting of the Sea and returns to the rest of the verse in paragraphs 9 and 11, where he reads its verbs as future (context: Steinsaltz Tanakh).

Psalms 66:6 ד"א: ו' ס' תהלים

הפך ים ליבשה בנהר יעברו כרגל שם נשמחה בו:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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23

יקוו המים כו' ותראה היבשה

On the third day of creation G-d said, "Let the waters under the heavens be gathered to one place, and let the dry land appear." The splitting of the Sea, which left no moisture, is compared to that moment.

Genesis 1:9 ד"א: ט' בראשית

ויאמר אלקים יקוו המים מתחת השמים אל מקום אחד ותראה היבשה ויהי כן:

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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PARAGRAPH 7

24

וייראו העם את ה' ויאמינו בהו"ה

This is the second half of the verse that opens the maamar. The Alter Rebbe reads "they feared Havayah" as the lower

Havayah and “they believed in Havayah” as the higher, explaining the order of the verse.

שמות י"ד:ל"א:Exodus 14:31

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה'

וַיֵּאֱמִינוּ בָּהּ וּבְמֹשֶׁה עַבְדּוֹ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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PARAGRAPH 8

25 הגדול הגבור והנורא

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

KEHOT'S NOTE

עקב י, יז.

26 הגדול הגבור והנורא

Moshe describes G-d as “the great, the mighty and the awesome G-d.” The Alter Rebbe notes the vav (“and”) before “the awesome,” which stands for drawing down from above to below.

דברים י"ז:Deuteronomy 10:17

כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹקִים וְאֵדִי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבּוֹר

וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד:

For the L-RD your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.

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27 בכל ביתי נאמן הוא

G-d says of Moshe, “Not so My servant Moshe; in all My house he is faithful.” The Alter Rebbe brings it for Moshe as the faithful shepherd who draws faith to Israel and connects the two Names Havayah.

במדבר י"ז:Numbers 12:7

לֹא־יִכֹּן עַבְדִּי מֹשֶׁה כָּכָל־בֵּיתִי נֶאֱמָן הוּא:

My servant Moses is not so; he is trusted in all My house;

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KEHOT'S NOTE

במדבר יב, יז.

28 שו"ה הוא והוא — ב' היות הנ"ל כו'

In a gloss here the Tzemach Tzedek traces sea and dry land to the two Names: sea creatures cannot be separated from the sea, like creation included and nullified in the Supreme Will (the higher unity, the hidden world), while land creatures stand apart from the earth that feeds them, like creation as it exists now through the lower Name, “He commanded and they were created” (the lower unity, the revealed world).

KEHOT'S NOTE

באו"ה כ"א ע"י ת"ל יש הגהה: (כי הנה שורש ים ויבשה נמשך משני שמות הנ"ל כי ההפרש בין ים ליבשה שהברואים דיבשה אעפ"י שמקבלים חיות מצמח הארץ הרי הם בבחי' ריחוק מן הארץ משא"כ הברואים שבים הם

כלולים ומתאחדים הם הים וא"א להם להפרד מן הים כו', וב' בחי' אלו הוא ענין יחודי ויחודי שביחוד הנבראים הם נראים בחי' יש ודבר נפרד שאור אלקות מתלבש בהם ומוסתר מהם אבל יחודי הוא בחי' התכללות וביטול במקורו, ושורש ב' בחי' אלו נמשך מבי שמות הנ"ל, כי הנה מבואר בפרסם ש"א שהרצון למעלה הרי ע"י שעלה ברצונו נהווה כך כו' ע"ש רק שהי בבחי' התכללות וביטול הרצון עליון ושיהי' התהוותם בדרך שהם עתה הוא ע"י שם הוי' הב' צוה ונבראו כו' ולכן זהו שורש ענין עלמא דאתכסיי ועלמא דאתגליי שהתכללותם ברצון העליון זהו כמו בחי' התכללות הברואים שבים כו' וע"כ ע"י ק"ס למטה האמינו שיכול להיות גילוי שם הוי' דלעילא בחי' סוכ"ע למטה ממנו).

29

אטו יראה

On “What does Havayah your G-d ask of you but to fear,” the Talmud asks, “Is the fear of Heaven a small thing?” and answers, “Yes, for Moshe it is a small thing.” The Alter Rebbe brings it to show that through Moshe Israel rose to the higher Havayah.

ברכות ל"ג ב:Berakhot 33b:8

אָטוּ כָּל הַשָּׁנָה כּוֹלָה מִי עֲבָדֶינָה כְּרַבִּי עֲקִיבָא, דְּהִשְׁתָּא נִיקוּ וְנַעֲבִיד כּוּוֹתִיחָ? כָּל הַשָּׁנָה כּוֹלָה מֵאִי טַעְמָא לֹא עֲבָדֶינָה כְּרַבִּי עֲקִיבָא — דְּתַמְנִי סָרִי תַקּוּן, תַּשְׁסָּרִי לֹא תַקּוּן. הֵכָא נָמִי, שֶׁבַּ תַּקּוּן תַּמְנִי לֹא תַקּוּן.

"Do we, then, act in accordance with R. 'Akiba the whole year, that we should now agree and act in accord with his view? Why do we not act in agreement with R. 'Akiba the whole year? Because eighteen benedictions were instituted, not nineteen; and so here also, seven benedictions were instituted, not eight."

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KEHOT'S NOTE

ברכות לג, ב.

30 שו"ה דלעילא — שהוא בחי' עלמא דאתכסיי כו'

The note records that Or HaTorah on Beshalach, page 431, has a gloss on these words; the note does not quote it.

KEHOT'S NOTE

באו"ה כ"א ע"י ת"ל יש הג"ה.

31

ואתם תחרישון

At the Sea Moshe tells the frightened people, “Havayah will fight for you, and you shall be silent.” The Alter Rebbe reads the silence as the hidden world, beyond speech.

שמות י"ד:Exodus 14:14

ה' יִלָּחֶם לָכֶם וְאַתֶּם תִּחְרְשׁוּן:

The L-RD will fight for you, and ye shall hold your peace.'

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32

כל מה שיש ביבשה

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

KEHOT'S NOTE

נסמן להלן סב, ב.

33

שו"ה הוא — הנ"ל כו'

Another gloss there explains Moshe's name, “for I drew him out of the water,” as drawn from the hidden world.

KEHOT'S NOTE

באוה"ת שם יש הגהה: (כי מן המים משיתיהו מעלמא דאתכסיא).

PARAGRAPH 9

34 בנהר יעברו ברגל

"They passed through the river on foot; there we rejoiced in Him": in the psalm the verbs recall the crossing of the past. The Alter Rebbe reads them as future, "they will pass ... there we will rejoice" (paragraph 11): joy comes with revelation, which is not yet.

Psalms 66:6: תהילים ס"ו

הָפַךְ יָם לַיַּבֵּשָׁה בְּנֶהַר יַעֲבְרוּ בְּרַגְלָם שָׁם נִשְׁמְחָה־בוּ:

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, ו.

PARAGRAPH 10

35 בלע המות

Isaiah foretells that G-d "will swallow up death forever, and G-d will wipe away the tears from every face." The Alter Rebbe uses it for the Time to Come.

Isaiah 25:8: ישעיהו כ"ה

בִּלְעַ הַמּוֹת לְנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְהָרַפְתָּ עֲמוֹ יִסְיָר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֶּר:

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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36 כי עין בעין יראו

Zion's watchmen sing together at the redemption, "for eye to eye they will see Havayah's return to Zion." The Alter Rebbe reads the two eyes as the hidden and the revealed worlds, both to be revealed.

Isaiah 52:8: ישעיהו נ"ב

קוֹל צִפְיָהּ נִשְׁאָר קוֹל יְחִדּוֹ יִרְנְנוּ כִּי עֵין בְּעֵין יֵרְאוּ בָּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישעיי נב, ח.

37 ומתחת זרועות עולם

In Moshe's blessing: "The G-d of old is a dwelling place, and beneath are the everlasting arms (zero'os olam)." Olam means both "everlasting" and "world"; the Alter Rebbe reads "the arms of the world" and brings it alongside the light that encompasses all worlds.

Deuteronomy 33:27: דברים ל"ג

מֵעֵנָה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרֻעֹת עוֹלָם וַיִּגְרֶשׁ מִפְּנֵיהֶ אֹיֵב וַיֹּאמֶר הַשֶּׁמֶד:

...וירא ישראל את ה' הגדולה אשר עשה הו"ה

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים לג, כו.

38 והכהו לשבעה נחלים

Isaiah foretells that Havayah will dry up the tongue of the Egyptian sea and strike the river into seven streams, so that people can cross in sandals. The Alter Rebbe brings it as a future splitting like that of the Sea, when the hidden will be revealed.

Isaiah 11:15: ישעיהו י"א

וְהִקְרִים ה' אֶת לְשׁוֹן יַם־מִצְרַיִם וְהִגִּיף יָדוֹ עַל־הַנָּהָר בְּעֵינָם רוּחוֹ וְהִקְהוּ לְשִׁבְעָה נְחָלִים וְהִדְרִיף בְּנָעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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KEHOT'S NOTE

ישעיי יא, טו.

PARAGRAPH 11

39 והיתה מסילה לשאר עמו

Isaiah foretells a highway for the remnant of G-d's people returning from Assyria, "as there was for Israel on the day it came up out of the land of Egypt." The Alter Rebbe reads it as the future revelation of the hidden world, as at the Exodus.

Isaiah 11:16: ישעיהו י"א

וְהָיְתָה מַסִּלָּה לְשָׂאֵר עַמּוֹ אֲשֶׁר יֵשְׁאָר מֵאֲשׁוּר כַּאֲשֶׁר הָיְתָה לְיִשְׂרָאֵל בְּיוֹם עֲלֹתוֹ מִן־מִצְרַיִם:

And there shall be a highway for the remnant of His people, That shall remain from Assyria, Like as there was for Israel In the day that he came up out of the land of Egypt.

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KEHOT'S NOTE

ישעיי יא, טז.

40 בנהר יעברו ברגל שם נשמחה

The Alter Rebbe notes that "we will rejoice" is in the future tense, and that "there," specifically, refers to grasping the higher Havayah in the future.

Psalms 66:6: תהילים ס"ו

הָפַךְ יָם לַיַּבֵּשָׁה בְּנֶהַר יַעֲבְרוּ בְּרַגְלָם שָׁם נִשְׁמְחָה־בוּ:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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41 היום לעשותם

Moshe tells Israel to keep the commandments "which I command you today, to do them." The Alter Rebbe brings

the verse, as the Sages read it, for the present as the time of service.

Deuteronomy 7:11א"י: דברים

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוְךָ 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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42 שהיום לעשותם כתיב ולמחר

Rabbi Yehoshua ben Levi reads “which I command you today, to do them”: today is the time to do the commandments, and tomorrow the time to receive their reward. The Alter Rebbe brings it for the present as the time of service, with the revelation of the higher Havayah still to come.

Eruvin 22a:5-6ר"ה: עירובין

וְהִזְכִּינוּ דְּאָמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי: מָאִי דְּכָתִיב “אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם,” “הַיּוֹם לַעֲשׂוֹתָם” — וְלֹא לְמָחָר לַעֲשׂוֹתָם, “הַיּוֹם לַעֲשׂוֹתָם” — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חֲגִי, וְאֵימָתָא רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: מָאִי דְּכָתִיב “אֲרֹךְ אַפַּיִם?” “אֲרֹךְ אֶף” מְבַעֵי לֵקָה!

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PARAGRAPH 12

43 מאן דלא כרע במודים

The Zohar speaks of those who did not bow at Modim, whose bodies are not rebuilt in human form and do not rise. The Alter Rebbe brings the saying for acknowledgment (hoda'ah) as self-nullification.

Zohar II, 100אק, זח"ב ק,

Zohar III, 164אק, זח"ג קסד,

KEHOT'S NOTE

זח"ב ק, א. זח"ג קסד, א.

44 יפה שעה אחת

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

KEHOT'S NOTE

אבות ד, יז.

45 יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב

The Mishnah teaches, “One hour of teshuvah and good deeds in this world is better than all the life of the World to Come.” The Alter Rebbe explains why: teshuvah and good deeds form the higher Havayah, while the World to Come comes from the lower.

Pirkei Avot 4:17י"ז: משנה אבות ד'

הוּא הִזָּה אוֹמֵר, יִפְּה שְׁעָה אַחַת בְּתַשּׁוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיִפְּה שְׁעָה אַחַת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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46 ביו"ד נברא

The Talmud teaches that this world was created with the letter hei and the World to Come with the yud, the smallest letter, because the righteous in it are few. The Alter Rebbe brings it to show that the life of the World to Come comes from the lower Name Havayah.

Menachot 29b:13-14י"ד-י"ג: מנחות

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות ככל דף ודף יתקן שלש יגנו

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PARAGRAPH 13

47 מהו"ה דלעילא להו"ה דלתתא

On Devarim the Tzemach Tzedek explains that Moshe draws from the Havayah of Arich Anpin to the Name Havayah of Z'eir Anpin, citing the Zohar (Naso): “How great is the power of Moshe, who brought measures of mercy down below.” On Lech Lecha he writes that Moshe grasped the Name Havayah of Atik Kadisha.

KEHOT'S NOTE

באוה"ת פ' דברים ע' ח-ט: מה' דלעילא דא"א לשם ה' דו"א וכן פ' בוח"ג נשא קלח, א כמה חילא דמשה דאחית מכילין דרחמי לתתא כו' ע"ש. ובאוה"ת בראשית כרך ד פ' לך לך סד"ה ענין לך לך שמשה השיג בשם הו"י דע"ק.

48 שהי פסיק טעמי

In G-d's revelation to Moshe on Mount Sinai, “he called: Havayah, Havayah, a G-d merciful and gracious,” with a break (pesik) in the cantillation between the two Names. Plainly it is G-d who calls; the Alter Rebbe reads the caller as Moshe, who draws from the higher Name to the lower, and the break as marking two levels.

Exodus 34:6י"ד: שמות

KEHOT'S NOTE

שמות לד, ו. באוה"ת פ' כי תשא ע' כ"ס וז"ל: “הפסיק טעמא ע"ד והבדילה הפרוכת לכם בין הקדש ז"א ובין קדוה"ק ע"ק המאיר בבינה” ע"ש.

49 חבור וקשור ב' הוי

There the Tzemach Tzedek explains this joining: that the hidden world should shine openly in the revealed world.

KEHOT'S NOTE

באוה"ת פ' ויקהל ע' ביצט: דהיינו שעלמא דאתכסיא יאיר בגילוי בעלמא דאתגליא.

50 אז ישיר משה ובני ישראל כו' אשרה לה' כי גאה גאה

The Song at the Sea opens, “Then Moshe and the Children of Israel sang this song to Havayah ... I will sing to Havayah, for He is exalted, exalted.” The Alter Rebbe

reads the doubled “exalted” as the hidden world, revealed at the Sea through Moshe.

שמות ט"ו:1א: Exodus 15:1

אֲזַיִשִׁיר־מִשֶּׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לֵה' כִּי־גָאֵה גָאֵה סוֹס וְרֹכֵבוֹ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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PARAGRAPH 14

51

ויסע משה

“And Moshe made Israel journey from the Sea of Reeds, and they went out into the Wilderness of Shur.” The Alter Rebbe reads the causative verb as Moshe moving them on from the level they had reached.

שמות ט"ו:22ב: Exodus 15:22

וַיִּסַּע מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף וַיֵּצְאוּ אֶל־מִדְבַּר־שׁוּר וַיֵּלְכוּ שְׁלֹשַׁת־יָמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ מַיִם:

And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

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KEHOT'S NOTE

שמות טו, כב. מכאן ואילך ראה בארוכה שה"מ תקס"ו ע' קנ ד"ה ויסע משה.

52

ויסע בע"כ

The note lists these pages of Or HaTorah for Moshe making Israel journey against their will; it does not quote them.

KEHOT'S NOTE

מכילתא הובא ברש"י בשלח טו, כב. וראה גם אוה"ת פ' כי תשא ע' איתתקצח. מסעי אשפג. מאמרי אדה"א שמות ע' קלד.

53

ויסע משה ויסע בע"כ

Rashi, from the Mekhilta: Moshe made them journey against their will, because they were busy gathering the ornaments of gold, silver and precious stones with which the Egyptians had adorned their horses, which they were finding in the sea. The Alter Rebbe gives an inner reason: they had been raised to a high level and did not want to leave it.

רש"י על שמות ט"ו:כ"ב: Rashi on Exodus 15:22

ויסע משה. הסייעו בעל כרחם, שעשעו מצרים את סוסייהם בתקשיטי זהב וכסף ובאבנים טובות, והיו ישראל מוצאים אותם בים - וגדולה היתה בזה היום מבוא מצרים שנאמר "תורי זהב נעשה לך עם נקודות הכסף" (שיר השירים א') - לפיכך הצרר להסייעו בעל כרחם:

AND MOSES CAUSED [ISRAEL] TO JOURNEY — He made them journey against their own will, because the Egyptians had adorned their horses with ornaments of gold and silver and with precious stones, and the Israelites were finding these in the sea. Greater, indeed, was the booty they obtained at the Red Sea then the booty they had brought out

...וירא ישראל את היד הגדולה אשר עשה הוי"ה

of Egypt — as it is said (Song 1:11) “Circlets of gold (the booty of the Sea) will we make thee together with the studs of silver” (which we ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

54

שור . . בחיי עלמא דאתגלייא

The note points to Or HaTorah on Vayechi and on Masei for Shur as seeing and the revealed world; the page on Masei is the same one cited for the journeying against their will.

KEHOT'S NOTE

ע' אוה"ת ויחי תד, א. פ' מסעי ע' אשפג.

55

ויבאו מרתה

“They came to Marah, and could not drink the water of Marah, for it was bitter.” The Alter Rebbe sees the arrival at Marah as a descent.

שמות ט"ו:23ג: Exodus 15:23

וַיָּבֹאוּ מַרְתָּה וְלֹא יָכְלוּ לְשָׁתֵּת מַיִם מִמָּרָה כִּי מָרִים הֵם עָלֵינוּ קָרָא שְׁמָהּ מָרָה:

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. Therefore the name of it was called Marah.

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

56

רגליה יורדות

Proverbs warns of the forbidden woman: “her feet go down to death; her steps take hold of the grave”; the verse before calls her end “bitter (marah) as wormwood.” The Alter Rebbe alludes to the verse for the descent at Marah (context: Steinsaltz Tanakh).

Proverbs 5:5

רגליה ירדות מות שאול צעדיה יתמכו:

Her feet go down to death; Her steps take hold on the nether-world;

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57

ויורהו ה' עץ הוא עץ החיים

Moshe cried out to Havayah, “and Havayah showed him a tree; he threw it into the water, and the water became sweet.” The Alter Rebbe identifies the tree as the Tree of Life.

שמות ט"ו:25ה: Exodus 15:25

וַיִּצְעַק אֵלָיו וַיֹּרֶהוּ ה' עֵץ וַיִּשְׁלַךְ אֶל־הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם שָׁם שָׁם לוֹ חָק וּמִשְׁפָּט וְשָׁם נִסָּהוּ:

And he cried unto the L-RD; and the L-RD showed him a tree, and he cast it into the waters, and the waters were made sweet. There He made for them a statute and an ordinance, and there He proved them;

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

Tikkunei Zohar, Tikkun 21 • 44a:12-13 תקו"ז תיקון כא

והכי הוו ישראל. עד דאחזי לון עץ. הה"ד ויורהו יי עץ וישלך אל המים וימתקו המים ודא עץ החיים דאתרבי על ההוא מבועא דאיהי

שכינתא. י' מבועא דאשקי לאילנא דאיהו ו'. והאי עץ *מהלך חמש מאות שנה דאינון ה' וימתקו המים דא ה' בתראה. דאתמר בה קראן לי מרה.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

שמות טו, כה. ת"ז ת"י כא. מד. ספר הבהיר דף טו (דפוס ווילנא — בהוצאת מרגלית סי' קסא).

58

ויורהו ה' עץ הוא עץ החיים

Sefer HaBahir teaches that the Tree of Life had been around the waters, that the Satan took it away to make Israel sin, and that the tree G-d showed Moshe was that Tree of Life.

ספר הבהיר קס"א 161 Sefer HaBahir

... מרים הם, מלמד שרוח צפונית היתה מעורבבת שנאמר (שם כ"ה) ויצעק אל ה' ויורהו ה' עץ וישלך אל המים וימתקו המים, מיד נתן הקב"ה ידו בשטן ומיעטו, ואילמלא כך לא יכלו ישראל לעמוד מפניו דכתיב (שם) שם שם לו חוק ומשפט ושם נסהו, מלמד שבאותה שעה דבק השטן בהם כדי לאבדם מן העולם דכתיב (שם כ"ד) וילונו העם על משה לאמר מה נשתה, ועוד קטרג על משה עד כי צעק אל ה' ונענה, ומאי ויורהו ה' עץ, מלמד שעץ החיים היה סביב המים ובא השטן ונטלו משם כדי לקטרג ...

Torat Emet Sefer HaBahir (Public Domain)

אז ישיר משה ובני ישראל את השירה הזאת...

“Then Moshe and the Children of Israel sang”



Before G-d's Essence, “exalted over exalted,” the hidden world and the revealed world are equal, so at the sea even the letters of speech, the source of the revealed world, were raised into the hidden “sea.” Prayer and song bring this into a person: the blessing draws the hidden into the open, and the Levites’ song rises to G-d beyond all worlds.

THE MAAMAR IN BRIEF

Why were the Jewish people led off their route to the sea “so that Egypt shall know,” when no Egyptian survived to know? Because there is an “Egypt” in every person and at every time. The answer begins with the service on which the world stands: the offerings, consumed by fire from Above, and prayer, which replaced them. “Blessed are You” draws G-dliness from the hidden world, the “sea,” into the revealed world, the “dry land,” so that the light that encompasses all worlds rests in the soul of one who prays. Moshe’s soul belonged to the hidden world, and so he was “heavy of mouth.” The Kohen’s blessing draws down; the Levites’ song rises toward G-d beyond all worlds, stirring the heart without ideas, as Pesukei deZimra should. G-d is “exalted” above “exalted”: His Essence is beyond even the encompassing light. Speech, the “horse,” carries intellect and soul beyond their own reach, and at the sea the letters, the source of the revealed world, were “raised” into the hidden. The Egyptians sought that level and fell; the Jewish people, raised through Torah and mitzvos, walked through the sea on dry land.

OUTLINE

1 An “Egypt” in every person

¶1

Why the people were led to the sea, and how “Egypt shall know” could apply when every Egyptian drowned: there is an “Egypt” in every person and at every time, to be left anew in every generation.

2 Fire from Above and “Blessed are You”

¶2–4

The splitting of the sea must be remembered too. The world stands on the service: the offerings, consumed by fire from Above, and prayer in their place. Every blessing, “Blessed are You ... from the world unto the world,” draws G-dliness from the hidden to the revealed, into the soul of the one who prays.

3 Sea and dry land

¶15-7

Sea creatures are hidden and live only within the sea; land creatures stand out on their own. So too souls: some are of the revealed world, with distinct levels, and some, like Moshe, drawn from the water, are nullified in the hidden world, which is why he was heavy of mouth. The blessing draws this hidden level into the open.

4 The song of the Levites

¶18-10

The Kohen's blessing draws down; the Levites' service rises from below to G-d beyond all worlds. Their melody stirs the soul without ideas and must reach the heart's inner point, and Pesukei deZimra are meant to do the same.

5 Exalted above exalted

¶11

"Exalted" is the light that encompasses all worlds; "exalted over exalted" is G-d's Essence, beyond all thought and beyond even His holiness.

6 The letters are horses

¶12-13

Speech submits to the intellect as a horse to its rider, yet it carries the intellect higher than it could go alone. In prayer, speech surrounds the soul with a light that binds it to G-d.

7 Not in the strength of the horse

¶14-17

The letters are G-d's gevuros, the contractions through which finite worlds come into being. Created delight, yesh, acquires its world within His one thought; His desire shines not in the letters alone but in those who fear Him, whose love seeks His kindness for the worlds.

8 Raised into the sea

¶18-19

Before G-d hidden and revealed are equal, so the letters were raised into the sea and the sea became dry land. The idolaters sought this level and fell; the Jewish people, raised through Torah and mitzvos, walked through it on dry land.

KEY CONCEPTS

The hidden world and the revealed world עולמא

דאטאכסא ועולמא דאטאגליא

The realm where everything is nullified within its source, like creatures covered by the sea, and the realm where things appear separate and distinct, like creatures on dry land.

Blessed (baruch) ברוך

Read as drawing down: bringing G-dliness from concealment into revelation, so that G-d is addressed as "You."

The light that encompasses all worlds (sovev kol almin) סובב כל עולמין

Divine light too great to enter the worlds, before which all is as nothing. In this maamar it is the hidden world and the level of "exalted."

Nullification of existence ביטול במציאות

Having no sense of a separate existence at all. It was Moshe's level, which is why speech and revelation were withheld from him.

Melody (niggun) ניגון

Song that moves the soul through its movements, not through ideas. It was the service of the Levites, which rises from below upward.

The letters as horses אותיות — סוסים

The letters of speech submit to the intellect as a horse to its rider, yet can carry it beyond its own reach. They are G-d's gevuros, the contractions through which the worlds come into being.

Yesh (“something”) יש

Every delight a limited created being can receive, even the spiritual delight of the higher Gan Eden.

Exalted over exalted גאה על גאה

G-d’s very Essence, above even the light that encompasses all worlds, beyond all thought; even His holiness does not compare to Him.

SECTION 1 • 11

An “Egypt” in every person

1 אז ישיר¹ משה² ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי גאה גאה סוס ורוכבו רמה בים.

“Then Moshe and the Children of Israel sang this song to Havayah, and they spoke, saying: ‘I will sing to Havayah, for He is exalted, exalted; the horse and its rider He cast into the sea.’”

The maamar opens with the first verse of the Song at the Sea, which Moshe and the Jewish people sang after the Sea of Reeds split and the Egyptian army drowned. Two of its phrases, “He is exalted, exalted” and “the horse and its rider He cast into the sea,” are explained later in the maamar.

הנה להבין ענין קי"ס [קריעת ים סוף]. וגם הלא לפי דרך בני [בני ישראל] ממצרים לא"י [לארץ ישראל] לא היה להם דרך על הים אלא שצוה ה' וישבו ויחנו³ כו'

Now, [we need] to understand the matter of the splitting of the Sea of Reeds. And also: surely, by the route of the Children of Israel from Egypt to the Land of Israel, they had no route by way of the sea; it was only that G-d commanded, “that they turn back and encamp,” etc.

Before explaining the song, the Alter Rebbe asks why the splitting of the sea happened at all. The road from Egypt to the Land of Israel did not pass by the sea; the people came there only because G-d told them to turn back and encamp beside it.

(וגם לא עברו את הים מעבר לעבר אלא באותו צד שירדו באותו צד עצמו עלו).^{4,5} הטעם כתיב וידעו מצרים⁶ כי אני ה'.

(And also, they did not cross the sea from one side to the other; rather, on the very side where they went down, on that same side they came up.) As for the reason, it is written, “And Egypt shall know that I am Havayah.”

The parenthesis follows Tosafos, the medieval glosses on the Talmud, on Arachin 15a (as the Kehot note shows): the people did not cross from one shore to the other but came up on the same side they went in, so the crossing did not even bring them closer to their goal. The Torah's own reason for the whole event is “Egypt shall know that I am Havayah.”

וצריך להבין דהא כתיב ויכסו מים צריהם אחד מהם לא נותר.⁷ אלא הענין כי הנה יש מצרים בכל אדם ובכל זמן.

But this needs to be understood, for it is written, “The waters covered their foes; not one of them was left.” Rather, the explanation is that there is an “Egypt” in every person and at every time.

This raises a difficulty: every Egyptian who pursued them drowned, so who was left to “know”? The answer is that “Egypt” is not only a nation of the past but something present in every person and at every time.

ולכן אמרו בכל דור ודור⁸ חייב אדם לראות א"ע [את עצמו] כאלו הוא יצא ממצרים וכתוב למען תזכור את יום צאתך⁹ מארץ מצרים כל ימי חיך.

That is why [our Sages] said, "In every generation a person is obliged to see himself as though he himself had come out of Egypt," and it is written, "So that you remember the day you came out of the land of Egypt all the days of your life."

That is why the Mishnah (Pesachim 116b) obliges a person in every generation to see himself as though he himself had left Egypt, and why the Torah commands remembering the Exodus all the days of one's life. Since there is an "Egypt" within each person, the words "Egypt shall know" still apply.

SECTION 2 • 12-4

Fire from Above and "Blessed are You"

2 ואיתא בתוספתא¹⁰ שצריך לזכור ג"כ קריעת ים סוף¹¹ והענין כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] על ג' דברים העולם עומד.¹² על התורה ועל העבודה ועל גמ"ח [גמילות חסדים].¹³

And it is found in the Tosefta that one must also remember the splitting of the Sea of Reeds. The explanation is this: our Sages, of blessed memory, said, "The world stands on three things: on the Torah, on the service (avodah), and on acts of kindness (gemilus chasadim)."

The Tosefta (Berachos 2:1), a collection of teachings from the age of the Mishnah, records the view that in the blessing after the Shema one must mention not only the Exodus but also the splitting of the Sea of Reeds. To explain why, the Alter Rebbe turns to the Mishnah's teaching (Avos 1:2) that the world stands on three things: Torah, avodah ("service") and acts of kindness. The maamar VeHecherim (5734), cited in the Kehot note, connects this with the Alter Rebbe's ruling in his Shulchan Aruch that "the season of our freedom" is said on the last days of Pesach too, though the Exodus took place on the first days.

עבודה הן הן הקרבנות שהיה אש שלמעלה יורד ע"ג [על גבי] המזבח אר"י [אריה] דאכיל קורבנין.^{14,15}

"The service" is none other than the offerings, for the fire from Above would come down upon the altar, "a lion consuming the offerings."

Of the three, the Alter Rebbe takes up avodah, "the service": in the Temple it was the offerings, consumed by a fire that came down from Above. The Zohar describes that fire as the image of a lion consuming the offerings on the altar.

3 ומשחרב בהמ"ק [בית המקדש] תקנו תפלה כנגד הקרבנות¹⁶ דהיינו למסור נפשו הבהמית שתוכלל באש של מעלה בחי' אהבה רבה הבאה מלמעלה ואתערותא דלעילא כו'.

And since the Holy Temple was destroyed, [the Sages] instituted prayer corresponding to the offerings: that is, to give over one's animal soul so that it be absorbed into the fire from Above, the level of "great love" (ahavah rabbah), which comes from Above, and an arousal from above, etc.

After the Temple was destroyed, the Sages instituted prayer to correspond to the offerings. Its inner work is the same: a person gives over his animal soul, the source of his natural drives, so that it is absorbed into the "fire from Above," which is ahavah rabbah, a great love for G-d that comes from Above, an arousal that begins on G-d's side.

ולהבין כיצד הוא מרומז בתפלה¹⁷ איך שיורד בחינת אש שלמעלה. אך הענין זהו אשר תקנו בש"ע [בשמונה עשרה] לומר כל הברכות ברוך אתה כו'.

Now, to understand how it is alluded to in prayer that the level of the fire from Above comes down: the explanation is this, that [the Sages] instituted in the Shemoneh Esreh that all the blessings be said [with the words] "Blessed are You," etc.

The Alter Rebbe asks where prayer alludes to this descent of fire from Above. His answer is the formula the Sages placed in every blessing of the Shemoneh Esreh, the standing prayer of eighteen blessings: "Blessed are You."

4 והוא ע"ד מ"ש ברוך ה' ¹⁸ אלהי ישראל מן העולם ועד העולם. פ"י מעלמא דאתכסייא לעלמא דאתגלייא דהיינו מבחי' סוכ"ע לממכ"ע [לממלא כל עלמין] כי הוי"ה הוא האלהים

It is in the manner of what is written, "Blessed is Havayah, the G-d of Israel, from the world unto the world": that is, from the hidden world (alma d'iskasya) to the revealed world (alma d'isgalya), meaning from the level of the light that encompasses all worlds (sovev kol almin) to the light that fills all worlds (memalei kol almin), for "Havayah is Elokim."

The blessing formula follows the verse "Blessed is Havayah, the G-d of Israel, from the world unto the world." In the verse olam means "everlasting," blessed forever and ever; the maamar reads it as "world," a movement from the hidden world to the revealed world, from the light that encompasses all worlds, beyond them, to the light that fills all worlds from within. "Havayah is Elokim" means that the Name that transcends the worlds and the Name that is concealed within them are one, so the higher light can be drawn into the lower.

וכשמקשר נפשו הבהמית לה' אחד אזי גם בחי' אש שלמעלה מבחי' סוכ"ע שורה ומתגלה בנפשו. וזהו ברוך לשון המשכה מהעולם אל הגילוי להיות בבחי' אתה לנוכח:¹⁹

And when one binds one's animal soul to the One G-d, then the level of the fire from Above, from the level of the light that encompasses all worlds, also rests and is revealed in one's soul. And this is [the meaning of] "Blessed" (baruch): it is a term for drawing down from concealment into revelation, so that it be at the level of "You," in direct address.

When a person in prayer binds his animal soul to the One G-d, the fire from Above, from the transcendent level, rests on his own soul and is revealed in it. That is the meaning of baruch, "blessed": drawing down from concealment into revelation, until G-d is addressed as "You," present and revealed.

SECTION 3 • ¶5-7

Sea and dry land

5 וביאור הענין כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] כל מה שיש ביבשה²⁰ יש בים. ים הוא בחי' עלמא דאתכסיא ויבשה הוא בחי' עלמא דאתגלייא.

The explanation of the matter: our Sages, of blessed memory, said, "Whatever there is on dry land, there is in the sea." "Sea" is the level of the hidden world (alma d'iskasya), and "dry land" is the level of the revealed world (alma d'isgalya).

The Gemara (Chullin 127a) says that whatever exists on dry land has its counterpart in the sea. The Alter Rebbe applies this to the two realms: "sea" is the hidden world and "dry land" is the revealed world, so the same things exist in both, hidden in one and revealed in the other. In Likkutei Torah, Tzav (14b), he explains the saying the same way and refers the reader to this maamar.

והנה ההפרש שבין יבשה לים²¹ בגשמיות הוא שהברואים שבים אינם נראים לחוץ כי הים מכסה עליהם

Now, the difference between dry land and sea in physical terms is that the creatures in the sea are not visible on the outside, for the sea covers them;

The first physical difference: sea creatures cannot be seen, because the water covers them.

וגם חיותם וקיומם הוא בתוך הים²² דוקא וא"א להם לחיות ביבשה שמיד מתים משא"כ ברואים שביבשה הנה הארץ תוציא צמחה²³ ועושה פרי למעלה.²⁴

and also, their life-force and existence are specifically within the sea, and they cannot live on dry land, for they die at once. That is not so with the creatures on dry land: "the earth brings forth its growth" and produces fruit above [the ground].

The second: sea creatures live only within the sea and die at once on dry land. On land, by contrast, the earth sends up plants that bear their fruit above it, apart from the soil. Rabbi Moshe's transcript of this maamar, quoted in the Kehot note, adds that the water is the sea creatures' very life, while the creatures of dry land live mainly from their food, not from the earth itself.

6 והגם שיניקותם ממנה הם נראים כאלו הן יש ודבר בפ"ע [בפני עצמו] ומכ"ש [ומכל שכן] שאר הברואים אשר בהם נפש חיה למינה²⁵. ועד"ז יובן ההפרש ברוחניות למעלה ההפרש בין עלמא דאתכסיא לעלמא דאתגלייא.

And although they draw their nourishment from it, they appear as though they were an existence (yesh), a thing unto themselves; and all the more so the other creatures, which have "a living soul after its kind." In the same way one can understand the difference above, in the spiritual realm: the difference between the hidden world and the revealed world.

Plants and creatures on land draw their life from the earth, yet they look like independent things, and animals, which have "a living soul," even more so. The same distinction holds in the spiritual realm, between the hidden world and the revealed world.

כי הנה מבשרי אחזה²⁶ שיש בנשמה שכל ומדות והשכל נחלק לג' והמדות לז' ויש עליהם ג' לבושים מחדו"מ [מחשבה דבור ומעשה]

For "from my flesh I behold" that the soul has intellect and emotive attributes (middos): the intellect divides into three and the emotive attributes into seven, and over them are three garments, thought, speech and action.

Job's words "from my flesh I behold" are used here to learn about the spiritual worlds from the structure of the human soul. The soul has intellect, divided into three faculties, and seven emotive attributes, and these are clothed in three garments: thought, speech and action.

וגם הם מתחלקים לפרטים רבים ובכללן הם ה' בחינות שכל ומדות ומחדו"מ [ומחשבה דבור ומעשה] כנגד נרנח"י [נפש רוח נשמה חיה יחידה]

These too divide into many particulars, and taken together they are five levels, intellect, emotive attributes, and thought, speech and action, corresponding to Nefesh, Ruach, Neshamah, Chayah and Yechidah.

Taken together these make five levels, intellect, emotions, thought, speech and action, corresponding to the five levels of the soul: Nefesh, Ruach, Neshamah, Chayah and Yechidah.

וכמה מיני מדרגות גבוה מעל גבוה וגבוהים עליהם²⁷ כולם הם בבחי' נרנח"י [נפש רוח נשמה חיה יחידה] כל אחד יש לו בחי' בפני עצמו מה שאין בחבירו יש מי שעובד בבחי' ומדרגת כלות הנפש כו'

And [there are] many kinds of rungs, "one higher than the high, and higher ones above them": all of them are within the levels of Nefesh, Ruach, Neshamah, Chayah and Yechidah. Each one has a level of its own that the other does not have: there is one who serves [G-d] at the level and rung of the soul's expiry (kelos hanefesh), etc.

Within them there are many further gradations, "one higher than the high," in the words of Koheles, yet all remain within the five levels of the soul, and each soul has a quality that is its own. Some, for example, serve G-d with kelos hanefesh, a longing so intense that the soul seems to "expire" in its yearning for G-d.

וכן הנשמה בפ"ע [בפני עצמו] בג"ע [בגן עדן] יש כמה בחי' ומדרגות שונות. אך יש מהן בבחי' עלמא דאתגליא שנראים המדרגות מופרדים בגילוי.

So too, the soul on its own in Gan Eden has many different levels and rungs. But some of them are at the level of the revealed world, where the rungs appear openly as separate from one another.

Souls in Gan Eden also differ in their levels. Some of them belong to the revealed world: their levels are visibly distinct, each standing out as itself, like the creatures of dry land.

7 ויש מהם שהם עלמא דאתכסייא שהם בטלים במציאות במקורם שהוא בחי' סוכ"ע דכולא קמיה כלא חשיב ומבחי' זו היתה מדרגת משה רבינו ע"ה [עליו השלום]

And some of them are [of] the hidden world: they are nullified in their very existence within their source, which is the level of the light that encompasses all worlds (sovev kol almin), where "all before Him is considered as nothing." From this level was the rung of Moshe our teacher, peace be upon him,

Other souls belong to the hidden world: within their source, the light that encompasses all worlds, before which everything is as nothing, they have no sense of a separate existence at all. Moshe's soul was of this kind.

שנאמר עליו כי מן המים משיתהו²⁸ מבחי ים עלמא דאתכסייא ולכן היה כבד פה^{29,30} שבחיי דבור והתגלות נמנע ממנו לפי שהיה לו יתרון ומעלה בבחי ומדרגת בטול במציאות במאד כמ"ש ונחנו מה³¹ כו'.

as it is said of him, "for from the water I drew him out": from the level of "sea," the hidden world. Therefore he was "heavy of mouth": the level of speech and revelation was withheld from him, because he had an advantage and superiority in the level and rung of utter self-nullification (bittul) of [his very] existence, as it is written, "And what are we?" etc.

Moshe was "drawn out of the water," from the "sea" that stands for the hidden world. That is why he was "heavy of mouth": speech, which is revelation, was withheld from him because his self-nullification was so complete, as his words "and what are we?" show. In Likkutei Torah, Eikev, the Alter Rebbe explains that Moshe's root was in the source of Chochmah, above the chain of descending worlds, a wisdom that cannot come into revelation within that chain; that is why he was heavy of mouth and of tongue.

וזהו ענין הברכה ברוך אתה כו' מן העולם ועד העולם שיהיה בחי עלמא דאתכסייא ובחי סוכ"ע שהוא בחי בטול דכולא קמיה כלא חשיב נמשך בגלוי גם בעלמא דאתגלייא וראו כל בשר כו':

And this is the meaning of the blessing "Blessed are You," etc., "from the world unto the world": that the level of the hidden world and the level of the light that encompasses all worlds, which is the level of the nullification in which "all before Him is considered as nothing," be drawn down openly into the revealed world as well, "and all flesh shall see," etc.

Now the blessing formula can be understood: "Blessed are You ... from the world unto the world" asks that the hidden world, the level of the light that encompasses all worlds, where all is nullified before G-d, be drawn openly into the revealed world as well. Then, as Isaiah prophesies of the revelation of G-d's glory, "all flesh shall see."

SECTION 4 • 18-10

The song of the Levites

8 אך כל בחי ברכה והמשכה מלמעלה למטה זו היא בחי ומדרגת עבודת הכהן. אבל עבודת הלויים מדה אחרת היתה בהם היא ממטה למעלה

However, every [form of] blessing and drawing down from above to below is the level and rung of the service of the Kohen. But as for the service of the Levites, a different quality was in them: it is from below to above,

Drawing down from above to below, which is what a blessing does, is the service of the Kohen, who blesses the people. The Levites served in the opposite direction, from below upward.

דכתיב ועבד הלוי הוא ³² שבח עבודתו היא בבחינה עלמא דאתכסיא שלא יהיה בחי' ומדרגת עלמא דאתגליא נראה לבחי' ומדרגה כלל ולא יהיה תופס מקום כלל

as it is written, "And the Levite, he (hu) shall serve": the level of his service is in the level of the hidden world, so that the level and rung of the revealed world should not be seen as a level and rung at all, and should take up no room at all,

The verse "And the Levite, he (hu) shall serve" is read as placing their service in the hidden world: hu is taken as "He," G-d spoken of in the third person, as hidden, unlike the "You" of a blessing, which addresses Him as revealed. In the hidden world, the revealed world does not count as a level at all and takes up no room.

כמ"ש אתה הוא ³³ הוי' לבדך וגוי' שאינו בגדר עלמין כלל לא בגדר ממלא ולא בגדר סובב ולזה היתה עבודתם בשירה וזמרה כנגון.

as it is written, "You are He, Havayah, alone," etc.: He is not within the category of worlds at all, neither in the category of "filling" (memalei) nor in the category of "encompassing" (sovev). For this reason their service was with song and hymn, with melody (niggun).

This is the level of "You are He, Havayah, alone": G-d as He is beyond any relation to worlds, beyond both the light that fills them and the light that encompasses them. That is why the Levites served through song and melody.

כי ענין הנגון הוא שאין בו רק התפעלות הנפש ³⁴ מפני גילוי התנועות ולא מפני שיש בתנועות ההם מצד עצמם שום שכל והתחדשות אלא מפני גילוי התנועה מתעורר גילוי הלב.

For the nature of melody is that there is nothing in it but the soul's being stirred, because of the expression of the movements [of the tune], not because there is, in those movements in themselves, any intellect or novelty; rather, through the expression of the movement, the expression of the heart is aroused.

A melody holds no ideas and no new information; it moves the soul only through its movements, the rise and fall of the tune. The outward expression of the tune awakens and brings out what is in the heart.

9 ולכן אפילו כנגון ישן יש התעוררות והתפעלות מפני גילוי התנועה שבה כך הוא ענין עבודת ³⁵ הלוי בשירה להיות בחי' התפעלות הנפש מצד עצמה ולא מצד השגה להוליד מבינתו כו'

Therefore, even with an old melody there is arousal and stirring, because of the expression of the movement in it. Such is the service of the Levite in song: to be the level of the soul's being stirred of itself, and not through comprehension, giving birth [to feeling] from one's understanding, etc.,

Because a melody works through its movements and not through ideas, even an old, familiar tune still stirs the heart. So too the Levite's song is meant to stir the soul from within itself, not as feeling born of understanding, as when contemplation gives rise to emotion.

מאחר שעבודתו בבחי' הוא בחי' אתה הוא³⁶ ה' לבדך וגוי' דלית מחשבה תפיסא ביה כלל

since his service is in the level of “He” (Hu), the level of “You are He, Havayah, alone,” etc., Whom no thought can grasp at all,

His service is at the level of “He” (hu), as in “And the Levite, he shall serve”: the hidden level of “You are He, Havayah, alone,” which no thought can grasp at all. Since understanding cannot reach there, the service cannot come through comprehension.

אלא התפעלות רעותא דלבא שיהיה נוגע עד הנפש נקודת הלב ולא להיות בחי' מקיף לבד.

rather, [it is] the stirring of the heart's desire (re'usa d'liba), so that it touch the soul, the point of the heart, and not be merely at the level of something that encompasses (makif).

What remains is the heart's inner yearning (re'usa d'liba), which must reach the very point of the heart and the soul. It must not stay a makif, something that only surrounds a person from outside without entering him.

10 ועד"ז נתקן פסוקי דזמרה קודם ק"ש [קריאת שמע] ולכן קוראין אותן פסוד"ז [פסוקי דזמרה] שהם כעין בחי'

נגון שהוא רק הרחבת הדבור וביאור הענין בתוספת ביאור לפרש הדבר היטיב להלהיב לבו ונפשו שיתפעל מזה

In the same way, Pesukei deZimra were instituted before the reading of the Shema, and that is why they are called Pesukei deZimra (“verses of song”): for they are something like the level of melody, which is only an expansion of speech and an explanation of the matter with added explanation, to set out the matter well, so as to set one's heart and soul aflame, that one be stirred by it.

Pesukei deZimra, the psalms and verses of praise said in the morning prayer before the Shema, follow the pattern of the Levites' song. Their name means “verses of song,” because they are like a melody: speech drawn out and expanded, explaining the matter at length until it sets the heart and soul aflame.

משא"כ כשאומר הפסוקים ואינו נוגע לנקודת לבבו אין זה בחי' זמרה ונגון ואין זו עבודה תמה.

But when one says the verses and it does not touch the point of one's heart, that is not the level of song and melody, and that is not complete service.

Saying the verses without letting them touch the heart's inner point is neither song and melody nor complete service: the words must stir the one who says them.

SECTION 5 • ¶11

Exalted above exalted

11 וזהו אשירה לה' כי גאה גאה. ³⁷ פ"י שבח"י אשירה הוא מפני כי גאה למעלה מגאה וגאה הוא ³⁸ בחינת סובב כל עלמין דכולא קמיה כלא חשיב.

And this is [the meaning of] "I will sing to Havayah, for He is exalted, exalted." That is: the level of "I will sing" is because He is "exalted" above "exalted." And "exalted" is the level of the light that encompasses all worlds (sovev kol almin), where "all before Him is considered as nothing."

Now the opening verse can be explained: "I will sing" because G-d is "exalted" above "exalted." "Exalted" alone is the level of the light that encompasses all worlds, before which everything is as nothing.

וגאה על גאה הוא יתברך בעצמו ובכבודו אין סוף ברוך הוא ממש דלית מחשבה תפיסא ביה כלל בחינת אתה הוא ³⁹ ה' לבדך וגו'

And "exalted" over "exalted" is He, may He be blessed, in His very Self and glory: the Infinite One (Ein Sof), blessed be He, Himself, Whom no thought can grasp at all, the level of "You are He, Havayah, alone," etc.

"Exalted over exalted" is G-d's very Essence, the Infinite One Himself, beyond the reach of all thought, the level of "You are He, Havayah, alone." The next maamar in Torah Ohr, to which the Kehot note points, calls this level the "Master of wonders," the Infinite One before Whom small and great, above and below, are equal.

לא נערוך אליו קדושתו. פ"י שאפילו קדושתו שהוא קדוש ומובדל כו' לא נערוך אליו לפי שאינו בגדר עלמין כלל:

"We cannot compare His holiness to Him": that is, even His holiness, that He is holy and set apart, etc., we cannot compare to Him, because He is not within the category of worlds at all.

The words "We cannot compare His holiness to Him" come from the hymn Yigdal. Holiness means being separate and set apart from the worlds, yet even this is defined in relation to worlds; G-d's Essence is not in the category of worlds at all, so even "holy and separate" does not describe Him.

SECTION 6 • ¶12-13

The letters are horses

12 ולכן סוס ורוכבו רמה בים.⁴⁰ כי הנה כתיב כי תרכב על סוסיך⁴¹ מרכבותיך ישועה. וביאור הדבר
דהנה האותיות נקראים סוסים⁴² כמו שסוס בטל לגבי רוכבו והרוכב מנהיגו. כך הנה אותיות דבורו
הם בטלים לגבי השכל והשכל מנהיגו לכל אשר יחפוץ יטנו⁴³

Therefore, “the horse and its rider He cast into the sea.” For it is written, “When You ride upon Your horses, Your chariots are salvation.” The explanation of this: the letters are called “horses,” for just as a horse is nullified (batel) before its rider, and the rider directs it, so the letters of one’s speech are nullified before the intellect, and the intellect directs it: “wherever it wishes, it turns it.”

This leads to “the horse and its rider He cast into the sea.” Habakkuk’s verse about G-d riding on His horses introduces the image, and the Alter Rebbe explains that the letters of speech are called “horses”: as a horse submits to its rider, who steers it, the letters of speech submit to the intellect, which steers them wherever it wishes. In the Tikkunei Zohar (8a), which the Kehot note gives, the letters are like horses for the vowel points, and the cantillation marks lead them.

אך מ״מ יש יתרון מעלה בסוס שיכול להוליך את הרוכב למקום שאין הרוכב יכול לילך שם.

Yet nevertheless the horse has a superior advantage: it can carry the rider to a place where the rider cannot go.

Yet a horse can also carry its rider to places he could never reach on his own, and the next paragraph applies this to speech.

13 וכך יש יתרון ומעלה באותיות הדבור שיכולים להגביה את השכל למדרגה מאד נעלה מה שאין ביכולת
השכל להשיג מצד עצם השכלתו כמו שנראה בחוש שע״י הדבור יתוסף השפעת שכל בשכלו.

So too, the letters of speech have an advantage and superiority: they can lift the intellect to a very exalted level, which the intellect cannot attain by its own reasoning, as one sees from experience that through speech an added flow of insight comes into one’s intellect.

As a horse carries its rider farther, the letters of speech can lift the intellect to heights it could not reach by thinking alone. Experience shows this: putting an idea into words brings new insight.

וכך הוא הענין בנפש האדם המדברת בתפלה הגם שהדבור הוא רק מלבושי הנפש ואין לו ערך כלל לגבי מהות הנפש עצמה שהאר' [שהאר] ממנה בלבד היא מתפשטת להיות שכל ומדות כו'

And so it is with the soul of a person who speaks in prayer: although speech is merely [one of] the garments of the soul and bears no comparison at all to the essence of the soul itself, only a glimmer of which spreads forth to become intellect and emotive attributes (middos), etc.,

The same holds in prayer. Speech is only an outer garment of the soul and bears no comparison to its essence, of which only a glimmer becomes intellect and emotions.

מ"מ מבחי' הדיבור נעשה אור מקיף להנשמה שמקיפה מראשה ועד רגלה להיות צרורה בצרור החיים את ⁴⁴ ה' ממש וכו' כמ"ש בלק"א [בלקוטי אמרים] ⁴⁵ מה שלא היה כח בנשמה מצד עצמה.

nevertheless, from the level of speech an encompassing light (or makif) is made for the soul, which encompasses it from its head to its foot, so that it be "bound up in the bond of life with Havayah" Himself, etc., as is written in Likkutei Amarim: something the soul had no power [to reach] on its own.

Even so, the words of prayer create an encompassing light (or makif) around the whole soul, from head to foot, binding it "in the bond of life with Havayah," something the soul could not achieve by its own power. In Tanya, chapter 5, the Alter Rebbe writes that through all the mitzvos of speech and action G-d clothes the soul, and His light encompasses it from head to foot.

SECTION 7 • ¶14-17

Not in the strength of the horse

14 והנה כתיב לא בגבורת הסוס יחפץ ⁴⁶ ולא בשוקי האיש ירצה רוצה ה' את יראיו ⁴⁷ כו'

Now, it is written, "Not in the strength (gevuras) of the horse does He desire, nor in the legs of a man does He take pleasure; Havayah takes pleasure in those who fear Him," etc.

A new verse enters the discussion: G-d does not desire the strength of the horse or the legs of a man, but takes pleasure in those who fear Him. The next paragraphs read it in light of the letters as "horses."

כי בחי' אותיות שהם בחי' סוסים הם בחי' גבורות וכענין וגבורתך ידברו. וגבורותיך יגידו.⁴⁸ להודיע
לבני האדם גבורותיו.^{49,50}

For the letters, which are the level of “horses,” are the level of gevuros (powers of might), as in “and they shall speak of Your might,” “and they shall declare Your mighty acts,” “to make known to the sons of man His mighty acts”:

The letters, the “horses,” are gevuros, powers of might and restraint: the verse’s “strength (gevuras) of the horse” is read as the gevuros of the letters. The verses of Psalm 145 join speech with G-d’s mighty acts: “they shall speak of Your might.”

שהם בחי' צמצומים ומסכים הרבים מינים ממינים שונים כדי להתהוות עולמות עליונים ותחתונים
שבאמת הן הם גבורותיו כו'

they are the level of the many contractions (tzimtzumim) and screens, of many different kinds, so that higher and lower worlds may come into being; for in truth these are “His mighty acts,” etc.,

These gevuros are the many contractions and “screens,” of many kinds, that limit and filter G-d’s light so that higher and lower worlds can come into being. In truth they are His “mighty acts.”

דכולא קמיה כלא חשיב והוא צופה ומביט עד סוף כל הדורות⁵¹ וקורא הדורות מראש⁵² ובמחשבה
אחת ברא את העולם⁵³ כו' כמ"ש במ"א:

for “all before Him is considered as nothing,” and He “sees and looks to the end of all generations,” and “calls the generations from the beginning,” and with one thought He created the world, etc., as is explained elsewhere.

They are mighty acts because before G-d everything is as nothing: He sees all generations to their end, calls them from the beginning, and created the world with a single thought, so bringing out many separate worlds requires great contraction. The Zohar (2:20a) says that all the worlds arose in G-d’s one thought and were all created with it. The words “sees and looks to the end of all generations” come from the Zichronos blessing of the Rosh Hashanah prayers, as the Kehot note shows.

15 וזהו יש קונה עולמו בשעה אחת.⁵⁴ פ"י שכל בחי' תענוגי הנבראים מה שיכול להיות נמשך לנברא בעל גבול להיות מקבל תענוג מזה ואפילו תענוג רוחני וג"ע [וגן עדן] העליון נק' בחי' יש. וכמ"ש להנחיל אוהבי יש.⁵⁵

And this is [the meaning of] "There is (yesh) one who acquires his world in a single hour." That is: all the delights of created beings, whatever can be drawn down to a created being that has limits, so that it receives delight from it, even spiritual delight and the higher Gan Eden, are called the level of yesh ("something"). As it is written, "to bequeath yesh to those who love Me."

The Gemara's saying "There is one who acquires his world in a single hour" is read with yesh, "there is," as a noun, "something." Every delight a limited creature can receive, even spiritual delight and the pleasure of the higher Gan Eden, is called yesh, as in the verse "to bequeath yesh to those who love Me."

16 והנה בחי' יש זה קונה עולמו כשנכלל בבחי' שעה אחת שהוא בחי' מחשבה אחת שבה כו' ברא את העולם.

Now, this level of yesh "acquires its world" when it is included in the level of "one hour," which is the level of the "one thought" with which, etc., He created the world.

This yesh, all created delight, "acquires its world" when it is included in "one hour," which stands for the single thought with which G-d created the world. In other words, the yesh, the "something" a created being receives, gains its world when it is absorbed into that one thought, its source, rather than standing apart as a thing of its own.

וזהו לא בגבורת הסוס יחפץ.⁵⁶ פ"י שאינו מאיר חפץ ה' בגבורות וצמצומים בחי' האותיות לבדם כי האומר אין לי אלא תורה⁵⁷ כו'.

And this is [the meaning of] "Not in the strength (gevuras) of the horse does He desire": G-d's desire does not shine in the gevuros and contractions, the level of the letters, by themselves, for "one who says, 'I have nothing but Torah,'" etc.

Now "He does not desire the strength of the horse" can be explained: G-d's desire does not shine in the letters and contractions by themselves. The Gemara's teaching that one who says "I have nothing but Torah" does not even have Torah is cited to the same effect.

וכן לא בשוקי האיש המחזיקים בחי' הסוסים דהיינו הדעת והמחשבה הצריך לדבור ומעשה בלבד בזה אין חפץ ורצון ה' מאיר כ"כ [כל כך].

Likewise, "nor in the legs of a man," which grip the "horses": that is, the knowledge (daas) and thought that are needed only for speech and action. In this, G-d's desire and will do not shine so much.

Nor does He take pleasure in "the legs of a man," the legs that hold the horse: the knowledge and thought used only to produce speech and action. G-d's will does not shine much in them either.

אלא רוצה ה' שמאיר חפצו ורצונו בפנימיותו את יראיו דהיינו מי שהוא בבחי' בטול כמו שאמר משרע"ה [משה רבינו עליו השלום] ונחנו מה⁵⁸ והוא מצד התפעלות הנפש מפני עצמותו ומהותו ית':

Rather, "Havayah takes pleasure," His desire and will shining in their inner dimension (pnimiyus), "in those who fear Him": that is, one who is in a state of self-nullification (bittul), as Moshe our teacher, peace be upon him, said, "And what are we?" And this comes from the soul's being stirred before His very Essence and Being, may He be blessed.

Rather, "Havayah takes pleasure" in "those who fear Him": His desire shines in its innermost dimension in those who are nullified before Him, like Moshe, who said "and what are we?" Their self-nullification comes from the soul's being moved by G-d's very Essence.

17 וזהו המיחלים לחסדו.⁵⁹ פ"י שאין להם בחי' אהבה מצד עצמם להיות תשוקתם לדבקה בו ית' לרוות צמאונם בלבד אלא להיות המשכת חסדו חסד עולם מעולם ועד עולם

And this is [the meaning of] "those who hope for His kindness." That is: they do not have a love for their own sake, in which their yearning to cleave to Him, may He be blessed, would be only to quench their thirst; rather, [they long] that His kindness be drawn down, an everlasting kindness, from world unto world.

The verse continues: "those who hope for His kindness." Their love is not for their own sake, a longing to cleave to G-d only to quench their own thirst for Him; what they want is that His everlasting kindness be drawn down from world to world.

ומיחלים כאשר ירד ויומשך מלמעלי [מלמעלה] ולא שהדבר נוגע לעצמם.

And they hope for it to descend and be drawn down from Above, and not because the matter concerns themselves.

They hope for that kindness to come down from Above, and their concern is not for themselves at all.

SECTION 8 • ¶18-19

Raised into the sea

18 וזהו סוס ורוכבו רמה בים.⁶⁰ פ"י שבח"י האותיות דומ"ח [דבור ומחשבה] מקור דעלמא דאתגליא שהן הן

בח"י צמצומים וגבורותיו רמה והגביה⁶¹ עד בח"י ים הוא עלמא דאתכסיא

And this is [the meaning of] “the horse and its rider He cast (ramah) into the sea.” That is: the level of the letters of speech and thought, the source of the revealed world, which are none other than the level of the contractions and His gevuros, He raised high (ramah) and lifted up to the level of “sea,” which is the hidden world.

Now “the horse and its rider ramah into the sea” is explained: ramah, “cast,” is read as if from ram, “high,” so that the letters of speech and thought, the source of the revealed world and themselves G-d’s contractions and gevuros, were “raised high” to the level of “sea,” the hidden world. Further on in Torah Ohr, Beshalach (65b), the Alter Rebbe explains that letters that go from below upward are also called horses, and that their going reaches up to the Infinite One Himself.

והיינו מפני כי גאה גאה שאתה הוא⁶² ה' לבדך כולא קמיה כלא חשיב לפניו כחשיכה כאורה⁶³ דעלמא דאתכסיא ועלמא דאתגליא שוין.

This is because “He is exalted, exalted”: for “You are He, Havayah, alone”; “all before Him is considered as nothing”; before Him “darkness and light are alike,” for the hidden world and the revealed world are equal.

This is possible because G-d is “exalted, exalted”: before His Essence, everything is as nothing. For Him darkness and light are alike, and so the hidden world and the revealed world are equal.

19 ולכן הפך ים ליבשה וזהו בנהר יעברו ברגל שם נשמחה בו. פ"י בעצמותו ומהותו כביכול

Therefore “He turned the sea into dry land,” and this is [the meaning of] “they passed through the river on foot; there we rejoiced in Him”: that is, in His very Essence and Being, as it were.

Because hidden and revealed are alike before G-d, the sea, the hidden world, could be turned into dry land, the revealed world. “There we rejoiced in Him” means rejoicing in G-d’s very Essence, as it were.

אך מפני כי בבחי' זו גם האויב אמר ארדוף⁶⁴ כו'. פ"י שגם עכו"ם [עובדי כוכבים ומזלות] רוצים להיות
 יניקתם ואחיזתם משם מאחר שלפניו ית' כחשיכה כאורה⁶⁵ וסוס ורוכבו רמה בים⁶⁶ ולזה אמר עיניו
 כגוים תצפינה והסוררים אל ירומו למו סלה^{67,68}

But because at this level even “the enemy said, ‘I will pursue,’” etc.: that is, the idolaters too want to draw their nourishment and their hold from there, since before Him, may He be blessed, “darkness and light are alike,” and “the horse and its rider He raised high (ramah) into the sea”; for this reason it says, “His eyes keep watch on the nations; the rebellious shall not be raised up, Selah.”

But at this level the enemy too said, “I will pursue”: the idolaters wanted to draw their life and their hold from this level, where darkness and light are alike and even “the horse and its rider” are raised. To this the psalm answers, “His eyes keep watch on the nations; the rebellious shall not be raised up.”

שאין לעכו"ם [לעובדי כוכבים ומזלות] התרוממות זו אלא ויכסו מים צריהם⁶⁹ ואין להם אלא ירידה מבחי' זו
 עצמה כי רם על כל גוים⁷⁰ ה' וזהו סיבת נפילתם.

For the idolaters do not have this elevation; rather, “the waters covered their foes,” and from this very level they have nothing but descent, for “Havayah is high above all nations,” and this is the cause of their downfall.

The idolaters have no share in this elevation. Instead, “the waters covered their foes”: from this very level they have only descent, because Havayah is “high above all nations,” and this was the cause of their fall.

אבל ובני ישראל הלכו ביבשה בתוך הים כי המים להם חומה מימינם ומשמאלם⁷¹ פ"י כי הנה ארז"ל
 [אמרו רבותינו זכרונם לברכה] על ג' דברים העולם עומד⁷² על התורה ועל העבודה ועל גמ"ח [גמילות חסדים].⁷³

But “the Children of Israel walked on dry land in the midst of the sea, for the waters were a wall for them on their right and on their left.” That is: our Sages, of blessed memory, said, “The world stands on three things: on the Torah, on the service (avodah), and on acts of kindness (gemilus chasadim).”

The Jewish people, by contrast, walked on dry land inside the sea, with walls of water on their right and left. The Alter Rebbe connects these walls with the three things on which, as the Sages say, the world stands: Torah, avodah and acts of kindness.

שהוא בחי' ימין ושמאל וישראל עלו במחשבה^{74, 75} ולכך אומרים אשר קדשנו במצותיו שע"י המצות הם מתעלים בקודש העליון שמשם שרש נשמתם

This is the level of right and left. And "Israel arose in [G-d's] thought"; therefore we say, "Who has sanctified us with His commandments," for through the mitzvos they are elevated into the supernal holiness, from which their souls take their root.

Torah, service and kindness are the "right and left" that guarded the Jewish people in the sea. Israel "arose in G-d's thought" before creation, and so in each blessing over a mitzvah we say "Who has sanctified us with His commandments": through the mitzvos they are raised into the supernal holiness in which their souls are rooted.

ורוח אייתי רוח⁷⁶ ואמשיך רוח ולכך אצלם סוס ורוכבו רמה בים והלכו ביבשה משא"כ הסוררים אל ירומו כו' כנ"ל:

And "spirit brings spirit and draws down spirit." Therefore, for them, "the horse and its rider He raised high (ramah) into the sea," and they "walked on dry land," which is not so with "the rebellious," who "shall not be raised up," etc., as said above.

This is "spirit brings spirit and draws down spirit": as the Zohar (2:162b) teaches, everything depends on desire, and a person's spirit, turned to G-d, draws spirit down from Above. That is why for them "the horse and its rider" are raised into the sea and they walk on dry land, while "the rebellious" are not raised.

IN ONE'S AVODAH

Prayer is today's offering: one gives over the animal soul so that a love from Above can rest in it, and the words of prayer surround the soul with a light it could not reach on its own. Pesukei deZimra should be said like a melody, dwelling on the words until they set the heart aflame; said without touching the heart, they are not complete service. And one's love for G-d should seek His kindness for the worlds, not only the quenching of one's own thirst.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe answer "who was left to know?" by saying there is an "Egypt" in every person and at every time?
2. How does the Kohen's blessing, which draws down from above, differ from the Levite's song, which rises from below? Which parts of our prayer are like each?
3. Why can an old melody still stir us, and what does that teach about serving G-d beyond understanding?
4. In what sense is speech both a "horse" that submits to the intellect and a way of carrying it higher than it could go alone?
5. Why could the Egyptians not share in the elevation at the sea, while the Jewish people walked through it on dry land?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אז ישיר

The note records that two other transcripts (hanachos) of this maamar are printed there: one by the Mittlerer Rebbe and one by Rabbi Moshe, the Alter Rebbe's son.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי והנחת הר"מ בן אדה"ז — בסה"מ תקס"ג ע"י קנג. ראה בציונים לכ"ק אדמו"ר זי"ע. ביאור באוה"ת כרך ז ע' ב'תרסו. ראה ד"ה זה בסה"מ תרכ"ו ע' סג ואילך. ובסה"מ תרל"ט ע' קנג ואילך.

2 אז ישיר משה

Moshe and the Children of Israel sing this after crossing the sea and seeing the Egyptians drown. In the plain sense the doubled word only stresses how exalted G-d is ("He is highly exalted"), and ramah means "He cast." The maamar reads the doubling as two levels, "exalted" above "exalted" (paragraph 11), and ramah also as "raised high" (paragraph 18).

שמות ט"ו:1א: Exodus 15:1

אֲזַיִשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לֵה' כִּי־גָאָה גָּאָה סוֹס וָרֹכֶב וְרָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

3 וישבו ויחנו

G-d tells Moshe to have the people turn back and encamp by the sea, away from the route out of Egypt; the way to the Land of Israel did not need to cross the sea. The Alter Rebbe cites it to show that they came to the sea only by G-d's command, which raises the question of its purpose. (context: Steinsaltz Tanakh)

שמות י"ד:2ב: Exodus 14:2

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיָשְׁבוּ וַיַּחֲנוּ לִפְנֵי פִי הַחִירֹת בֵּין מִגְדֹּל וּבֵין הַיָּם לִפְנֵי פַעַל צִפֹּן נֶכְחוּ תַחֲנוּ עַל־הַיָּם:

'Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon, over against it shall ye encamp by the sea.

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

4 באותו צד שירדו . . עלו

The words here quote Arakhin 15a:12; the passage is shown below.

Arakhin 15a:12כ"א: ערכין ט"ו א

ממאי? דלמא משום דרבי חנינא בר פפא, דאמר רבי חנינא בר פפא: דבר גדול דברו מרגלים באותה שעה, דכתיב: "כי חזק הוא ממנו", אל

תיקרי "כי חזק הוא ממנו" אלא "ממנו", ככחול, בעל הבית אין יכול להוציא כליו משם.

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KEHOT'S NOTE

תוד"ה כשם (ערכין טו, א).

5 וגם לא עברו את הים מעבר לעבר אלא באותו צד שירדו באותו צד עצמו עלו

Tosafos (beginning "Kesheim") explains that the Jewish people did not cross the sea from side to side but went through it in a strip along its length and came out on one side, toward the desert. The Alter Rebbe adds this in parentheses to sharpen the question: the crossing did not even advance them on their way.

Tosafot on Arakhin 15a ט"ו ערכין על ערכין

6 וידעו מצרים

G-d tells Moshe that when He is glorified over Pharaoh, his chariots and his horsemen, "Egypt shall know that I am Havayah"; in the plain sense, the Egyptians left in Egypt would hear what happened at the sea. The Alter Rebbe calls this the stated reason for the event, and asks how it can apply when every pursuer drowned. (context: Steinsaltz Tanakh)

שמות י"ד:18: Exodus 14:18

וַיֵּדְעוּ מִצְרַיִם כִּי־אֲנִי ה' בְּהַכֹּכְדִי בַּפָּרֹעַה בְּרֹכְבוֹ וּבַפָּרָשָׁיו:

And the Egyptians shall know that I am the L-RD, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen.'

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KEHOT'S NOTE

שמות יד, יח.

7 ויכסו מים צריהם אחד מהם לא נותר

The psalmist, recounting Israel's history, recalls that the waters covered the Egyptians and not one of them was left. This sharpens the question: no Egyptian remained to come to know G-d.

Psalms 106:11א: תהילים ק"ו:11א

וַיִּכְסּוּ־מִיַּם צָרִיָּהֶם אֶחָד מֵהֶם לֹא נֹתַר:

And the waters covered their adversaries; There was not one of them left.

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KEHOT'S NOTE

תהלים קו, יא.

8 בכל דור ודור

The Mishnah rules that in every generation a person must see himself as though he himself had come out of Egypt.

The Alter Rebbe takes it as a sign that “Egypt” exists in every person and at every time.

פסחים קט"ז ב:ג-ד' 116b:3 Pesachim

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים, שנאמר: "והגדת לבנה ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים". לפיכך אנחנו חייבים להודות, להלל, לשבח, לפאר, לרומם, להדר, לברר, לעלה ולקלס למי שעשה לאבותינו ולנו את כל הנסים האלו. הוציאנו מעבדות לחרות, מיגזן לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו הלויה.

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KEHOT'S NOTE

פסחים קטז, ב.

9

למען תזכור את יום צאתך

Matzah, “the bread of affliction,” is eaten on Pesach so that you remember the day you came out of Egypt all the days of your life. Here it shows that leaving Egypt is a constant task, not only a past event.

דברים ט"ז:ג' 16:3 Deuteronomy

לא־תאכל עליו חמץ שבעת ימים תאכל־עליו מצות לחם עני כי בחפזו יצאת מארץ מצרים למען תזכר את־יום צאתך מארץ מצרים כל ימי חייך:

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

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KEHOT'S NOTE

דברים טז, ג.

PARAGRAPH 2

10

ואיתא בתוספתא

The note refers the reader to the Alter Rebbe's halachic code, Orach Chaim 66:12.

KEHOT'S NOTE

רפ"ב דברכות. ראה שו"ע רבינו הו"ק סי' סו סעיף יב. בד"ה והחרים תשליד (מהנחה בלתי מוגה) מציין "דזה מתאים עם משיכ אדה"ו בשו"ע שלו [או"ח סי' ת"צ סי"ב] דגם בשביעי ושמני ש"פ אומרים בקידוש ובתפלה זמן חרותינו, אע"פ שיצי"מ היתה כבר בימים הראשונים בכ"ז אומרים גם בימים האחרונים זמן חרותינו.

11

שצריך לזכור ים סוף

The Tosefta says that in the blessing after the Shema one must mention the Exodus, and records others who say one must also mention the plague of the firstborn and the splitting of the Sea of Reeds. The Alter Rebbe sets out to explain why the splitting of the sea, too, must be remembered.

Tosefta Berachot 2:1א' 2:1 Tosefta

הקורא את שמע צריך להזכיר יציאת מצרים באמת ויציב רבי אומר צריך להזכיר בה מלכות אחרים אומרים צריך להזכיר בה מכת בכורות וקריעת ים סוף.

Tosefta B'rachot (Public Domain)

12

על ג' דברים העולם עומד

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

KEHOT'S NOTE

אבות א, ב.

13

על ג' דברים העולם עומד. על התורה ועל העבודה ועל גמ"ח

The Mishnah teaches that the world stands on three things: Torah, the service (avodah) and acts of kindness. The Alter Rebbe identifies “the service” with the offerings, and then with prayer.

Pirkei Avot 1:2'א' 1:2 משנה

שמעון הצדיק ה"ה משי"ר כנסת הגדולה. הוא ה"ה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

14

ארי' דאכיל קורבנין

The Zohar says that in earlier times the image of a lion would come down from above and was seen crouching on the altar, consuming the offerings. The Kehot note gives this passage for the fire from Above that came down on the altar.

Zohar I, 6b'א' 6b זח"א

Zohar II, 278a'א' 278a זח"ב רעה

Zohar III, 17a'א' 17a זח"ג יז

KEHOT'S NOTE

ראה זח"א ו, ב. זח"ב רעה, א. זח"ג יז, א.

15

ארי' דאכיל קורבנין

Here the Zohar speaks of a lion of fire that came down to consume the offerings. The Kehot note gives it together with the other two passages.

Sforno, Zohar, Vayikra 40:278-41:285'א' 40:278-41:285 Zohar

PARAGRAPH 3

16

תפלה כנגד הקרבנות

The Gemara records Rabbi Yehoshua ben Levi's view that the prayers were instituted to correspond to the daily offerings. The Alter Rebbe draws from this that prayer, like an offering, brings fire from Above into a person.

Berachot 26b:5'א' 26b:5 ברכות כ"ו ב:ה-ו

תנ"א כוותיה דרבי יוסי ברבי חנינא, ותנ"א כוותיה דרבי יהושע בן לוי. תנ"א כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינחס ויפלל". יצחק תקן תפלת מנחה, שנאמר "ויצא יצחק לשוח בשדה לפנות ערב", ואין "שיחה" אלא תפלה, שנאמר "תפלה לעני כי יעטף ולפני ה' ישפך שיחו".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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KEHOT'S NOTE

ברכות כו, ב. ראה לקו"ש ח"א ע' 237.

17

כיצד הוא מרומז בתפלה

According to the note, at this point the second version, the transcript of Rabbi Moshe, the Alter Rebbe's son, explains the verse "The days of our years" here.

KEHOT'S NOTE

בס"ה"מ תקס"ג ע' קנד נוסחא שני' (הנחת הר"מ בן אדה"ו, מבאר כאן הפסוק ימי שנותינו).

PARAGRAPH 4

18 | Kehot's note points to I Chronicles 16:36 for these words.

I Chronicles 16:36 ליו"ל: דברי הימים א

ברוך ה' אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמְרוּ כָל־הָעָם אָמֵן וְהָלֵל לְה'

Blessed be the L-RD, the G-d of Israel, From everlasting even to everlasting. And all the people said: 'Amen, 'and praised the L-RD.

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19

ברוך ה' אלקי ישראל מן העולם ועד העולם

The closing verse of the fourth book of Psalms (David's song in I Chronicles 16:36 ends with the same words): "Blessed is Havayah, the G-d of Israel, from the world unto the world," in its plain sense "from everlasting to everlasting." The Alter Rebbe reads olam as "world": from the hidden world to the revealed world.

Psalms 106:48 תהילים ק"ו:מ"ח

ברוך־ה' אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמְרוּ כָל־הָעָם אָמֵן וְהָלֵלוּ קָה:

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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KEHOT'S NOTE

תהלים קו, מה.

PARAGRAPH 5

20

כל מה שיש ביבשה

The Gemara teaches that everything on dry land has its counterpart in the sea. The Alter Rebbe uses it to show that

the hidden and revealed worlds hold the same things, hidden in one and revealed in the other.

Chullin 127a:12-14 י"ב-י"א: חולין

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' וירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא כריה דרב יהושע ביברי דנרש אינן מן הישוב אמר רב פפא בשמתא נרש תרכיה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה' אמר רב פפא לא אבה נרש שמוע דבר ה'

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KEHOT'S NOTE

חולין קכו, א. בלקו"ת צו יד, ב, סה"מ תרל"ב ע' קלו — מציין לכאן.

21

והנה ההפרש שבין יבשה לים

The note refers the reader there on the difference between sea and dry land.

KEHOT'S NOTE

ראה ב"אזה"ו מב, ג ואילך. מאמרי אדה"ו פרשיות ע' רנה. רסז. סה"מ תרכ"ח ע' קלו. סה"מ תרכ"ט (הוצאת תשנ"ב) ע' ריג. סה"מ תרנ"ב ע' מט.

22

וגם חיותם וקיומם הוא בתוך הים

As quoted in the note, this transcript adds another difference: sea creatures have life only from the sea itself; their life is only in the water and they cannot live without it, for they are swallowed up in the water, and the water is their very life.

KEHOT'S NOTE

בס"ה"מ תקס"ג ע' קנה (בהנחת הר"מ בן אדה"ו): וגם יש עוד הפרש ביניהם שהברואים שבים אין חיותם רק מן הים עצמו שחיותם הוא רק בהמים שהמים מחייהם, וא"א להם לחיות בלתי מים. . שהם נבלעים בהמים והמים הוא חיותם ממש.

23

Isaiah compares G-d's bringing forth of righteousness to the earth that brings forth its growth. The Alter Rebbe borrows the words for the plants and creatures that grow up out of the earth and stand apart from it.

ישעיהו ס"א:י"א Isaiah 61:11

כִּי כְאֶרֶץ תּוֹצִיא צִמְחָהּ וְכַגֶּנֶז וְזִרְעֶיהָ תִּצְמַח כֵּן אֲדֹנָי ה' יִצְמַח צִדְקָה וְתִהְיֶה נִגְדַּת כָּל־הָגוֹיִם:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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24

הנה הארץ תוציא צמחה ועושה פרי למעלה

As quoted in the note, the same transcript says that the main life of the creatures of dry land does not come from the earth itself but from food.

KEHOT'S NOTE

בס"ה"מ תקס"ג שם ע' קנה "הברואים שביבשה אין עיקר חיותם הוא מן הארץ עצמו כ"א ממאכלים". וראה באזה"ת פ' בשלח ע' תלא שמבאר "הברואים דיבשה אעפ"י שמקבלים חיות מצמח הארץ הרי הם בחי' ריחוק מן הארץ, משא"כ הברואים שבים הם כלולים ומתאחדים עם הים וא"א להם להפרד מן הים כו".

PARAGRAPH 6

- 25 On the sixth day G-d said, "Let the earth bring forth a living soul after its kind." The Alter Rebbe uses the words for land animals, which seem even more independent than plants.

בראשית א:כ"ד: Genesis 1:24

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֶמָּה וְרֶמֶשׂ וְחַיִּיתֹֽאָרֶץ לְמִינָהּ וְיִהְיֶיכֶן:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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- 26 מבשרי אחזה

Job, in the depth of his suffering, declares, "From my flesh I shall behold G-d." Here the Alter Rebbe uses it to learn about the spiritual worlds from the structure of the human soul.

איוב י"ט:כ"ו: Job 19:26

וְאַחֵר עוֹרִי נִקְפּוּזָאֵת וּמִבְּשָׂרִי אֶחְזֶה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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- 27 גבוה מעל גבוה וגבוהים עליהם

Koheles tells the reader not to wonder at injustice, for "one higher than the high watches, and higher ones are above them," officials set one above another. The Alter Rebbe borrows the phrase for the many levels of souls.

קהלת ה':י"ז: Ecclesiastes 5:17

אִם־עֲשֶׂה רָשׁ וְגִזֵּל מִשְׁפָּט וְצָדִק תִּרְאֶה בְּמִדִּינָה אֲלִי־תִתְּמָה עֲלֵיהֶפֶץ כִּי גִבָּהּ מֵעַל גִּבָּהּ שֹׁמֵר וּגְבוּהִים עֲלֵיהֶם:

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

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PARAGRAPH 7

- 28 מן המים משיתהו

Pharaoh's daughter named him Moshe, "for from the water I drew him out (meshisihu)": the name sounds like the word for drawing out. The Alter Rebbe reads it as a statement about Moshe's soul: it comes from the "sea," the hidden world.

Exodus 2:10: שמות ב':י"א

וַיִּגְדַּל הַיֵּלֶד וַתִּבְאֶהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתָהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

- 29 ולכן היה כבד פה

The note refers the reader to this discourse on Grace after Meals in the Siddur, on Moshe's being "heavy of mouth."

KEHOT'S NOTE

ראה סידור שער בהמ"ז בד"ה מנין לברהמ"ז מן התורה. לקו"ת פי עקב בד"ה להבין שרש טעם.

- 30 כבד פה

At the burning bush, Moshe protests that he is "heavy of mouth and heavy of tongue." The Alter Rebbe explains it as the result of his complete self-nullification, which withheld speech and revelation from him.

Exodus 4:10: שמות ד':י"א

וַיֹּאמֶר מֹשֶׁה אֲלֵהֶּ בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַם מִתְמַוָּל גַּם מִשְׁלָשׁ גַּם מֵאָז דִּבַּרְתָּ אֲלַי־עֲבֹדָה כִּי כְבֹד־פֶּה וְכֹבֵד לְשׁוֹן אָנֹכִי:

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

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- 31 ונחנו מה

Moshe and Aharon tell the people that their complaints are against G-d: "and what are we, that you complain against us?" They are only His messengers. The Alter Rebbe cites it as the expression of Moshe's complete self-nullification.

Exodus 16:7: שמות ט"ז:ז

וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלַזְתִּיכֶם עֲלֵיהֶ וְנָחֲנוּ מֶה כִּי תִלְיִנוּ עֲלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?"

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KEHOT'S NOTE

שמות טז, ז.

PARAGRAPH 8

- 32 ועבד הלוי הוא

G-d tells Aharon that the Levites are to do the service of the Tent of Meeting: "the Levite, he (hu) shall serve," in the plain sense the Levite himself. The Alter Rebbe reads hu as "He," G-d as hidden, so that the Levites' service rises from below toward the hidden world. (context: Steinsaltz Tanakh)

Numbers 18:23: במדבר י"ח:כ"ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יֵשְׂאוּ עֹנֶם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

33

אתה הוא הוי' לבדך

In Nehemiah these are the Levites' own words as they lead the people in blessing: "You are He, Havayah, alone; You made the heavens." The Alter Rebbe reads "alone" as G-d beyond the category of worlds altogether.

נחמיה ט:ו' Nehemiah 9:6

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לה משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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34

שאינו בו רק התפעלות הנפש

The note refers the reader there on melody as a stirring of the soul alone.

KEHOT'S NOTE

ראה תורת חיים בראשית דף נח. בסה"מ תקס"ג ע' קס בהנחת הר"מ בן אדה"ז "שהזמר והניגון הגשמי שאינו לא חכמה ולא דבר חדש כלל, כ"א הוא רק בחי' התפעלות הנפש בלבד [פ"י שבהזמר שמזמר אין מלוכב בו בחי' חכמה ושכל כלל כ"א רק בחי' התפעלות הנפש בלבד . . .]."

PARAGRAPH 9

35

כך הוא ענין עבודת הלויים

According to the note, this passage on the service of the Levites is quoted in that maamar.

KEHOT'S NOTE

מובא בד"ה עבדו את ה' בשמחה תרל"ט ע' שפז.

36

אתה הוא ה' לבדך

"You are He, Havayah, alone," said by the Levites in Nehemiah. The Alter Rebbe places the Levite's service at this level, which no thought can grasp.

נחמיה ט:ו' Nehemiah 9:6

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לה משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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PARAGRAPH 11

37

אשירה לה' כי גאה גאה

"I will sing to Havayah, for He is exalted, exalted": in the plain sense the doubling is emphatic, "He is highly exalted." The Alter Rebbe reads it as two levels: "exalted" is the light that encompasses all worlds, and "exalted over exalted" is G-d's very Essence.

שמות ט"ו:א' Exodus 15:1

אז ישיר-משה ובני ישראל את-השירה הזאת לה' ויאמרו לאמר אשירה לה' כִּי-גָאָה גָאָה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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38

וגאה הוא בחי' סוכ"ע

the passage shares nothing with the note

KEHOT'S NOTE

ראה המאמר דלהלן, ובתו"ח ד"ה אשירה לה' רלז, א. רנג, א ואילך. באוה"ת מגלת אסתר ע' קפ מביא קטע מכאן. וראה גם סה"מ ה'תשי" ע' קנג.

39

אתה הוא ה' לבדך

"You are He, Havayah, alone," the Levites' words in Nehemiah. Here it describes G-d's Essence, beyond all thought and beyond the category of worlds.

נחמיה ט:ו' Nehemiah 9:6

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לה משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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PARAGRAPH 12

40

סוס ורכבו רמה בים

"The horse and its rider He cast into the sea." The Alter Rebbe now begins to explain the horse and its rider as the letters of speech and the one who directs them.

שמות ט"ו:א' Exodus 15:1

אז ישיר-משה ובני ישראל את-השירה הזאת לה' ויאמרו לאמר אשירה לה' כִּי-גָאָה גָאָה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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41 כי תרכב על סוסיך

In his prayer Habakkuk asks whether G-d's wrath was against the rivers and the sea, and answers, "When You ride upon Your horses, Your chariots are salvation": G-d goes out like a warrior to save. The Alter Rebbe uses the image of horses and rider to explain the letters of speech.

Habakkuk 3:8: חֲבֻקִּיק

הַבְּנֵהרִים תִּהְיֶה אִם בְּנֵהרִים אֶפֶה אִם-בְּיָם עֲבֹרְתָהּ כִּי תִרְכַּב עַל-סוּסֶיךָ מִרְכַּבְתִּיךָ יְשׁוּעָה:

Is it, O L-RD, that against the rivers, is it that Thine anger is kindled against the rivers, or Thy wrath against the sea? That Thou dost ride upon Thy horses, upon Thy chariots of victory?

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KEHOT'S NOTE

חבוקק ג, ח.

42 האותיות נקראים סוסים

The note refers the reader there on the letters being called "horses."

KEHOT'S NOTE

ת"ז בהדמה ח, א (כ, ב). ראה ד"ה באתי לגני תשכ"ז אות י.

43 לכל אשר יחפץ יטנו

"The heart of a king is in the hand of Havayah like streams of water; wherever He wishes, He turns it." The Alter Rebbe borrows the phrase for the intellect, which turns speech wherever it wishes.

Proverbs 21:1: אֵלֶּיךָ

פְּלִגְיָמִים לְבַמֶּלֶךְ בְּיַד־ה' עַל-כֵּל־אֲשֶׁר יַחְפֹּץ יִטְנוּ:

The king's heart is in the hand of the L-RD, as the water-courses: He turneth it whithersoever He will.

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PARAGRAPH 13

44 צרורה בצרור החיים את ה'

Avigail blesses David, whom Shaul is pursuing, that his soul will be "bound up in the bond of life with Havayah your G-d," kept safe with G-d; the words are also read of the soul's place with G-d after this life. The Alter Rebbe uses the phrase for the bond with G-d that the words of prayer bring about. (context: Steinsaltz Tanakh)

I Samuel 25:29: כִּי־הוּא

וַיִּקָּם אָדָם לְרֹדְפָהּ וּלְבַקֵּשׁ אֶת־נַפְשָׁהּ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בְּצֻרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיהָ וְאֵת נֶפֶשׁ אִיְיָהּ יַקְלַעְנָה בְּתוֹךְ כַּף הַקָּלַע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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45 כמ"ש בלק"א

There the Alter Rebbe writes that through all the mitzvos of speech and action the Holy One, blessed be He, clothes

the soul, and the light of G-d encompasses it from head to foot.

KEHOT'S NOTE

פרק ה.

PARAGRAPH 14

46 לא בגבורת הסוס יחפץ

The psalmist says that G-d does not desire the strength of the horse nor take pleasure in the legs of a man, the might a warrior relies on. The Alter Rebbe reads the horse as the letters of speech, and the legs as the thought that holds them. (The Kehot note as given here reads verse 8; the words are in verse 10.)

Psalms 147:10: קִמְיָה

לֹא בַגְבוּרַת הַסּוֹס יַחְפֹּץ לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה:

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man.

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KEHOT'S NOTE

תהלים קמז, ח.

47 רוצה ה' את יראיו

The next verse: "Havayah takes pleasure in those who fear Him, those who hope for His kindness." The Alter Rebbe explains it below as those who are nullified before Him.

Psalms 147:11: קִמְיָה

רוֹצֶה ה' אֶת־יְרָאָיו אֶת־הַמִּיַּחֲזִיקִים לְחֶסֶדוֹ:

The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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48 וגבורותיך יגידו

"One generation shall praise Your works to another and declare Your mighty acts." It is cited with the other verses that join speaking and declaring with G-d's mighty acts.

Psalms 145:4: קִמְיָה

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יִגִּידוּ:

One generation shall laud Thy works to another, And shall declare Thy mighty acts.

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49 וגבורתך ידברו. וגבורותיך יגידו. להודיע לבני האדם גבורותיך

"They shall speak of the glory of Your kingdom and talk of Your might." The Alter Rebbe cites it to join speech with G-d's gevuros.

Psalms 145:11: קִמְיָה

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרֹתְךָ יְדַבְּרוּ:

They shall speak of the glory of Thy kingdom, And talk of Thy might;

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KEHOT'S NOTE

תהלים קמה, יא, ד. יב.

50 להודיע לבני האדם גבורותיו

"To make known to the sons of man His mighty acts." With the other verses, it shows that the letters, the substance of speech, are gevuros.

Psalms 145:12 כמ"ה: יי"ב: Psalms 145:12

להודיע לבני האדם גבורתיו וכבוד הדר מלכותו:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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51 צופה ומביט עד סוף כל הדורות

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

KEHOT'S NOTE

נוסח ברכת זכרונות דר"ה.

52 וקורא הדורות מראש

"Who has done and made it? He Who calls the generations from the beginning." The Alter Rebbe cites it for G-d's seeing all generations at once.

Isaiah 41:4 ד"א: מ"א: Isaiah 41:4

מי־פעל ועשה קרא הדורות מראש אני ה' ראשון ואת־אחרנים אני־הוא:

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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KEHOT'S NOTE

ישע"י מא, ד.

53 ובמחשבה אחת ברא את העולם

The Zohar says that when it arose in G-d's thought to create His world, all the worlds arose in one thought, and with that thought all were created. The Kehot note gives it for "with one thought He created the world."

Zohar II, 20a כ"ב, א

KEHOT'S NOTE

זח"ב כ, א.

PARAGRAPH 15

54 יש קונה עולמו בשעה אחת

Rebbi wept and said, "There is one who acquires his world in a single hour," when a heavenly voice declared that Ketia bar Shalom was destined for the World to Come. The Alter Rebbe reads "yesh" as the name for all the delights a created being can receive.

Avodah Zarah 10b:15-16 ט"ו-ט"ז: אבדוה זרה יי ב:ט"ו-ט"ז: Avodah Zarah 10b:15-16

יצתה בת קול ואמרה: קטיעה פר שלום מזמן לחיי העולם הבא. בכה רבי ואמר: יש קונה עולמו בשעה אחת, ויש קונה עולמו בכמה שנים. אנטונינוס שמשיה לרבי, אדרכן שמשיה לרבי. כי שכיב אנטונינוס, אמר רבי: נתפרדה חבילה. כי שכיב אדרכן, אמר רבי:

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KEHOT'S NOTE

ע"ז י, ב.

55 להנחיל אוהבי יש

Wisdom promises "to bequeath yesh (substance) to those who love me." The Alter Rebbe cites it to show that the reward of delight, even spiritual delight, is called yesh.

Proverbs 8:21 ח': כ"א: Proverbs 8:21

להנחיל אהבי יש ואצרתיהם אמלא:

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.

PARAGRAPH 16

56 לא בגבורת הסוס יחפץ

"He does not desire the strength of the horse." Here the Alter Rebbe explains it: G-d's desire does not shine in the letters and contractions alone.

Psalms 147:10 כמ"ז: י"ד: Psalms 147:10

לא בגבורת הסוס יחפץ לא־בשוקי האיש ירצה:

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man.

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57 האומר אין לי אלא תורה

The Gemara teaches that whoever says he has nothing but Torah does not even have Torah, since learning must lead to doing. The Alter Rebbe cites it to show that the letters alone are not where G-d's desire shines.

Yevamot 109b:4-5 ה'ד-ה"ט: יבמות ק"ט ב:ד-ה"ט: Yevamot 109b:4-5

ערבי שלציון — דעבדי שלוח דוי. תוקע עצמו לדבר הלכה — דתנאי. רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשייתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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KEHOT'S NOTE

יבמות קט, ב.

58 ונחנו מה

Moshe and Aharon say of themselves, "and what are we?" The Alter Rebbe cites it as the mark of those who fear G-d: complete self-nullification.

Exodus 16:7 ז': ז': Exodus 16:7

ובקר וראיתם את־כבוד ה' בשמעו את־תלנתכם עליה ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?

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PARAGRAPH 17

59

המיחלים לחסדו

The verse ends, “those who hope for His kindness.” The Alter Rebbe explains it as people whose love seeks G-d’s kindness for the worlds, not for themselves.

Psalms 147:11א”י: תהילים קמ”ז:

רוֹצֵה ה' אֶת־יִרְאָיו אֶת־הַמִּיחֲלִים לְחֶסֶדּוֹ:

The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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PARAGRAPH 18

60

סוס ורוכבו רמה בים

“The horse and its rider He cast (ramah) into the sea.” The Alter Rebbe reads ramah, “cast,” as if from ram, “high”: the letters were raised to the level of the sea.

Exodus 15:1א”י: שמות ט”ו:

אֲזַיִשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לְאֹמֶר אֲשֶׁר־יֵהֱיֶה כִּי־נִגָּאָה נֶאֱחָה סוֹס וְרוֹכְבוֹ רָמָה בַּיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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61

שבחי האותיות . . רמה והגביי

Further on, Torah Ohr explains that there are also letters that go from below upward, which are likewise called horses, male horses and female horses.

KEHOT'S NOTE

ראה לקמן סה, ב. ובאזה”ת פ’ זו בהגהות על ד”ה אשירה לה’ בסופו.

62

אתה הוא ה' לבדך

“You are He, Havayah, alone.” Before G-d alone, all is as nothing, and so hidden and revealed are equal.

Nehemiah 9:6א”י: נחמיה ט”ז:

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַיִם הַשָּׁמַיִם וְכָל־צָבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחִיָּה אֶת־כָּלֶם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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63

כחשיכה כאורה

David says to G-d that no darkness can hide him: “Even darkness is not dark for You ... darkness and light are

alike.” The Alter Rebbe uses it to say that before G-d the hidden world and the revealed world are equal.

Psalms 139:12א”י: תהילים קל”ט:

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיְלָה כְּיוֹם יֹאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

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 19

64

האויב אמר ארדוף

In the Song at the Sea, “the enemy said, ‘I will pursue, I will overtake.’” The Alter Rebbe explains that the Egyptians, too, sought to draw on the level revealed at the sea.

Exodus 15:9א”י: שמות ט”ו:

אָמַר אוֹיֵב אֶרְדּוּף אֲשִׁיג אַחֲלֶק שָׁלַל תִּמְלָאמוּ נַפְשִׁי אֶרִיק חֲרָבִי תוֹרִישְׁמוּ יָדִי:

The enemy said: ‘I will pursue, I will overtake, I will divide the spoil; My lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.’

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65

כחשיכה כאורה

“Darkness and light are alike” before G-d. Here it explains why the idolaters sought to draw from this level.

Psalms 139:12א”י: תהילים קל”ט:

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיְלָה כְּיוֹם יֹאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

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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66

סוס ורוכבו רמה בים

“The horse and its rider ramah into the sea,” read in this maamar as raised into the sea. The idolaters wished to share in that elevation, but it belongs to the Jewish people.

Exodus 15:1א”י: שמות ט”ו:

אֲזַיִשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לְאֹמֶר אֲשֶׁר־יֵהֱיֶה כִּי־נִגָּאָה נֶאֱחָה סוֹס וְרוֹכְבוֹ רָמָה בַּיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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בנהר יעברו ברגל . . עיניו בגוים תצפינה והסוררים אל ירומו למו סלה

The psalm recalls that G-d “turned the sea into dry land,” and that later “they passed through the river,” the Jordan, “on foot; there we rejoiced in Him.” The Alter Rebbe reads both as one revelation, and “in Him” as rejoicing in G-d’s very Essence. (context: Steinsaltz Tanakh)

Psalms 66:6א”י: תהילים ס”ו:

הַפֶּה יָם לִיְבֹשֶׁת בְּנָהַר יַעְבְּרוּ בְּרַגְלָם שָׁם נִשְׁמַחַה־בוּ:

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, ו-ז.

68 עיניו בגוים תצפינה והסוררים אל ירומו למו סלה

"His eyes keep watch on the nations; the rebellious shall not be raised up (yarumu), Selah": in the plain sense, those who rebel against G-d will not rise high. Yarumu, "be raised," echoes ramah, which the maamar reads as "raised high": the idolaters cannot share in the elevation at the sea.

Psalms 66:7: תהילים ס"ו:ז

משל בגבורתו עולם עיניו בגוים תצפינה הסוררים אל- [ירומו] (ירימו) למו סלה:

Who ruleth by His might for ever; His eyes keep watch upon the nations; Let not the rebellious exalt themselves. Selah

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69 ויכסו מים צריהם

"The waters covered their foes." For the Egyptians, the level revealed at the sea brought only descent.

Psalms 106:11: תהילים ק"ו:יא

ויכסו־מים צריהם אחד מהם לא נותר:

And the waters covered their adversaries; There was not one of them left.

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70 רם על כל גוים ה'

"Havayah is high above all nations; His glory is above the heavens." The Alter Rebbe sees in G-d's being high above them the cause of their fall.

Psalms 113:4: תהילים קי"ג:ד

רם על־כל־גוים ה' על השמים כבודו:

The L-RD is high above all nations, His glory is above the heavens.

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71 ובני ישראל הלכו ביבשה בתוך הים כי המים להם חומה מימינם ומשמאלם

"The Children of Israel walked on dry land in the midst of the sea, and the waters were a wall for them on their right and on their left." The Alter Rebbe links the walls on the right and the left with the pillars of Torah, service and kindness.

Exodus 14:29: שמות י"ד:כ"ט

ובני ישראל הלכו ביבשה בתוך הים והמים להם חמה מימינם ומשמאלם:

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

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...אז ישיר משה ובני ישראל את השירה הזאת

72 על ג' דברים העולם עומד

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

KEHOT'S NOTE

אבות א, ב.

73 על ג' דברים העולם עומד על התורה ועל העבודה ועל גמ"ח

The Mishnah teaches that the world stands on Torah, the service and acts of kindness. Here these pillars are the right and left that protected the Jewish people in the sea.

Pirkei Avot 1:2: משנה אבות א:ב

שמעון הצדיק היה משיירי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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74 וישראל עלו במחשבה

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

KEHOT'S NOTE

ב"ר בתחלתו.

75 וישראל עלו במחשבה

The Midrash lists six things that preceded the creation of the world; among those that "arose in thought" to be created is Israel. The Alter Rebbe uses it for the root of the souls of Israel in the supernal holiness.

Bereshit Rabbah 1:4: בראשית רבה א:ד

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'". ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'". שמו של משיח מנין שנאמר (תהלים עב, ז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי ועירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"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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76 ורוח אייתי רוח

The Zohar says that everything depends on desire: "spirit draws spirit and brings spirit." The Alter Rebbe uses it to

explain how, through the mitzvos, the Jewish people rise to the root of their souls.

זח"ב קסב, Zohar II, 162b

KEHOT'S NOTE

זח"ב קסב, ב.

אשירה לה' כי גאה גאה וגו'

“I will sing to Havayah, for He is exalted, exalted”



The soul's descent into the body is for a greater ascent: through Torah and mitzvos, and through the abundant mercy aroused by its teshuvah, it is joined to the Master of wonders, a level above all that its own love and awe could grasp. This is the level revealed at the splitting of the sea, which the Song calls “exalted, exalted.”

THE MAAMAR IN BRIEF

Before its descent the soul stood before G-d in awe and love, running and returning like the chayos; in the body these are hidden and weaker. What, then, do Torah and mitzvos add? G-d renews creation each day through the light that fills all worlds, out of the goodness of the Infinite One, the Master of wonders, before whom even the hidden worlds are nothing. The soul's love grasps G-d as the life of the worlds; before G-d Himself it can only return in awe. Torah and mitzvos, drawn from the Master of wonders, join the soul even to Him: the letters of the Torah carry it beyond its root, as a horse carries its rider. The mitzvos, “charity and justice,” draw the Infinite Light into physical deeds, while justice keeps that flow from the forces opposed to holiness. The tzaddik is a master of charity who gives the mitzvos life. In the body the soul becomes a baal teshuvah, whose humble prayer arouses the abundant mercy that precedes Atzilus. That level, “exalted, exalted,” was revealed at the sea, beyond all words of prayer; its full revelation, “This is my G-d,” awaits the Time to Come.

OUTLINE

- 1 **The soul's descent** ¶1
Above, the soul stood before G-d in constant awe and love, running and returning; in the body these are hidden, yet the descent is for an ascent through Torah and mitzvos.
- 2 **Creation renewed in His goodness** ¶2-3
What do Torah and mitzvos add? Creation is renewed each day through the light that fills all worlds, out of the goodness of the Infinite One, the Master of wonders, before whom even the hidden worlds bear no comparison.

- 3 Running, returning, and the advantage of Torah and mitzvos** ¶4-5
The soul runs in love when it grasps G-d as the life of the worlds and returns in awe before the Master of wonders; Torah and mitzvos, drawn from Him, join the soul even to that level.
-
- 4 The sea becomes dry land** ¶6
At the splitting of the sea the concealed world became revealed, preparing for the revelation of the Torah.
-
- 5 The letters as horses** ¶7-8
The letters of the Torah, spoken even without understanding, carry the soul beyond its root, provided a person rides them with awe and love; the other mitzvos, “charity and justice,” likewise draw down the Master of wonders upon the love of Avraham.
-
- 6 The way of Havayah and abundant mercy** ¶9-11
Havayah comes to be through G-d’s humility and His abundant mercy, which precedes Atzilus and has no measure, as “gracious and compassionate” comes before Havayah.
-
- 7 Charity and justice** ¶12-16
A person’s charity draws down G-d’s charity, clothing the Infinite Light in Torah and mitzvos; justice, a person judging his own excesses, ensures that the forces opposed to holiness draw no life.
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- 8 The mitzvos as limbs, and the tzaddik** ¶17-19
The mitzvos are the King’s limbs, given life when they are done in deed; whoever does them is a tzaddik, a master of charity.
-
- 9 The purpose of the descent** ¶20
The soul becomes a baal teshuvah; its submission in prayer arouses the abundant mercy, revealing Havayah in Torah and mitzvos.
-
- 10 The Song at the Sea** ¶21-24
Song is joy and revelation; “exalted, exalted” is the Master of wonders, revealed at the sea beyond the letters of speech, so the people were told to be silent, and ramah means both raising and casting down.
-
- 11 The letters of the Name revealed** ¶25-26
Yud-hei were hewn from the Master of wonders through restraint, His humility; vav-hei, “This is my G-d,” will be fully revealed in the Time to Come, drawn down by the tzaddik’s deeds now.
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KEY CONCEPTS

Running and returning (ratzo vashov) רצוא ושוב

The soul’s movement toward G-d in love and back in awe: it runs when it grasps G-d as the life of the worlds, and returns before G-d Himself, who is beyond its grasp.

Master of wonders אדון הנפלאות

G-d as above even the highest, hidden worlds, the “wonders,” which bear no comparison to Him. Torah and mitzvos are drawn from this level, and it was revealed at the sea as “exalted, exalted.”

Abundant mercy (rachamim rabbim) רחמים רבים

Mercy that precedes Atzilus and is above the order of the worlds, without measure and without judgment opposite it. It brings the Name Havayah into revelation and is revealed in the baal teshuvah.

The light that encompasses all worlds (sovev kol almin) סובב כל עולמין

G-d's light as beyond the worlds, before which small and great, above and below, are equal; contrasted with the light that fills all worlds, which renews creation step by step.

Charity and justice (tzedakah u'mishpat) צדקה ומשפט

A general name for all the mitzvos: charity gives life, drawing the Infinite Light into Torah and mitzvos, and justice limits the flow so that it does not feed the forces opposed to holiness.

Baal teshuvah בעל תשובה

The soul after its descent, which must return to G-d; it stands higher than a complete tzaddik, because the abundant mercy is revealed in it.

The concealed world and the revealed world עלמא

דאתכסייא ועלמא דאתגלייא

The sea and the dry land: at the splitting of the sea the concealed became revealed, preparing for the giving of the Torah.

SECTION 1 • 11

The soul's descent

1 אשירה לה' ^{1,2} כי גאה גאה וגו'. ותרגם אונקלוס גיאה על גיותניא ³ וכו'. יובן בהקדים להבין ענין ירידת הנשמה לעוה"ז שירידה זו צורך עלייה היא ⁴ כנודע.

"I will sing to Havayah, for He is exalted, exalted," etc. And Onkelos translates, "He is exalted above the exalted ones," etc. This will be understood by first understanding the matter of the soul's descent into this world: that this descent is for the sake of an ascent, as is known.

The maamar opens with the first words of the Song at the Sea, which Israel sang after the sea split. Onkelos renders "exalted, exalted" in Aramaic as G-d being exalted above the exalted ones; later the maamar reads this as G-d being above even the loftiest levels, the "wonders." Before explaining the verse, the Alter Rebbe sets out a principle: the soul comes down into this world in order to rise higher.

והנה הנשמה קודם בואה לעוה"ז היתה עומדת לפני ה' ביראה ואהבה כמ"ש חי ה' אשר עמדתי לפניו ואי אפשר לה לעמוד למעלה לפני ה' בלא דחילו ורחימו כי בלא דחילו ורחימו לא פרחא לעילא. ^{5,6}

Now, before the soul came into this world, it stood before G-d in awe and love, as it is written, "As Havayah lives, before Whom I have stood." And it is impossible for it to stand above, before G-d, without awe and love (dechilu u'rechimu), for without awe and love it does not fly upward.

Before its descent the soul stood in G-d's presence, in the words Elisha used, "As Havayah lives, before Whom I have stood." Standing before G-d requires awe and love: the Tikkunei Zohar teaches that without them Torah and mitzvos do not "fly upward," and the Alter Rebbe applies this to the soul above. Earlier in Torah Ohr (Vaera, 57a) the same verse describes the soul before its descent: nothing concealed G-dliness from it, so it was wholly nullified within its source.

וע"ז נאמר והחיות רצוא ושוב כמראה הבזק ^{7,8} (הגם ⁹ שזה נאמר על המלאכים הוא הדין לנשמות וכל צבא מעלה)

And of this it is said, "And the chayos ran and returned (ratzo vashov), like the appearance of a flash of lightning" (although this is said of the angels, the same holds for the souls and all the host on high).

Ezekiel's vision describes the chayos, the holy creatures of the divine chariot, darting forth and back like flashes of lightning. The Alter Rebbe notes in parentheses that although the verse speaks of angels, the same is true of souls and of all the heavenly hosts. In the Mitteler Rebbe's maamarim, cited in the Kehot note, the image is explained: the heart holds love and awe, whose sparks of fire go out and return to it, as the flame of lightning goes out and comes back.

רצוא באהבה להיות נכספה וגם כלתה נפשו¹⁰ כו'. ושוב ביראה כי מי הוא אשר ערב לכו לגשת¹¹ כו'.

“Running” in love: that “his soul yearns, and even pines away,” etc. And “returning” in awe: for “who is it that would pledge his heart to draw near?” etc.

“Running” (ratzo) is the movement of love: the soul longs to leave its place and be absorbed in G-d, in the Psalm’s words it “yearns, and even pines away.” “Returning” (shov) is the movement of awe, expressed in Jeremiah’s question, who would dare to draw near? Awe holds the soul back.

אך בירידתה לעוה"ז נתעלמו הדחילו ורחימו ונתלבשה בגוף הגשמי ולא יכלה עוד להיות תמיד בבחי' רצוא ושוב כמראה הבזק כמו שהיתה למעלה כי אם לפרקים ועתים מזומנים שתתעורר האהבה

But in its descent into this world, the awe and love became hidden, and it was clothed in the physical body, and it could no longer be constantly at the level of “running and returning like the appearance of a flash of lightning,” as it was above, but only at intervals and at set times, when the love is aroused.

Once the soul is clothed in a physical body, its awe and love are hidden from it. It can no longer pulse constantly between running and returning as it did above; its love is stirred only now and then, at set times.

ואף גם זאת אין ערוך אהבה ויראה זו לגבי אהבה ויראה שהיה לה מימי קדם וירידה זו היא צורך עלייה שתתעלה בעסק התורה וקיום המצות.^{12, 13}

And even then, this love and awe bear no comparison to the love and awe it had in days of old. And this descent is for the sake of an ascent: that it be elevated through occupation with the Torah and the fulfillment of the mitzvos.

Even when it is stirred, the love and awe of the soul in the body cannot compare with what it had before. Yet the descent has a purpose: through Torah study and the mitzvos the soul is raised higher than it was.

SECTION 2 • ¶2-3

Creation renewed in His goodness

2 וצריך להבין היתרון והמעלה שבעסק התורה וקיום המצות יתר על דחילו ורחימו שהיה לה.

Now, one must understand the advantage and superiority of occupation with the Torah and the fulfillment of the mitzvos over the awe and love that it had.

Here is the maamar’s question. The soul had greater awe and love before its descent; what do Torah study and the mitzvos give it that surpasses them?

אך הנה נודע מאמר אדון הנפלאות המחדש בטובו בכל יום תמיד מעשה בראשית^{14, 15} שמראשית השתלשלות ועד סוף כל הנבראים הם מתחדשים בכל יום מאין ליש

However, there is the well-known saying, “Master of wonders, Who in His goodness renews each day, continually, the work of creation”: from the very beginning of the chain of descending worlds (hishtalshelus) to the end of all created beings, they are renewed each day from nothing to something.

The Alter Rebbe begins his answer from the morning blessing before the Shema, which calls G-d “Master of wonders” and says that in His goodness He renews creation each day. Every created thing, from the top of the chain of worlds to the bottom, comes into being anew from nothing each day.

והתחדשות זו היא בבחי' ממלא כל עלמין להיות דרך השתלשלו¹ [השתלשלות] מעילה לעילה תחלה רוחניות עולמות עליונים ושכלים נבדלים ואח"כ יורד ומשתלשל למטה מטה עד שנתגשם החיות להיות מעשה שמים וארץ גשמיים.

And this renewal is at the level of the light that fills all worlds (memalei kol almin), so that it comes by way of the chain of descending worlds, from cause to cause: first the spirituality of the higher worlds and the separate intellects, and afterwards it descends and comes down, lower and lower, until the life-force becomes physical, to become the making of the physical heaven and earth.

This renewal is the work of the light that fills all worlds (memalei kol almin), the divine light that enters each world and gives it life according to its measure. It comes down step by step, each level the cause of the next: first the spiritual higher worlds and the angelic “separate intellects,” then lower and lower, until at the end the life-force takes physical form as heaven and earth.

3 וכמשל הנשמה המתפשטת בגוף שראשית הגלוי במוח השכל ואח"כ בפה הדבור. ואח"כ בידים המעשה כו'. והתחדשות זו להיות בחי' מעלה ומטה רוחניות וגשמיות הוא בטובו שהיא מדת טובו ורחמנותו.

It is like the soul that spreads through the body: its first revelation is in the brain, as intellect; afterwards in the mouth, as speech; and afterwards in the hands, as action, etc. And this renewal, so that there be the levels of above and below, spirituality and physicality, is “in His goodness,” which is the attribute of His goodness and compassion.

The descent is like the soul in the body, which shows itself first in the mind, then in speech, then in the deeds of the hands. That creation has higher and lower levels at all, spiritual and physical, comes from G-d's goodness and compassion, the “goodness” of the blessing. In Likkutei Torah, Vaeschanan (2b), the Alter Rebbe asks what “renews” can mean when every day is like the one before, and answers that besides the order of the descending worlds, from cause to effect, there is a level above that order.

וכמ"ש טוב ה' לכל ורחמיו על כל מעשיו כי הוא יתברך אין סוף הסובב כל עלמין השווה ומשוה קטן וגדול מעלה ומטה גשמיות ורוחניות שוין לפניו כו'.

As it is written, "Havayah is good to all, and His mercies are upon all His works." For He, blessed be He, is the Infinite One (Ein Sof), Who encompasses all worlds (sovev kol almin), Who is equal and makes equal small and great; above and below, physicality and spirituality, are equal before Him, etc.

The verse "Havayah is good to all, and His mercies are upon all His works" shows that His goodness reaches every level alike. This is because the Infinite One encompasses all worlds from beyond them; for Him small and great, high and low, spiritual and physical are all equal.

וזהו אדון הנפלאות. פ"י שאפ"י [שאפ"ל] בחי' נפלאות שהן עלמין סתימין כו' אין ערוך אליו יתברך
וכמ"ש עשה פלא¹⁶ שבחי' פלא הוא בחי' עשיה כו'.^{17, 18}

And this is [the meaning of] "Master of wonders." That is, even the level of "wonders," which are the hidden worlds (almin stimin), etc., bears no comparison to Him, blessed be He. And as it is written, "doing wonders" (oseh fele): the level of "wonder" is the level of "doing" (asiyah), etc.

The highest, hidden worlds are called "wonders," and G-d is their Master: even they bear no comparison to Him. So the Alter Rebbe reads the verse "doing wonders": what are wonders to us are before Him only "doing" (asiyah), the word that also names the lowest world.

SECTION 3 • ¶4-5

Running, returning, and the advantage of Torah and mitzvos

4 והנה דביקות הנפש בשרשה באלקים חיים היא מחמת השגתה את החיות המתפשט מאור אין סוף ב"ה להחיות העולמות

Now, the cleaving of the soul to its root, to the living G-d, comes from its grasp of the life-force that spreads forth from the Infinite Light (Or Ein Sof), blessed be He, to give life to the worlds.

The soul's love for G-d comes from understanding the life-force that flows from the Infinite Light into the worlds. Grasping G-d as the giver of life, the soul longs to cleave to Him, its root.

כי עמך מקור חיים¹⁹ כו' שעל ידי זה היא בבחינת רצוא לאהבה את ה' כי הוא חיך²⁰ דוקא.

For "with You is the source of life," etc. Through this it is at the level of "running," "to love Havayah," "for He is your life": specifically "your life."

Since "with You is the source of life," and G-d is "your life," the soul is drawn toward Him; this is the "running" of love. The stress on "your life" shows that this love is for G-d as He gives life, as the soul grasps Him.

אך אם רץ לבך שוב לאחד²¹ לפי שהוא ית' בעצמו הוא אדון הנפלאות ועושה פלא ואינו בכלל השגת הנפש ודבקותה ולכך היא בבחי' שוב.²²

But “if your heart runs, return to the One,” because He Himself, blessed be He, is the Master of wonders and does wonders, and is not within the scope of the soul’s grasp and its cleaving; therefore it is at the level of “returning.”

The words “if your heart runs, return to the One” describe the opposite movement. G-d Himself, the Master of wonders, is beyond anything the soul can grasp or cleave to; facing this, the soul draws back in awe, and that is the “returning.” Earlier in Torah Ohr (Toldos, 18b) the Alter Rebbe teaches that this “return to the One” comes about through Torah study and the practical mitzvos, the point this maamar now makes.

5 וזהו נורא תהלות אדון הנפלאות.²³ נורא תהלות עשה פלא.²⁴ כי לפי שהוא אדון הנפלאות עושה פלא לכך הוא נורא תהלות שיראים להללו כו'.

And this is [the meaning of] “awesome in praises, Master of wonders,” [and] “awesome in praises, doing wonders”: because He is the Master of wonders, doing wonders, therefore He is “awesome in praises,” for one is afraid to praise Him, etc.

The morning blessing calls G-d “awesome in praises, Master of wonders,” and the Song at the Sea calls Him “awesome in praises, doing wonders.” Because He is beyond all grasp, He is “awesome in praises”: one stands in awe and is afraid to praise Him.

אבל ע"י עסק התורה וקיום המצות תהיה דביקות הנפש בבחינת סובב כל עלמין אדון הנפלאות. כי הנה התורה והמצות נמשכים מבחינת אדון הנפלאות וסובב כל עלמין.

But through occupation with the Torah and the fulfillment of the mitzvos, the soul will cleave to the level of the light that encompasses all worlds (sovev kol almin), the Master of wonders. For the Torah and the mitzvos are drawn from the level of the Master of wonders and the light that encompasses all worlds.

This is the advantage of Torah and the mitzvos: they come from the Master of wonders, the light that encompasses all worlds (sovev kol almin), so through them the soul cleaves even to that level. Its own love and awe could not reach it.

SECTION 4 • ¶6

The sea becomes dry land

6 וזה היה ענין קריעת ים סוף קודם מתן תורה הפך ים ליבשה.^{25,26} שהים הוא בחינת עלמא דאתכסיא

And this was the meaning of the splitting of the Sea of Reeds before the giving of the Torah: “He turned the sea into dry land.” For the sea is the level of the concealed world (alma d’iskasya).

The splitting of the sea, before the Torah was given, shows the same idea: the sea was turned into dry land. In the language of Kabbalah the sea stands for the “concealed world” (alma d’iskasya), the hidden levels. The maamar Vayehi BaYom HaShemini (5735), cited in the Kehot note, explains that at the sea the joining went both ways, the sea becoming dry land and the dry land sea, as at the giving of the Torah the higher realms came down to the lower.

כמאמר רבותינו ז”ל [זכרונו לברכה / זכרונו לברכה] כל מה שיש ביבשה יש בים²⁷ אלא שהמים מכסים ואינם נראים²⁸ שבחיי עלמא דאתכסיא בא לידי גילוי בבחינת עלמא דאתגליא כדי להיות גילוי המשכת התורה במתן תורה.²⁹

As our Sages, of blessed memory, said, “Everything that is on dry land is in the sea,” except that the waters cover them and they are not seen. That is, the level of the concealed world came into revelation as the level of the revealed world (alma d’isgalya), so that there could be a revelation of the drawing down of the Torah at the giving of the Torah.

The Talmud teaches that whatever lives on land has its counterpart in the sea; there it is simply covered by the water. When the sea became dry land, the concealed world was revealed as the revealed world (alma d’isgalya), preparing for the revelation of the Torah at Sinai.

SECTION 5 • ¶7-8

The letters as horses

7 והנה צירופי אותיות התורה נקי בשם סוסים על דרך משל. ועל זה נאמר סוס ורוכבו רמה בים³⁰ כמו שיתבאר.

Now, the combinations of the letters of the Torah are called, by way of analogy, “horses.” And of this it is said, “The horse and its rider He has cast into the sea,” as will be explained.

The Alter Rebbe introduces an image: the combinations of the letters of the Torah are “horses.” The image will later explain “The horse and its rider He has cast into the sea.”

מפני שהסוס הגם שהוא טפל לרוכבו על כל זה יש בו מעלה יתירה שיכול לרוץ ולהוליך את הרוכב למקום שלא היה הרוכב יכול להגיע שם בלי סוס

For although the horse is secondary to its rider, nevertheless it has a special advantage: it can run and carry the rider to a place the rider could not have reached without a horse.

A horse serves its rider, yet it can carry him where he could never reach on foot. Its lower rank does not stop it from taking him further than he could go alone.

כך כל צירופי אותיות התורה יש בהם יתרון ומעלה זו שבדביקות נפש האדם בצירופי אותיות אף שאינו יודע ומבין הענין בעין השכל רק שהוגה ומדבר בהם (לאפוקי³¹ הרהור דלאו כדבור דמי)³²

So too, all the combinations of the letters of the Torah have this advantage and superiority, when a person's soul cleaves to the combinations of letters even though he does not know and understand the matter with the eye of the intellect, but only utters and speaks them (excluding thought, which is not considered like speech).

The letters of the Torah work the same way. Even someone who does not understand what he is learning, but says the words aloud, is joined to them; thinking the words without saying them does not count, for the Talmud says that thought is not like speech.

הרי הם מעלים את הנפש למקום שלא היתה הנפש מגעת שם מצד שרשה כי שרש אותיות התורה היא הגבה למעלה משרש הנפש דאבא יסד ברתא^{33, 34, 35}

These raise the soul to a place the soul could not reach by virtue of its own root. For the root of the letters of the Torah is very high above the root of the soul, for “Abba founded the Daughter” (Abba yasad barta).

Spoken words of Torah lift the soul beyond what its own root could reach, because the Torah's root is higher than the soul's. In the phrase “Abba founded the Daughter,” Abba is Chochmah and the Daughter is Malchus; the letters of the Torah are rooted in Abba, above the root of the soul.

אלא שהאדם צריך להיות בחי רוכב להאותיות שיהא מושך ומנהיג ע"י דחילו ורחימו שיעורר כפי אשר יוכל שאת כל חד לפום שיעורא דיליה.^{36, 37}

Only, the person must be at the level of a “rider” of the letters, drawing and guiding [them] through the awe and love that he arouses, as much as he is able to bear, “each according to his own measure.”

Still, the person must be the rider and not only be carried: he steers the letters with the awe and love he awakens in himself. Each person does this according to his own capacity.

8 ואפי' [ואפילו] האהבה הטבעית המסותרת בו כי בלא דחילו ורחימו כלל לא פרחא לעילא.³⁸

[It may be] even the natural love that is hidden within him; for without any awe and love at all, it does not fly upward.

Even the natural love for G-d hidden in every Jew is enough to “ride” the letters. Without any awe and love at all, though, the study does not rise.

וכמו שהוא לענין תורה כך הוא לענין שאר מצות דכתיב ושמרו דרך³⁹ הי לעשות צדקה ומשפט למען הביא הי על אברהם את אשר דבר עליו

And as it is with Torah, so it is with the other mitzvos, as it is written, “And they will keep the way of Havayah, to do charity and justice, so that Havayah may bring upon Avraham that which He spoke concerning him.”

What holds for Torah study holds for the other mitzvos too. The Alter Rebbe brings G-d’s words about Avraham: his descendants will keep “the way of Havayah, to do charity and justice,” so that Havayah may bring upon Avraham what He promised.

שע”י המצות שנקראו דרך כלל בשם צדקה ומשפט כמו שיתבאר נמשך על בחי אברהם שהיא מדת האהבה ברצוא הלך ונסוע.⁴⁰

That is, through the mitzvos, which in general are called “charity and justice,” as will be explained, there is drawn down upon the level of Avraham, which is the attribute of love in “running,” “going on and journeying.”

All the mitzvos together are called “charity and justice,” as the maamar will explain. Through them something is drawn down upon Avraham, whose attribute is love, the soul’s “running”; Scripture describes him as “going on and journeying.”

את אשר דבר עליו עליו דייקא הוא בחינת אדון הנפלאות שהוא למעלה מעלה מהשגת הנפש⁴¹ ודביקותו באלקים חיים שלכן היא בחי שוב כנ”ל:

“That which He spoke concerning him (alav)”: “over him” (alav), specifically, is the level of the Master of wonders, which is far above the soul’s grasp and its cleaving to the living G-d; and that is why it is at the level of “returning,” as explained above.

The verse speaks of what G-d said “concerning him” (alav), a word that also means “over him,” above him. What the mitzvos draw down is the Master of wonders, above Avraham’s love and above anything the soul can grasp; before that level the soul can only return in awe.

SECTION 6 • 19-11

The way of Havayah and abundant mercy

9 וביאור זה ⁴² הוא כי הנה דרך הוי'. פירוש דרך ומבוא ⁴³ להיות הוי'

The explanation of this is as follows. Now, “the way of Havayah” means a way and an entrance for there to be Havayah.

The verse about Avraham spoke of “the way of Havayah,” the four-letter Name. “Way” here means a path and an entrance through which the level of Havayah comes to be. The Tzemach Tzedek, in Or HaTorah on Shir HaShirim, notes that “way” has two senses: as here, a drawing from the essence of the Infinite Light into Atzilus, so that the Name Havayah comes to be, and a drawing from Atzilus down into the lower worlds.

דהיינו שיהי' [שיהיה] בחי הוי' המורה על התהוות העולמוי [העולמות] מאין ליש על ידי אותיות שם הוי"ה יו"ד חכמה ⁴⁴ כו' כי הרי הוא ית' למעלה מן החכמה ואנת הוא חכים כו'.

That is, that there be the level of Havayah, which denotes the bringing of the worlds into being from nothing to something through the letters of the Name Havayah: the yud, Chochmah (wisdom), etc. For He, blessed be He, is above Chochmah, and “You are wise,” etc.

The Name Havayah stands for G-d bringing the worlds into being from nothing, through its four letters, the first of which, yud, is Chochmah. Yet G-d Himself is above Chochmah; that He is called “wise,” as in Eliyahu’s prayer in the Tikkunei Zohar (17b), “You are wise,” is already a descent.

פירוש ע"ד במקום שאתה מוצא גדולתו ⁴⁵ שם אתה מוצא ענותנותו כי כולם בחכמה עשית ⁴⁶ עשיה גשמית.

That is, it is in the manner of “In the place where you find His greatness, there you find His humility”: for “You have made them all with Chochmah,” a physical making.

This is like the Talmud’s teaching that wherever G-d’s greatness is found, there His humility is found. His making all things “with Chochmah,” down to the physical world, is His humility: the One above wisdom lowers Himself into wisdom and into physical making.

10 וכתוב אני הוי' הוא שמי. ⁴⁷ שמי בלבד כמשל השם שאינו מערך ומהות העצמית ⁴⁸ כו'.

And it is written, “I am Havayah, that is My Name”: only My Name, as with a name, which is not of the same measure and substance as the essence, etc.

Isaiah’s verse “I am Havayah, that is My Name” says that Havayah is only G-d’s Name. A name is not the person himself, only what he is called by others.

ועד שלא נברא העולם⁴⁹ היה הוא ושמו בלבד.⁵⁰ פ' בלבד בבחי' העלם⁵¹ וכדי להיות הוי' בבחי' גילוי נמשכה מדת טובו ורחמנותו. טוב ה' לכל ורחמיו על כל מעשיו.⁵²

And before the world was created, there was He and His Name alone. "Alone" means in a state of concealment. And in order for Havayah to be in a state of revelation, the attribute of His goodness and compassion was drawn forth: "Havayah is good to all, and His mercies are upon all His works."

The Sages say that before creation there was "He and His Name alone," and "alone" means that the Name was hidden within Him, not yet revealed. For Havayah to be revealed and to create worlds, G-d's goodness and compassion had to be drawn forth, as the verse "Havayah is good to all" says. In Torah Ohr, Yisro (68d), the Alter Rebbe explains that before the attributes of Atzilus came forth, the Infinite Light was as it is, above being clothed in vessels; afterwards it divided into seven Names, one for each attribute.

המחדש בטובו⁵³ כו'. הטוב כי לא כלו רחמיו כו' היא בחי' רחמים רבים שלפני האצ"י שהוא למעלה מעלה מסדר ההשתלשלות

"Who in His goodness renews," etc.; "the Good One, for Your mercies have not ceased," etc. This is the level of abundant mercy (rachamim rabbim) that precedes the World of Atzilus (Emanation), which is far above the order of the chain of descending worlds (hishtalshelus).

This is the goodness of the blessing "Who in His goodness renews" and of the Amidah's "the Good One, for Your mercies have not ceased." It is called "abundant mercy" (rachamim rabbim): a mercy that precedes the World of Atzilus and is far above the whole order of descending worlds.

כי מדת הרחמים שבסדר ההשתלשלות יש כנגדה מדת הדין המצמצמת ימינא ושמאלא כו' והיא בחי' מדה וגבול.

For the attribute of mercy within the order of the chain of descending worlds has, opposite it, the attribute of judgment, which contracts: "right and left," etc. And it is a level of measure and limit.

Mercy within the order of the worlds is one attribute among others: opposite it stands judgment, which restricts, as left stands opposite right. Such mercy is itself measured and limited.

אבל רחמי [רחמים] רבים שלמעלה מהשתלשלות הוא רחמנות שאין לה שיעור ולא ערך אפילו בערך אדם שמרחם על הזכוכה שרחוקה היא ממהות ומדרגת האדם. על כל זה יש לה איזה ערך שהיא בריה כמוהו.

But the abundant mercy that is above the chain of descending worlds is a compassion that has no measure and no proportion, not even the proportion of a person who has compassion on a fly, which is far removed from the nature and rank of a human being. Even so, it has some proportion [to him], since it is a creature like him.

The abundant mercy above that order has no measure and no proportion. It goes beyond even a person's pity for a fly, a creature far beneath him that still has some relation to him, since both are creatures.

משא"כ לא"ס ב"ה⁵⁴ אין ערוך אליו כלל ואפי' [ואפילו] עולמות עליונים בחי נפלאות.

Not so with the Infinite One (Ein Sof), blessed be He: nothing compares to Him at all, not even the higher worlds, the level of "wonders."

Nothing has any relation to the Infinite One, not even the highest worlds, the "wonders"; His compassion for them is therefore beyond all proportion.

11 ולכן גם עליהם נופל מדת הרחמים הגדולה הזאת כי הוא אין סוף ב"ה הסובב כל עלמין כו' והוא השווה ומשווה כו'.

Therefore this great attribute of mercy extends to them as well, for He is the Infinite One (Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), etc., and He is the One Who is equal and makes equal, etc.

Because G-d is the Infinite One, beyond all worlds and equal toward all, His great mercy extends even to the highest worlds. Before Him they too are lowly and in need of compassion.

ועל זה נאמר חנון ורחום⁵⁵ הוי' שהקדים בחי' חנון ורחום להיות⁵⁶ הוי' שהן הן י"ג מכילין דרחמי מקור האצילות כו' כמ"ש במ"א.⁵⁷

And of this it is said, "Gracious and compassionate is Havayah": [the verse] puts the level of "gracious and compassionate" first, so that there be Havayah. These are the Thirteen Attributes of Mercy (yud-gimmel mechilin d'rachamei), the source of Atzilus, etc., as explained elsewhere.

The verse "Gracious and compassionate is Havayah" puts "gracious and compassionate" before the Name: mercy comes first, so that there be Havayah at all. These are the Thirteen Attributes of Mercy, the attributes G-d made known to Moshe after the golden calf, which are the source of the World of Atzilus. In Likkutei Torah, Vaeschanan (3a), the Alter Rebbe reads the verse the same way: that there be Havayah, which is contraction and expansion, comes about because He is gracious and compassionate.

SECTION 7 • ¶12-16

Charity and justice

12 וזהו דרך והמשכה להיות בחי' הוי"ה והיא על ידי אתערותא דלתתא בצדקה ומשפט שהן דרך כלל כל מצות התורה⁵⁸ כמו שיתבאר.

And this is the “way,” the drawing down, for there to be the level of Havayah. It comes through an arousal from below, in charity and justice, which in general are all the mitzvos of the Torah, as will be explained.

The “way” of Havayah is drawn down by an arousal from below, a human act that calls forth a divine response. That act is “charity and justice,” which, as the maamar will explain, stand for all the mitzvos.

ובפרטות הוא מצות הצדקה שהיא התעוררות מדת הרחמנות להשפיע במדת טובו וחסדו להחיות רוח שפלים⁵⁹

In particular, it is the mitzvah of charity, which is the arousal of the attribute of compassion, to bestow with the attribute of his goodness and kindness, “to revive the spirit of the lowly.”

The mitzvah of charity in particular arouses compassion: a person gives of his own goodness and kindness to revive the spirit of the lowly, in Isaiah’s words.

ועל ידי זה אתערותא דלעילא להיות דרך הוי' לעשות צדקה⁶⁰ כו' שיהא התלבשות אור אין סוף ברוך הוא בבחי' תורה ומצות.

And through this there is an arousal from above, so that there be “the way of Havayah, to do charity,” etc.: that the Infinite Light (Or Ein Sof), blessed be He, be clothed in the level of Torah and mitzvos.

In response comes an arousal from above: “the way of Havayah, to do charity.” G-d’s Infinite Light comes to be clothed in the Torah and the mitzvos.

13 ולהיות אנת חכים⁶¹ כו' שהוא מדת טובו ורחמנותו להיות התלבשות זה והמשכה זו כמאמר אב הרחמן המהולל כו'.

And that there be “You are wise,” etc., is the attribute of His goodness and compassion, so that there be this clothing and this drawing down, as in the words “the compassionate Father, Who is praised,” etc.

That G-d, who is above wisdom, comes to be called “wise” and to be clothed in the Torah is itself His goodness and compassion. The words of the morning prayers, “the compassionate Father, Who is praised,” express this.

ועל זה נאמר משפט וצדקה ביעקב אתה עשית⁶² שעל ידי משפט וצדקה שביעקב נעשה בחי' אתה דהיינו גילוי אלהות. אך הנה בצדקה⁶³ זו משפט כתיב בה.

And of this it is said, “Justice and charity in Yaakov, You have made”: through the justice and charity in Yaakov, the level of “You” is made, that is, the revelation of G-dliness. But now, with this charity, “justice” is written alongside it.

Psalms says, “Justice and charity in Yaakov, You have made,” and the Alter Rebbe reads “You” as the revealed G-dliness that Yaakov’s justice and charity bring about. But he notes that in these verses charity comes paired with justice.

כמ”ש לעשות צדקה ומשפט.⁶⁴ משפט וצדקה ביעקב כי לא די לעורר בחי' חסדו וטובו יתברך בלבד כי מאחר שהיא התעוררות בחי' אין סוף הווה ומשוה כו'.

As it is written, “to do charity and justice,” [and] “justice and charity in Yaakov.” For it is not enough to arouse only the level of His kindness and goodness, blessed be He, since this is an arousal of the level of the Infinite One (Ein Sof), Who is equal and makes equal, etc.

Charity alone is not enough. It arouses the Infinite One, toward whom all things are equal, and a giving from that level does not distinguish who receives it.

הנה בבחי' זו נאמר שממית בידים תתפש⁶⁵ והיא בהיכלי מלך שגם השממית היא בחי' [בחינת / בחינה] הקליפה וסט”א [וסטרא אחרא] יש לה יניקה ואחיזה כו'.

Of this level it is said, “The spider (semamis) takes hold with its hands, yet it is in the palaces of the king”: even the spider, which is the level of kelipah (the husk) and the sitra achra (the other side), has nourishment and a hold [there], etc.

Proverbs speaks of the semamis, a small creature that still makes its way into the king’s palaces. So too kelipah, the forces that oppose holiness, can draw nourishment from a divine giving that sets no limits.

14 וכענין לא כאברהם שיצא ממנו ישמעאל^{66, 67} כו'. וצריך לעורר בחינת משפט למעלה שלא יומשך חיות ויניקה אלא בסטרא דקדושה

This is like the matter of “not like Avraham, from whom Yishmael came forth,” etc. And one must arouse the level of justice above, so that life-force and nourishment are drawn down only to the side of holiness (sitra d’kedushah).

The Sifrei, the early Midrash on Bamidbar and Devarim, teaches that Avraham, unlike Yaakov, had offspring who did not continue his path, Yishmael. The comparison shows what kindness without restraint can let through; so a person must arouse justice above as well, so that G-d’s life-force flows only to holiness. Earlier in Torah Ohr (Lech Lecha, 12a) the Alter Rebbe explains that Avraham was kindness without any restraint, to whom all seemed good, and so he asked that Yishmael live before G-d, though he knew what Yishmael was.

יאר⁶⁸ ה' פניו אליך⁶⁹ ישא הפניו אליך⁷⁰ היינו פנימית ועיקר החיות. אבל יניקת החיצונים וסטרא אחרא היא ממותרות צפרנים ושערות כו'.

“May Havayah make His face (panav) shine upon you,” “May Havayah lift up His face toward you”: that is, the inner dimension (pnimiyus) and essence of the life-force. But the nourishment of the external forces and the sitra achra (the other side) is from the excesses: the nails and the hair, etc.

The Priestly Blessing asks that G-d make His “face” (panim) shine, and the face stands for the inner dimension (pnimiyus), the essence of the life-force, which goes to holiness. The external forces draw only from what is excess, like the nails and the hair, the body’s surplus.

15 ובחיי משפט זה אשר לאלהים הוא על ידי אתערותא דלתתא בחיי משפט שעושה האדם⁷¹ בנפשו על מותרות חיי גופו נגד הצדקה.

And this level of justice, which is G-d’s, comes through an arousal from below: the level of justice that a person exercises on himself, concerning the excesses of his bodily life, as against charity.

Justice above is aroused by a person judging himself: weighing the excesses of his own bodily life against the claim of charity.

כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] חייך קודמין⁷² לחיי חבריך ודוקא חייך ממש כמשל הקיתון של מים שאם ישתו שניהם ימותו⁷³ כו' כדאיתא בגמרא.

For our Sages, of blessed memory, said, “Your life comes before your fellow’s life”: specifically your actual life, as in the example of the flask of water, where if both drink, both will die, etc., as is found in the Gemara.

The Talmud teaches that your own life comes before your fellow’s, as Rabbi Akiva taught about two travelers with one flask of water: if both drink, both die, so the owner drinks. This priority holds only for life itself.

מה שאין כן המותרות שלך אינן קודמין לחיי חבריך שאינו בדין שיפנק האדם את נפשו בתפנוקי עלמא וחבירו ימות ברעב ח"ו [חס ושלום].

Not so your excesses: they do not come before your fellow’s life, for it is not right that a person should pamper himself with the delights of the world while his fellow dies of hunger, G-d forbid.

Luxuries do not come before another person’s life. It is not right to indulge in worldly pleasures while another dies of hunger.

16 ועל ידי משפט זה שעושה האדם שלא לתת יניקה וחיות מותרות הגוף גורם למעלה בחי' משפט שלא יומשך חיות המותרות שהן החיצוני' [החיצונים] וסטרא אחרא. וזהו שמשבחים ומברכים את ה' אוהב צדקה ומשפט:⁷⁴

And through this justice that a person exercises, not to give nourishment and life-force to the excesses of the body, he brings about the level of justice above, so that life-force is not drawn to the excesses, which are the external forces and the sitra achra (the other side). And this is why we praise and bless G-d, "Who loves charity and justice."

By refusing to feed his body's excesses, a person brings about the same justice above: no life-force flows to the excesses, the forces opposed to holiness. This is why G-d is blessed in the Amidah as the King "Who loves charity and justice": charity together with justice.

SECTION 8 • ¶17-19

The mitzvos as limbs, and the tzaddik

17 והנה גם שאר מצות התורה נקראות בשם צדקה על דרך זה כי רמ"ח מצות עשה הם רמ"ח אברין דמלכא.⁷⁵

Now, the other mitzvos of the Torah are also called "charity" in this way, for the 248 positive commandments are the 248 "limbs of the King."

The Alter Rebbe now explains why all the mitzvos are called "charity." The 248 positive commandments are called the 248 "limbs of the King," an image from the Tikkunei Zohar.

היינו כמו על דרך משל האבר שמלובש בו חיות הנשמה שמבלעדי החיות זה נשאר הגוף כאבן דומם.

That is, by way of analogy, like a limb in which the life-force of the soul is clothed: without this life-force, the body remains like an inanimate stone.

A limb lives only because the soul's life-force is clothed in it; without it, the body is as lifeless as a stone.

כך הנה המצות הם בחי' אברין דמלכא שמלובש בהם חיות ואור אין סוף ברוך הוא.⁷⁶

So too, the mitzvos are the level of "limbs of the King," in which the life-force and the Infinite Light (Or Ein Sof), blessed be He, are clothed.

So the mitzvos are "limbs" in which G-d's life-force and Infinite Light are clothed.

18 ולהיות נמשך חיות זה הוא גם כן מחמת מדת טובו ורחמנותו כנוכר לעיל על ידי אתערותא דלתתא בקיום מעשה המצות בפועל ממש

And that this life-force be drawn down is likewise because of the attribute of His goodness and compassion, as mentioned above, through an arousal from below: the fulfillment of the deeds of the mitzvot in actual practice.

The life-force comes into the mitzvot through G-d's goodness and compassion, but it is called forth by the actual, physical doing of the mitzvah.

כמו תפלין לכתוב על קלף של בהמה פרשיות ואזכרות שעל ידי זה ממשיך בהם קדושה עליונה מאור אין סוף ברוך הוא להיות כנשמה לגוף המצות והיא בחינת מדת הרחמים להחיות למאן דלית ליה מגרמיה וכו'.

For example, tefillin: writing the passages and the [divine] Names on the parchment of an animal. Through this one draws into them supernal holiness from the Infinite Light (Or Ein Sof), blessed be He, to be like a soul to the body of the mitzvot. And this is the level of the attribute of mercy: to give life to one who has nothing of his own, etc.

Tefillin show this: when the passages and G-d's Names are written on parchment from an animal, supernal holiness from the Infinite Light is drawn into it, a soul for the body of the mitzvah. This is the attribute of mercy, giving life to what has nothing of its own; that is why every mitzvah is "charity."

19 וזהו שכתוב לעשות את כל דברי התורה הזאת.⁷⁷ ושמרתם ועשיתם אותם.⁷⁸ אתם כתיב⁷⁹ כמ"ש במ"א.

And this is [the meaning of] what is written, "to do all the words of this Torah," [and] "and you shall keep and do them (osam)": it is written atem, "you," as explained elsewhere.

Two verses speak of doing the mitzvot. In "and you shall keep and do them," the word "them" (osam) is spelled so that it can be read atem, "you," and the Midrash reads it as if the one who keeps the Torah had made the mitzvot, or made himself. It fits the point just made: by doing the mitzvot a person gives them their life.

ולכן נקרא המקיים התורה והמצוות בשם צדיק ומעלת צדיק היא מעלה רבה מאד ששיבחו הכתוב וצדיק יסוד עולם⁸⁰ ואמרו רבותינו ז"ל [זכרנו לברכה / זכרונם לברכה] ראה בצדיקים⁸¹ כו' עמד ושתלן כו'

Therefore one who fulfills the Torah and the mitzvos is called a tzaddik. And the virtue of a tzaddik is a very great virtue, for Scripture praises him, "The tzaddik is the foundation of the world," and our Sages, of blessed memory, said, "He saw the tzaddikim," etc., "He arose and planted them," etc.

This is why one who keeps the Torah and the mitzvos is called a tzaddik, a title Scripture and the Sages praise highly. Proverbs calls the tzaddik "the foundation of the world," and the Talmud says that G-d saw that the tzaddikim were few, so He "arose and planted them" in every generation.

ולכאורה לשון צדיק הוא שהוא צדיק בדינו ואינו עושה עול לבריות ואין זו מעלה גדולה כל כך.

At first glance, the term tzaddik means that he is righteous in his judgment and does no wrong to people, and that is not such a great virtue.

Yet the simple meaning of tzaddik is a just person, one who wrongs no one, and that alone would not deserve such great praise.

אלא עיקר שם צדיק ע"ש שהוא בעל צדק שהוא המשפיע צדקה וחסד במדת טובו ורחמנותו להחיות את המצוות על ידי קיומם במעשה בפועל ממש ולהמשיך להם חיות ואוא"ס [ואור אין סוף] ב"ה כנשמה לגוף כנזכר לעיל:

Rather, the main reason for the name tzaddik is that he is a master of charity (baal tzedakah): one who bestows charity and kindness with the attribute of his goodness and compassion, to give life to the mitzvos by fulfilling them in actual deed, and to draw into them life-force and the Infinite Light (Or Ein Sof), blessed be He, like a soul into a body, as mentioned above.

Rather, tzaddik comes from tzedakah, charity: the tzaddik gives charity and kindness to the mitzvos themselves. By doing them in practice he gives them life, drawing the Infinite Light into them like a soul into a body.

SECTION 9 • 120

The purpose of the descent

20 וזהו תכלית ירידת הנשמה לעולם הזה. כי בירידה זו אף שהיא ירידה גדולה בבחינת דחילו ורחימו אף על פי כן גדלה מעלתה שנעשית בחינת בעל תשובה אחרי ירידתה לעולם הזה שצריכה לשוב כו' כמ"ש במ"א.⁸²

And this is the purpose of the soul's descent into this world. For in this descent, although it is a great descent with regard to awe and love, nevertheless its stature grows great, for after its descent into this world it becomes the level of a baal teshuvah, one who returns, since it must return, etc., as explained elsewhere.

Here the Alter Rebbe answers the question from the opening. The descent costs the soul its former awe and love, but it gains a higher stature: in the body it becomes a baal teshuvah, one who must return to G-d.

ובמקום שבעלי תשובה עומדים⁸³ אין צדיק גמור כו'. כי בחינת רבים שלמעלה מעלה הוא המתגלה בבחי' בעל תשובה.

And "in the place where baalei teshuvah stand, a complete tzaddik [cannot stand]," etc. For the level of abundant mercy, which is far above, is what is revealed in the level of the baal teshuvah.

The Sages teach that baalei teshuvah stand where even complete tzaddikim cannot. The reason, the Alter Rebbe explains, is that the abundant mercy from far above is revealed in the baal teshuvah.

דהיינו אחר ירידת הנשמה לעוה"ז שאז הרחמנות גדולה מאד (משא"כ קודם בואה היא בבחינת צדיק גמור) דוקא

That is, specifically after the soul's descent into this world, when the compassion is very great (whereas before its coming it is at the level of a complete tzaddik).

That mercy is revealed only after the soul's descent into this world, for then G-d's compassion on it is very great. Before its descent the soul was a complete tzaddik. In Likkutei Torah, Balak (73a), the Alter Rebbe gives this as the true answer to why the soul descends: before their descent souls are surely complete tzaddikim, and in the body they become baalei teshuvah, far above tzaddikim.

ולכן אמרו רז"ל [רבותינו זכרונם לברכה] אין עומדים להתפלל⁸⁴ אלא מתוך כובד ראש. ופירש רש"י [רבי שלמה יצחקי] הכנעה דהיינו לעורר רחמים רבים על נצוץ אלהות כו'

And therefore our Sages, of blessed memory, said, "One may stand to pray only in a mood of seriousness (koved rosh)," and Rashi explains: submission. That is, to arouse abundant mercy upon the spark of G-dliness, etc.

So the Sages require prayer with koved rosh, literally "heaviness of head," which Rashi explains as submission. Humbling himself, a person arouses great mercy on the spark of G-dliness within him that has come down into this world.

שעל ידי זה מעורר רחמים רבים למעלי [למעלה / למעלה] ממקור הרחמי [הרחמים] ולהמשיך בחינת חנוך ורחום להיות גילוי הוי בעסק התורה והמצות ולהיות אור אין סוף בתוכה כו' ולכן ירידה זו דוקא היא צורך עלייה:

Through this one arouses abundant mercy above, from the source of mercy, and draws down the level of "gracious and compassionate," so that there be a revelation of Havayah in occupation with the Torah and the mitzvos, and that the Infinite Light (Or Ein Sof) be within it, etc. Therefore it is precisely this descent that is for the sake of an ascent.

That mercy below awakens abundant mercy above, from its very source, drawing down "gracious and compassionate," the mercy that brings Havayah into revelation in the Torah and the mitzvos. This is why the descent, specifically, is for the sake of an ascent.

SECTION 10 • ¶21-24

The Song at the Sea

21 וזהו אשירה⁸⁵ להוי כי גאה גאה.⁸⁶ כי ענין שירה הוא התעוררות בחינת שמחה דהיינו בחינת גילוי.

And this is [the meaning of] "I will sing to Havayah, for He is exalted, exalted." For song is an arousal of the level of joy, that is, the level of revelation.

The maamar now returns to its opening verse. Song expresses joy, and joy is revelation: what was hidden comes out.

כי עצבות ומרה שחורה היא קמיטת וכויצת החיות. והשמחה היא גילוי והתפשטות החיות כמו צהבו פניו כו'.

For sadness and melancholy are a constriction and shrinking of the life-force, while joy is the revelation and spreading out of the life-force, as in “his face shone,” etc.

Sadness and melancholy make the life-force shrink and withdraw; joy makes it spread out and show itself, as a face lights up with gladness. In Torah Ohr, Vayetzei (23c), the Alter Rebbe explains that the face is called panim because the inner dimension (pnimiyus) is revealed in it, as in “his face shone.”

22 וגילוי זה הוא להיות גילוי בחינת הוי' מאור אין סוף ברוך הוא הסובב כל עלמין אדון הנפלאות כו'.

And this revelation is so that there be a revelation of the level of Havayah from the Infinite Light (Or Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), the Master of wonders, etc.

The joy of the song at the sea was the revelation of the level of Havayah from the Infinite Light that encompasses all worlds, the Master of wonders.

ולהיות בחינת הוי' יו"ד חכמה כו' הוא על ידי המשכת גילוי כי גאה גאה. גיאות היא ⁸⁷ בחינת נפלאות וגאה גאה הוא בחי' אדון הנפלאות

And the level of Havayah, the yud, Chochmah (wisdom), etc., comes to be through drawing down the revelation of “for He is exalted, exalted.” Exaltedness is the level of “wonders,” and “exalted, exalted” is the level of the Master of wonders.

For Havayah, whose first letter yud is Chochmah, to come about, “exalted, exalted” must be revealed. “Exaltedness” is the level of “wonders,” the hidden worlds, Onkelos’ “exalted ones”; “exalted, exalted,” exalted above them, is the Master of wonders.

דהיינו שיהא גילוי המשכת חסדו וטובו של מעלה מעלה בחינת רחמים רבים שלפני אצילות

That is, that there be a revelation, a drawing down, of His kindness and goodness from the very highest level, the level of abundant mercy that precedes the World of Atzilus (Emanation).

This is the abundant mercy that precedes Atzilus: G-d’s kindness and goodness from the very highest level, drawn down and revealed.

שבבחינה זו סוס ורוכבו רמה בים⁸⁸ שגילוי בחינה זו היא למעלה מעלה מבחינת סוס ורוכבו שהם בחינת צירופי אותיות הדבור שבדחילו ורחימו כנוצר לעיל. כמו שגם הסוס על דרך משל אינו יכול לרוץ בים.^{89,90}

At this level, “the horse and its rider He has cast (ramah) into the sea”: for the revelation of this level is far above the level of “the horse and its rider,” which are the level of the combinations of the letters of speech that are in awe and love, as mentioned above; just as, by way of analogy, even the horse cannot run in the sea.

At this level “the horse and its rider” were cast (ramah) into the sea: the revelation is far above “the horse and its rider,” the letters of speech said with awe and love, the image from paragraph 7. As a horse cannot run in the sea, so the letters of speech cannot reach the revelation at the sea.

23 ולכן נאמר בקריעת ים סוף ואתם תחרישון. מה תצעק אלי^{91,92} וגומר.

Therefore, at the splitting of the Sea of Reeds, it is said, “And you shall be silent,” [and] “Why do you cry out to Me?” etc.

This is why at the sea the people were told to be silent, and Moshe was asked, “Why do you cry out to Me?” Words of prayer, letters of speech with awe and love, do not reach the level that split the sea.

כי כדי שיהפך הים ליבשה דהיינו דעלמא דאתכסיא תהיה בבחינת עלמא דאתגליא לשנות סדר ההשתלשלות הוא על ידי ירידה גדולה ועצומה מלמעלה מעלה מסדר ההשתלשלות⁹³

For in order for the sea to be turned into dry land, that is, for the concealed world to be in the state of the revealed world, changing the order of the chain of descending worlds (hishtalshelus), it comes through a great and mighty descent from far above the order of the chain of descending worlds,

Turning the sea into dry land meant changing the order of creation: the concealed world became revealed. Such a change requires a great descent of light from far above the order of the worlds.

מבחינת אין סוף ברוך הוא הסובב כל עלמין השוה ומשוה כו' אדון הנפלאות וגאה גאה עד שיהיה הכל בבחינת בטול כו'.

from the level of the Infinite One (Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), Who is equal and makes equal, etc., the Master of wonders and “exalted, exalted,” until everything is in a state of self-nullification (bittul), etc.

It comes from the Infinite One, who encompasses all worlds and for whom all is equal, the Master of wonders. Before such a revelation everything is nullified, so the order of the worlds can change.

24 ולכן רמה יש בו שני פירושים. לשון התרוממות והעלאה.⁹⁴ ולשון השלכה שהוא מלמעלה למטה כי היא בחינת גילוי אור אין סוף ב"ה הסובב כל עלמין ומעלה ומטה שוין.

Therefore the word ramah has two meanings: a term of raising and elevation, and a term of casting, which is from above to below. For this is the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), and above and below are equal.

The word ramah in “the horse and its rider ramah into the sea” can mean “raised up” or “cast down.” Both are true at once, because at the sea the Infinite Light that encompasses all worlds was revealed, and before it above and below are equal.

SECTION 11 • ¶25-26

The letters of the Name revealed

25 ומשם נמשך עזי וזמרת⁹⁵ יה י"ה הם בחי' עלמין סתימין וזמרת מלשון וכרמך לא תזמר⁹⁶ שהוא לשון כריתה.

And from there is drawn “My strength and song (zimras) is Kah.” Yud-hei are the level of the hidden worlds (almin stimin), and zimras is from the expression “and your vineyard you shall not prune (sizmor),” which is a term of cutting.

From that level comes the next verse, “My strength and song (zimras) is Kah.” The two letters of the Name Kah, yud and hei, are the hidden worlds, and zimras can also mean cutting, as in the verse forbidding the pruning of a vineyard in the Sabbatical year.

וכמו החוצב אבן מההר וכך נחצבו אותיות י"ה מאדון הנפלאות וגאה גאה להיות בבחי' גלוי וחציבה זו היא בבחי' עזי בחי' גבורות להיות בחי' אנת חכים כו'.

And just as one hews a stone from a mountain, so the letters yud-hei were hewn from the Master of wonders and “exalted, exalted,” to be in a state of revelation. And this hewing is through the level of “my strength” (ozi), the level of gevuros (powers of restraint), so that there be the level of “You are wise,” etc.

As a stone is cut from a mountain, the letters yud-hei were “cut” from the Master of wonders so that they could be revealed. The cutting is done through “my strength” (ozi), the gevuros or powers of restraint, so that G-d comes to be “wise,” as in paragraph 9.

שזהו ענותנותו והן הן גבורותיו וצמצומים כו' גם צריך להיות בחי' צמצום שלא ילך השפע למותרות כנ"ל.

For this is His humility, and these indeed are His gevuros and contractions (tzimtzumim), etc. There must also be the level of tzimtzum (contraction), so that the flow not go to the excesses, as explained above.

This restraint is His humility, and these are His gevuros and contractions. Tzimtzum is also needed so that the divine flow does not go to the excesses, the forces opposed to holiness, as explained in paragraphs 14 to 16.

26 ואח"כ נעשה בחי' זה אלי⁹⁷ כו'. בחי' גלוי הנרמז בו"ה וזהו ואנוהו. אך גלוי זה יהיה לעתיד לבא למחר לקבל שכרם אבל היום לעשותם.⁹⁸

And afterwards there comes to be the level of "This is my G-d," etc., the level of revelation alluded to in vav-hei; and this is "and I will glorify Him" (ve'anvehu). But this revelation will be in the Time to Come: "tomorrow, to receive their reward," but "today, to do them."

The verse continues, "This is my G-d, and I will glorify Him." This revelation corresponds to vav-hei, the last two letters of Havayah, as yud-hei corresponded to the hidden worlds. Its full revelation awaits the Time to Come, when the reward is received; now is the time for doing the mitzvos.

וזה שכתוב ואמר ביום ההוא⁹⁹ הנה אלקינו זה קוינו לו.¹⁰⁰ פי' קוינו מלשון קוין¹⁰¹ והמשכות שאנחנו עשינו את הקוין והמשכות של שם הוי"ה להיות בבחי' גלוי יו"ד קוצא לעילא וקוצא לתתא. ה' ג' קוין ורוחב כו'.

And this is what is written, "And it shall be said on that day: Behold, this is our G-d; we hoped (kivinu) for Him." Kivinu is from the term kavin, lines and drawings-down: we have made the lines and drawings-down of the Name Havayah to be in a state of revelation. The yud: a tip above and a tip below. The hei: three lines and breadth, etc.

Isaiah says that on that day people will say, "Behold, this is our G-d; we hoped (kivinu) for Him." The Alter Rebbe reads kivinu from kav, a line: through our deeds we have drawn the "lines" of the Name Havayah into revelation, the yud with its tips above and below and the hei with its three lines and breadth. In Likkutei Torah, Korach, he reads the verse the same way: the Torah and mitzvos, three lines of Torah, service and kindness, draw G-d down as kavin, and through them the light above the line will be revealed in the Time to Come.

וע"ז נאמר אמרו צדיק כי טוב¹⁰² שעל ידי הצדיק נמשך טוב ה' לכל וגו':¹⁰³

And of this it is said, "Say of the tzaddik that it is good": for through the tzaddik, "Havayah is good to all," etc., is drawn down.

"Say of the tzaddik that it is good": through the tzaddik, the master of charity of paragraph 19, the goodness of "Havayah is good to all" is drawn down.

IN ONE'S AVODAH

A person should study the Torah aloud and do the mitzvos in actual deed, even without full understanding, riding them with whatever awe and love he can arouse, even the natural love hidden within him. He should judge himself, putting another person's life before his own luxuries, and give charity. And he should stand to pray with submission, arousing mercy on the G-dly spark within him.

QUESTIONS FOR DISCUSSION

1. Why can Torah and mitzvos bring the soul higher than the awe and love it had before its descent?
2. How does the image of the horse and its rider explain the value of saying words of Torah one does not fully understand?
3. Why must charity be accompanied by justice, and how does a person exercise justice on himself?
4. In what sense is the one who does the mitzvos a "master of charity" toward them?
5. Why were the people told to be silent at the sea, and what does this teach about the level revealed there?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אשרירה לה'

Or HaTorah notes there that this maamar comes from the manuscript of "הרי"ל" (Rabbi Yehudah Leib).

KEHOT'S NOTE

באזה"ת תשא ע' ב'מד מציין שמאמר זה מכ"י הרי"ל. נמצא בבוך 1052 סג, א, ושם נחלק לג' סעיפים.

2 The opening of the Song at the Sea, sung by Moshe and Israel after the crossing: "I will sing to Havayah, for He is exalted, exalted; the horse and its rider He has cast into the sea." In the plain sense the doubled word is emphatic, "He is highly exalted"; the maamar reads it as the Master of wonders, above the "wonders," and returns to the verse in paragraphs 21 to 24, where ramah means both "raised" and "cast."

שמות ט"ו:א' Exodus 15:1

אָז יִשְׂרָאֵל מִשֶּׁחַ וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לֵה' כִּי־גָאָה גָאָה סוֹס וְרֹכְבוֹ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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3 גיאה על גיותניא

Onkelos renders the verse: G-d "exalted Himself over the proud (or: the exalted) ones, and exaltedness is His." The maamar takes the "exalted ones" as the level of "wonders" and "exalted, exalted" as the Master of wonders (paragraph 22).

תרגום אונקלוס על שמות ט"ו:א' Exodus 15:1

בְּכֵן שִׁבַּח מֹשֶׁה וּבְנֵי יִשְׂרָאֵל יְתִ תִּשְׁבַּחְתָּא הָדָא קָדָם יְיָ וַאֲמָרוּ לְמִימָר נִשְׁבַּח וְנוֹדִי קָדָם יְיָ אֲרִי אֲתִגְאִי עַל גִּוְתִּנְיָא וְגִאוּתָא דִּילָהּ הִיא סוֹסָא וְרֹכְבָהּ רָמָא בָּיָם:

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4 שירידה זו צורך עלייה היא

That maamar asks the question this maamar sets out to answer: what ascent can come to the soul through its descent below, and how that ascent can be higher than where the soul stood before the descent.

KEHOT'S NOTE

"וצריך להבין איזה עלי' יכול להיות בהנשמה ע"י ירידתה למטה, ושתהי' עלי' זו למעלה יותר מקודם הירידה" — ד"ה אז ישיר תש"ל (מהנחה בלתי מוגה).

5 בלא דחילו ורחימו לא פרחא לעילא

The words here quote Tikkunei Zohar, Tikkun 10 • 25b:12-

14; the passage is shown below.

Tikkunei Zohar, Tikkun 10 • 25b:12-14 תקו"ז תיקון י'

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

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KEHOT'S NOTE

ת"ז ת"י.

6 בלא דחילו ורחימו לא פרחא לעילא

In Tikkun 10 the Tikkunei Zohar says that Torah without awe and love does not fly upward. The Alter Rebbe applies it to the soul: without awe and love it cannot stand before G-d above.

Tikkunei Zohar 25b:12-14 תקו"ז הוהר כ"ה ב:י"ב-י"ד

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

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7 והחיות רצוא ושוב כמראה הבזק

The Mitteler Rebbe explains "like the appearance of a flash of lightning" there: the heart contains love and awe, whose sparks of fire go out and return to it, as the flame of lightning goes out and returns and enters it again.

יחזקאל א':י"ג Ezekiel 1:13

וְדִמוֹת הַחַיּוֹת מִרְאִיהֶם כְּגַלְיָאֵשׁ בְּעֻרֹת כְּמִרְאֵה הַלְפָּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנִגְהָ לָאֵשׁ וּמִדְּהָאֵשׁ יוֹצֵא כֶּרֶק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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KEHOT'S NOTE

יחזקאל א', יג. במאמרי אדה"א כאן ע' ח מפרש: וזהו כדמיון מראה הבזק פ"י שהלב כלול מאהבה ויראה שרשפי אש יוצא וחוזר אליו כמראה הבזק שהלהב יוצא וחוזר ונכנס בו". ענין ר"יש באזה"ת פ' בשלח ע' תקכב מעתיק מכל המאמרים דשם נתבאר ענין זה.

8 והחיות רצוא ושוב כמראה הבזק

In Ezekiel's vision of the chariot, "the chayos ran and returned, like the appearance of a flash of lightning."

Kehot's note prints the place as 1:13 (א, יג), but these words are in 1:14.

יחזקאל א':י"ד 1:14 Ezekiel

והחיות רצו ושוב כמראה הבהק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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9

(הגם . .)

The parenthetical remark, that the verse speaks of angels but applies equally to souls and all the host on high, is also found in manuscripts copied during the Alter Rebbe's lifetime.

KEHOT'S NOTE

המוסגר נמצא גם בכת"י שנעתקו בחי" כ"ק אדה"ו.

10

נכספה וגם כלתה נפשו

The psalmist longs for the Temple: "My soul yearns, and even pines away, for the courtyards of Havayah." The Alter Rebbe uses the words for the love of the soul that "runs" toward G-d.

תהילים פ"ד:ג' 84:3 Psalms

נכספה וגם כלתה נפשי לחצרות ה' לבי ובשרי ירננו אל אליהי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

ע"פ תהלים פד, ג.

11

כי מי הוא אשר ערב לבו לגשת

G-d says through Jeremiah of the future ruler of Israel, whom He will bring near, "For who is he that has pledged his heart to draw near to Me?" No one dares approach unless G-d draws him close. The Alter Rebbe uses the words for the awe that makes the soul "return."

ירמיהו ל':כ"א 30:21 Jeremiah

והיה אדיר וממנו ומשלו מקרב יצא וקרבתיו ונגש אלי כי מי הוא זה ערב את לבו לגשת אלי נאם ה'

And their prince shall be of themselves, And their ruler shall proceed from the midst of them; And I will cause him to draw near, and he shall approach unto Me; For who is he that hath pledged his heart To approach unto Me? saith the L-RD.

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12

במאמרי אדה"ו פרשיות בע' תתקיא ביאור על המאמר הנחת כ"ק אדה"א

An explanation of this maamar is printed there, in a transcript by the Mittler Rebbe, headed "An explanation from my master, teacher and rebbe on the teaching on 'I will sing to Havayah, for He is exalted, exalted'" (the discourse "Adon HaNiflaos," "Master of wonders"), Beshalach 5566 (1806).

KEHOT'S NOTE

13

חי ה'

Elisha swears to Naaman, "As Havayah lives, before Whom I have stood, I will not take [a gift]." The Alter Rebbe uses the words for the soul standing before G-d before its descent.

מלכים ב ה':ט"ז 5:16 II Kings

ויאמר חיה אשר עמדי לפני אסאקח ויפצרו בו לקחת וימאן:

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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KEHOT'S NOTE

מלכים-ב, ה, טז. וראה לעיל נו, א.

PARAGRAPH 2

14

אדון הנפלאות המחפש בטובו . . מעשה בראשית

There begins the discourse "Ki Vayom Hazeh Yechaper," which explains teshuvah as returning the G-dly soul to its source as it was before it descended through the levels to be clothed in a physical body.

KEHOT'S NOTE

ברכת יוצר. ראה גם לקו"ת אחרי כה, ג ואילך. יהל אור ע' עא.

15

אדון הנפלאות המחפש בטובו בכל יום תמיד מעשה בראשית

In the first blessing before the morning Shema (Kehot's note: Birkas Yotzer) G-d is praised as "awesome in praises, Master of wonders, Who in His goodness renews each day, continually, the work of creation." The Alter Rebbe draws from it both the renewal of creation and the title "Master of wonders."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8, ימי חול, שידור אשכנז, תפילת שחרית, ברכות קריאת שמע, יוצר אור ח'

לאל ברוך נעימות יתנו. למלך אל חי וקנים זמרות יאמרו ותשקבחות ישמיעו. כי הוא לבדו פועל גבורות. עושה חדשות. בעל מלחמות. זורע צדקות. מצמיח ישועות. בורא רפואות. נורא תהלות. אדון הנפלאות: המחפש בטובו בכל יום תמיד מעשה בראשית: כאמור לעשה אורים גדלים כי לעולם חסדו: אור חדש עליציון תאיר ונזכה כלנו מהרה לאורו: ברוך אתה ה' יוצר המאורות:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it

is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness ...

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PARAGRAPH 3

16

כמ"ש עשה פלא

From the Song at the Sea: "Who is like You among the mighty, Havayah? Who is like You, majestic in holiness, awesome in praises, doing wonders?" The Alter Rebbe reads "doing wonders" (oseh fele) as saying that the "wonders" are, before G-d, only "doing" (asiyah).

Exodus 15:11א"י: שמות טו,

מִי־כַמְכָּה בְּאַלֶּם ה' מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פְלֵא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

17

שמראשית ההשתלשלות. . הוא בטובו

There the Alter Rebbe asks what "renews" can mean when every day is like the one before, and answers by distinguishing the order of hishtalshelus from cause to cause, like intellect, emotions, thought and speech in a person, from the level above that order.

KEHOT'S NOTE

ראה לקו"ת ואתחנן ב, ב ובהביאור שם. אוה"ת פ' יתרו ע' תתקנא. אוה"ת שמות כרך ז ע' ב'תרמ. באוה"ת סידור ע' קיה מצויין "מענין ובטובו מחדש בת"א פ' בשלח בד"ה אשירה ובלקו"ת פ' אחרי בד"ה כי ביום הזה יכפר דרוש הראשון פ"ב. ומ"ש בהגהות לד"ה אשירה".

18

טוב ה' לכל

In David's psalm of praise: "Havayah is good to all, and His mercies are upon all His works," a goodness that leaves out no creature. The Alter Rebbe brings it to show that the renewal of every level, high and low, comes from G-d's goodness and compassion. (context: Steinsaltz Tanakh)

Psalms 145:9ט"ז: תהלים קמ"ה, ט.

טוֹב־ה' לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

The L-RD is good to all; And His tender mercies are over all His works.

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KEHOT'S NOTE

תהלים קמ"ה, ט.

PARAGRAPH 4

19

כי עמך מקור חיים

David says to G-d, "For with You is the source of life; in Your light we see light." The Alter Rebbe uses it for the life-

force that flows from G-d into the worlds, which the soul grasps and loves.

Psalms 36:10י"ז: תהלים ל"ו,

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

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

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KEHOT'S NOTE

תהלים לו, י.

20

כי הוא חייך

Moshe tells the people to choose life: "to love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The Alter Rebbe stresses "your life": the love that runs toward G-d is for Him as the giver of life.

Deuteronomy 30:20כ"ב: דברים ל"א,

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשָׁמַע בְּקוֹל וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאוֹרְךָ יְמֶיךָ לְשִׁכּוֹת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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21

אם רץ לבך שוב לאחד

The Introduction to the Tikkunei Zohar brings the saying "if your heart runs, return." The Alter Rebbe uses it for the soul drawing back in awe before G-d Himself, who is beyond its grasp.

Tikkunei Zohar 7a:3ג': תקוני זוהר ז' א:

תְּנִינָא (יחזקאל א כו), וְעַל דְּמוֹת הַפֶּסַח דְּמוֹת כְּמִרְאָה אֲדָם עָלֵיו מְלַמְעֵלָה דָּא אִיהוּ יוֹד הָא וְאוּ הָא קָלִיל תִּשְׁע נְקוּדִין, וְעֲשִׂירָא שְׂכִינְתָּא קָלִיל מְקֻלָּהוּ, וְכָלֵא א, דְּלִית אֲדָם בְּלֵא א, וְכָלֵא אִיהוּ עֲמוּנָא דְּאֲמָצִיתָא, אִיהוּ יְהוּ"ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרֵשׁ דְּכָלִיל א לְאַחֲזָא דְּאֵם רֵץ לְבָב שׁוּב לְאַחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ז, א). ראה לעיל יח, ב. מה, ב. לקמן עג, ד.

22

ולכך היא בבחי' שוב

Or HaTorah there gathers the passages that explain running and returning (ratzo vashov).

KEHOT'S NOTE

ראה באוה"ת בשלח ע' תקכב ואילך בענין רוי"ש.

PARAGRAPH 5

23

נורא תהלות אדון הנפלאות

The same morning blessing as in paragraph 2 joins the two phrases: "awesome in praises, Master of wonders."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8, חול, ימי

תפילת שחרית, ברכות קריאת שמע, יוצר אור ה'

לאל ברוך נעימות יתנו. למלך אל חי נקנס זמרות יאמרו ותשכחות לשמיעו. כי הוא לבדו פועל גבורות. עושה חֲדָשִׁים. בעל מלחמות. זורע צדקות. מַצְמִיחַ יְשׁוּעוֹת. בורא רפואות. נורא תהלות. אֲדוֹן הַנִּפְלְאוֹת: הַמַּחְדֵּשׁ בְּטוֹבוֹ בְּכָל־יּוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית: כְּאִמּוֹר לַעֲשֵׂה אוֹרִים גְּדֻלִּים כִּי לַעֲוֹלָם חֲסִדוֹ: אוֹר חֲדָשׁ עֲלִיצִיּוֹן תֹּאדִיר וְנוֹכַח כְּלָנוּ מִהֲרָה לְאוֹרוֹ: בְּרוּךְ אַתָּה ה' יוֹצֵר הַמְּאוֹרוֹת:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

- 24 "Who is like You, majestic in holiness, awesome in praises, doing wonders?" The Alter Rebbe explains "awesome in praises": because G-d does wonders and is beyond grasp, one is afraid to praise Him.

שמות ט"ו:11 Exodus 15:11

מִי־כִמְכָה בְּאַלֶּם ה' מִי כִמְכָה נֶאֱדָר בְּקֹדֶשׁ נִרְאָה תְהִלַּת עֲשֵׂה פֶלֶא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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PARAGRAPH 6

הפך ים ליבשה 25

There it is explained that at the splitting of the sea, sea and dry land were joined in two ways: the sea became dry land and the dry land became sea.

KEHOT'S NOTE

נתבאר בד"ה ויהי ביום השמיני תשל"ה (ע' 365) דבקי"ס נעשה החיבור דים ויבשה בבי' אופנים, מה שים נעשה יבשה ויבשה נעשה ים, וכ"ה במ"ת שאז היה ביטול הגזירה עליונים ירדו לתחתונים, ע"ש.

הפך ים ליבשה 26

"He turned the sea into dry land; they passed through the river on foot." The Alter Rebbe uses the words for the splitting of the sea as the concealed world becoming revealed.

תהילים ס"ו:6 Psalms 66:6

הִפָּךְ יָם לַיַּבֶּשֶׁה בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שֶׁם נִשְׁמַחֲהֵמוֹ:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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כמאמר רבותינו ז"ל כל מה שיש ביבשה יש בים 27

The Talmud teaches, "Everything that is on dry land is in the sea," except the weasel. The Alter Rebbe adds that in

the sea everything is covered by the waters, which makes the sea an image of the concealed world.

חולין קכ"ז א:י"ב-י"ד Chullin 127a:12-14

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא כריה דרב יהושע ביברי דנרש אינן מן הישוב אמר רב פפא בשמתא נרש תרביה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה' אמר רב פפא לא אבה נרש שמוע דבר ה'

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין קכז, א. ראה לקרי"ת שמיני יח, ג.

שהים הוא . . שהמים מכסים ואינם נראים 28

In this manuscript the whole passage, from "for the sea is" to "and they are not seen," is in parentheses.

KEHOT'S NOTE

בבוכ 1052 סג, א כל זה הוא במוסגר.

קיי"ס קודם מ"ת 29

The note points to this maamar on the splitting of the sea coming before the giving of the Torah.

KEHOT'S NOTE

ראה ד"ה והחרים תשי"ג.

PARAGRAPH 7

סוס ורוכבו רמה בים 30

The second half of the opening verse: "the horse and its rider He has cast into the sea." The Alter Rebbe reads "horse" as the letters of the Torah and returns to the verse in paragraphs 22 and 24.

שמות ט"ו:1 Exodus 15:1

אָז יִשְׁרִי־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לַה' כִּי־גָאָה גָּאָה סוֹס וְרוֹכְבוֹ רָמָה בַּיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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(לאפוקי . .) 31

The parenthetical remark excluding thought, which is not like speech, is also found in manuscripts written during the Alter Rebbe's lifetime.

KEHOT'S NOTE

המוסגר נמצא גם בכת"י שנכתבו בחיי כ"ק אדה"ז.

הרהור דלאו כדבור דמי 32

Rav Chisda's statement that "thought is not like speech." The Alter Rebbe uses it to exclude Torah thought without speech from this advantage of the letters.

ברכות כ"ב:י"ז-כ"י Berakhot 20b:17-20

גְּמִי אָמַר רַבִּינָא: זֹאת אוֹמֶרֶת הִרְהוּר כְּדִבּוּר דְּמִי. דְּאִי סְלָקָא דְּעֵתָהּ לְאוֹ כְּדִבּוּר דְּמִי — לָמָּה מְהֻרָּה? אֶלָּא מֵאִי — הִרְהוּר כְּדִבּוּר דְּמִי, יוֹצִיא

בשפתי? כדאשכחן בסיני. ורב חסדא אמר, הרהור לאו כדבור דמי, דאי סלקא דעתך הרהור כדבור דמי — יוציא בשפתי.

GEMARA Rabina said : [The statement of the Mishnah] means to say that meditation is the equivalent of speech ; for if it enter thy mind that it is not the equivalent of speech, why should he meditate! How is it then? Meditation is the equivalent of speech. Let him, then, utter the words with his lips ! No ; it is as we find at Mount Sinai. But Rab Hisda said : Meditation is not the equivalent of speech ; for if it enter thy mind that it is ...

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

KEHOT'S NOTE

ברכות כ, ב.

33

דאבא יסד ברתא

In Tikkun 21 the Tikkunei Zohar explains “Havayah founded the earth with wisdom” (Proverbs 3:19): with Chochmah, which is Abba, He founded the Daughter, which is the earth.

Zohar III, 248a זח"ג רמח, 248a

Tikkunei Zohar, Tikkun 21 • 61b:4-5 תקוני תיקון כא-5:4-61b

וכד אית בישראל משכילים בחכמה דאיהי יי מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה לההוא אתר דאתגורת בגין דברתא באבא אתעבידת. הה"ד יי בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו וי. דאבנא דאיהי תגא. עטר על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גביהו.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. רנח, א. ת"ז תי כא. ראה גם לקמן קיא, ב.

34

דאבא יסד ברתא

On the first of the Ten Commandments, “I am,” the Zohar on Pinchas brings “With wisdom He founded the earth” and reads it: “with Abba He founded the Daughter.” Kehot's note gives 256b; in Sefaria's Zohar these words are on 257a.

Zohar, Pinchas 121:831-123:842 פנחס קכ"א:תתל"א-123:842-121:831 ספר הזהר, קכ"ג:תתמ"ב

35

דאבא יסד ברתא

On tefillin, the Zohar on Pinchas says that the yud is a crown over the hei, the Daughter: “Havayah founded the earth with wisdom,” Abba founded the Daughter; and the upper hei, Imma, is a crown over the vav, the Son: “He es-

tablished the heavens with understanding.” Kehot's note gives 258a; in Sefaria's Zohar these words are on 258b.

Zohar, Pinchas 124:867-126:878 פנחס קכ"ד:תתס"ז-126:878-124:867 ספר הזהר, קכ"ו:תתע"ח

36

כל חד לפום שיעורא דיליה

In its foreword the Tanya speaks of the hidden awe and love in the mind and heart of each person, “each according to his own measure, according to what he measures in his heart,” citing the Zohar on “Her husband is known in the gates.”

KEHOT'S NOTE

בתניא בהקדמה מציין לזח"א קג, ב. וראה שם קכט, ב.

37

כל חד לפום שיעורא דיליה

On “Her husband is known in the gates,” the Zohar says that G-d is known to each person according to what he measures in his heart. The Tanya's foreword cites it for the phrase “each according to his own measure.”

Zohar, Vayera 9:153-164 זח"ג קס"ג-קס"ד 9:153-164 ספר הזהר, וירא ט:קס"ג-קס"ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus “Her husband is known”, not “in the gates” (bishe'arim), but, as we may also translate, “by measure”, though a full knowledge is beyond the reach of any being.

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

PARAGRAPH 8

38

בלא דחילו ורחימו כלל לא פרחא לעילא

The same saying as in paragraph 1: without awe and love, Torah does not fly upward.

Tikkunei Zohar 25b:12-14 זח"ב י"ב-י"ד 25b:12-14 תקוני הזהר כ"ה ב:י"ב-י"ד

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

Constantinople, 1740 (CC-BY-NC)

39

ושמרו דרך ה'

Before the destruction of Sodom, G-d says of Avraham that he will command his children to keep “the way of Havayah, to do charity and justice, so that Havayah may bring upon Avraham that which He spoke concerning him,” His promises to him. The Alter Rebbe reads “charity and justice” as all the mitzvos, and alav, “concerning him,” as “over him,” above Avraham's level.

Genesis 18:19 בראשית י"ח:ט"ט

כי ידעתי למען אשר יצוה את-בניו ואת-ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט למען הביא ה' עלי-אברהם את אשר-דבר עליו:

For I have known him, to the end that he may command his children and his household after him, that they may keep

the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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

KEHOT'S NOTE

בראשית יח, יט.

40

הלוך ונסוע

"And Avram journeyed, going on and journeying toward the south." The Alter Rebbe uses the words for Avraham's love, always moving toward G-d.

Genesis 12:9 ט"ב: בראשית

ויסע אַברם הָלוֹךְ וְנִסְעַת הַנֶּגֶב:

And Abram journeyed, going on still toward the South.

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41

כך הוא לענין שאר מצות . . למעלה מעלה מהשגת הנפש

Or HaTorah there has an explanation of this passage, from "so it is with the other mitzvos" to "far above the soul's grasp."

KEHOT'S NOTE

ראה אוה"ת פ' וירא צ, א, ביאור ע"ז.

PARAGRAPH 9

42

וביאור זה

In this manuscript the second section of the maamar begins here.

KEHOT'S NOTE

בבוכ 1052 מציין שכאן מתחיל סעי' ב.

43

פירוש דרך ומבוא

In Or HaTorah on Shir HaShirim the Tzemach Tzedek writes that "way" has two meanings: the first, as here, a way and a drawing down so that there be the Name Havayah, a drawing from the essence of the Infinite Light into Atzilus; the second, "the way of Havayah" that is drawn from Atzilus into Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה אוה"ת פ' וירא צד, א. יתרו ע' תתמב. כי תשא ע' ב"מו. וראה גם באוה"ת שה"ש ע' תרפ שבדרך יש ב' פ"י הא' מה שמפרש כאן דרך והמשכה להיות שם הוי' והיינו המשכה מעצמיות אוא"ס באצ"י והפ"י הב' דרך ה' שיומשך מאצ"י לב"ע.

44

שם הוי"ה יו"ד חכמה

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתמב מציין על זה: "ע"י סד"ה ואתחנן בפ"י אל הוי"ה". וראה בלקו"ת שם ג, א. שבת שובה סה, ב. יהל אור ע"פ חנוך ורחום ע' תרעה. ובהמשך זאת חנוכת המזבח תר"מ פרק כ.

45

במקום שאתה מוצא גדולתו

Rabbi Yochanan: "Wherever you find the might of the Holy One, blessed be He, there you find His humility," shown from the Torah, the Prophets and the Writings. The

Talmud's text has "His might" (gevuraso) where the maamar has "His greatness."

Megillah 31a:12-13 י"ב-י"א ל"א א:י"ב-י"ג

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענוותנותו. דבר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים", וכתוב בתריה: "עושה משפט יתום ואלמנה". שנוי בנביאים: "כה אמר ה' ונשא שוכן עד וקדוש וגו'", וכתוב בתריה: "וְאֵת דָּכָא וּשְׁפַל רוּחַ", משולש בכתובים, וכתוב: "סולו לרוכב בערבות בקה שמו", וכתוב בתריה: "אֲבִי יְתוּמִים ..."

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ..."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

KEHOT'S NOTE

מגילה לא, א. ראה לעיל במ"מ טז, א. באוה"ת יתרו ע' תתמב: "ר"ל שהמשכה בבחי' גדולה זהו ענוה והשפלה".

46

כולם בחכמה עשית

The psalmist marvels at creation: "How many are Your works, Havayah! You have made them all with wisdom." The Alter Rebbe reads it as G-d making even the physical world with Chochmah, an act of His humility.

Psalms 104:24 ד"כ:ד"ה תהילים

מַה רַבּוּ מַעֲשֵׂי ה' כָּל־מַחְמַת עֲשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 10

47

אני הוי' הוא שמי

G-d declares through Isaiah, "I am Havayah, that is My Name, and My glory I will not give to another," nor His praise to idols. The Alter Rebbe reads "that is My Name" as saying that Havayah is only His Name, not His essence.

Isaiah 42:8 ח"ח:י"ב ישעיהו

אֲנִי ה' הוּא שְׁמִי וּבְכוּדִי לֹא אֶחָד לֹא-אֶתֵּן וְתִהְיֶה לִּי לְפָסִילִים:

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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KEHOT'S NOTE

ישע"י מב, ח.

48 כמשל השם שאינו מערך ומהות העצמית

On the analogy of a name, which is not of the essence, Or HaTorah adds a reference to Likkutei Torah's explanation of "Shuvah Yisrael," in the discourse "Isa BeMishnas Chassidim," ch. 2.

KEHOT'S NOTE

באווה"ת ואתחנן עי' שנט מוסיף ע"ז: "וכמו שכתוב מזה בלקו"ת בביאור על פסוק שובה ישראל בד"ה איתא במשנת חסידים פרק ב".

49 ועד שלא נברא העולם

There "before the world was created, there was He and His Name alone" is explained: before the emotive attributes of Atzilus came forth, the Infinite Light was as it is, above being clothed in vessels; afterwards it divided into seven Names, one for each attribute.

KEHOT'S NOTE

פדר"א פ"ג. ראה גם לקמן סח, ד. עט, ב. פז, ב. צט, ב. ובכ"מ. ראה אוה"ת ענינים עי' קעה.

50 ועד שלא נברא העולם היה הוא ושמו בלבד

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone." The Alter Rebbe explains "alone" as concealment: the Name was not yet revealed.

פרקי דרבי אליעזר ג'ב-ג'ג:2-3

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוקאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא העולם, ואלו הן: תורה, וגינהם, וגן עדן, וכסא הכבוד. ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

51 פי' בלבד בבחי' העולם

the passage shares nothing with the note

KEHOT'S NOTE

באווה"ת שם: "והיינו כמ"ש בתו"א שם בד"ה וירא ישראל בענין שיש בי שמות ה' וכ"י ע"ש עוד. בסה"מ תר"ס עי' קמ: "שהי' האור כלול בעצמותו כו' (דכללות האו"א"ס שלפה"צ שהי' ממלא מקום החלל הוא בחי' אור הכלול בעצמותו כו')".

52 טוב ה' לכל ורחמיו על כל מעשיו

"Havayah is good to all, and His mercies are upon all His works," brought again: G-d's goodness and compassion

are drawn forth so that Havayah may be revealed.

Psalms 145:9 ט"ה:ט' תהילים

טוב־ה' לכל ורחמיו על־כל־מעשיו:

The L-RD is good to all; And His tender mercies are over all His works.

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53 המחדש בטובו

"Who in His goodness renews," from the morning blessing brought in paragraph 2, here identified with the abundant mercy above the order of the worlds.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8, ימי חול, שידור אשכנז, תפילת שחרית, ברכות קריאת שמע, יוצר אור ה'

לאל ברוך נעימות יתנו. למלך אל חי וקצם זמרות יאמרו ותשקבות ישמיעו. כי הוא לבדו פועל גבורות. עושה חדשות. בעל מלחמות. זורע צדקות. מצמיח ישועות. בורא רפואות. נורא תהלות. אדון הנפלאות: המחפש בטובו בכל־יום תמיד מעשה בראשית: כאמור לעשה אורים גדלים כי לעולם חסדו: אור חדש על־ציון תאיר ונזכה כלנו מהרה לאורו: ברוך אתה ה' יוצר המאורות:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

54 אפילו בערך אדם שמרחם על הזכור . . משא"כ לא"ס ב"ה

The same analogy, a person's compassion on a fly compared with the Infinite One, is brought there as well.

KEHOT'S NOTE

משל זה מובא גם באווה"ת האיזנו עי' איתרס. וראה בהמ"מ למאמרי אדה"א במדבר כרך ג ע' תתצא.

PARAGRAPH 11

55 חנון ורחום ה'

In David's psalm of praise: "Gracious and compassionate is Havayah, slow to anger and great in kindness." The Alter Rebbe notes that the verse puts "gracious and compassionate" before the Name, as what brings Havayah about.

Psalms 145:8 ח"ח:ח' תהילים

חנון ורחום ה' ארך אפים וגדל־חסד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT'S NOTE

תהלים קמה, ח.

65

שממית בידים תתפש

Agur names four small creatures that are “exceedingly wise”; one is the semamis (here “spider”; the Steinsaltz Tanakh takes it as a gecko), which climbs with its “hands” and so is found even in the palaces of the king. The Alter Rebbe applies it to kelipah, which can take hold even in the King’s palaces. (context: Steinsaltz Tanakh)

משלי ל: כ"ח Proverbs 30:28

שְׁמַמִּית בְּיָדַיִם תִּתְפַּשׁ וְהִיא בְּהִיכְלֵי מֶלֶךְ:

The spider thou canst take with the hands, Yet is she in kings’ palaces.

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KEHOT’S NOTE

משלי ל, כח.

PARAGRAPH 14

66

לא כאברהם שיצא ממנו ישמעאל

There Avraham is the attribute of very great kindness without any restraint, to whom all are good; out of that kindness he asked “Would that Yishmael live before You,” though he knew what Yishmael was.

KEHOT’S NOTE

ספרי דברים לב, ט. וראה לעיל יב, א. כח, ב.

67

לא כאברהם שיצא ממנו ישמעאל

On “For Havayah’s portion is His people” (Deuteronomy 32:9), the Sifrei teaches that dross came forth from Avraham, Yishmael, and from Yitzhak, Eisav, while all of Yaakov’s sons were worthy. The Alter Rebbe brings it to show that kindness alone can also feed what is not holy, unless justice is aroused too.

ספרי דברים ש"ב:א'-ב'2:1-31:1 Sifrei Devarim

... צאו מתוך שלי, אי אפשי שתהיו בתוכה, תנו לי חלקי שאֶהָא מכירו. כה קשָׁבָא אַבְרָהָם אֲבִינוּ לְעוֹלָם יִצְחָק וְעֵשָׂא מִמֶּנּוּ פְסוּלָת, וְשִׁמְעֵאל וְכָל בְּנֵי קְטוּרָה. כֹּא יִצְחָק לְעוֹלָם יִצְחָק מִמֶּנּוּ פְסוּלָת, עֵשָׂו וְכָל אֲלוֹפֵי אָדָם. חֲזָרוּ לְהִיט רָעִים יוֹתֵר מִן הָרָשׁוֹנִים. וְכִשְׁבָּא יַעֲקֹב לֹא יִצְחָק מִמֶּנּוּ פְסוּלָת, אֲלֵא נִוְלְדוּ כָל בְּנָיו כְּשָׂרִים, כְּעִנְיָן שְׁנֵאמַר (בראשית כה כז): “וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֱהָלִים.” מֵהִיכָן הִמָּקוֹם מְכִיר אֶת חֲלָקוֹ? מֵיַעֲקֹב, שְׁנֵאמַר: כִּי חֲלָק הִ' עִמּוֹ יַעֲקֹב חֻכָּל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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68

יאר ה' . . ישא ה'

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

KEHOT’S NOTE

במדבר ו כה-כו.

69

יאר ה' פניו אליך

From the Priestly Blessing, with which the Kohanim bless Israel: “May Havayah make His face shine upon you and be gracious to you.” The Alter Rebbe reads “face” (panim) as the inner dimension (pnimiyus) of the life-force.

במדבר ו: כ"ה Numbers 6:25

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ:

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

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70

ישא ה'פניו אליך

“May Havayah lift up His face toward you and grant you peace”: again the “face,” the inner life-force that goes to holiness.

במדבר ו: כ"ו Numbers 6:26

יָשָׂא ה' פָּנָיו אֵלֶיךָ וְנָשָׂם לָךְ שְׁלוֹם:

The L-RD lift up His countenance upon thee, and give thee peace.

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PARAGRAPH 15

71

בחיי משפט שעושה האדם

The note points there on the justice that a person exercises on himself.

KEHOT’S NOTE

ראה יהל אור ע' שסו.

72

ארוז'ל חיך קודמין

The note lists it as a place where the saying “your life comes first” is discussed.

KEHOT’S NOTE

בבא מציעא סב, א. ראה מאמר אדה"א שמות קסו ואילך. וראה גם סה"מ תרל"ח ד"ה אם כסף תלוה סעיף ב. אוה"ת משפטים ע' אקנב.

73

חיך קודמין לחיי חבירך ודוקא חיך ממש כמשל הקיתון של מים שאם ישתו שניהם ימותו

Two people are traveling and one has a flask of water: if both drink, both die. Ben Petura taught that both should drink, but Rabbi Akiva taught from “that your brother may live with you” that “your life comes before your fellow’s life.” The Alter Rebbe limits this to one’s actual life, not one’s luxuries.

בבא מציעא ס"ב א:ב'2:62a Bava Metzvia

ורבי יוחנן, תאי "וחי אחיד עמה" מאי עביד לקה? מבצי לקה לכדנתא: שנים שהיו מהלכין בדרך ובניד אחד מהן קיתון של מים, אם שותין שניהם - מתים. ואם שותה אחד מהן - מגיע ל'שוב. דרש בן פטורא: מוטב שישתו שניהם וימותו, ואל יראה אחד מהם במיתתו של חבירו. עד שבא רבי עקיבא ולימד: "וחי אחיד עמה", חזיה קודמים לחיי חבירך.

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

PARAGRAPH 16

74

אוהב צדקה ומשפט

"He loves charity and justice; the earth is full of the kindness of Havayah." The Amidah's blessing "King Who loves charity and justice" takes its words from this verse; the Alter Rebbe reads it as charity joined with justice.

Psalms 33:5 לה' יג:ה

אהב צדקה ומשפט ה' מלאה הארץ:

He loveth righteousness and justice; The earth is full of the lovingkindness of the L-RD.

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PARAGRAPH 17

75

רמ"ח מצות עשה הם רמ"ח אברין דמלכא

In Tikkun 30, the place Kehot's note gives, the Tikkunei Zohar speaks of the 248 commandments as G-d's commandment in each and every limb of the King. The Alter Rebbe brings the image of the mitzvos as the King's limbs.

Tikkunei Zohar 74a:8 ח:א ע"ד

ועוד מצוה דא עמודא דאמצעיטא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהי אש"ר, והכי צדיק מצוה ועושה מתרין, ובגין דא אתמר על תרין, אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתא, דאיהי פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהו"ה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

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76

רמ"ח מ"ע הם רמ"ח אברין דמלכא

The words here quote Tikkunei Zohar, Tikkun 30 • 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 • 74a:8 תיקון

ועוד מצוה דא עמודא דאמצעיטא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהי אש"ר, והכי צדיק מצוה ועושה מתרין, ובגין דא אתמר על תרין, אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתא, דאיהי פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהו"ה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

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KEHOT'S NOTE

ראה ת"ז ת"ל.

PARAGRAPH 19

77

לעשות את כל דברי התורה הזאת

Moshe tells the people to command their children "to keep, to do all the words of this Torah." Kehot's note gives this verse for the phrase.

Deuteronomy 32:46 ויב:מ

ויאמר אליהם שימו לבבכם לכל הדברים אשר אנכי מעיד בכם היום אשר תצונו את בניכם לשמר לעשות את כל דברי התורה הזאת:

he said unto them: 'Set your heart unto all the words where-with I testify against you this day; that ye may charge your children therewith to observe to do all the words of this law.

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KEHOT'S NOTE

דברים לב, מו.

78

ישמרתם ועשיתם אותם

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

KEHOT'S NOTE

ויקרא כ, לו.

79

אתם כתיב

On "keep My commandments and do them" (Leviticus 26:3), the Midrash reads the spelling as atem, "you": whoever keeps the Torah is regarded as if he had made the mitzvos, or had made himself. Kehot's note gives the verse as Leviticus 20:37 (כ, לו), which does not exist; the words "keep ... and do them" occur in several verses of Leviticus.

Vayikra Rabbah 35:7 ויקרא רבה ל"ה:ד

KEHOT'S NOTE

ויק"ר פל"ה, ז.

80

וצדיק יסוד עולם

"When the storm passes, the wicked is no more, but the tzaddik is the foundation of the world." The Alter Rebbe brings it to show how highly Scripture praises the tzaddik.

Proverbs 10:25 משלי י:כ"ה

כעבור סופה ואין רשע וצדיק יסוד עולם:

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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KEHOT'S NOTE

משלי י, כה.

81

ראה בצדיקים

Rabbi Yochanan: the Holy One, blessed be He, saw that the tzaddikim were few, so He arose and planted them in every generation. The same passage also brings "the tzaddik is the foundation of the world."

Yoma 38b:13 יומא ל"ח ב:י"ג

אמר רבי חייא בר אבא אמר רבי יוחנן: אין צדיק נפטר מן העולם עד שנברא צדיק כמותו, שנאמר: "וְזָרַח הַשֶּׁמֶשׁ וְכָא הַשֶּׁמֶשׁ". עד שלא כבתה שמשו של עלי, זרח שמשו של שמואל הרמתי. (אמר) רבי חייא בר אבא אמר רבי יוחנן: ראה הקדוש ברוך הוא שצדיקים מועטין, עמד ושתלן בכל דור ודור, שנאמר: "כי לה' מצוקי ארץ וישת עליהם תבלי".

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KEHOT'S NOTE

ראה יומא לה, ב.

PARAGRAPH 20

82 שבעות בחינת בעל תשובה . כמ"ש במ"א

There the true answer to why the soul descends is given through the saying "in the place where baalei teshuvah stand, complete tzaddikim cannot stand": souls before their descent are surely complete tzaddikim, and their advantage in descending into the body is that they become baalei teshuvah, far above tzaddikim.

KEHOT'S NOTE

ראה לקו"ת בלק עג, א ואילך.

83 ובמקום שבעלי תשובה עומדים

Kehot's notes on that page give the saying's source.

KEHOT'S NOTE

נסמן לעיל כב, ג.

84 אין עומדים להתפלל

The Mishnah: "One may stand to pray only in a mood of seriousness (koved rosh); the early pious ones would wait an hour and then pray, to direct their hearts to their Father in heaven." With Rashi's explanation, submission, the Alter Rebbe reads it as arousing great mercy on the G-dly spark.

ברכות ל"ב: י"ד 30b:14 Berakhot

מתני' אין עומדין להתפלל אלא מתוך כובד ראש. חסידים הראשונים היו שוהין שעה אחת, ומתפללין, כדי שיכוונו לבם לאביהם שבשמים. אפילו המלך שואל בשלומו — לא ישיבנו, ואפילו נחש כרוך על עקבו — לא יפסיק.

MISHNAH One must not stand up to say the Tefillah except in a serious frame of mind. The pious men of old used to wait an hour and then say the Tefillah, in order to direct their heart to their Father in Heaven. Even when a king greets him, he must not respond ; and though a serpent be wound round his heel, he must not interrupt.

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KEHOT'S NOTE

ברכות ל, ב.

PARAGRAPH 21

85 וזהו אשירה

In this manuscript the third section of the maamar begins here.

KEHOT'S NOTE

בבז' 1052 סעי' ג.

86 אשירה להוי' כי גאה גאה

The opening verse of the Song at the Sea, now explained: the song expresses the revelation of Havayah.

שמות ט"ו:15 Exodus 15:15

אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי גאה גאה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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PARAGRAPH 22

87 גיאות היא בחיי נפלאות וגאה גאה בחיי אדון הנפלאות

The note points there on "exaltedness is the level of wonders, and exalted, exalted is the level of the Master of wonders."

KEHOT'S NOTE

ראה ביאורו"ז להצ"צ כרך ב ע' תשמו.

88 סוס ורכבו רמה בים

The second half of the opening verse: "the horse and its rider He has cast (ramah) into the sea." The Alter Rebbe explains that the revelation of the Master of wonders is far above the horse and its rider, the letters of speech; in paragraph 24 he reads ramah both as "cast down" and as "raised high."

שמות ט"ו:15 Exodus 15:15

אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי גאה גאה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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89 ענין שירה . . אדון הנפלאות

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה באוה"ת פ' שלח ע' תסו.

90 צהבו פניו

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

KEHOT'S NOTE

נסמן לעיל כג, ג.

PARAGRAPH 23

91 ואתם תחרישון . . מה תצעק אלי

The words here quote Exodus 14:14; the passage is shown below.

שמות י"ד:14 Exodus 14:14

ה' ילחם לכם ואתם תחרישון:

The L-RD will fight for you, and ye shall hold your peace.'

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KEHOT'S NOTE

שמות יד, יד-טו.

92

ואתם תחרישון. מה תצחק אלי

Moshe tells the people, "Havayah will fight for you, and you shall be silent," and G-d says to Moshe, "Why do you cry out to Me? Speak to the children of Israel, and let them journey": in the plain sense, the hour called for going forward into the sea, not for long prayer. The Alter Rebbe explains the silence: the splitting came from far above the order of the worlds. (context: Steinsaltz Tanakh)

שמות י"ד:ט"ו-י"ד-י"ד Exodus 14:14-15

ה' ילחם לכם ואתם תחרישון: ויאמר ה' אל־מֹשֶׁה מִה־תִּצְחַק אֵלַי דְּבַר אֶל־בְּנֵי־יִשְׂרָאֵל וְיָסֵעוּ:

The L-RD will fight for you, and ye shall hold your peace.' And the L-RD said unto Moses: 'Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

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93

מלמעלה מעלה מסדר ההשתלשלות

The note lists it as a place on a descent from far above the order of hishtalshelus.

KEHOT'S NOTE

ראה גם יהל אור עי קיד. ביאורו להצ"צ כרך א עי רלה. כרך ב עי תשעה.

PARAGRAPH 24

94

יש בו שני פירושים לשון התרוממות והעלאה

There "for He is exalted, exalted" is explained: ge'eh is a term of exaltation (hisnasus), what is above all vessels and shines only as an encompassing light, sovev kol almin; but the Infinite One is "exalted over the exalted," raised above both the encompassing and the inner light, not within the bounds of worlds at all.

KEHOT'S NOTE

ראה לקו"ת אחרי כט, ב.

PARAGRAPH 25

95

עזי וזמרת יה

The verse after the opening of the Song: "My strength and song (zimras) is Kah, and He has become my salvation; this is my G-d, and I will glorify Him." The plain sense of zimras is uncertain: "song," or, some say, G-d's cutting down of the foe. The Alter Rebbe reads zimras as "cutting." (context: Steinsaltz Tanakh)

שמות ט"ו:ב' Exodus 15:2

עֲזִי וְזִמְרַת קַה וְיִהְיֶה־לִּי לִישׁוּעָה זֶה אֱלֹהִי וְאֶנְוָהוּ אֶלְקֵי אֲבִי וְאֶרְמְנָהוּ:

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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96

וכרמך לא תזמר

"In the seventh year... your field you shall not sow, and your vineyard you shall not prune (lo sizmor)." The Alter

Rebbe brings it to show that zimras means cutting.

ויקרא כ"ה:ד' Leviticus 25:4

וּבִשְׁנָה הַשְּׁבִיעִית שְׁבַת שְׁבַתוֹן יִהְיֶה לְאַרְצְךָ שְׁבַת לַה' שָׂדֶךְ לֹא תִזְרַע וְכֶרֶםְךָ לֹא תִזְמַר:

But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the L-RD; thou shalt neither sow thy field, nor prune thy vineyard.

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KEHOT'S NOTE

ויקרא כה, ד.

PARAGRAPH 26

97

זה אלי

"This is my G-d, and I will glorify Him": the Alter Rebbe explains it as the revelation alluded to in the letters vav-hei, which will come in the Time to Come.

שמות ט"ו:ב' Exodus 15:2

עֲזִי וְזִמְרַת קַה וְיִהְיֶה־לִּי לִישׁוּעָה זֶה אֱלֹהִי וְאֶנְוָהוּ אֶלְקֵי אֲבִי וְאֶרְמְנָהוּ:

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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98

למחר לקבל שכרם אבל היום לעשותם

Rabbi Yehoshua ben Levi on "which I command you today, to do them": "today to do them," and not tomorrow; "today to do them," tomorrow to receive their reward. The Alter Rebbe uses it: the full revelation belongs to the Time to Come, while now is the time for doing.

עירובין כ"ב א:ה' א"ה-ו' Eruvin 22a:5-6

וְהִינֵנוּ דֹאֲמֵר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי: מֵאִי דְכַתִּיב "אֲשֶׁר אֲנֹכִי מַצְוֶה הַיּוֹם לַעֲשׂוֹתָם", "הַיּוֹם לַעֲשׂוֹתָם" — וְלֹא לְמָחָר לַעֲשׂוֹתָם, "הַיּוֹם לַעֲשׂוֹתָם" — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חֲגִי, וְאִתִּימָא רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: מֵאִי דְכַתִּיב "אֲרֹךְ אֲפִים"? "אֲרֹךְ אֲפִי" מִבְּעֵי לְקַה!

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99

ואמר ביום ההוא

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

KEHOT'S NOTE

ישע"י כה, מ.

100

ואמר ביום ההוא הנה אלקינו זה קוינו לו

Isaiah foretells that Israel will say on that day, "Behold, this is our G-d; we hoped (kivinu) for Him, and He will save us." Kehot's note prints the place as 25:40 (ז, כה), but these words are in 25:9.

ישעיהו כ"ה:ט' Isaiah 25:9

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קוִינוּ לוֹ וְיִוָּשְׁעֵנוּ זֶה ה' קוִינוּ לוֹ נִגְלִילָה וְנִשְׁמָחָה 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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101 קווינו — פי קוינו מלשון קוין

There “we hoped (kivinu) for Him” is read the same way: through the Torah and mitzvos, three lines (Torah, divine service and acts of kindness), we have drawn G-d down as lines (kavin), and through this the encompassing light itself, above the line, will be revealed in the Time to Come.

KEHOT'S NOTE

ראה גם לקו"ת קרה נה, א.

102 אמרו צדיק כי טוב

“Say of the tzaddik that it is good, for they shall eat the fruit of their deeds.” The Alter Rebbe reads it: through the tzaddik, “good” is drawn down.

ישעיהו ג' י"א: Isaiah 3:10

אמרו צדיק כי טוב כי יפרי מעליותם יאכלו:

Say ye of the righteous, that it shall be well with him; For they shall eat the fruit of their doings.

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KEHOT'S NOTE

ישעיי ג, י.

103 טוב ה' לכל

“Havayah is good to all”: the goodness that the tzaddik draws down, the same goodness with which the maamar began (paragraph 3).

תהילים קמ"ה: ט"ז Psalms 145:9

טוב ה' לכל ורחמי על כל מעשיו:

The L-RD is good to all; And His tender mercies are over all His works.

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KEHOT'S NOTE

תהלים קמה, ט.

לסוסתי ברכבי פרעה דמיתוך רעיתי

“To My mare in Pharaoh’s chariots have I likened you, My beloved”



The letters of a person’s words are “horses” that carry him beyond his own understanding: the “female letters” of prayer rise from below and draw down the “male letters” of the Torah, in which G-d’s very essence comes to fill the world. Beyond both stands the splitting of the Sea, an arousal from above that nothing from below could call forth, and that is the joy of a mitzvah.

THE MAAMAR IN BRIEF

The Song of Songs likens Israel to Pharaoh’s horses, and the Zohar tells how Pharaoh first set mares before his chariots and then reversed the order. The Alter Rebbe explains that letters are “horses”: the intellect steers speech, yet words carry a person beyond what intellect can reach. “Female letters” are the ascent of prayer, an arousal from below, and they draw down “male letters,” the letters of the Torah, through which the infinite light is revealed below, so that G-d Himself fills heaven and earth, as at Sinai. Kelipah has its counterparts: idle talk and evil speech draw down a surrounding flow of vanity. Pharaoh used both kinds of horses to drag Israel into kelipah, and G-d reversed them for holiness. Every day a person leaves Mitzrayim, the limits of the world: contemplation in the morning prayers brings a limitless love in the Shema, which draws love from above, so that G-d’s own words are in his mouth. Higher still was the splitting of the Sea, where G-d’s essence, for which hidden and revealed are alike, was revealed with no arousal from below. That is the joy of a mitzvah, through which His essence is drawn down.

OUTLINE

1 The verse and the horses

¶1-2

Pharaoh’s mares and stallions, and the change of order in G-d’s leading at the Exodus and at the Sea. Letters are horses that carry the intellect beyond itself; in prayer they need contemplation, and G-d desires the awe they serve.

2	Female and male letters	¶3-4
	Prayer rises from below and draws down the letters of the Torah, through which G-d's very self fills heaven and earth, as at the Giving of the Torah.	
3	The horses of kelipah	¶5-7
	Idle talk and evil speech draw down a surrounding flow of vanity from the depth of kelipah. Pharaoh sought to drag Israel into kelipah, and G-d reversed his horses for holiness.	
4	The daily Exodus	¶8-11
	Every world is Mitzrayim, a place of limits. Contemplation in Pesukei Dezimra and the blessings before the Shema, on angels and souls without number that live only from His Name, prepares the heart's cry.	
5	Love below and love above	¶12-13
	A limitless love in the Shema draws love from above; through the letters of the Torah G-d's words are in a person's mouth, and the Shema closes with the going out from limits.	
6	The splitting of the Sea	¶14-16
	A higher arousal from above, not called forth from below: G-d's essence, beyond the chain of hidden and revealed, made the sea itself dry land.	
7	The joy of a mitzvah	¶17-20
	The joy of a mitzvah reaches His essence. The mitzvos are the King's limbs and the Torah His whole body; at the Sea, "Why do you cry out to Me?", for the matter depended on Atika.	

KEY CONCEPTS

Female letters אותיות נקבות

The ascent from below: the words of prayer, in which a person's own initiative, an arousal from below, rises toward G-d.

Male letters אותיות זכרים

The drawing down from above: the letters of the Torah, through which the infinite light, beyond the worlds, is revealed below.

An arousal from below, an arousal from above אתערותא דלתתא, אתערותא דלעילא

"A spirit brings a spirit": human initiative draws a divine response. At the Sea there was an arousal from above that nothing from below could call forth.

Mitzrayim and meitzarim מצרים

Egypt as the limits of every created world; the daily Exodus is leaving those limits through a love "with all your might."

The chain of descending worlds השתלשלות (hishtalshelus)

Levels linked like a chain, each hidden relative to what is below it and revealed relative to what is above it; G-d's essence is above the whole chain.

The joy of a mitzvah שמחה של מצוה

Joy that reaches G-d's very essence, "more than the abundance of everything": the reward of the mitzvos, revealed at the splitting of the Sea.

Atika עתיקא

The level on which, according to the Zohar, the salvation at the Sea depended; the maamar calls it the Essence of the Supernal Emanator, beyond the reach of prayer.

SECTION 1 • ¶1-2

The verse and the horses

1 לסוסתי ברכבי פרעה^{1,2,3} דמיתוך רעיתי. הנה רעיתי נמשלה לסוסי פרעה כמו שפרעה העמיד תחלה

סוסים נקבות ואח"כ היפך זכרים קודם לנקיבות כמ"ש בזהר פ' בשלח (ד' מז)

"To My mare in Pharaoh's chariots have I likened you, My beloved." Now, "My beloved" is likened to Pharaoh's horses, in the way that Pharaoh first stationed female horses and afterward reversed [the order], males before females, as is written in the Zohar, Parshas Beshalach (folio 47).

The maamar opens with Song of Songs 1:9, in which G-d likens His beloved, the people of Israel, to a mare in Pharaoh's chariots. The Alter Rebbe reads the likeness through the Zohar on Beshalach: when Pharaoh pursued Israel he first harnessed the mares in front, with the stallions pressing after them, and when he came close to Israel he reversed the order, putting the stallions in front to do battle.

כמו"כ [כמו כן] בשעת יציאת מצרים נאמר וה' הולך לפנייהם⁴ יומם וגו'. ואח"כ בשעת קריעת י"ס [ספירות] נאמר ויסע מלאך האלקים⁵ ההולך לפני מחנה כו' וילך מאחריהם כו'.

So too, at the time of the Exodus from Egypt it is said, "And Havayah went before them by day," etc.; and afterward, at the time of the splitting of the Sea of Reeds, it is said, "And the angel of G-d moved, the one going before the camp," etc., "and went behind them," etc.

The Zohar, and the Alter Rebbe after it, sets beside this a change of order in G-d's own leading of Israel. At the Exodus "Havayah went before them by day" in a pillar of cloud; at the Sea the angel of G-d who had been going before the camp moved and went behind them.

הנה צריך להבין מהו המשל והנמשל שנמשלה רעיתי לסוסי פרעה.

Now, we need to understand what the analogy is, and what it stands for, in "My beloved" being likened to Pharaoh's horses.

With these two reversals before him, the Alter Rebbe asks what the comparison of the Jewish people to Pharaoh's horses really means: what is the analogy, and what does it stand for?

הנה אותיות נקראו סוסים⁶ כמו הסוס שהאדם רוכב עליו ומוליכו כפי רצונו ואעפ"כ [ואף על פי כן] הסוס מוליך את האדם למקום רחוק⁷ מאד אשר בלתי אפשר להגיע לשם בלי סוס.

Now, letters are called horses. [It is] like a horse, which a person rides and steers as he wishes; and yet the horse carries the person to a very distant place, which it would be impossible to reach without a horse.

The answer begins with an analogy: letters, the building blocks of speech, are called "horses." A rider steers his horse wherever he wants, yet the horse carries him far beyond where he could ever go on foot. Hanachos HaRap, a collection of transcripts of the Alter Rebbe's maamarim cited in the Kehot note, brings this teaching in the name of the Maggid of Mezritch, his teacher.

כמו"כ [כמו כן] השכל מנהיג את האותיות ורוכב עליהם שלפי ערך השכל כך הוא הדבור אעפ"כ [אף על פי כן] ע"י האותיות מתעלה למעלה יותר מה שאין השכל יכול להשיג כלל.⁸

So too, the intellect directs the letters and rides upon them, for speech is according to the measure of the intellect; nevertheless, through the letters one rises higher, [to] what the intellect cannot attain at all.

So it is with intellect and speech: the mind directs the words, and a person speaks according to what he understands. Yet the words can lift a person higher than his understanding could ever reach on its own.

2 והיינו ע"י אותיות התפלה.⁹ אך אעפ"כ [אף על פי כן] צ"ל התבוננות ג"כ.

That is, through the letters of prayer. But even so, there must also be contemplation.

The horses that carry a person beyond his intellect are the letters of the words of prayer. Even so, prayer also needs contemplation (hisbonenus) of G-d's greatness.

אם לא מי שערכו פחות מלהתבונן כלל שלזה בהכרח להעמיק אף בהאותיות לבד כמ"ש בא אתה¹⁰ וכל ביתך אל התבה וע"י האותיות יכול לעלות כאשר יבואר לקמן בעז"ה [בעזרת השם].

Except for someone whose stature is too small to contemplate at all: for such a one it is necessary to go deep even into the letters alone, as it is written, "Come, you and all your household, into the ark [teivah, which also means 'word']"; and through the letters he can ascend, as will be explained below, with G-d's help.

Only someone unable to contemplate at all must put all his depth into the words themselves. G-d told Noach, "Come into the teivah," the ark, and teivah also means "word": the verse is read as a call to enter wholly into the words of prayer, through which such a person can rise, as the Alter Rebbe promises to explain further on. Another transcript of this maamar, quoted in the Kehot note, says it outright: "into the ark," that is, through the letters of prayer, which are called horses.

אך אעפ"כ [אף על פי כן] כתיב לא בגבורת¹¹ הסוס יחפץ כו' שאעפ"כ [שאף על פי כן] אין רצון וחפץ ה' שורה בבחי' האותיות כנ"ל שהם רק בחי' שוקיים כ"א רוצה ה' את יראיו¹² כו':

But even so, it is written, "He does not desire the strength of the horse," etc.: that even so, G-d's will and desire do not rest on the level of the letters mentioned above, which are only the level of "legs"; rather, "Havayah desires those who fear Him," etc.

Yet the letters are not the goal. The psalm says that G-d "does not desire the strength of the horse, nor want the legs of a man; Havayah desires those who fear Him": the letters are only "legs," the means of travel, while G-d's will rests on the awe of Him that they serve.

SECTION 2 • 13-4

Female and male letters

3 והנה יש ב' מיני אותיות¹³ אותיות זכרים ואותיות נקבות היינו ההעלאה שממטה למעלה ע"י האותיות הנ"ל באתעדל"ת [באתערותא דלתתא]

Now, there are two kinds of letters: male letters and female letters. Female letters are the ascent from below upward through the letters mentioned above, by an arousal from below.

The Alter Rebbe now distinguishes two kinds of letters. "Female letters" are the movement from below upward: the words of prayer, a person's own initiative, an arousal from below.

ועי"ז באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] כי רוח אייתי רוח¹⁴ ואמשיך רוח (כי דרכו של איש לחזר¹⁵ אחר אשה) המשכה מלמעלה למטה בבחי' סובב שהוא בלי גבול דלית מחשבה תפיסא ביה¹⁶ למעלה מהשגה

And through this, by an arousal from below, [comes] an arousal from above, for "a spirit brings a spirit and draws forth a spirit" (for it is the way of a man to go in search of a woman): a drawing down from above to below, from the level of the light that encompasses all worlds (sovev kol almin), which is without limit, for "no thought can grasp Him," above comprehension,

That arousal calls forth an arousal from above, by the Zohar's principle "a spirit brings a spirit and draws forth a spirit"; the parenthetical remark adds the Talmud's image that it is the way of a man to seek a woman. What comes down in response is from sovev, the light that surrounds all worlds rather than entering them, infinite and beyond the grasp of any thought.

להיות בחיי גלוי למטה ע"י סוסים זכרים והיינו באותיות התורה להיות השמים והארץ אני מלא¹⁷ ממש.

[drawn down] to be revealed below through male horses, that is, through the letters of the Torah, so that there will be, in actual fact, "The heavens and the earth I fill."

That light is revealed below through the "male horses," the letters of the Torah, so that G-d's words "The heavens and the earth I fill" become true in actual fact.

דהנה לכאורה תמוה לפעמים כתיב מכה"א [מלא כל הארץ] כבודו¹⁸ שאינו רק כבודו ולא מהותו ועצמותו ולפעמים אמר השמים והארץ אני מלא דהיינו מהו"ע [מהותו ועצמותו] שהוא בחיי אני ממש.

For at first glance it is puzzling: sometimes it is written, "The whole earth is full of His glory," which is only His glory and not His very being and essence; and sometimes He said, "The heavens and the earth I fill," that is, His very being and essence, which is the level of the very "I."

Here is the difficulty: Isaiah's verse says that "the whole earth is full of His glory," which is only a radiance of G-d and not His essence, while in Jeremiah G-d says "I fill the heavens and the earth," speaking of His very self. Which is it?

אך שניהם אמת שבאמת אני מלא ממש. אך איך יוכל להתלבש בעולם הגשמי והשפל ומלא קליפות

But both are true, for in truth "I fill," in actual fact. But how can He be clothed in the physical and lowly world, full of kelipos (husks)?

Both are true: G-d's very self does fill the world. The real question is how His essence can be clothed in a physical, lowly world full of kelipos, the forces that conceal holiness.

זהו ע"י שמלא כל הארץ כבודו ואין כבוד אלא תורה^{19,20} כבוד בגימ' [בגימטריא] ל"ב והם ל"ב נתיבות החכמה והיא חכמת התורה כי אורייתא מחכמה נפקת^{21,22}

This is through "The whole earth is full of His glory," and "there is no glory but Torah." Kavod (glory) is numerically thirty-two, and these are the thirty-two paths of Chochmah (wisdom), which is the wisdom of the Torah; for "the Torah comes forth from Chochmah."

The answer is through His "glory," and the Mishnah teaches that "there is no glory but Torah." The word kavod (כבוד, glory) has the numerical value thirty-two (20+2+6+4), matching the thirty-two paths of wisdom, which are the wisdom of the Torah, for, as the Zohar says, the Torah comes forth from Chochmah. Earlier in Torah Ohr (Vayeshev, 30b) the Alter Rebbe likewise explains "His glory" as G-d's being clothed in Chochmah through these thirty-two paths.

ועי"ז יוכל להיות את השמים ואת הארץ אני מלא ממש ע"י התלכשותו באותיות התורה שהם אותיות זכרים המשכה מלמעלה למטה

And through this there can be, in actual fact, "The heavens and the earth I fill," through His being clothed in the letters of the Torah, which are male letters, a drawing down from above to below.

Because G-d is clothed in the letters of the Torah, the "male letters" that bring light down from above, His very self can fill heaven and earth.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל היושב ושונה ²³ הקב"ה קורא ושונה כנגדו ²⁴ היינו מה שהוא קדוש ומובדל שאף בחי' חכמה נחשבת אצלו כבחי' עשי' [עשיה] גשמיית כמ"ש כלם בחכמה עשית ²⁵ ויומשך ויתגלה למטה ע"י אותיות התורה. ²⁶

As our Sages, of blessed memory, said, "Whoever sits and studies, the Holy One, blessed be He, reads and studies opposite him." That is: He Who is holy and set apart, before Whom even the level of Chochmah is considered like the level of physical action (asiyah), as it is written, "You made them all with wisdom," is drawn down and revealed below through the letters of the Torah.

The teaching of Tanna Devei Eliyahu (an early Midrash) that when a person studies Torah, G-d studies opposite him, shows this drawing down. G-d is so far above the world that even Chochmah is to Him like physical action, as the verse says, "You made them all with wisdom"; yet He is revealed below through the letters of the Torah.

4 וזהו שעל מתן תורה נאמר כי תרכב על סוסך ²⁷ כו'. והיינו בחי' סוסים זכרים הנ"ל.

And this is [why] concerning the Giving of the Torah it is said, "When You ride upon Your horses," etc. That is, the level of male horses mentioned above.

Habakkuk's image of G-d riding upon His horses is applied to the Giving of the Torah. These are the "male horses," the letters of the Torah that carry G-d's light down into the world.

וזהו מדלג על ההרים ²⁸ מקפץ כו' שהוא בבחי' דילוג ממקום למקום והיינו המשכה מלמעלה מבחי' סובב שיומשך ויתגלה למטה כמ"ש וירד ה' על הר סיני ²⁹ וכל העם רואים ³⁰ את הקולות כו'.

And this is [the meaning of] "leaping over the mountains, bounding," etc.: that it is in the manner of leaping from place to place, that is, a drawing down from above, from the level of sovev, so that it is drawn down and revealed below; as it is written, "And Havayah descended upon Mount Sinai," and "All the people saw the voices," etc.

The Song of Songs describes the beloved "leaping over the mountains, bounding over the hills": a leap skips the places in between. So at Sinai, light from sovev, beyond the ordered descent of the worlds, came straight down: "Havayah descended upon Mount Sinai," and the people "saw the voices," seeing what is ordinarily only heard.

SECTION 3 • 15-7

The horses of kelipah

5 והנה זה לעיני [לעומת זה] עשה האלקים³¹ כמו שבקדושה יש ב' בחי' סוסים הנ"ל אתוון נוקי [נוקבא] ואתוון דכורין מלמעלה למטה וממט' [וממטה] למעלה.

Now, "G-d has made the one opposite the other": as in holiness there are the two kinds of horses mentioned above, female letters and male letters, from above to below and from below to above.

Ecclesiastes says that G-d made one thing opposite the other: whatever exists in holiness has a counterpart on the opposing side. Holiness has two kinds of horses, the female letters that rise from below and the male letters that come down from above.

כמו"כ [כמו כן] בקליפות יש ג"כ ב' בחינות האותיות והיינו שע"י התקשרותו להבלי עולם בדב"ט [בדברים בטלים] ומכ"ש [ומכל שכן] לה"ר [לשון הרע] והוא בחי' אותיות נקבות הנה האותיות מוליכים אותו למקום רחוק מאד.

So too, in the kelipos (husks) there are likewise two kinds of letters. That is: through a person's attachment to the vanities of the world in idle talk, and all the more so in evil speech, which is the level of female letters, then the letters carry him to a very distant place.

The kelipos, the forces that conceal G-dliness, have both kinds as well. Their "female letters" are a person's own words spent on the world's vanities, idle talk and all the more so evil speech; like the horse in the analogy, these letters carry him far, but away from holiness.

6 והיינו לעומק הקליפות בחי' מקיף שלהם שנקי פרעה עורף³² כו' להמשיך עליו המשכה מלמעלה מבחינת המקיף שלהם להקיפו ולהלבישו

That is, to the depth of the kelipos (husks), the level of their encompassing [light], which is called Pharaoh, "the nape" (oref) [the letters of Paroh spell ha-oref], etc.: to draw upon him a drawing down from above, from the level of their encompassing [light], to encompass him and clothe him.

The words of vanity carry a person into the depth of the kelipos, to their makif, their encompassing level. In the teaching of the Arizal (Rabbi Yitzchak Luria, the master of Kabbalah) this level is called Pharaoh, for the letters of Paroh (פרעה) spell ha-oref (הערף), "the nape," the back of the neck; from there a flow comes down upon the person, surrounding and clothing him.

והוא בחי הבל ורעות רוח ונעשים לבושים צואים עליו והוא בחי סוסים זכרים אותיות זכרים שנעשים ע"י אותיות נקבות הנ"ל כי בהפוך אמר ג"כ רוח אייתי רוח ³³ וכו'.

And this is the level of "vanity and chasing after wind," and they become soiled garments upon him. And this is the level of male horses, male letters, which come about through the female letters mentioned above; for of the opposite [side], too, it is said, "a spirit brings a spirit," etc.

What surrounds him is "vanity and chasing after wind," and it becomes soiled garments upon him. This is the kelipah's version of the "male horses," a flow from above brought on by the person's own "female letters," for the rule "a spirit brings a spirit" works on the opposite side as well.

7 והנה פרעה רדף אחר ישראל בשעת יצ"מ [יציאת מצרים] כמ"ש וירדף פרעה שרצה להוריד ולהמשיך את נש"י [נשמות ישראל] לתוך עומק הקליפות.

Now, Pharaoh pursued Israel at the time of the Exodus from Egypt, as it is written, "And Pharaoh pursued": for he wanted to bring down and draw the souls of Israel into the depth of the kelipos (husks).

Pharaoh's pursuit of Israel after the Exodus is read as an attempt to drag the souls of Israel down into the depth of kelipah.

וע"כ העמיד סוסים נקבות תחלה בכדי שע"י יהי [יהיה] המשכה מלמעלה ג"כ מעומק הקליפות כי דרכו של איש ³⁴ כו'.

Therefore he stationed female horses first, so that through this there would also be a drawing down from above, from the depth of the kelipos, for "it is the way of a man," etc.

That is why he put the mares first: to set off an arousal from below on his side that would draw down a flow from the depth of kelipah, just as "it is the way of a man" to seek a woman.

אך הקב"ה הפך ועשה את הסוסים שני אותיות האלו באלקות בכדי להיות המשכת אלקות למטה כנ"ל.

But the Holy One, blessed be He, reversed [this] and made the horses, these two [kinds of] letters, in G-dliness, so that there would be a drawing down of G-dliness below, as mentioned above.

G-d turned Pharaoh's design around: He made both kinds of "horses," the female and the male letters, work in holiness, so that G-dliness would be drawn down into the world.

וזהו וה' הולך לפניו יומם³⁵ כו' ואח"כ בשעת קי"ס [קריעת ים סוף] נעשה להפך ויסע מלאך וילך מאחריהם³⁶ כנ"ל:

And this is [the meaning of] “And Havayah went before them by day,” etc.; and afterward, at the time of the splitting of the Sea of Reeds, it became the reverse: “And the angel moved and went behind them,” as mentioned above.

This reversal is seen in the verses: at the Exodus G-d went before Israel, and at the Sea the order was reversed and the angel moved and went behind them. The change of order in G-d's leading mirrors the change Pharaoh made in his horses.

SECTION 4 • 18-11

The daily Exodus

8 והנה כ"ז [כל זה] הוא ע"פ תורה. וכמו"כ [וכמו כן] הוא ע"פ עבודת ה' כי הנה בכל נפש ישראל צ"ל בכל יום בחי' יצ"מ [יציאת מצרים] וקי"ס [וקריעת ים סוף] כמ"ש למען תזכר את יום צאתך³⁷ מארץ מצרים וגו'.

Now, all this is in terms of the Torah. And so too it is in terms of the service of G-d: for in every Jewish soul there must be, every day, the aspect of the Exodus from Egypt and of the splitting of the Sea of Reeds, as it is written, “So that you remember the day you went out of the land of Egypt,” etc.

The Alter Rebbe moves from the Torah's account to the inner service of every Jew: each day must have its own Exodus from Egypt and its own splitting of the Sea. The Torah commands remembering the day of the Exodus “all the days of your life.”

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בכל יום יהיה בעיניך כאלו היום יצאת מאמ"צ [מארץ מצרים] וגם בקי"ש [בקריאת שמע] אומרים בכל יום אני הוי"ה אלקיכם³⁸ כו' מארץ מצרים כו'

And as our Sages, of blessed memory, said: every day it should be in your eyes as if you went out of the land of Egypt today. And also in the Shema we say every day, “I am Havayah your G-d,” etc., “... from the land of Egypt,” etc.

The Sages teach that a person should see himself every day as if he left Egypt that very day. The Shema, said every day, ends with G-d's words, “I am Havayah your G-d, Who brought you out of the land of Egypt.”

וגם באמוי"צ [באמת ויציב] נאמר וים סוף להם בקעת כו' שצ"ל בכל יום שני בחינות הנ"ל

And also in Emes Veyatziv it is said, “And the Sea of Reeds You split for them,” etc.: [showing] that every day there must be the two aspects mentioned above.

The blessing after the morning Shema, Emes Veyatziv (“True and certain”), also recalls the splitting of the Sea. So both, the Exodus and the Sea, belong to every day's prayer.

כי כל העולמות נק' מצרים שהם מבחי' מצרים וגבולי' כמו מן הארץ לרקיע מהלך ת"ק שנה³⁹ כו' וכן שית אלפי שנין^{40,41} הוי עלמא כו'

For all the worlds are called Mitzrayim (Egypt), since they are of the nature of meitzarim (straits) and limits, as in "From the earth to the firmament is a journey of five hundred years," etc., and likewise "The world exists for six thousand years," etc.

Why every day? Mitzrayim, Egypt, is read as meitzarim, straits and limits, and every created world is bounded. The Talmud measures even the distance from the earth to the firmament as a journey of five hundred years, vast but finite, and the world's time is bounded too: it exists for six thousand years.

וגלות מצרים נק' ההתקשרות בזה העולם הגשמי והמוגבל⁴² ומלך מצרים נק' השכל של הבלי העולם.⁴³

And the exile of Egypt is the name for attachment to this physical and limited world, and "the king of Egypt" is the name for the intellect of the vanities of the world.

The inner exile in Egypt is a person's attachment to this limited physical world, and "the king of Egypt" is the intellect that is occupied with its vanities. In the parallel text of Or HaTorah, which the Kehot note quotes, this "king of Egypt" is called the wisdom of kelipah.

9 וכשנעשה התקשרות לזה העולם כ"כ [כל כך] בחוזק עד שהוא בלי שכל כלל בלי טעם ודעת נק' אז וימת מלך מצרים

And when the attachment to this world becomes so strong that it is without any intellect at all, without reason or knowledge, it is then called "And the king of Egypt died."

The Alter Rebbe describes a further stage of the inner Egypt: a person's bond to the world can grow so strong that it no longer follows any reasoning at all. This is called "the king of Egypt died": the worldly intellect, the "king," no longer rules, and the attachment has no reason behind it. Likkutei Torah, Re'eh (25a), cites this very passage: because G-d made the one opposite the other, the other side too has a will above reason, so a person can want worldly things with a force beyond all reason.

ואזי ויאנחו בני' [בני ישראל] מן העבודה ויזעקו⁴⁴ שנעשה צעק לבם⁴⁵ בק"ש [בקריאת שמע] בבחי' ובכל מאדך⁴⁶ שהוא בלי גבול

And then, "The children of Israel sighed from the labor, and they cried out": that there comes about, in the Shema, "their heart cried out," on the level of "and with all your might," which is without limit;

In the verse, after the king of Egypt died, the children of Israel sighed from their labor and cried out. In a person's service this is the cry of the heart in the Shema, at the level of "with all your might" (bechol me'odecha), a love that knows no limit.

דהיינו לצאת מן החושך וגבול הנקי מצרים רק להיות צעק לכם למהותו ועצמותו ממש והוא בחי' יצ"מ [יציאת מצרים]. אך איך יבא לבחי' בכל מאדך הנ"ל. הנה זהו ע"י התבוננות בפסוד"ז [בפסוקי דזמרה] מב"ש [מברוך שאמר] וכו'.⁴⁷

that is, to go out of the darkness and limitation called Mitzrayim, only so that their heart cries out to His very being and essence. And this is the level of the Exodus from Egypt. But how does one come to the level of “with all your might” mentioned above? This is through contemplation in Pesukei Dezimra, from Baruch She’amar on, etc.

Such a love breaks out of the darkness and limits of “Mitzrayim” and cries out only to G-d’s very being and essence; this is the daily Exodus from Egypt. A person reaches it through contemplation in Pesukei Dezimra, the psalms of praise said from Baruch She’amar on, before the Shema.

10 והעיקר הוא בברכות ק"ש [קריאת שמע] בשתים שלפניה⁴⁸ כו' והיינו בורא קדושים ישתבח שמך לעד. הנה לעד הוא בלי גבול.

And the main thing is in the blessings of the Shema, the “two before it,” etc.; that is, “Creator of holy beings, may Your Name be praised forever.” Now, “forever” is without limit.

The main contemplation comes in the two blessings before the Shema. The first, which tells of the angels’ praise, calls G-d “Creator of holy beings” and says “may Your Name be praised forever (la’ad)”; the Alter Rebbe reads “forever” as “without limit.”

כי הנה הארץ הגשמית היא בבחי' גבול ממש אבל ברוחניות והיינו מלאכים ונשמות הם בלי גבול ממש כמ"ש היש מספר לגדודיו⁴⁹ כו' שהם בלי גבול.

For the physical earth is truly limited; but in spirituality, that is, angels and souls, they are truly without limit, as it is written, “Is there any number to His legions?” etc., for they are without limit.

The physical earth is bounded, but spiritual beings, angels and souls, are beyond number, as Job says: “Is there any number to His legions?”

11 ועי"ז ישתבח שמך לעד שחיותם אינו אלא מבחי' שמו לבד שאינו כמו כח הפועל בנפעל⁵⁰ שמתלבש ממש בנפעל בבחי' שינוי אבל לפניו אין שינוי כלל.

And through this, "may Your Name be praised forever": for their life-force is only from the level of His Name alone, which is not like the power of the maker in the thing made, which is actually clothed in the thing made, in a manner of change; but before Him there is no change at all.

All these limitless beings draw their life only from G-d's "Name," an expression of Him, and not from His essence. It is not like a craftsman whose power goes into his work and is changed by it: G-d is not changed at all by creating. Further on in Torah Ohr (Megillas Esther, 96c) the Alter Rebbe explains that such a "power of the maker in the thing made" belongs only to G-d's Names, while of His essence it is said, "He commanded and they were created."

כמ"ש אני הוי"ה לא שנית⁵¹ כוי המרומם לבדו מאז שכמו שקודם בריאת העולמו' [העולמות] היה הוא מרומם לבדו כן עתה הוא בלי שינוי כלל המתנשא מימיו"ע [מימות עולם]

As it is written, "I, Havayah, have not changed," etc. "He Who alone was exalted from of old": just as before the creation of the worlds He alone was exalted, so now He is without any change at all, "Who is elevated from days of old."

Malachi's "I, Havayah, have not changed" says this, and so do the words of the morning prayers, "He Who alone was exalted from of old ... Who is elevated from days of old": as He was alone before creation, so He is now.

רק חיות כל העולמות אינו אלא מבחי' שמו נק' עליהם שהוא מלך עליהם כמאמר אלקים חיים ומלך עולם⁵² היינו שמחיה כל העולמות רק בבחי' שהוא מלך עליהם שמו לבד ואעפ"כ [ואף על פי כן] הוא בלי גבול ששמו הוא ג"כ בלי גבול.

However, the life-force of all the worlds is nothing but from the level of His Name, which is called upon them, in that He is King over them, as it says, "the living G-d and eternal King": that is, He gives life to all the worlds only in that He is King over them, His Name alone. And even so, it is without limit, for His Name, too, is without limit.

The worlds live only because His Name is "called upon them" as their King; Jeremiah calls Him "the living G-d and eternal King," Who gives life as King. Yet His Name, too, is without limit, so the beings it sustains are beyond number.

וזוהו בורא קדושים ישתבח שמך לעד כוי כנ"ל אבל מהותו ועצמותו רם ומתנשא כוי:

And this is [the meaning of] "Creator of holy beings, may Your Name be praised forever," etc., as explained above; but His very being and essence is high and exalted, etc.

This is the meaning of the blessing: the limitless "holy beings" praise only His Name, while His own being and essence is high and exalted above it all.

SECTION 5 • ¶12-13

Love below and love above

12 והנה אחר שיתבונן כל זאת ואזי ממילא יתעורר מזה בק"ש [בקריאת שמע] להיות ואהבת כו'. בכל מאדך⁵³

כלי גבול לצאת מהחשך כו' ורק להיות צעק לבם למהותו ועצמותו ממש באתעדל"ת [באתערותא דלתתא]

Now, after one contemplates all this, then, as a matter of course, one will be stirred by it, in the Shema, so that there is "And you shall love," etc., "with all your might," without limit, to go out of the darkness, etc., and only so that "their heart cries out" to His very being and essence, by an arousal from below.

Having contemplated that all of creation, however vast, is only His Name, a person is stirred in the Shema to "You shall love ... with all your might," a love beyond limit that seeks to leave the darkness of limitation. His heart cries out to G-d's essence alone: this is the arousal from below.

והוא בחי' אתון נוקבין ועי"ז באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] לעורר האהבה למעלה ג"כ

And this is the level of female letters. And through this, by an arousal from below, [comes] an arousal from above, to arouse love above as well.

This love from below is the "female letters," and it draws an arousal from above: love from G-d's side.

והוא פ' שניה שבק"ש [שבקריאת שמע] שהוא לאהבה את⁵⁴ ה' אלקיכם וגוי' דאינו לשון שם דבר כמו לאהוב רק לאהבה לעשו' אהבה למעלה שיומשך אלקות למטה הוי"ה אלקיך ממש.

And this is the second paragraph of the Shema, which is "to love Havayah your G-d," etc.: for it is not the expression of a verbal noun like le'ehov ("to love"), but le'ahavah: to bring about love (ahavah) above, so that G-dliness is drawn down below: Havayah, truly your G-d.

The second paragraph of the Shema expresses this love from above in the words "to love Havayah your G-d." The verse could have said le'ehov, "to love"; it says le'ahavah, built on the noun ahavah, "love," which the Alter Rebbe reads as making love come into being above, so that G-dliness comes down and Havayah, the Name beyond the world, becomes truly "your G-d."

דהנה לאו מכל אלין מדות כלל⁵⁵ ואיך יהיה אהבה למעלי [למעלה / למעלה] רק ע"י אתעדל"ת [אתערותא דלתתא] בבחי' אהבה מלמטה אתוון נוקבין ואהבת וגוי' אזי ממילא נעשה אהבה למעלה ג"כ כי רוח אייתי רוח⁵⁶ כו'.

For [He is] “not of these attributes at all”; so how can there be love above? Only through an arousal from below, in the form of love from below, female letters, “And you shall love,” etc.; then, as a matter of course, love comes about above as well, for “a spirit brings a spirit,” etc.

G-d in Himself is “not of these attributes at all”: love and the other attributes do not apply to Him. Love above comes about only in response to our love below, by the principle “a spirit brings a spirit.”

13 וזהו והחיות רו"ש [רצוא ושוב]⁵⁷ שהוא אותיות נקבות ואותיות זכרים וזה נקרא אותיות זכרים דהיינו המשכה מלמעלה למטה שיהיה הוי"ה אלקיך ממש

And this is [the meaning of] “And the chayos (holy creatures) ran and returned”: which is female letters and male letters. And this is called male letters, that is, a drawing down from above to below, so that Havayah will truly be your G-d.

Ezekiel saw the chayos, the holy creatures, “running and returning.” Their running up is the female letters; their returning down is the male letters, the drawing from above, so that Havayah becomes truly “your G-d.”

ועי"ז יכולים לומר אח"כ ונתתי עשב בשדך⁵⁸ ונתתי מטר ארצכם⁵⁹ וגוי' דלכאורה איך אומרים ונתתי כו' אלא רק מחמת שנמשך מלמעלה להיות הוי"ה אלקיכם ממש

And through this we can afterward say, “And I will give grass in your field,” and “I will give the rain of your land,” etc. For seemingly, how do we say “And I will give”? Only because it has been drawn down from above, so that Havayah is truly your G-d,

This is why, in the second paragraph of the Shema, a person can say G-d's own words, “I will give rain ... I will give grass.” How can a person speak in G-d's first person? Only because G-dliness has been drawn down from above.

ועי"ז התלבשותו באותיות התורה שהן אתוון דכורין שהקב"ה יושב ושונה כנגדו⁶⁰ שקדוש ומובדל ממש מתלבש באותיות התורה להיות ואשים דברי בפ"ך⁶¹ ממש

and through His being clothed in the letters of the Torah, which are male letters; for the Holy One, blessed be He, “sits and studies opposite him”: He Who is truly holy and set apart is clothed in the letters of the Torah, so that there is truly “And I have put My words in your mouth,”

The drawing down comes through the letters of the Torah, the male letters, in which G-d “sits and studies opposite” the one who learns. Then Isaiah's words “I have put My words in your mouth” are literally true: G-d's own words are in the person's mouth.

כמ"ש ודברתם בהם⁶² ולא נאמר ודברת אותם והיינו בהם ממש מתניתין מלכתא⁶³ מאן מלכי רבנן⁶⁴

as it is written, "And you shall speak in them," and it does not say "And you shall speak them"; that is, "in them," literally. "Our Mishnah is a queen"; "Who are kings? The Sages."

The Shema says vedibarta bam, "you shall speak in them," and not "speak them": the speaker is inside the words, and they are G-d's. In the same vein come the Talmud's phrases "our Mishnah is a queen" and "Who are kings? The Sages."

שהוא כמו מלך שגזור ומצוה על מדינתו ברצונו כך הם רבנן גוזרים על כשר פסול טמא וטהור שהוא דברי בפיו ממש

That is, like a king who decrees and commands over his country by his will, so the Sages decree what is valid, invalid, impure and pure; and this is truly "My words in your mouth."

Like a king whose word is law in his country, the Sages rule what is valid or invalid, impure or pure. Their rulings carry G-d's will because His words are in their mouths.

וזהו הדברים האלה אשר אנכי⁶⁵ מי שאנכי⁶⁶ מצוך כו' ועי"ז יכולים לומר אח"כ ונתתי מטר כו'

And this is [the meaning of] "These words which I" — Who I am — "command you," etc. And through this we can afterward say, "And I will give rain," etc.

The Shema says "these words which I (anochi) command you," and the Alter Rebbe adds "Who I am": the One commanding is G-d's very self. This is why we can afterward say, in His name, "I will give rain." At the opening of Torah Ohr (Bereishis, 1a) the Alter Rebbe reads these same words as the drawing down of G-d's revelation through which the Torah comes into being.

ובק"ש [ובקריאת שמע] חותמים אני הו"ה אלקיכם אשר הוצאתי אתכם מארץ מצרים⁶⁷ שהוא בחי' יציאה מן מצרים וגבולים ורק להיות הו"ה אלקיכם כו'.

And in the Shema we conclude, "I am Havayah your G-d, Who brought you out of the land of Egypt," which is the level of going out from meitzarim (straits) and limits, and only so that Havayah will be your G-d, etc.

The Shema closes with "I am Havayah your G-d, Who brought you out of the land of Egypt": going out of meitzarim, straits and limits, so that Havayah alone is "your G-d."

והוא אתעדל"ע [אתערותא דלעילא] אותיות זכרים שבאים אחרי אתעדל"ת [אתערותא דלתתא] אותיות נקבות כי דרכו של איש⁶⁸ כנ"ל:

And this is an arousal from above, male letters, which come after an arousal from below, female letters; for "it is the way of a man," as mentioned above.

All this is an arousal from above, the male letters, which comes in answer to the arousal from below, the female letters, as "it is the way of a man" to seek a woman.

SECTION 6 • ¶14-16

The splitting of the Sea

14 אך הנה יש עוד אתעדלי"ע [אתערותא דלעילא]⁶⁹ שהם אותיות זכרים⁷⁰ שהם באי [באים] שלא על ידי אתעדל"ת [אתערותא דלתתא] כלל שהם אותיות נקבות.

But there is yet another arousal from above, male letters, which come not through an arousal from below, the female letters, at all.

There is a further arousal from above that no arousal from below calls forth at all: "male letters" with no "female letters" before them. Likkutei Torah on Shir HaShirim (11d), citing this passage, explains that such drawings come from Atika, the "Ancient One," the innermost level of Keser, and that from there comes the strength for the ascent of the "horse" of the arousal from below itself.

והוא בחי' קריעת ים סוף כי הנה ענין ים הוא שכל מה שיש ביבשה יש בים⁷¹ שכל הברואים שיש בים ישנם גי'כ ביבשה אלא שבים הם נעלמים ומכוסים וביבשה הם באתגלייא

And this is the level of the splitting of the Sea of Reeds. For the concept of a sea is that whatever there is on dry land there is in the sea: all the creatures that are in the sea exist on dry land as well, except that in the sea they are hidden and covered, while on dry land they are revealed.

This is the splitting of the Sea. The Talmud teaches that whatever exists on dry land exists in the sea: the same kinds of creatures live in both, but in the sea they are covered by water and hidden, while on land they are in plain view.

כמו"כ [כמו כן] למעלה גי'כ יש בחי' ים ובחי' יבשה עלמא דאתכסייא ועלמא דאתגלייא וכמו"כ [וכמו כן] באדם שהוא עולם קטן^{72, 73, 74} יש גי'כ שכל ומדות מחשבה דבור ומעשה.

So too above, there are likewise the level of sea and the level of dry land: the concealed world (alma de'iskasya) and the revealed world (alma de'isgalya). And so too in man, who is a small world, there are likewise intellect and the emotive attributes (middos), thought, speech and action.

Above, too, there is a "sea" and a "dry land," the concealed world and the revealed world, and a person, "a small world," has the same structure in his intellect, emotions, thought, speech and action.

שכל הוא בחי' עלמא דאתכסייא כי הוא בעלם ומדות הם בחינת עלמא דאתגלייא שהם בחי' גלוי לגבי השכל.

Intellect is the level of the concealed world, for it is hidden; and the emotive attributes are the level of the revealed world, for they are a level of revelation relative to the intellect.

Intellect is the concealed world, at work within the mind, and the emotions are the revealed world, showing outwardly what the intellect holds within.

15 ומחשבה נקי ג"כ בחיי גילוי לגבי השכל ודבור הוא יותר בחיי גילוי אף לגבי המחשבה כמו"כ [כמו כן] למעלה יש מחשבה

And thought, too, is called a level of revelation relative to the intellect; and speech is even more a level of revelation, even relative to thought. So too above, there is thought.

Within a person, thought is more revealed than intellect, and speech is more revealed still. The same holds above: there is a divine "thought."

ואף דכתיב כי לא מחשבותי מחשבותיכם⁷⁵ עכ"ז [עם כל זה] הוא כערך האדם למטה שמחשבתו נקי העלם לגבי דבורו. כך למעלה יש בחיי העלם שהוא בחיי מחשבה.

And although it is written, "For My thoughts are not your thoughts," nevertheless it is comparable to man below, whose thought is called concealment relative to his speech. So too above, there is a level of concealment, which is the level of thought.

G-d's thoughts are not like ours, as Isaiah says, yet the comparison holds in this respect: as a person's thought is hidden relative to his speech, so G-d's "thought" is a level of concealment relative to His "speech."

כמ"ש בזוהר כמה מחשבתין אית^{76,77} כו' שהוא מחשבה למחשבה שמה שנקי העלם לגבי למטה הימנו נקי בחיי גילוי לגבי מדרגה העליון ממנו

As is written in the Zohar, "How many thoughts there are," etc.: that is, thought relative to thought; for what is called concealment relative to what is below it is called a level of revelation relative to the rank above it.

The Zohar speaks of "how many thoughts there are," thought above thought. Each level is hidden relative to the one below it and revealed relative to the one above it.

וכן גבוה מעל גבוה⁷⁸ שהתחתון הוא בחיי גילוי לגבי העליון ממנו שהוא בחיי העלם ממנו וזה נקי השתלשלות העולמות שהוא כמו שלשלת שכ"א [שכל אחד / שכל אחת] אחוז בחבירו.⁷⁹

And so it is, "higher above higher": the lower is a level of revelation relative to the one above it, which is a level of concealment relative to it. And this is called the chain of descending worlds (hishtalshelus), which is like a chain (shalsheles), each [link] holding on to the next.

This is "higher above higher": every lower level is the revelation of a higher one. It is called hishtalshelus, from shalsheles, a chain, because each level is linked to the next like the rings of a chain; Likkutei Torah, Va'eschanan (12a), uses the same image of rings holding one another, from intellect to emotions to thought and speech.

כמו כן השתלשלות כל העולמות שהוא גבוה מעל גבוה עילה ועלול העלם וגילוי כו'

So too, the chain of descent of all the worlds is higher above higher: cause and effect, concealment and revelation, etc.

The whole order of the worlds is built this way, as cause and effect, concealment and revelation.

אבל לגבי מהותו ועצמותו עצמות המאציל שלמעלה מעלה מהשתלשלות העולמות שהם נעלמים אין שייך לפניו כלל מעלה ומטה גם חשך לא יחשיך ממך ולילה כיום יאיר⁸⁰ כו':

But relative to His very being and essence, the Essence of the Emanator, Who is far above the chain of descending worlds, which are hidden, above and below have no relevance before Him at all: "Even darkness is not dark for You, and night shines like day," etc.

But G-d's own essence, the Emanator, is far above this chain. Before Him the distinctions of above and below, hidden and revealed, do not apply at all, as the psalm says: "Even darkness is not dark for You, and night shines like day."

16 והנה בשעת קיי"ס [קריעת ים סוף] הי' [היה] התגלות מהותו ועצמותו ממש שלמעלה מהשתלשלות ועיי"ז ים ויבשה שוין ממש ונעשה מים יבשה מהעלם גילוי

Now, at the time of the splitting of the Sea of Reeds there was a revelation of His very being and essence, which is above the chain of descending worlds (hishtalshelus); and through this, sea and dry land were truly equal, and out of sea was made dry land, out of concealment, revelation.

At the splitting of the Sea, G-d's very essence, which is above the whole chain of worlds, was revealed. Before it the hidden (the sea) and the revealed (dry land) are the same, so the sea itself became dry land: the hidden became revealed.

וזוהו הפך ים ליבשה בנהר יעברו ברגל⁸¹ ויעברו בתוך הים ביבשה⁸² דייקא שההעלם נעשה גילוי עיי גילוי עצמותו שהעלם וגילוי שוין ממש.

And this is [the meaning of] "He turned the sea into dry land; they passed through the river on foot," and "They passed through the midst of the sea," specifically "on dry land": that the concealed became revealed through the revelation of His essence, for concealment and revelation are truly equal.

The verses say this precisely: "He turned the sea into dry land," and Israel passed "through the midst of the sea on dry land," within the sea itself. The concealment itself became revelation, because for G-d's essence concealment and revelation are truly equal.

SECTION 7 • ¶17-20

The joy of a mitzvah

17 וזהו שם נשמחה בו⁸³ ממש במהותו ועצמותו ממש והוא בחי שמחה של מצוה.

And this is [the meaning of] “There we rejoiced in Him”: truly in Him, in His very being and essence itself. And this is the level of the joy of a mitzvah.

The same psalm goes on, “there we rejoiced in Him”: in Him, in G-d’s very essence revealed at the Sea. This, says the Alter Rebbe, is the level of the joy of a mitzvah.

כי הנה כתיב תחת אשר לא עבדת את ה' אלקיך בשמחה וכי מרוב כל⁸⁴ שרוב כל נקי השתלשלות כל העולמות שהם רוב מאד כגלדי בצלים גבוה מעל גבוה כו'

For it is written, “Because you did not serve Havayah your G-d with joy,” etc., “...more than the abundance of everything (merov kol)”; for “the abundance of everything” is the name for the chain of descent of all the worlds, which are very abundant, like the layers of onions, higher above higher, etc.

He brings the Torah’s rebuke for not serving G-d “with joy ... merov kol,” plainly “out of the abundance of everything,” when one had plenty. “The abundance of everything” is the chain of worlds, many and layered like an onion, each level higher than the one below it.

אבל השמחה של מצוה⁸⁵ היא בבחי עצמותו ממש שהוא מרוב כל למעלה מהשתלשלות כל העולמות.

But the joy of a mitzvah is on the level of His very essence, which is “more than the abundance of everything,” above the chain of descent of all the worlds.

The Alter Rebbe reads merov kol as “more than all the abundance”: the joy of a mitzvah reaches G-d’s very essence, beyond the whole abundance of the worlds. Likkutei Torah on Shir HaShirim (24b), in the explanation of the first maamar “Tze’enah ure’enah,” to which the Kehot note points, explains that joy reveals what is hidden, like a king who shows himself to all at his celebration, and that the joy of a mitzvah reveals the inner dimension of Keser, the mitzvos’ root.

18 וזהו ושמחת לפני⁸⁶ הוי אלקיך שהוא בחי שמחה של מצות התורה שהוא לפני הוי משיכי / [משיכים]

משיכין] כו'.

And this is [the meaning of] “And you shall rejoice before Havayah your G-d”: which is the level of the joy of the mitzvos of the Torah, that [what is] “before Havayah” we draw down, etc.

The Torah commands, “you shall rejoice before Havayah your G-d.” The joy of the Torah’s mitzvos is “before Havayah,” which here points to what is before, that is above, even the Name Havayah, G-d’s essence; and through the mitzvos it is drawn down.

כי הנה אנו אומרים אק"ב [אשר קדשנו במצותיו] כו' דרמ"ח מצות הן רמ"ח אברים דמלכא⁸⁷

For we say, "Who has sanctified us with His mitzvot," etc., since the 248 mitzvot are the 248 limbs of the King.

Before a mitzvah we bless G-d "Who has sanctified us with His mitzvot." The 248 mitzvot are called the 248 "limbs of the King."

והוא כמשל אברים של אדם הנה הנשמה אין יכולים לאוחזה ולתופסה כלל

And this is like the analogy of the limbs of a person: the soul cannot be held or grasped at all.

The Alter Rebbe explains this with a parable of the human body. No one can take hold of another person's soul.

רק אעפ"כ [אף על פי כן] כשנוטלין את האדם בידו הימנית או השמאלית ומושכין אותו ממקום למקום. אזי נמשכה הנשמה ג"כ ממקום למקום אף שהנשמה בעצמה אין יכולים לאוחזה כלל רק שע"י שהתלבשות הנשמה היא בהאברים ע"כ [על ידי כך] נמשכה הנשמה ג"כ ממילא.

Yet even so, when one takes a person by his right hand or his left and pulls him from place to place, then the soul too is drawn from place to place, even though the soul itself cannot be held at all; only, because the soul is clothed in the limbs, the soul too is thereby drawn along, as a matter of course.

But take a person by the right hand or the left and pull him, and his soul comes along, though it cannot itself be held, because it is clothed in his limbs. So too, G-d's essence cannot be grasped, yet it is drawn along through the mitzvot, the "limbs" in which He is clothed.

19 וכמו"כ [וכמו כן] המצות הם אברין דמלכא כמו חסד דרועא ימינא⁸⁸ שע"י הצדקה וחסד שנותנים למטה

לעני ממש"כ [ממשיכים / ממשיכין] את עצמותו כביכול ע"י התלבשותו בבחי' חסד דרועא ימינא

So too, the mitzvot are "limbs of the King." For example, "Chesed (kindness) is the right arm": through the charity and kindness given below to a poor person, one draws down His very essence, as it were, through His being clothed in the level of Chesed, "the right arm."

Each mitzvah corresponds to a "limb." In Kabbalistic imagery Chesed, kindness, is the right arm, so giving charity and kindness to a poor person draws G-d's essence down, so to speak, through His being clothed in Chesed.

וכן גבורה דרועא שמאלא וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] איזהו גבור הכובש את יצרו^{89,90} כמו לכבוש איזה תאוה כו' שע"ז ממשיכים אותו מלמעלה ג"כ ע"ז. גבורה דרועא שמאלא.

And likewise, "Gevurah (restraint) is the left arm," as our Sages, of blessed memory, said, "Who is mighty? One who conquers his inclination," such as conquering some craving, etc.; for through this one draws Him down from above as well, through this. "Gevurah is the left arm."

Gevurah, restraint and might, is the left arm. The Mishnah calls mighty the one who conquers his inclination, and overcoming a craving likewise draws G-d down, through Gevurah.

20 וכן ת"ת [תפארת] עמודא דאמצעיתא שהוא בחי תורה שהוא כמו שנוטלין את האדם בכל גופו. וע"ז מוליכים אותו למקום שרוצים כמו"כ [כמו כן] ע"י תורה ממשיכין את עצמותו כביכול למטה.

And likewise, "Tiferes (beauty) is the middle pillar," which is the level of Torah; this is like taking a person by his whole body, and thereby leading him to the place one wishes. So too, through Torah one draws His essence, as it were, down below.

Tiferes, the middle pillar, corresponds to the body as a whole, and it is the Torah. Taking a person by his whole body brings all of him wherever one wishes; so through the Torah G-d's essence, so to speak, is drawn down below.

וזהו שמחה של מצוה שהוא מתן שכרן של מצות שהוא בחי גלוי עצמותו שהי' [שהיה] אז התגלות בשעת קי"ם [קריעת ים סוף]

And this is the joy of a mitzvah, which is the giving of the reward of the mitzvos, which is the level of the revelation of His essence, of which there was a revelation then, at the time of the splitting of the Sea of Reeds.

The joy of a mitzvah is the giving of its reward: the revelation of G-d's essence. That revelation took place at the splitting of the Sea.

וזהו שם נשמחה בו⁹¹ בעצמותו ממש והוא בחי אתעדל"ע [אתערותא דלעילא] בחי אותיות זכרים שבא שלא באתעדל"ת [באתערותא דלתתא] כלל כי אין אתעדל"ת [אתערותא דלתתא] יכול לעורר כלל.⁹²

And this is [the meaning of] "There we rejoiced in Him": in His very essence. And this is the level of an arousal from above, the level of male letters, which comes not through an arousal from below at all, for an arousal from below cannot arouse [it] at all.

So the verse "there we rejoiced in Him" refers to His very essence. This was an arousal from above, male letters with no female letters before them, for no arousal from below can call it forth. Earlier in Torah Ohr (Toldos, 20a), to which the Kehot note points, the Alter Rebbe explains that the practical mitzvos are very lofty in their inner root, so that the G-dliness a mitzvah draws down comes from the mitzvah itself and not from the person's own service.

וזהו ויאמר ה' אל משה מה תצעק אלי⁹³ בעתיקא תליא מילתא⁹⁴ שהוא עצמות המאציל העליון שאין אתעדל"ת [אתערותא דלתתא] יכול לעורר כלל אלא ה' ילחם לכם ואתם תחרישון:⁹⁵

And this is [the meaning of] “And Havayah said to Moshe, ‘Why do you cry out to Me?’”: “the matter depends on Atika (the Ancient One),” which is the Essence of the Supernal Emanator, which an arousal from below cannot arouse at all; rather, “Havayah will fight for you, and you shall be silent.”

At the Sea Havayah said to Moshe, “Why do you cry out to Me?” and the Zohar reads “to Me” precisely: “the matter depends on Atika,” the Ancient One, which the Alter Rebbe identifies as the Essence of the Emanator, beyond the reach of any prayer. That is why Israel were to be silent: “Havayah will fight for you, and you shall be silent.”

IN ONE'S AVODAH

Every day a person must leave his own Egypt: through contemplation in Pesukei Dezimra and the blessings before the Shema he comes to love G-d “with all your might” in the Shema, and that love draws G-d’s love down. His words are horses: idle talk and evil speech carry him into kelipah, while the letters of prayer and of Torah lift him, and through the Torah G-d’s own words are in his mouth. Through each mitzvah, giving charity, conquering a craving, studying Torah, he draws G-d’s essence down, and the joy of the mitzvah is its reward.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call letters “horses,” and in what sense can words carry a person beyond his own understanding?
2. What distinguishes the “female letters” of prayer from the “male letters” of Torah, and how does each depend on the other?
3. Why is a bond to the world so strong that it is without any reason called “the king of Egypt died,” and what follows from it in the Shema?
4. Why was the splitting of the Sea an arousal from above that nothing from below could call forth, and what does “Why do you cry out to Me?” teach about prayer?
5. How is the joy of a mitzvah its reward, and how does the parable of the soul and the limbs explain the way a mitzvah draws G-d down?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לסוסתי ברכבי פרעה

The note lists the other transcripts of this maamar.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ז ע"מ, רק חלק קטן. עוד הנחה במאמרי אדה"ז כתובים כרך ב (הוצאה שני) ע"ק. עוד הנחה בהנחת הר"פ ע"י ג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הג"ה באוה"ת בשלח ע"י תקעו. ראה מאמרי אדה"ז כתובים כרך ב ע"ע. והנחת הר"פ בס' הנחות הר"פ ע"ח. בכרך 1113 גוכתי"ק הצ"צ נמצאים קיצורים וכנראה שהם שייכים לד"ה לסוסתי. ב. אותיו נקבות וזכרים תפלה ותורה מכה"כ גלוי סובב (אך התורה משל הקדמוני וגלוי א"ס בתורה ע"י אותיו ואתא מרבב"י קדש לכן תרכב על סוסך אך תחלה צ"ל תפלה העלא' כו). ג. זלעז"ז — לכן הולך לפניכם כו (ע"י התקשרו בתפלה מתבטלי המ"י אותיו נוקבין וכן ע"י עסק התורה דוכרין דקדושה מתבטלי הרהורי רע"י) — כי י' חבל נחלתו וע"י עליי שרש נש"י ממילא מתעלי כו. ד. כמ"כ בכל יום יצ"מ מהתקשרו הבלי עולם השכל מלך ושריו וושט ורידין תאוו. ויצ"מ ק"ש ע"י התבוננו פד"ו הריבוי קדושי נמשכי רק משמך לא כח הפועל בנפעל לא שנית המרומם לבדו והמתנשא מימות עולם. אלקי חיים ומלך עולם. ומ"מ בלי גבול הקדושי כו לכן צעק לבי לצאת מגבול ק"ש מאדך סוסי נוקבין וזוהו והא"ש לאהבה אייתי רוח והחיות רוי"ש ונתתי מטר יושב ושונה כנגדו ודברת הנהגה מלכתא אשר אנכי כו וזוהו אני כו.

2 לסוסתי ברכבי פרעה

The lover in the Song of Songs speaks to his beloved: in her beauty she is like a mare among Pharaoh's chariot horses, and the next verse praises her adorned cheeks and neck. In the allegory G-d speaks to Israel; the maamar reads the likeness through the Zohar's account of how Pharaoh ordered his mares and stallions, and the whole maamar explains it through the letters of prayer and of Torah.

Song of Songs 1:9 ט"ז: שיר השירים

לְסוֹסְתִי בְּרֻכְבֵּי פְרָעָה דְּמִיתִיהָ רַעֲיָתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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KEHOT'S NOTE

שה"ש א, ט.

3 לסוסתי ברכבי פרעה

The Zohar on Beshalach explains the verse: when Pharaoh pursued Israel he harnessed mares at the front of his chariots with the stallions behind them, and when he came close to Israel he put the mares behind and the stallions in front, to harm Israel and do battle. The Zohar itself sets beside this "Havayah went before them by day," after

which the Shechinah went behind Israel; this is the Zohar the Alter Rebbe cites as folio 47.

ספר זוהר, בשלח ה':ס"ג-ז':א"ע:71-5:63 Zohar, Beshalach

AND PHARAOH DREW NEAR. Said R. Jose: It has been pointed out that the word hikrib (drew near, lit. brought near) is in the causative form, signifying that he brought the Israelites near to G-d by repentance. So the Scripture says elsewhere, "O L-rd, they have visited thee in trouble, they have poured out prayer when thy chastisement was upon them" (Isa. 26, 16), i.e. Israel do not turn to the Almighty when they are at ease, but only when they are "in trouble"; when He chastises them, then "they ...

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

4 וה' הולך לפנייהם

As Israel set out from Egypt, Havayah went before them by day in a pillar of cloud to lead them, and by night in a pillar of fire. The Alter Rebbe sets this order, G-d going first, beside the order of Pharaoh's horses.

שמות י"ג:כ"א Exodus 13:21

וְה' הָלַךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן וּלְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לְלֶכֶת יוֹמָם וְלַיְלָה:

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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KEHOT'S NOTE

שמות יג, כא.

5 ויסע מלאך האלקים

At the Sea, with the Egyptians closing in, the angel of G-d who had been going before the camp of Israel moved and went behind them, and the pillar of cloud moved from before them to stand behind them, between Israel and Egypt. The Alter Rebbe sees in this a reversal of the earlier order.

שמות י"ד:19 Exodus 14:19

וַיֵּסַע מַלְאָךְ הָאֱלֹקִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאֲחֵרֵיהֶם וַיִּסַּע עִמּוֹד הָעָנָן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאֲחֵרֵיהֶם:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

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KEHOT'S NOTE

שמות יד, יט.

6 אותיות נקראו סוסים

There the teaching that letters are called horses is brought in the name of the Maggid.

KEHOT'S NOTE

ראה בס' הנחות הר"פ ע"א בשם הה"מ.

7 שו"ה האדם — הסוס מוליך את האדם למקום רחוק

This transcript gives the analogy in fuller form: a high and lofty mountain that a person cannot climb by himself, to which the horse carries him; so the letters are a vehicle for the intellect.

KEHOT'S NOTE

בהנחת הר"פ ע' ח מביא המשל "די"מ הר גבוה ונישא אשר האדם לבדו לא יוכל לילך והסוס נושא אותו לשם כמו"כ אותי הם מרכב לגבי השכל."

8 שו"ה שאין השכל — להשיג כלל

After "what the intellect cannot attain at all," this manuscript adds: "(Now, there are two kinds of letters, male letters and female letters, that is, male horses and female horses)."

KEHOT'S NOTE

בבזך 1824 נוסף: "והנה יש שני מיני אותיות אותיות זכרים ואותיות נקבות והיינו סוסים זכרים וסו" נקבות)". בהנחת הר"פ ע' ט מוסיף אחר הענין להשיג כלל "וכמבואר לעיל ג"כ מזה בזהר פ' ויחי קצת באריכות מקור ושרש האותיות מאד נעלה ולבעבור זה אותי נק' סוסים שהם מביאים במרוצה את רוכבו למקום גבוה ונעלה" — מה שכתב לעיל פ' ויחי, הכוונה להמאמר שנדפס בהנחת הר"פ ע' א, והנחת אדה"א בס' תקס"ו ע' יא, ובתוספות הגהות מכ"ק הצ"צ באוה"ת בראשית כרך א ע' תתשמב, ב.

PARAGRAPH 2

9 והיינו ע"י אותיות התפלה

This transcript reads: "Now, it is written, 'Come, you and all your household, into the ark,' that is, through the letters of prayer, which are called horses."

KEHOT'S NOTE

בהנחת הר"פ ע' ט "והנה כתיב בא אתה וכל ביתך אל התיבה, היינו ע"י אותיות התפלה הנק' סוסים". באוה"ת פ' בשלח ע' תקעו נמצא הגיה השייך לכאן: והנה הילוך זה דוקא ע"י התלבשות בנה"ב, משא"כ המלאכים נק' עומדים כי סוס שבו וע"י ההילוך היינו לפי שהוא משם ס"ג שלמעלה משם מ"ה, ועיין בד"ה ונתתי לך מהלכים, ובביאור ע"פ וקבל היהודים, עכ"ה. ראה גם הוספות לכש"ט (הוצאת קה"ת) ס"ז ואילך.

10 בא אתה

Havayah tells Noah, "Come, you and all your household, into the ark, for I have seen you righteous before Me in this generation." Teivah, "ark," also means "word," and the Alter Rebbe uses the verse for entering into the words of prayer.

בראשית ז':א

וַיֹּאמֶר ה' לְנֹחַ בֹּא-אִתָּךְ וְכָל-בֵּיתְךָ אֲלֵי-הַתֵּבָה כִּי-אִתָּךְ רָאִיתִי צְדִיק לְפָנַי בְּדוֹר הַזֶּה:

And the L-RD said unto Noah: 'Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

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KEHOT'S NOTE

בראשית ז', א.

11 לא בגבורת

The psalmist praises G-d: "He does not desire the strength of the horse; He does not want the legs of a man." Plainly, G-d does not prize strength and speed; the Alter Rebbe reads the horse and the legs as the letters, which are only a vehicle.

Psalms 147:10

לֹא בְּגִבּוֹרֶת הִסּוּס יִחְפֹּץ לֹא-בְשׁוֹקֵי הָאִישׁ יִרְצֶה:

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man.

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KEHOT'S NOTE

תהלים קמז, י.

12 רוצה ה' את יראיו

"Havayah desires those who fear Him, those who hope for His kindness." What G-d wants is the awe that the letters serve.

Psalms 147:11

רוֹצֵה ה' אֶת-יִרְאָיו אֶת-הַמִּיחְלִים לְחֶסֶדוֹ:

The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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PARAGRAPH 3

13 והנה יש ב' מיני אותיות

The note points to Or HaTorah on Beshalach for a further discussion of the two kinds of letters.

KEHOT'S NOTE

ראה אוה"ת פ' בשלח ע' תרכה. המשך תרס"ו ע' רו ואילך [שם מיוסד על תו"ח בשלח קנ, א ואילך].

14 רוח אייתי רוח

The Zohar teaches that one who loves the Holy One, blessed be He, arouses His love in return, for "a spirit draws a spirit and brings a spirit." The Alter Rebbe applies it to the arousal from below that draws the arousal from above.

Zohar II, 162b

KEHOT'S NOTE

זח"ב קסב, ב.

15 דרכו של איש לחזר

Rabbi Shimon explains why the Torah says "when a man takes a woman": it is the way of a man to seek a woman, as the one who lost something seeks it. The Alter Rebbe uses it for the response from above to the longing below.

Kiddushin 2b:13-14

... מִפְּנֵי מָה אִמְרָה תוֹרָה כִּי יִקַּח אִישׁ אִשָּׁה, וְלֹא כְּתֹב כִּי תִלְקַח אִשָּׁה לְאִישׁ? - מִפְּנֵי שֶׁדָּרְכּוֹ שֶׁל אִישׁ לְחַזֵּר עַל אִשָּׁה וְאִין דְּרָכָה שֶׁל אִשָּׁה לְחַזֵּר עַל אִישׁ. מִשָּׁל לְאָדָם שֶׁאֵבֶדָה לוֹ אֲבִידָה - מִי חוֹזֵר עַל מִי? בְּעַל אֲבִידָה מְחַזֵּר עַל אֲבִידָתוֹ. וְהָא דְתֵּנּוּ: "כְּשֶׁבָעָה דְרָכִים בּוֹדְקִין אֶת

הזב", ליתני דברים! התם הא קא משמע לן, דדרקא דמיכלא יתירא
לאתווי לידי זבא, ודרקא דמישתא יתירא לאתווי לידי זבא.

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KEHOT'S NOTE

קידושין ב, ב. בהנחת הר"פ ובמאמרי אדה"צ כתובים ובאוה"ת שם לא נמצא
כל המוסגר. אבל בכרך 1824 נמצא.

16

דלית מחשבה תפיסא ביה

In the prayer of Eliyahu that opens the Tikkunei Zohar (Patach Eliyahu), Eliyahu says of G-d, "No thought can grasp You at all." The Alter Rebbe uses the phrase for the light of sovev, which is above all comprehension.

Tikkunei Zohar 17a:10"א: תקוני הזהר י"א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה
תפיסא בך כלל.

Constantinople, 1740 (CC-BY-NC)

17

השמים והארץ אני מלא

Through Jeremiah G-d rebukes the false prophets: "Can a man hide in secret places and I not see him? ... Do I not fill the heavens and the earth? says Havayah." Plainly, nothing is hidden from Him; the Alter Rebbe reads "I" as G-d's very essence filling the world.

Jeremiah 23:24"דכ"ג: ירמיהו

אם-יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא-אֶרְאֶנּוּ נְאֻמֵּי ה' הֲלוֹא אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻמֵּי 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' כג, כד.

18

מכה"א כבודו

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The Alter Rebbe first reads "His glory" as less than His essence, and then as the Torah, through which His essence fills the world.

Isaiah 6:3"ג: ישעיהו

KEHOT'S NOTE

ישע' ו, ג. ראה אוה"ת נ"ך כרך א ע' קסד ואילך.

19

ואין כבוד אלא תורה

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

KEHOT'S NOTE

אבות ו, ג.

20

ואין כבוד אלא תורה

The Mishnah proves from verses that "there is no glory but Torah." The Alter Rebbe uses it to identify the "glory" that fills the earth with the Torah.

Pirkei Avot 6:3"ג: משנה אבות

... וְהָלַא דְּבָרִים קָל וְחֶמֶר, וּמָה דָּוִד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לָמַד מֵאַחֲתָפֶל
אֶלָּא שְׁנֵי דְּבָרִים בְּלִבָּד קִרְאוּ רַבּוֹ אֱלוֹפּוֹ וּמִיָּדְעוֹ, הִלּוּמִד מִחֲבָרוֹ פֶּרֶק

אֶחָד אוֹ הֶלְכָּה אֶחָת אוֹ פְּסוּק אֶחָד אוֹ דְּבוּר אֶחָד אוֹ אֶפְלוֹ אוֹת אֶחָת, עַל
אֶחָת כְּמָה וְכְמָה שְׁעָרֶיהָ לְהִגּוֹג בּוֹ כְּבוֹד. וְאֵין כְּבוֹד אֶלָּא תוֹרָה, שְׁנֶאֱמַר
(משלי ג) כְּבוֹד חֲכָמִים יִנְחֵלוּ, (משלי כח) וּתְמִימִים יִנְחֵלוּ טוֹב, וְאֵין
טוֹב אֶלָּא תוֹרָה, שְׁנֶאֱמַר (משלי ד) כִּי לֶקַח טוֹב נִתְּנִי לָכֶם תּוֹרָתִי אֶל
תַּעֲזֹבוּ:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

21

אורייתא מחכמה נפקת

The Zohar on Mishpatim says that the Torah came forth from Chochmah. The Alter Rebbe uses it to show that G-d is clothed in the Torah through Chochmah.

זח"ב קכא, 121a"א Zohar II,

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

22

אורייתא מחכמה נפקת

The Zohar on Yitro brings the teaching that the Torah came forth from the supernal Chochmah, with the view that it came from Binah as well. Kehot's note points here as a second place for the saying.

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

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)

23

כל היושב ושונה

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

KEHOT'S NOTE

ראה תדב"א רבה רפ"ח.

24

כל היושב ושונה הקב"ה קורא ושונה כנגדו

Every Torah scholar who sits and reads and studies Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him. The Alter Rebbe brings it to show that G-d Himself is present in the letters of the Torah one studies.

Tanna DeBei Eliyahu Rabbah 18:1-2"א-ב: תנא דבי אליהו רבה

... אִיכָּ לְמָה נֶאֱמַר בְּכָל צִרְתָּהּ לוֹ צִר אֵלָּא אִמֵּר הַקֶּבֶ"ה בְּכָל צֶעַר וְצֶעַר
שֶׁיֵּשׁ לְיִשְׂרָאֵל כְּבִיכּוֹל אֲנִי עִמָּהּ שְׁנֹאמֵר לוֹ צִר אֵייתָ לוֹ צִר אֵלָּא לִי צִר
שְׁנֹאמֵר (ישעיהו מ"ט:ג) וַיֹּאמֶר לִי עֲבָדִי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר
לְכָךְ נֹאמֵר קוֹמִי רְנִי בְּלִילִיהָ וְגוֹי מֵאֵי שְׂפָכִי כְּמִים לְבָךְ נִכַּח פְּנֵי ה' מְכָאן

אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי' (מלכים א' כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם

...

OYW (segmentation according to Warsaw 1880) (Public Domain)

25 כלם בחכמה עשית

The psalmist marvels at creation: "How many are Your works, Havayah; You made them all with wisdom." The Alter Rebbe reads it to mean that, before G-d, even wisdom is no more than an instrument of making.

Psalms 104:24:כ"ד:תהילים ק"ד

מה־רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קנייך:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

26 כבוד בגימט' ל"ב

The passage there explains "His glory" as G-d's being clothed, says that kavod is numerically thirty-two, the thirty-two paths of wisdom, because the Infinite Light is clothed in Chochmah, and brings the verse "You made them all with wisdom," as here.

KEHOT'S NOTE

ראה גם לעיל ל, ב. לקו"ת שה"ש מז, ג.

PARAGRAPH 4

27 כי תרכב על סוסך

In his prayer; Habakkuk asks G-d whether His anger was against the rivers and the sea, when "You ride upon Your horses, Your chariots of salvation": G-d rides out as a warrior to save. The Alter Rebbe applies the verse to the Giving of the Torah, the "male horses."

Habakkuk 3:8:ח"ג:חבקוק

הַבְּנֵה־רִים תִּרְחָה ה' אִם בְּנֵה־רִים אָפֶה אִם־יָפִים עֲבָרְתָּה כִּי תִרְכַּב עַל־סוּסֶיךָ מִרְכַּבְתִּיךָ יְשׁוּעָה:

Is it, O L-RD, that against the rivers, is it that Thine anger is kindled against the rivers, or Thy wrath against the sea? That Thou dost ride upon Thy horses, upon Thy chariots of victory?

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KEHOT'S NOTE

חבקוק ג, ח.

28 מדלג על ההרים

The beloved hears her lover coming: "The voice of my beloved! Here he comes, leaping over the mountains, bounding over the hills." The leap stands for light that comes down without passing through the levels in between.

Song of Songs 2:8:ח"ב:שיר השירים

קול דודי הנה־יָהּ בָּא מְדַלֵּג עַל־הַהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

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

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KEHOT'S NOTE

שה"ש ב, ח.

29 וירד ה' על הר סיני

Havayah descended upon Mount Sinai, to the top of the mountain, and called Moshe up. The Alter Rebbe brings it as the revelation of light from above in the world below.

Exodus 19:20:כ"ט:שמות

וַיֵּרֶד ה' עַל־הָרַיִן סִינַי אֱלֹהֵי־רָאשׁ הָהָר וַיִּקְרָא ה' לְמֹשֶׁה אֱלֹהֵי־רָאשׁ הָהָר וַיַּעַל מֹשֶׁה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות יט, כ.

30 וכל העם רואים

At Sinai "all the people saw the voices," the thunder, and the flames and the sound of the shofar, and they trembled. They saw what is ordinarily only heard, and the Alter Rebbe brings it as a sign of how fully the light from above was revealed below.

Exodus 20:15:ט"ו:שמות

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עֹשֶׂן וַיֵּרָא הָעָם וַיִּנְעֻזוּ וַיַּעֲמֻדוּ מֵרָחֵק:

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

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KEHOT'S NOTE

שמות כ, טו.

PARAGRAPH 5

31 זה לעזי עשה האלקים

Koheles advises: on a day of good, be glad, and on a day of evil, consider: "G-d has made the one opposite the other." The Alter Rebbe uses it for the principle that the realm of kelipah mirrors the structure of holiness.

Ecclesiastes 7:14:יד:קהלת

בְּיוֹם טוֹבָה הָיָה בְּטוֹב רָעָה וּבְיוֹם רָעָה גַּם אֶת־יְהוָה לְעִמְתּוֹ עֲשֵׂה הָאֱלֹקִים עַל־דְּבַרְתָּ שְׁלֹא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוֹמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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PARAGRAPH 6

32 שנקי פרעה עורף

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

ראה לקוית להאריז"ל ר"פ וישב ור"פ שמות. ובכ"מ.

33 רוח אייתי רוח

The Zohar's principle that "a spirit draws a spirit and brings a spirit" is applied here to the opposite side: words of vanity draw down a flow of vanity.

Zohar, Terumah 64:660-66:669 ס"ד:תר"ס-ס"ד:תרס"ט

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" ...

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

PARAGRAPH 7

34 כי דרכו של איש

"It is the way of a man to seek a woman": Pharaoh's mares were meant to draw a response from above, as a man responds to a woman.

Kiddushin 2b:8-9 ט"ח-ט"ז

קראי אהדי לא קשיו: הכא, דבתורה קאי, ותורה איקרי לשון נקבה, דכתיב: "תורת ה' תמימה משיבת נפש" - כתב לה בלשון נקבה. התם, דבמלחמה קאי, דדרכו של איש לעשות מלחמה ואין דרכה של אשה לעשות מלחמה - כתב לה בלשון זכר. מתניתין אהדי לא קשיו: הכא, דלגבי אשה קאי - קתני לה בלשון נקבה. התם, דלגבי איש קאי, דדרכו של איש ליבדק ואין דרכה של אשה ליבדק, דהא אשה נמי באונס מיטמאה - תני לשון זכר.

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

35 והי הולך לפניו יומם

Havayah went before Israel by day in a pillar of cloud. Here the verse shows the order G-d set when He reversed Pharaoh's design.

Exodus 13:21 א"ג:כ"א

והי הולך לפניו יומם בעמוד ענן ובלילה בלילה בעמוד אש

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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36 ויסע מלאך וילך מאחריהם

At the Sea the angel of G-d moved from before the camp of Israel and went behind it. The Alter Rebbe calls this the reverse of the earlier order.

Exodus 14:19 ט"ט

ויסע מלאך האלוקים ההלך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

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PARAGRAPH 8

37 למען תזכר את יום צאתך

Moshe commands eating matzah, the bread of affliction, "so that you remember the day you went out of the land of Egypt all the days of your life." The Alter Rebbe brings it to show that the Exodus is a daily matter.

Deuteronomy 16:3 ג'ג:ט"ז

לא-תאכל עליו חמץ שבועת ימים תאכל-עליו מצות לחם עני כי בחפזו יצאת מארץ מצרים למען תזכר את-יום צאתך מארץ מצרים כל ימי חייך:

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

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KEHOT'S NOTE

דברים טז, ג.

38 אני הוי"ה אלקיכם

The last verse of the Shema: "I am Havayah your G-d, Who brought you out of the land of Egypt to be your G-d." It is said every day, so the Exodus belongs to every day.

Numbers 15:41 א"א:מ"א

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלוקים אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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39 מן הארץ לרקיע מהלך ת"ק שנה

The Talmud says that from the earth to the firmament is a journey of five hundred years, and so between each firmament and the next. The Alter Rebbe brings it to show that even the heavens are measured and limited.

Chagigah 13a:3 א"ג:א'ג

כמה שנותיו של אדם — שבועים שנה, שנאמר: "ימי שנותינו כהם שבועים שנה ואם בגבורות שמונים שנה". והלא מן הארץ עד לרקיע מהלך חמש מאות שנה, ועוביו של רקיע מהלך חמש מאות שנה, וכן כיו כל רקיע ורקיע.

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KEHOT'S NOTE

חגיגה יג, א.

40 שית אלפי שנין הוי עלמא

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

KEHOT'S NOTE

ראש השנה לא, ג.

41 שית אלפי שנין הוי עלמא

Rav Ketina says that the world exists for six thousand years and for one [thousand] it lies desolate. The Alter Rebbe brings it to show that the world is limited in time as well.

Rosh Hashanah 31a:8-9 ט"ז-ט"ח:א

וקמיפלגי בדרב קטינא, דאמר רב קטינא: שיתא אלפי שני הוה עלמא וחד קרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אמר אפיי: תרי קרוב, שנאמר: "יחינו מיומים". במוספי דשבתא מה היו אומרים? אמר רב עזר בר רבא אמר רב: "היו לה'".

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

42 בזה העולם הגשמי והמוגבל

After these words, the text in Or HaTorah adds: "(This is the meaning of Mitzrayim, from the word meitzarim, straits and limits; and see Likkutei Torah on Shir HaShirim, the maamar 'Kol dodi')."

KEHOT'S NOTE

באוה"ת פי בא כרך ז ע' ב'תריא מוסיף: "(דזהו פי מצרים לשון מצרים וגבולים, וע' בלקו"ת בש"ש בד"ה קול דודי)".

43 ומלך מצרים נק' השכל של הבלי העולם

Here the Or HaTorah adds: "(Thus he explains 'the king of Egypt' as the wisdom of kelipah)," and the note says to see there further.

KEHOT'S NOTE

באוה"ת שם "(א"כ מפרש מלך מצרים חכמה דקליפה)". ע"ש עוד.

PARAGRAPH 9

44 וימת מלך מצרים ואזי ויאנחו בני" מן העבודה ויזעקו

After many years the king of Egypt died, and the enslaved children of Israel sighed from their labor and cried out, and their cry rose to G-d. The Alter Rebbe reads it as the turn from attachment to the world to the heart's cry to G-d.

Exodus 2:23 שמות ב':כ"ג

ויהי בימים הרבים ההם וימת מלך מצרים ויאנחו בני ישראל מן העבדה ויזעקו ותצל שועתם אליהאלקים מן העבדה:

And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto G-d by reason of the bondage.

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45 צעק לבם

The poet of Lamentations tells of the people of Jerusalem after the destruction: "Their heart cried out to the L-rd."

The Alter Rebbe uses the phrase for the inner cry of the Shema.

Lamentations 2:18 איכה ב':י"ח

צעק לבם אל-אדני חומת בת-ציון הורידו כנחל דמעה יומם ולילה אל-תתני פוגת לה אל-תדם בת-עיניה:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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46 ובכל מאדך

Moshe commands Israel in the Shema: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your might" stands here for a love without limit.

Deuteronomy 6:5 דברים ו':ה

ואהבת את ה' אלקיך בכל-לבבך ובכל-נפשך ובכל-מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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47 שו"ה הבלי — וכשנעשה התקשרות

That passage cites this place in our maamar, on attachment to the world so strong that it is without any intellect: since G-d made the one opposite the other, the other side too has a will above reason and taste, so a person can have an intense will even for worldly things.

KEHOT'S NOTE

ראה לקו"ת ראה כה, א.

PARAGRAPH 10

48 בשתיים שלפניה

The Mishnah rules that in the morning one says two blessings before the Shema and one after it. The Alter Rebbe names the two blessings before it as the main place for the contemplation that leads to love in the Shema.

Mishnah Berakhot 1:4 משנה ברכות א':ד

בשחר מברך שתיים לפניו ואחת לאחריו, ובערב שתיים לפניו ושתיים לאחריו. אחת ארקה ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. לקחתם, אינו רשאי שלא לקחתם. ושלא לקחתם, אינו רשאי לקחתם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

49

היש מספר לגדודיו

Bildad, one of Iyov's friends, says of G-d, "Is there any number to His legions?" The Alter Rebbe brings it for the limitless number of angels and souls.

איוב כ"ה:ג' Job 25:3

היש מספר לגדודיו ועל מי לא יקום אורו:

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

PARAGRAPH 11

50

כח הפועל בנפעל

The passage there explains that the word "created" implies the power of the maker in the thing made, which applies only to G-d's Names, while of His essence it is said "He commanded and they were created"; even the level of sovev is only "His Name alone."

KEHOT'S NOTE

ראה לקמן צו, ג במ"מ.

51

אני ה' לא שנית

Through Malachi G-d assures the people that His day of judgment will come: "For I, Havayah, have not changed, and you, children of Yaakov, have not perished." The Alter Rebbe brings it to show that creating the worlds brings no change in G-d.

Malachi 3:6 ג' Malachi 3:6

כי אני ה' לא שנית ואנכי בני יעקב לא כליתי:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

52

אלקים חיים ומלך עולם

Jeremiah sets G-d against the idols: "But Havayah is the true G-d; He is the living G-d and eternal King." The Alter Rebbe reads it as G-d giving life to the worlds as their King, through His Name.

Jeremiah 10:10 י' Jeremiah 10:10

וה' אלקים אמת הוא אלקים חיים ומלך עולם מקצפו תרעש הארץ ולא יכלו גוים זעמו:

But the L-RD G-d is the true G-d, He is the living G-d, and the everlasting King; At His wrath the earth trembleth, And the nations are not able to abide His indignation.

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PARAGRAPH 12

53

בכל מאדך

Moshe commands Israel in the Shema: "You shall love Havayah your G-d with all your heart, with all your soul

and with all your might." The Alter Rebbe reads the first paragraph of the Shema as the love from below that has no limit.

Deuteronomy 6:5 ה' Deuteronomy 6:5

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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54

לאהבה את ה' אלקיכם

In the second paragraph of the Shema Moshe conveys G-d's promise to those who heed His commandments, "to love Havayah your G-d and to serve Him with all your heart." The Alter Rebbe reads le'ahavah, "to love," as bringing about love above.

Deuteronomy 11:13 י"א Deuteronomy 11:13

והיה אם שמעו תשמעו אלי מצותי אשר אנכי מצוה אתכם היום לאהבה את ה' אלקיכם ולעבדו בכל לבבכם ובכל נפשכם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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55

לאו מכל אליו מדות כלל

In Eliyahu's prayer (Patach Eliyahu), after describing the Sefiros as G-d's ways of conducting the world, the Tikkunei Zohar says that He is "not of these attributes at all." The Alter Rebbe brings it to show that love, an attribute, does not apply to G-d in Himself.

Tikkunei Zohar 17b:5-7 ז' Tikkunei Zohar 17b:5-7

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתייהיב לך) לגלגה רזין טמירין על ידך מה דלא אתייהיב רשו לגלגה לשון בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכי

Constantinople, 1740 (CC-BY-NC)

56

רוח אייתי רוח

The Zohar teaches that one who loves G-d arouses His love in return, for "a spirit draws a spirit." Here it explains how love below brings love above.

Zohar, Terumah 64:660-66:669 ס"ד תר"ס-ס"ד Terumah 64:660-66:669

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" ...

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

PARAGRAPH 13

57

והחיות ר"ש

In Ezekiel's vision of the Chariot, "the chayos ran and returned, like the appearance of a flash." The Alter Rebbe reads the running as female letters and the returning as male letters.

Ezekiel 14:14 א"י: ד"ד יחזקאל

והחיות רצוא ושוב כמראה הקזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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58

ונתתי עשב בשדה

G-d promises in the second paragraph of the Shema, "And I will give grass in your field for your cattle." A person reciting the Shema says these words of G-d in the first person.

Deuteronomy 11:15 ו"ט: א"י דברים

ונתתי עשב בשדה לבהמתך ואכלת ושבעת:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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59

ונתתי מטר ארצכם

"I will give the rain of your land in its season," G-d promises in the second paragraph of the Shema. The Alter Rebbe asks how a person can say "I will give," and answers that G-dliness has been drawn down.

Deuteronomy 11:14 ו"ד: א"י דברים

ונתתי מטר-ארצכם בעתו יורה ומלקוש ואספת דגנה ותרשע ויצהר:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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60

יושב ושונה כנגדו

The Holy One, blessed be He, sits opposite the one who studies and studies with him. The Alter Rebbe returns to this teaching from paragraph 3.

Tanna DeBei Eliyahu Rabbah 18:1-2 י"ח: א"י-ב' ד"ד תנא דבי אליהו רבה

... איכ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגוי מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם

...

OYW (segmentation according to Warsaw 1880) (Public Domain)

61

ואשים דברי בפך

G-d tells His people through Isaiah, "I have put My words in your mouth, and covered you in the shadow of My hand." The Alter Rebbe reads it literally: through Torah study G-d's own words are in a person's mouth.

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשים דברי בפך ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי-אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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62

ודברת בם

Moshe commands, "You shall teach them to your children and speak in them." The Alter Rebbe stresses that it says "in them," not "them."

Deuteronomy 6:7 ו"ז: דברים

ושננתם לבניך ודברת בם בשבתך בביתך ובדרכך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

63

מתניתין מלכתא

Rav Pappa gives "our Mishnah is a queen" as a mnemonic for which teachings are in the name of Rav Malkiya. The Alter Rebbe uses the phrase for the royal authority of the Mishnah.

Beitzah 28b:14-15 ו"ט: ב' ד"ד ביצה כ"ח

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיא. וסימניה: מתניתין מלכתא. מאי ביניהון? איכא ביניהון שפחות. מתניה לא יאמר אדם לטבח: שקול לי בדינך בשר, אכל שוחט ומחלק ביניהם.

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KEHOT'S NOTE

ביצה כח, ב. וראה לעיל מט, ב.

64

מאן מלכי רבנן

The Talmud teaches that the Sages are called kings, from the verse "Through me kings reign." The Alter Rebbe uses it for the Sages' authority to rule.

Gittin 62a:14 ו"ד: א"י גיטין ס"ב

רב הונא ורב חסדא הוו יתבי. חליף ואיל גניבא, אמר לקה חד לחבריה: ניקום מקמיה, דבר אורקין הוא. אמר לו: ומקמי פלגא ניקום!? אדחקי אתא איהו לגביה, אמר להו: שלמא עליכו מלכי, שלמא עליכו מלכי! אמרו לקה: מנא לה דרפנן איקרו מלכים? אמר להו: דקתיב: "כי מלכים ימלוכו וגו'".

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Zohar III, 253b
KEHOT'S NOTE

גיטין סב, א. זח"ג רנג, ב.

65 הדברים האלה אשר אנכי

"And these words which I command you today shall be upon your heart." The Alter Rebbe reads anochi, "I," as G-d's very self.

Deuteronomy 6:6

והיו הדברים האלה אשר אנכי מצוך היום על לבבך:

And these words, which I command thee this day, shall be upon thy heart;

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66 אנכי מי שאנכי

The note says the source of this phrase was given there.

KEHOT'S NOTE

נסמן לעיל א, א.

67 אני הוי"ה אלקיכם אשר הוצאתי אתכם מארץ מצרים

The closing verse of the Shema. The Alter Rebbe reads the Exodus it mentions as the going out from limits, so that Havayah alone is "your G-d."

Numbers 15:41

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים:
אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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68 כי דרכו של איש

"It is the way of a man to seek a woman": the arousal from above answers the arousal from below.

Kiddushin 2b:8-9

קראי אהדי לא קשיין: הקא, דבתורה קאי, ותורה איקרי לשון נקבה, דכתיב: "תורת ה' תמימה משיבת נפש" - כתב לה בלשון נקבה. התם, דמלתה קאי, דדרכו של איש לעשות מלחמה ואין דרכה של אשה לעשות מלחמה - כתב לה בלשון זכר. מתניתין אהדי לא קשיין: הקא, דלגבי אשה קאי - קתני לה בלשון נקבה. התם, דלגבי איש קאי, דדרכו של איש ליבדק ואין דרכה של אשה ליבדק, דהא אשה נמי באונס מיטמא - תני לשון זכר.

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PARAGRAPH 14

69 יש עוד אתעדל"ע . . שלא ע"י אתעדל"ת כלל

The passage there cites this maamar and adds that this arousal from above, not called forth from below, means drawings from the level of Atika, and that from there comes the power and strength for the ascent of the "horse" of the arousal from below.

KEHOT'S NOTE

בלקו"ת שה"ש יא, ד מצ"ן ע"ז: והיינו המשכות מבחינת עתיקא כר ע"ש והנה משם הוא שנמשך הכח ועזו לעליית הסוס דאתעדל"ת.

70 אך הנה יש עוד אתעדל"ע שהם אותיות זכרים

This passage of the maamar is quoted there.

KEHOT'S NOTE

מובא באוה"ת תשא ע' איתתקסז. ובסו"מ תרכ"ז ע' קנא.

71 שכל מה שיש ביבשה יש בים

The Sages taught: "Everything that is on dry land is in the sea, except the weasel." The Alter Rebbe uses it for sea and land as the hidden and revealed forms of the same things.

Chullin 127a:12-14

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' זורא מאי קראה (תהלים מט, ב) האינו כל יושבי חלד אמר רב הונא כריה דרב יהושע ביברי דנרש אינו מן הישוב אמר רב פפא בשמתא נרש תרביה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה' אמר רב פפא לא אבה נרש שמוע דבר ה'

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין קכז, א.

72 באדם שהוא עולם קטן

The maamar "Vehayah mispar" (5b) opens with the teaching that man is a small world: as the world has four elements, fire, air, water and earth, so does the human soul.

Tikkunei Zohar, Tikkun 69 • 100a:6

ומה דאמר אי בעית דאחריב לעלמא והדר אכריה ואפשר דנפלת בשעתא דמוזני, הכי שמענא בודאי דכל צדיק וצדיק יש לו עולם בפני עצמו, דא גופא דבר נש דאתקרי עולם קטן, ובגין כה אתמר אי בעית דאחריב לעלמא, ואייתי לקה בגלגולא אחרא, ואולי דנפלת בשעתא דמוזני.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

תנחומא פקודי ג. ת"ז ת"י סט קרוב לתחלתו. וראה לקו"ת פי במדבר רד"ה ויהי מספר.

73 באדם שהוא עולם קטן

The Midrash says the Mishkan is equal to the whole world and to the forming of man, "who is a small world." The Alter Rebbe uses it for the parallel between the levels above and a person's faculties.

Midrash Tanchuma, Pekudei 3:3-4

... ואמלא אתו רוח אלקים בְּחֶכְמָה (שמות לא, ג). לְלִמְדָה, שְׁהִמְשִׁכֵּן שְׁקוֹל כְּנֶגֶד כָּל הָעוֹלָם, וְכֶנֶד יְצִירַת הָאָדָם שֶׁהוּא עוֹלָם קָטָן. כִּיצַד, כְּשֶׁבָרָה הַקֹּדֶשׁ בְּרוּךְ הוּא אֶת עוֹלָמוֹ, כִּילוֹד אִשָּׁה בְּרָאוּ. מֵה יְלוֹד אִשָּׁה מִתְחִיל מִטְבוֹרֶם וּמוֹתֵם לְכָאן וּלְכָאן לְאַרְבָּעָה צְדָדִין, כִּה הִתְחִיל הַקֹּדֶשׁ בְּרוּךְ הוּא לְבָרָא אֶת עוֹלָמוֹ מֵאֶבֶן שְׁתִּיָּה תְחִלָּה, וּמִמְנָה הִשְׁתַּת הָעוֹלָם. וְלִמָּה נִקְרָא שְׁמָה אֶבֶן שְׁתִּיָּה, מִפְּנֵי שֶׁמִּמְנָה הִתְחִיל הַקֹּדֶשׁ בְּרוּךְ הוּא לְבָרָא אֶת עוֹלָמוֹ. וְכָרָא בֵּית הַמִּקְדָּשׁ ...

Another explanation of It hath been already (Eccles. 1:10). It is written: The L-rd by wisdom founded the earth (Prov. 3:19) and also: I have filled him with the spirit of wisdom (Exod. 31:3). This teaches us that the Tabernacle was equal both to all the world and to a human embryo, which is a world in miniature. 5:75, n. 20. How is that so? When the

Holy One, blessed be He, created His world, He did so just as a child is born to a woman. A child starts ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

74

שהוא עולם קטן

Near the start of Tikkun 69 the Tikkunei Zohar teaches that every righteous person has a world of his own: "the body of a person, which is called a small world." Like the Midrash, it is a source for the Alter Rebbe's "man, who is a small world."

Tikkunei Zohar 100a:6 וי"א: תקוני זוהר

ומה דאמר אי בעית דאחריב לעלמא והדר אבריה ואפשר דנפלת בשעתא דמוזני, הכי שמענא בודאי דכל צדיק וצדיק יש לו עולם בפני עצמו, דא גופא דבר נש דאתקרי עולם קטן, ובגין כך אתמר אי בעית דאחריב לעלמא, ואייתי לקה בגלגולא אחרא, ואולי דנפלת בשעתא דמוזני.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 15

75

כי לא מחשבותי מחשבותיכם

Isaiah calls the people to return, for G-d's ways are not man's: "For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." The Alter Rebbe grants this and still uses human thought and speech as an analogy.

ישעיהו נ"ה:8 Isaiah 55:8

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

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

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KEHOT'S NOTE

ישע"י נה, ח.

76

כמ"ש בזוהר כמה מחשבתין אית

The words here quote Tikkunei Zohar, Tikkun 69 • 103a:6; the passage is shown below.

Tikkunei Zohar, Tikkun 69 • 103a:6 תקוני זוהר

... ורגלין, ואתלבש בגופא דאנפוי וזירין כוזהרא דאתמר בקה (דניאל יב ג) והמשכילים זיהירו וכו', ואנפי תלמידוי נהירין ככבים לעולם ועד, והו פתחין ספרא דקהלת, וקריין בקה (קהלת א ב) הבל הקלים אמר קהלת כו, והו חזרין כמה זמנין, אמרו לקה אינון חכימי דרא וכי שלמה לא עבד קרא אחרא בקהלת, על להו ההוא דאתחזי חגר בארשא, לשבעה היכלין מכספא ודהבא ואבניו יקירין, ובהיכלא שבעה כרסין דארבע חיוון, ויונה תמן דכספא ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"י ט"ט (קטו, א).

77

כמה מחשבתין אית

The Tikkunei Zohar says there are many "thoughts," one above the other, up to the hidden thought above them all.

The Alter Rebbe brings it for the chain of concealment and revelation.

Tikkunei Zohar 115a:1 א"א: תקוני זוהר

אי הבל אחיד, תא חזי תרין אתוון אלין שמענא דלאתר עלאה הו סלקין, א"י, אי אמון מופלא ומכוסה, י"מחשבה, דבהאי אתר חאבו אדם והבל, ואתמר דאינון אי כתר עליון, י"מחשבה, לעילא לעילא אסתלק האי חובה, אמר לקה רבי אלעזר, אבא, והא כמה מחשבות אינון, שכינתא אתקרי מחשבה, ואי הי"ן מן אדני, וחקמה מחשבה, וכתר דאי הי"ן מן אדני מחשבה, וכמה מחשבין אינון דא לעילא מן דא, ודא על גב דא, ה"דא הוא דכתיב (קהלת ה ז) כי גבה מעל גבה ...

Tikkunei Zohar - Vocalized (Public Domain)

78

גבוה מעל גבוה

Kohes warns against wondering at injustice, for "one higher than the high watches, and there are higher ones over them." The Tikkunei Zohar there quotes this verse for the many levels of thought, and the Alter Rebbe uses it for the chain of levels.

Ecclesiastes 5:7 ה"ז: קהלת

אם-עשק רש וגו' משפט וצדק תראה במדינה אל-תתמה עליהם כי גבה מעל גבה שמר וגבהים עליהם:

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

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79

כמו שלשלת שכ"א אחוז בחבירו

The passage in Va'eschanan explains hishtalshelus as a chain whose rings hold one another, light and light of light, from intellect to emotions to thought and speech; the note also points to Likkutei Torah, Berachah 98b.

KEHOT'S NOTE

ראה לקו"ת ואתחנן יב, א. ברכה צח, ב. אוה"ת ואתחנן כרך ה ע"ב.

80

גם חשך לא יחשיך ממך ולילה כיום יאיר

David tells G-d that nothing can hide him from Him: "Even darkness is not dark for You, and night shines like day; darkness and light are alike." The Alter Rebbe brings it for G-d's essence, before which concealment and revelation are the same.

Psalms 139:12 ט"ב: תהילים

גם-חשך לא-יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

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 16

81

הפך ים ליבשה בנהר יעברו ברגל

The psalmist recalls G-d's wonders: "He turned the sea into dry land; they passed through the river on foot; there we rejoiced in Him." The Alter Rebbe reads the turning of sea into land as the hidden becoming revealed; in the

plain sense the sea is the Sea of Reeds and the river the Jordan, crossed forty years later (context: Steinsaltz Tanakh).

Psalms 66:6 ט"ו:ר

הָפַךְ יָם לַיַּבֶּשֶׁה בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שֶׁם נִשְׁמַחְה־בוּ:

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 טו, ו.

82

ויעברו בתוך הים ביבשה

In the prayer of the Levites in Nehemiah: "You split the sea before them, and they passed through the midst of the sea on dry land." The Alter Rebbe stresses "on dry land" within the sea itself.

Nehemiah 9:11 ט"א:י

וְהֵימָּן בָּקְעַתָּ לִפְנֵיהֶם וַיַּעֲבְרוּ בְּתוֹךְ־הַיָּם בַּיַּבֶּשֶׁה וְאֶת־רַדְפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת כְּמוֹ־אֶבֶן בַּמַּיִם עֲצִים:

And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers Thou didst cast into the depths, as a stone into the mighty waters.

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KEHOT'S NOTE

נחמ"י ט, יא.

PARAGRAPH 17

83

שם נשמחה בו

"There we rejoiced in Him": the psalm's rejoicing at the Sea, read here as joy in G-d's very essence, "in Him" (bo).

Psalms 66:6 ט"ו:ר

הָפַךְ יָם לַיַּבֶּשֶׁה בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שֶׁם נִשְׁמַחְה־בוּ:

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 טו, ו.

84

תחת אשר לא עבדת . . מרוב כל

In the Torah's warning of curses Moshe says they will come "because you did not serve Havayah your G-d with joy and gladness of heart, out of the abundance of everything," when you had plenty. The Alter Rebbe reads merov kol as "more than all the abundance," the chain of worlds, and places the joy of a mitzvah above it.

Deuteronomy 28:47 מ"ז:כ"ח

תַּחַת אֲשֶׁר לֹא־עַבַדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרֹב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

85

אבל השמחה של מצוה

The note points to the first discourse beginning "Tze'enah ure'enah" in Likkutei Torah on Shir HaShirim.

KEHOT'S NOTE

ראה לקו"ת שה"ש צ"ה צאינה וראינה דרוש הראשון.

PARAGRAPH 18

86

ושמחת לפני ה' אלקיך

Moshe commands that the tithes and offerings be eaten before Havayah in the place He will choose: "and you shall rejoice before Havayah your G-d in all your undertakings." The Alter Rebbe takes "before Havayah" as the level, above the Name, that the joy of a mitzvah reaches.

Deuteronomy 12:18 י"ב:י"ח

כִּי אִם־לִפְנֵי ה' אֱלֹהֶיךָ תֹאכְלֶנּוּ בַּמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ אֹתָהּ וּבִנְהָ וּבִתָּהּ וְעַבְדְּךָ וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ וְשִׂמְחַת לִפְנֵי ה' אֱלֹהֶיךָ כָּל מִשְׁלַח יָדְךָ:

but thou shalt eat them before the L-RD thy G-d in the place which the L-RD thy G-d shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates; and thou shalt rejoice before the L-RD thy G-d in all that thou puttest thy hand unto.

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KEHOT'S NOTE

דברים יב, יח.

87

דרמ"ח מצות הן רמ"ח אברים דמלכא

The Tikkunei Zohar links the blessing "Who has sanctified us" with the 248 commandments and speaks of "every limb of the King." The Alter Rebbe uses it for the mitzvot as the King's limbs.

Tikkunei Zohar, Tikkun 30 • 74a:8 תקו"ז תיקון 30

וְעוֹד מִצְוָה דָּא עֲמוּדָא דְאַמְצָעִיתָא, דְּאִיהוּ מִצְוָה מְסֻרָא דְאַבָּא דְּאִיהוּ רִא"ש, וּמְסֻרָא דְּאִימָא דְּאִיהוּ אִש"ר, וְהָכִי צְדִיק מִצְוָה וְעוֹשֶׂה מִתְרַוְוִיָּהּ, וּבְגִין דָּא אֲתָמַר עַל תְּרַוְוִיָּהּ אֲשֶׁר קִדְּשֵׁנוּ, אֲמַר קִדְּשֵׁנוּ וְאַבָּא צִוְּנוּ, עַל מָאן עַל שְׂכִינְתָא תַתָּא, דְּאִיהוּ פֶטֶר כָּל רַחֵם, פְּתִיחוּ דְרַחֵם, דְּאִיהוּ רַמ"ח פְּקוּדִין, אִיהוּ מִצְוֹת יְהוּ"ה כָּל אֶבֶר וְאֶבֶר דְּמִלְכָּא, אִיהוּ מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשֵׁנוּ מְסֻרָא דְאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה תקו"ז ת"י ל.

PARAGRAPH 19

88

חסד דרועא ימינא

Eliyahu's prayer in the Tikkunei Zohar (Patach Eliyahu) pictures the Sefiros as a body: "Chesed is the right arm, Gevurah is the left arm, Tiferes the body." The Alter Rebbe uses this picture for the mitzvot as the King's limbs.

Tikkunei Zohar 17a:16-17 י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית

קדש. מלכות פה. תורה שבע"פ קרינו ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

89 איזהו גבור הכובש את יצרו

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

KEHOT'S NOTE

אבות ד, א.

90 איזהו גבור הכובש את יצרו

Ben Zoma teaches, "Who is mighty? One who conquers his inclination." The Alter Rebbe uses it for the mitzvos of restraint, which draw G-d down through Gevurah.

Pirkei Avot 4:1 משנה אבות ד:

בן זומא אומר, איזהו חכם, הלומד מכל אדם, שנאמר (תהלים קיט) מכל מלמדי השכלתי כי עדותיך שיחה לי. איזהו גבור, הכובש את יצרו, שנאמר (משלי טז) טוב ארך אפים מגבור ומשל ברוחו מלמד עיר. איזהו עשיר, השמח בחלקו, שנאמר (תהלים קכח) יגיע כפיו כי תאכל אשריו וטוב לך. אשריך, בעולם הזה. וטוב לך, לעולם הבא. איזהו מכבד, המכבד את הבריות, שנאמר (שמואל א ב) כי מכבדי אכבד ובני יקלו:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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PARAGRAPH 20

91 שם נשמחה בו

The psalm's words about the Sea, "there we rejoiced in Him," read here as joy in G-d's very essence, revealed there by an arousal from above.

Psalms 66:6 תהילים ס"ו:

הפך ים לִיבְשָׁה בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שֵׁם נִשְׁמְחָה־בו:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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92 כי אין אתעדל"ת יכול לעורר כלל

the passage shares nothing with the note

KEHOT'S NOTE

עי לעיל בפי תולדות כ, א: כי ענין המצות מעשיות הם הגבה למעלה מעלה בפנימיותם ושרשם. עי לקו"ת בדי"ה ואתחנן. ועי באוה"ת דרושים לרי"ה עי אישה.

93 ויאמר ה' אל משה מה תצעק אלי

With the Egyptians behind them and the sea before them, Havayah said to Moshe, "Why do you cry out to Me? Speak

to the children of Israel, and let them go forward." The Alter Rebbe reads it to mean that the salvation here did not depend on prayer from below; plainly, the hour called for going forward rather than for crying out (context: Steinsaltz Tanakh).

שמות י"ד:ט"ו Exodus 14:15

ויאמר ה' אל־משה מה־תצעק אלי דבר אל־בְּנֵי־יִשְׂרָאֵל וְיֵסְעוּ:

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

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94 ויאמר . . מה תצעק אלי . . בעתיקא תליא מילתא

The Zohar on Beshalach reads "Why do you cry out to Me?" precisely, "to Me," for this was no time for prayer, and records the reading "rather, the matter depends on Atika." The Alter Rebbe identifies Atika here with the Essence of the Emanator, which no arousal from below can reach.

Zohar II, 48a זח"ב מח, א

KEHOT'S NOTE

בשלח יד, טו. זח"ב מח, א.

95 ה' ילחם לכם ואתם תהרשון

Moshe tells the people at the Sea, "Havayah will fight for you, and you shall be silent." The salvation at the Sea came from above, without their own doing.

שמות י"ד:14 Exodus 14:14

ה' יִלְחָם לָכֶם וְאַתֶּם תִּהְרָשׁוּ:

The L-RD will fight for you, and ye shall hold your peace.'

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ביאור על הנ"ל

An Explanation of the Above



An arousal from below can draw down G-dliness only as high as Chochmah, the source of Malchus, while Keser, beyond all comparison, is revealed only of itself. That is why the Shechinah led Israel out of Egypt, an ascent from below, but went behind them at the Sea, where Keser was revealed and Israel rose above it.

THE MAAMAR IN BRIEF

This maamar explains the one before it. The female horses are an arousal from below and the male horses an arousal from above: as the female's arousal draws the male, the lower worlds' arousal draws the flow from above in its own form: song, praise or request. Malchus of Atzilus, the Shechinah, is clothed in the limited lower worlds, called Mitzrayim, 'straits'; this is the exile of the Shechinah. The Exodus is its ascent into the unlimited Atzilus by an arousal from below, which a person repeats in the Shema, where boundless love from below draws love from above. Yet such an ascent reaches only Chochmah, the source of Malchus, as speech rises only to the wisdom it comes from. Keser, above all comparison, is revealed only of itself, as at the splitting of the Sea, when G-d asked Moshe, "Why do you cry out to Me?" and Israel was told to be silent; only Keser could turn the concealed sea into revealed dry land. Keser is also drawn through the mitzvos, its 'limbs,' and its revelation is the joy of a mitzvah. So the Shechinah went before Israel at the Exodus, but at the Sea Israel rose above it, and it went behind them.

OUTLINE

- 1 **The question and the two kinds of horses** ¶1-3
The Shechinah went before Israel at the Exodus and behind them at the Sea. The female and male horses are the arousal from below and the arousal from above, and the receiver's arousal comes first.
- 2 **Malchus rises and draws down** ¶4-5
Malchus of Atzilus, clothed in the lower worlds, rises to receive from above; the flow it draws comes in the form of its ascent, whether song, praise or request.

3	Egypt and the exile of the Shechinah	¶6-7
	Beriah, Yetzirah and Asiyah are 'Egypt,' straits and limits, while Atzilus is unlimited; Malchus confined in them is the exile of the Shechinah.	
4	The Exodus and the Shema	¶8-9
	The Exodus is Malchus rising into Atzilus by an arousal from below, a pattern Pharaoh tried to reverse for the kelipos. In the Shema, contemplation brings boundless love from below, which draws love from above.	
5	Only as high as Chochmah	¶10
	"Abba founded the Daughter": Malchus is rooted in Chochmah, so its ascent, like speech rising to its source in wisdom, reaches Chochmah and no higher.	
6	Keser and the splitting of the Sea	¶11-12
	Keser is beyond comparison with Chochmah, like a crown above the head, and is revealed only of itself. At the Sea it depended on Atika, so Israel was told to be silent, and only Keser could turn the concealed into the revealed.	
7	The joy of a mitzvah	¶13-16
	The mitzvos are rooted in Keser, 620 with the rabbinic mitzvos, and clothed in physical deeds as its 'limbs'; through them Keser is drawn down, and the joy of a mitzvah is its revelation, as at the Sea.	
8	Before them and behind them	¶17-19
	At the Exodus the Shechinah led and the souls followed; at the Sea, Keser lifted Israel above Malchus, beyond even its ascent at Ne'ilah, so the Shechinah went behind them.	

KEY CONCEPTS

Arousal from below and arousal from above אתערותא דלעילא ואתערותא דלעילא

The 'female' and 'male' horses: an initiative from the lower worlds or from a person, and the divine flow that answers it, always in its form and measure.

Malchus of Atzilus, the Shechinah מלכות דאצילות, שכינה

The lowest Sefirah of Atzilus, clothed in the lower worlds; its confinement there is the exile of the Shechinah, and its ascent is the Exodus.

Mitzrayim: straits and limits מצרים וגבולים

Egypt read as 'straits': the limitation of Beriah, Yetzirah and Asiyah, out of which Malchus and the soul go into the unlimited Atzilus.

"Abba founded the Daughter" אבא יסד ברתא

Malchus is founded on Chochmah, its source, so its ascent by an arousal from below reaches Chochmah and no higher.

Keser Elyon (the Supernal Crown) כתר עליון

The level above the chain of worlds and beyond comparison with Chochmah, like a crown above the head. It is revealed only of itself, as at the splitting of the Sea, or drawn down through the mitzvos rooted in it.

The concealed world and the revealed world עלמא דאתכסייא ועלמא דאתגלייא

Abba and Imma are the concealed world and Z'eir Anpin and Nukva the revealed; at the Sea the revelation of Keser, where both are equal, turned the concealed into the revealed.

The joy of a mitzvah שמחה של מצוה

The delight in the mitzvos as they are in the Supernal Will, rooted in Keser; it was revealed at the Sea, "there we rejoiced in Him."

SECTION 1 • 11-3

The question and the two kinds of horses

1 ביאור על הנ"ל

An explanation of the above.

This short maamar is an explanation (biur) of the preceding one, which opened with "To My mare in Pharaoh's chariots." It takes up that maamar's themes, the female and male horses, the Exodus from Egypt and the splitting of the Sea of Reeds, and explains them step by step.

2 וה' הולך לפניו שכינה שהי' [שהיה] בשעת יציאת מצרים] הולך וה' הוא וב"ד [ובית דין] ² היינו שכינה שהי' [שהיה] בשעת יציאת מצרים] הולך לפני מחנה ישראל ואח"כ בשעת קי"ס [קריעת ים סוף] ויסע כו' וילך מאחריהם ³ שנעשה שכינתא לאחוריהם דישראל.

"And Havayah went before them by day." "And Havayah": He and His court, that is, the Shechinah (Divine Presence), which at the time of the Exodus from Egypt went before the camp of Israel. And afterward, at the time of the splitting of the Sea of Reeds, "And [the angel of G-d] moved," etc., "and went behind them": the Shechinah came to be behind Israel.

The maamar opens with the verse that tells how G-d went before the Israelites as they left Egypt, in a pillar of cloud by day. "And Havayah," with the word "and," is read as "He and His court," as the Midrash says of this verse, and the Alter Rebbe identifies this with the Shechinah, the Divine Presence; at the splitting of the Sea, the verse says, the angel of G-d that had gone before the camp moved and went behind them.

וביאור הענין הנה ענין ב' סוסים נקבות וזכרים והיינו אתעדל"ת [אתערותא דלתתא] ואתעדל"ע [ואתערותא דלעילא] אתעדל"ת [אתערותא דלתתא] נקראים סוסים נקבות ואתעדל"ע [ואתערותא דלעילא] נקראים סוסים זכרים.

The explanation of the matter: now, the concept of the two [kinds of] horses, female and male, is the arousal from below and the arousal from above. The arousal from below is called 'female horses,' and the arousal from above is called 'male horses.'

The preceding maamar spoke of Pharaoh's female horses and male horses. Here they are defined: the female horses are an arousal from below, an initiative that rises from the lower worlds, and the male horses are an arousal from above, the divine flow that answers it.

כי הנה עולמות התחתונים⁴ נקראים בשם נוקבא בחי' מקבל כמו שהנקבה מקבלת מן הזכר כן עולם התחתון מקבל ההשפעה מלמעלה שהוא בחי' דכר.

For the lower worlds are called by the name Nukva (the feminine), the level of a recipient: just as the female receives from the male, so the lower world receives the flow from above, which is the level of the masculine (dechar).

In this language, the one who gives is called 'male' and the one who receives 'female.' The lower worlds only receive their life and flow from above, so they are called Nukva, the feminine, while the source above that gives to them is called the masculine.

3 והנה כמו הנקבה שמקבלת מהזכר מוכרח להיות תמיד התעוררות הנקבה מקודם ועי"ז משפיע הזכר אליה כי דרכו של איש לחזר אחר אשה.⁵

Now, just as with the female, who receives from the male, there must always first be an arousal of the female, and through this the male bestows upon her, for "it is the way of a man to seek out a woman."

In the analogy, the female's arousal comes first, and it draws the male to give to her. The saying "it is the way of a man to seek out a woman" is from the Talmud, which uses it to explain why the Torah speaks of a man taking a wife: the one who seeks is drawn toward what he lacks.

כמו כן עי"י אתעדל"ת [אתערותא דלתתא] מעולמות התחתונים והוא בחי' סוסים נקבות בחי' מקבלים מעוררים ההשפעה מלמעלה בבחי' סוסים זכרים.

So too, through an arousal from below from the lower worlds, which is the level of the female horses, the level of recipients, they arouse the flow from above, at the level of the male horses.

Applied above, the lower worlds are the receivers, the 'female horses.' Their arousal from below comes first and calls forth the flow from above, the 'male horses.'

SECTION 2 • ¶4-5

Malchus rises and draws down

4 והנה מלכות דאצילות מתלבשת בבי"ע שהיא מדרגה התחתונה אזי תמיד היא עולה להתעורר למעלה בבחי' אצילות לקבל ההשפעה מלמעלה כמ"ש אלקים אל דמי לך.⁶ למען יזמרך כבוד.^{7,8} כו'.

Now, Malchus (sovereignty) of the World of Atzilus (Emanation) is clothed in Beriah, Yetzirah and Asiyah, it being the lowest rank; so it always rises to be aroused upward into the level of Atzilus, to receive the flow from above, as it is written, "O Elokim, do not keep silent," [and] "So that glory may sing praise to You," etc.

Malchus of Atzilus, the lowest of the Sefiros of the highest world, is the divine power that creates and rules the lower worlds, and so it is 'clothed' in Beriah, Yetzirah and Asiyah. Because it stands at the lowest point, it always strives upward to receive from above. The verses "O Elokim, do not keep silent" and "so that glory may sing praise to You," which continues "and not be silent," are read here as describing Malchus, which never falls silent in its ascent.

והוא נק' אתעדל"ת [אתערותא דלתתא] ועי"ז נעשה ממילא אתעדל"ע [אתערותא דלעילא] להיות השפעת אלקות בבחי' מלכות דאצילות וחוזרת ומתלבשת בבחי' אברהם חסד כו' ובנשמות ומלאכי להיות גילוי ההשפעה בבי"ע כפי האופן אתעדל"ת [אתערותא דלתתא].

This is called an arousal from below, and through it an arousal from above comes about of itself, so that there is a flow of G-dliness into the level of Malchus of Atzilus. And it in turn is clothed in the level of Avraham, Chesed (kindness), etc., and in souls and angels, so that the flow is revealed in Beriah, Yetzirah and Asiyah according to the manner of the arousal from below.

This upward striving is an arousal from below, and it draws an answering flow of G-dliness into Malchus. Malchus then passes the flow on through Avraham, the attribute of Chesed (kindness), and through souls and angels, so that it is revealed in the lower worlds, always in the manner of the arousal that called it forth.

5 ולכן פעמים עליית המלכות הוא בבחינת שירה כמ"ש אשירה לה' כו' בכדי שיהי' [שיהיה] השפעה מלמעלה ג"כ בבחי' שיר

Therefore, at times the ascent of Malchus (sovereignty) is in the mode of shirah (song), as it is written, "I will sing to Havayah," etc., so that the flow from above will also be in the mode of shir (song).

Since the answer from above matches the arousal from below, the form of Malchus's ascent shapes what comes down. At times the ascent is song, "I will sing to Havayah," so that the flow from above comes as song too: the maamar calls the ascent shirah, a feminine form of the word, and the answering flow shir, the masculine form, matching the female and male horses.

ולפעמים ההעלאה בבחי' זמרה כמ"ש למען יזמרך כו"ו ולפעמים בבחי' בקשה שתהיה ההשפעה מלמעלה באופן האתעדל"ת [האתערותא דלתתא] כי אתעדל"ע [אתערותא דלעילא] הוא ממש כפי אופן האתעדל"ת [האתערותא דלתתא].

And at times the ascent is in the mode of zimrah (singing praise), as it is written, "So that glory may sing praise (yezamercha) to You," etc.; and at times in the mode of a request, so that the flow from above will be in the manner of the arousal from below. For the arousal from above is exactly according to the manner of the arousal from below.

At times the ascent is zimrah, singing praise, as in "so that glory may sing praise (yezamercha) to You," and at times it takes the form of a request. In every case the arousal from above comes in exactly the form of the arousal from below that called it forth.

SECTION 3 • 16-7

Egypt and the exile of the Shechinah

6 וזהו בחינת יצ"מ [יציאת מצרים]. כי הנה בי"ע נק' מצרים שהם בבחינת מצרים וגבולים כי עולם העשיי [העשייה] הוא בגבול ממש מהלך ת"ק שנה שית אלפין כו".

And this is the concept of the Exodus from Egypt. For Beriah, Yetzirah and Asiyah are called Mitzrayim (Egypt), being at the level of meitzarim (straits) and limits; for the World of Asiyah (Action) is truly within limits: "a journey of five hundred years," "six thousand [years]," etc.

The Exodus is now explained in terms of the worlds. Egypt, Mitzrayim, is read as meitzarim, 'straits' or boundaries, and the three lower worlds are 'Egypt' because everything in them is limited. Our physical world is limited in the plainest sense: in the Sages' words, the distance to the heavens is a journey of five hundred years, and the world is to last six thousand years.

וכן יצירה ובריאה הם ג"כ בבחינת גבול להשגתם מאחר שהם נבראים מחודשים ואף ג"ע [גן עדן] העליון שבבריאה וג"ע [וגן עדן] התחתון שביצירה הכל הוא בבחי' גבול

So too, Yetzirah and Beriah are also at the level of limitation in their comprehension, since they are created beings, newly brought into being; and even the Higher Garden of Eden, which is in Beriah, and the Lower Garden of Eden, which is in Yetzirah, are all at the level of limitation.

The spiritual worlds of Yetzirah and Beriah are limited too, not in space but in comprehension: their beings are created and new, so their grasp of G-dliness has an end. Even the Gardens of Eden, where souls take pleasure in G-dliness, are limited; the Lower Garden of Eden is in Yetzirah and the Higher in Beriah.

משא"כ עולם האצילות נקי עולם הא"ס שהמשכת אור א"ס שבעולם האצילות הוא בלי גבול כי איהו וחיוהי וגרמוהי חד בהון כו' רק מאצילות לבריאה נעשה הפסק הפרסא והמעקה והגג שעייזי הם בבחי' מצרים וגבול:

This is not so with the World of Atzilus (Emanation), which is called the world of the Infinite One (Ein Sof), for the drawing-down of the Infinite Light (Or Ein Sof) in the World of Atzilus is without limit, since "He, His life-force and His vessels are one in them," etc. Only from Atzilus to Beriah is there a separation, the curtain (parsa), the parapet and the roof, through which they are at the level of meitzarim (straits) and limitation.

Atzilus is different: the Infinite Light is drawn into it without limit, for, as the introduction to the Tikkunei Zohar (3b) says of the ten Sefiros of Atzilus, "He and His vessels are one in them, He and His life-force are one in them," which is not so in Beriah. The boundaries begin only below Atzilus, where a separation, the 'curtain' (parsa), the 'parapet' and the 'roof,' divides it from Beriah and makes the worlds below it limited.

7 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] גלו למצרים שכינה עמהם^{10,11} כמ"ש אנכי ארד עמך¹² מצרימה שבחינת מלכות דאצילות מתלבשת בבי"ע ממש והוא גלות השכינה¹³ גלות מצרים שהשכינה שהיא מלכות דאצילות היא בגלות בתוך מצרים וגבולים.

Now, our Sages, of blessed memory, said, "They were exiled to Egypt; the Shechinah (Divine Presence) was with them," as it is written, "I will go down with you to Egypt": the level of Malchus (sovereignty) of Atzilus is actually clothed in Beriah, Yetzirah and Asiyah. And this is the exile of the Shechinah, the exile of Egypt: the Shechinah, which is Malchus of Atzilus, is in exile within meitzarim (straits) and limits.

The Sages taught that wherever Israel went into exile the Shechinah went with them, beginning with Egypt, as G-d promised Yaakov, "I will go down with you to Egypt." The Alter Rebbe explains that Malchus of Atzilus, the Shechinah, is clothed within the limited worlds of Beriah, Yetzirah and Asiyah, and its confinement in those 'straits' is the exile of the Shechinah, the inner meaning of the exile in Egypt. Likkutei Torah, Ki Seitzei (35d), to which the Kehot note points, finds the same exile in each person: the Shechinah is the spark of G-dliness in the soul, in exile within the body and its worries.

SECTION 4 • ¶8-9

The Exodus and the Shema

8 ויצ"מ [ויציאת מצרים] היא שיוצאת מן הגלות דבי"ע ליכלל למעלה בבחינת אצילות בתעודל"ת

[אתערותא דלתתא] הנ"ל לעורר למעלה שתהיי [שתהיה] השפעת אלקות למטה

And the Exodus from Egypt is that [the Shechinah] goes out of the exile of Beriah, Yetzirah and Asiyah to be included above in the level of Atzilus (Emanation), by way of the arousal from below mentioned above, to arouse above, so that there will be a flow of G-dliness below.

In its inner meaning, the Exodus is the Shechinah going out of its exile in the lower worlds and rising to be included in Atzilus. This rising is the arousal from below described above, and its purpose is to draw a flow of G-dliness down below.

ועי"י זה נעשה אתעדל"ע [אתערותא דלעילא] להיות גילוי אלקותו בבחינת מלכות להתפשט בבי"ע בבחינת

אברהם שהוא בע"ג [בעלי גבול / בעל גבול] וכן במלאכי כו'

Through this an arousal from above comes about, so that His G-dliness is revealed in the level of Malchus (sovereignty), to spread forth into Beriah, Yetzirah and Asiyah through the level of Avraham, who is a finite being, and likewise in the angels, etc.

In response comes an arousal from above: G-dliness is revealed in Malchus and spreads through it into Beriah, Yetzirah and Asiyah, through the level of Avraham, Chesed (kindness), which the maamar here calls a finite being, so that limited worlds can receive it, and through the angels as well.

ופרעה רצה להמשיך להפוך מן הקליפות ע"כ העמיד ג"כ סוסים נקבות תחלה שהוא אתעדל"ת

[אתערותא דלתתא] בכדי שילכו הזכרים היינו אתעדל"ע [אתערותא דלעילא] ממילא אחר הנקבות כי דרכו של

איש כו'¹⁴

And Pharaoh wanted to draw down the opposite, from the kelipos (husks); therefore he too stationed female horses first, which is an arousal from below, so that the males, that is, an arousal from above, would of themselves go after the females, for "it is the way of a man," etc.

Pharaoh tried to use the same principle in reverse, to draw down influence from the kelipos, the forces of concealment. He set the female horses first, an arousal from below, so that the male horses, an influence from above, would follow of themselves, for "it is the way of a man" to seek a woman.

וכן בעבודה בק"ש [בקריאת שמע] ע"י התבוננות שמע ישראל הוי"ה אלקינו¹⁵ או"א [אבא ואימא] והיינו מאין ליש ואיך שהיש בטל לאין בתכלית.

So too in divine service, in the recital of the Shema: through contemplating "Hear, O Israel, Havayah our G-d (Elokeinu)," [which are] Abba and Imma (Chochmah and Binah), that is, from nothing to something, and how the something is utterly nullified before the nothing.

The same pattern applies in a person's service of G-d. In the Shema one contemplates "Hear, O Israel, Havayah our G-d," which corresponds to Abba and Imma, Chochmah and Binah: how all things come into being from nothing, and how that 'something' is utterly nullified before the divine 'nothing.'

9 והיינו יחוד או"א [אבא ואימא] וכדומה בהתבוננות באריכות. אזי נעשה אתעדל"ת [אתערותא דלתתא] לצאת מהחשך וגלות הגוף ולהיות ואהבת כו' בכל מאדך¹⁶ בלי גבול להיות נכלל למעלה בבחינת אצילות שהוא בלי גבול

That is, the union of Abba and Imma (Chochmah and Binah) and the like, in lengthy contemplation. Then an arousal from below comes about, to go out of the darkness and the exile of the body, so that there be "You shall love," etc., "with all your might," without limit, to be included above in the level of Atzilus (Emanation), which is without limit;

Lengthy contemplation of this union of Chochmah and Binah, and of similar themes, produces an arousal from below. The soul goes out of the darkness and exile of the body into the love of "You shall love ... with all your might," a love without limit, and so it is included in Atzilus, the unlimited world.

וע"י זה נעשה ממילא אתעדל"ע [אתערותא דלעילא] בפ' שניה שהוא לאהבה את¹⁷ ה' אלקיכם שיהיה אהבה מלמעלה לימשך למטה שיהיה ה' אלקיכם ממש שיכולים לומר אח"כ ונתתי מטר כו'¹⁸ ונתתי עשב כו',¹⁹

and through this an arousal from above comes about of itself, in the second paragraph [of the Shema], which is "to love Havayah your G-d": that there be love from above, to be drawn down below, so that Havayah will truly be "your G-d," so that afterward one can say, "I will give the rain," etc., "I will give grass," etc.

The answering arousal from above is found in the second paragraph of the Shema, "to love Havayah your G-d," which the maamar reads as love drawn from above to below, so that Havayah becomes truly 'your G-d.' That is why the same paragraph can go on to promise, "I will give the rain of your land ... I will give grass in your field": blessings drawn down from above into the physical world.

ובסוף הק"ש [הקריאת שמע] חותם אני ה' אשר הוצאתי אתכם מארץ מצרים²⁰ שהוא בחי' יציאת מצרים וגבולים כנ"ל:

And at the end of the Shema one concludes, "I am Havayah, Who brought you out of the land of Egypt," which is the level of the exodus from meitzarim (straits) and limits, as explained above.

The Shema ends with "I am Havayah ... Who brought you out of the land of Egypt" because the whole process is a going out from 'Egypt,' the straits and limits described above.

SECTION 5 • 110

Only as high as Chochmah

10 אך הנה האתעדל"ע [האתערותא דלעילא] שבא ע"י אתערותא דלתתא הנ"ל שהיא בחי' יציאת מצרים כנ"ל אינו אלא המשכה מלמעלה מבחי' חכמה דאצילות כי אין האתעדל"ע [האתערותא דלתתא] יכול לעורר כלל למעלה²¹ מבחינת חכמה דאצי

However, the arousal from above that comes through the arousal from below mentioned above, which is the level of the Exodus from Egypt, as explained above, is only a drawing-down from above from the level of Chochmah (wisdom) of Atzilus (Emanation); for the arousal from below cannot arouse at all above the level of Chochmah of Atzilus,

Now a limit is set. The arousal from above that answers an arousal from below, as at the Exodus, comes only from Chochmah of Atzilus, because an arousal from below cannot stir anything above that level. Likkutei Torah on Shir HaShirim (20d) cites this maamar by name for this very point.

כי אבא יסד ברתא²² כמו הדבור שנמשך מבחי' חכמה שהיא ראשית ומקור הדבור ע"כ אין בכח הדבור לעלות למעלה מבחי' חכמה.

for "Abba (the Father) founded Barta (the Daughter)": like speech, which is drawn from the level of Chochmah, which is the beginning and source of speech; therefore speech does not have the power to rise above the level of Chochmah.

The Kabbalistic saying "Abba founded the Daughter" means that Malchus, the 'Daughter,' is founded on Chochmah, the 'Father.' The analogy is speech, which flows from a person's wisdom: since wisdom is its beginning and source, speech can rise no higher than wisdom. In Torah Ohr, Bereishis (4c), to which the Kehot note points, the Alter Rebbe explains that Malchus, the level of letters, is founded in Chochmah because, like Chochmah, it is drawn from 'nothing' and not by gradual descent.

כמו"כ [כמו כן] חכמה דאצי" נק' אבא שהוא מקור וראשית הגילוי ראשית ההשתלשלות ומל' נק' ברתא.
ע"כ אין בכח מל' דאצי" לעלות ולעורר באתעדל"ת [באתערותא דלתתא] הנ"ל למעלה מבחי' חכמה דאצי".

So too, Chochmah of Atzilus is called Abba, for it is the source and beginning of revelation, the beginning of the chain of descending worlds (hishtalshelus), and Malchus (sovereignty) is called Barta. Therefore Malchus of Atzilus does not have the power to rise and arouse, through the arousal from below mentioned above, above the level of Chochmah of Atzilus.

In Atzilus, Chochmah is called Abba because it is the source and beginning of all revelation and of the whole chain of worlds, and Malchus is called the Daughter. Like speech, Malchus can rise and arouse, by an arousal from below, only up to its own source, Chochmah.

כמשל התנוק שנמשך אחר אביו מחמת שהוא מקורו. כמו"כ [כמו כן] עליית המל' אינה אלא לבחי' חכמה שהוא ראשית הגילוי באתעדל"ת [באתערותא דלתתא] כנ"ל.

As in the analogy of the child who is drawn after his father because [his father] is his source: so too the ascent of Malchus is only to the level of Chochmah, which is the beginning of revelation, through an arousal from below, as explained above.

A child is drawn after his father because his father is his source. So the ascent of Malchus reaches Chochmah, the beginning of revelation, and no higher.

SECTION 6 • 111-12

Keser and the splitting of the Sea

11 ועי"ז רוח אייתי רוח ואמשיך רוח²³ כו' להיות אתעדל"ע [אתערותא דלעילא] להיות השפעה והמשכה מבחי' חכמה דאצי" לבחי' מל' להתפשט בבי"ע

And through this, "a spirit brings a spirit and draws down a spirit," etc., so that there is an arousal from above: a flow and drawing-down from the level of Chochmah (wisdom) of Atzilus (Emanation) to the level of Malchus (sovereignty), to spread forth into Beriah, Yetzirah and Asiyah.

Through the arousal from below, "a spirit brings a spirit and draws down a spirit": the spirit rising from below calls forth a spirit from above. This answering flow comes from Chochmah of Atzilus down to Malchus, and through Malchus into the lower worlds.

אבל למעלה מבחי' חכמה כ"ע [כתר עליון] אין אתעדל"ת [אתערותא דלתתא] יכול לעורר כלל כי הוא למעלה מהשתלשלות העולמות.

But above the level of Chochmah, the level of Keser Elyon (the Supernal Crown), an arousal from below cannot arouse at all, for it is above the chain of descending worlds (hishtalshelus).

Above Chochmah is Keser Elyon, the Supernal Crown, which no arousal from below can reach at all. Keser is above the whole chain of descending worlds, which begins with Chochmah.

והיינו מבחי' חכמה שנק' ראשית לבחי' בינה ומבינה למדות כו'.

That is, [the chain runs] from the level of Chochmah, which is called 'the beginning,' to the level of Binah (understanding), and from Binah to the emotive attributes (middos), etc.

Within the chain, each level gives rise to the next: Chochmah, called 'the beginning,' to Binah, and Binah to the emotive attributes.

כי הנה אף שחכמה היא למעלה מבינה וכן בינה ממדות כו'. עכ"ז [עם כל זה] יש להם ערך זה לזה אבל בחי' חכמה לגבי בחי' כ"ע [כתר עליון] נאמר אין ערוך לך שאין ערוך כלל שהוא בחי' אין ממש

For although Chochmah is above Binah, and likewise Binah [is above] the emotive attributes, etc., nevertheless they bear a relation (erech) to one another. But of the level of Chochmah in relation to the level of Keser Elyon it is said, "There is no comparison (erech) to You": there is no comparison at all, for it [Keser] is the level of actual nothingness (ayin).

Each is higher than the one after it, yet because they are links in one chain they bear some relation (erech) to one another. Keser is beyond all comparison with Chochmah, as the words of the prayer say of G-d, "There is no comparison to You"; relative to Chochmah, Keser is 'nothing' (ayin), beyond any grasp.

כמ"ש והחכ' [והחכמה] מאין (ממש) תמצא שהוא בחי' כתר שהוא למעלה מהשתלשלות כלל, והוא בחינת גולגלתא דאריך בחי' מלי דא"ס

As it is written, "And wisdom is found from ayin" (truly [from nothing]), which is the level of Keser, which is entirely above the chain of descending worlds. And it is the level of the Skull (Gulgalta) of Arich [Anpin], the level of the Malchus of the Infinite One (Ein Sof).

Iyov's question "and wisdom, from where (me'ayin) shall it be found?" is read as a statement: "wisdom is found from ayin," that is, Chochmah comes forth from Keser, the true 'nothing' above the chain of worlds. Keser is identified with the Gulgalta (skull) of Arich Anpin (literally "the Long Face," Keser as a configuration), and with the Malchus of the Infinite One, the last level of the Infinite Light itself.

והוא כמשל הכתר למטה שהוא על הראש ואין לה שייכו' [שייכות] כלל עם הראש כמו היד והרגל שאף שהן למטה במדרגה מן הראש עכ"ז [עם כל זה] יש להם שייכות עם הראש.

And it is like the analogy of the crown below, which is upon the head and has no connection at all with the head, the way the hand and the foot [have]: for although they are lower in rank than the head, they nevertheless have a connection with the head.

A crown rests on the head yet is not part of it. The hand and the foot are lower than the head, yet they are part of the same body and connected with it; the chain of Sefiros is like this: lower and higher, but joined.

אבל הכתר הוא על הראש כו'. כמו"כ [כמו כן] כ"ע [כתר עליון] אין לו שייכות כלל עם בחי' חכמה שאין ערוך כלל

But the crown is upon the head, etc. So too, Keser Elyon has no connection at all with the level of Chochmah, for there is no comparison at all.

The crown, though, sits above the head and is not part of the body at all. In the same way Keser has no relation with Chochmah.

ע"כ אין אתעדל"ת [אתערותא דלתתא] יכול לעורר כלל לבחי' כתר רק הוא דבר שחל ממילא שבחי' כתר מתגלה ממילא בלי אתעדל"ת [אתערותא דלתתא] כלל כמו בשבועות מתגלה בחי' הכתר כו'.

Therefore an arousal from below cannot arouse the level of Keser at all; rather, it is something that comes about of itself: the level of Keser is revealed of itself, without any arousal from below at all, as on Shavuot the level of Keser is revealed, etc.

So an arousal from below, which works within the chain, cannot stir Keser; Keser is revealed only from above, of itself. The maamar gives Shavuot, the time of the Giving of the Torah, as an example of such a revelation of Keser.

וזהו בחי קריעת ים סוף שהי' [שהיה] אז התגלות בחי כ"ע [כתר עליון]. כמ"ש ויאמר ה' (ז"א) אל משה מה תצעק אלי.²⁴ שאין הדבר תלוי בי אלא בעתיקא תליא²⁵ בחי גולגלתא הנ"ל בחי כתר ולגבי בחי כתר אין אתעדל"ת [אתערותא דלתתא] יכול לעורר כלל.

And this is the level of the splitting of the Sea of Reeds, when there was a revelation of the level of Keser Elyon, as it is written, "And Havayah (Z'eir Anpin) said to Moshe, 'Why do you cry out to Me?': the matter does not depend on Me; rather, "it depends on Atika (the Ancient One)," the level of the Gulgalta mentioned above, the level of Keser, and with regard to the level of Keser an arousal from below cannot arouse at all.

The splitting of the Sea was such a revelation of Keser. When Moshe cried out, Havayah answered, "Why do you cry out to Me?", and the maamar notes that "Havayah" here means Z'eir Anpin, the emotive attributes of Atzilus: the matter did not depend on that level, which prayer can reach, but on Atika, 'the Ancient One,' the Gulgalta and Keser mentioned above, which no arousal from below can reach.

וזהו ה' ילחם לכם ואתם תחרישון.^{26,27}

And this is [the meaning of] "Havayah will fight for you, and you shall be silent."

This is the meaning of Moshe's words to the people, "Havayah will fight for you, and you shall be silent": they were to make no arousal from below.

12 וכמאמר הזוהר לא תתערו מיד²⁸ שאם תתערו אזי אין יכול להיות אתעדל"ע [אתערותא דלעילא] אלא כפי האתעדל"ת [האתערותא דלתתא]²⁹ שאינו אלא מבחי חכמה

As the Zohar says, "Do not arouse anything": for if you arouse, then there can be an arousal from above only according to the arousal from below, which is only from the level of Chochmah (wisdom).

The Zohar reads "you shall be silent" as "do not arouse anything": at the Sea G-d did not want Israel to make an arousal from below. Had they done so, the answer from above would have been limited to the measure of their arousal, which reaches only Chochmah.

אבל אז היה התגלות בחי כתר שהוא מתגלה ממילא בלי אתעדל"ת [אתערותא דלתתא] כלל ולכן תחרישון.³⁰

But then there was a revelation of the level of Keser (the Crown), which is revealed of itself, without any arousal from below at all; and therefore, "you shall be silent."

But at the Sea Keser was revealed, which comes only of itself, so Israel had to be silent. The Tzemach Tzedek, quoting this passage in Biurei HaZohar (his commentary on the Zohar), explains that the silence is not meant literally: it is a self-nullification higher than speech.

ועי"ז נעשה קי"ס [קריעת ים סוף] שהפך ים ליבשה³¹ כו' שנעשה מהעלם גלוי דא"א [דאבא ואימא] נק' עלמא דאתכסיא וז"נ [וועיר אנפין ונוקבא] נק' עלמא דאתגליא

Through this the splitting of the Sea of Reeds came about, "He turned the sea into dry land," etc., in which the concealed became revealed. For Abba and Imma (Chochmah and Binah) are called the concealed world (alma de'iskasya), and Z'eir Anpin and Nukva are called the revealed world (alma de'isgalya).

This revelation split the Sea: "He turned the sea into dry land," and what was concealed became revealed. As the preceding maamar explained, the creatures of the sea are covered while those of the land are seen; so too above, Abba and Imma (Chochmah and Binah) are the 'concealed world,' and Z'eir Anpin and Nukva, the emotions and Malchus, are the 'revealed world.'

ואיך יהי [יהיה] ההעלם לגילוי רק מחמת שהיה התגלות בחי' כתר הנ"ל שלמעלה מהשתלשלו [מהשתלשלות] ששם העלם וגלוי שוין כחשכה כאורה³² ויכול להיות מהעלם גילוי:

And how could the concealed become revealed? Only because there was a revelation of the level of Keser mentioned above, which is above the chain of descending worlds (hishtalshelus), where concealment and revelation are equal, "as darkness, so light"; and [so] revelation can come from concealment.

How could the concealed become revealed? Within the chain of worlds the concealed and the revealed are distinct levels, and one cannot simply become the other; only Keser, above the chain, where "darkness and light are alike," could turn the concealed into the revealed.

SECTION 7 • ¶13-16

The joy of a mitzvah

13 וזהו שם נשמחה בו³³ שהוא בחי' שמחה של מצוה שהוא ג"כ התגלות בחי' כתר הנ"ל.

And this is [the meaning of] "There we rejoiced in Him": it is the level of the joy of a mitzvah, which is also a revelation of the level of Keser (the Crown) mentioned above.

The verse "He turned the sea into dry land" continues, "there we rejoiced in Him," and the maamar links this joy with the joy of a mitzvah, the joy in fulfilling G-d's command. That joy, too, is a revelation of Keser.

והוא בחי' תענוג המצות כמו שהם בעצם בבחי' רצה"ע [רצון העליון] כי הנה אורייתא מחכמה נפקת^{34,35} והיינו הפירוש של המצות שהם מבחינת חכמה

It is the level of the delight in the mitzvot as they are in essence, in the level of the Supernal Will. For “the Torah comes forth from Chochmah (wisdom)”: that is, the explanation of the mitzvot, which are from the level of Chochmah;

The joy of a mitzvah comes from the delight in the mitzvot as they are in G-d's Supernal Will itself, above reason. The saying “the Torah comes forth from Chochmah” refers to the explanation of the mitzvot, their reasons and details, which belong to Chochmah.

אבל שרש המצות הוא מבחי' כתר חיוורתא דגלגלתא שמשם נמשכין שית מאה ותליסר ארחין³⁶ בז"א שהם ארחות הוי"ה.³⁷

but the root of the mitzvot is from the level of Keser, “the whiteness of the Skull (Gulgulta),” from which are drawn “six hundred and thirteen paths” into Z'eir Anpin (the emotive attributes), which are “the paths of Havayah.”

The root of the mitzvot, however, is in Keser, described in Kabbalah as ‘the whiteness of the Skull,’ from which 613 paths are drawn into Z'eir Anpin. These are “the paths of Havayah” of the verse, and, as the next paragraph says, they are the 613 mitzvot.

14 והם התרי"ג מצות עם ז' מצות דרבנן הוא בגימטריא תר"ך בחי' כתר ונמשכים למטה במצות גשמיים בבחי' כלים דוקא

These are the 613 mitzvot; together with the seven rabbinic mitzvot, they have the numerical value of 620 (taryach), the level of Keser (the Crown) [for כתר, too, is 620]. And they are drawn down below into physical mitzvot, specifically at the level of vessels.

The 613 commandments of the Torah, with the seven mitzvot instituted by the Sages, make 620, the numerical value of the word keser (crown). Drawn down from Keser, the mitzvot are clothed in physical deeds, which serve as their vessels.

ולכן נקראו המצות אברים דמלכא שהוא כמו שמוליכין את האדם ממקום למקום בידו הימנית כו'.

Therefore the mitzvot are called “the limbs of the King”: just as one leads a person from place to place by his right hand, etc.

That is why the mitzvot are called “the limbs of the King”: they relate to Keser as the limbs relate to the soul. Just as one leads a person from place to place by taking his right hand, so through the mitzvot one can ‘move’ what is clothed in them.

15 ועיי' מתנענע הנשמה ג"כ אף שאין יכולי' [יכולים / יכולין] לאוחזה ולתופסה כלל. אך אעפ"כ [אף על פי כן] עיי' התלבשותה באברים אזי כשמנענעין את ידו כו' ממילא מתנענע הנשמה ג"כ.

And through this the soul moves as well, although one cannot hold it or grasp it at all. Yet even so, through its being clothed in the limbs, when one moves his hand, etc., the soul too moves of itself.

A person's soul cannot be grasped or held, yet because it is clothed in the body, when someone moves his hand the soul moves along with it. The limbs give a hold on what is in itself beyond grasp.

כמו"כ [כמו כן] למעלה אף שבח"י כתר הנ"ל הוא למעלה מהשתלשלות ואין יכולים לעורר כלל באתעדל"ת [באתערותא דלתתא] רק דוקא עיי' התלבשותו במצותיו שהם כלים ואברים לבח"י כתר הנ"ל

So too above: although the level of Keser (the Crown) mentioned above is above the chain of descending worlds (hishtalshelus), and one cannot arouse it at all through an arousal from below, [it can be reached] only, specifically, through its being clothed in His mitzvos, which are vessels and limbs for the level of Keser mentioned above.

In the same way, Keser is above the chain of worlds, and no arousal from below can stir it; it is reached only through its being clothed in G-d's mitzvos, which are its vessels and limbs.

חסד דרועא ימינא³⁸ אזי עיי' חסד שעושים למטה מוליכים אותו בדרועא ימינא כו'.

“Chesed (kindness) is the right arm”: so through the kindness that one does below, one leads it by the right arm, etc.

Chesed (kindness) is the King's 'right arm': through acts of kindness done below, such as the charity the preceding maamar mentions, one 'leads' Keser by its right arm and draws it down.

16 וכן גבורה כו' וכן ת"ת [תפארת] עמודא דאמצעיתא שהוא המצו' [המצות / המצוה] של תורה שהוא ג"כ מבח"י כתר הנ"ל.

And likewise Gevurah (restraint), etc.; and likewise Tiferes (beauty), “the middle pillar,” which is the mitzvah of Torah [study], which is also from the level of Keser (the Crown) mentioned above.

In the same way Gevurah (restraint) and Tiferes (beauty), ‘the middle pillar,’ are drawn down through mitzvos. Tiferes corresponds to the mitzvah of Torah study, which is also rooted in Keser.

וזהו שם נשמחה בו³⁹ שהוא בחי שמחה של מצוה הנ"ל שהי' [שהיה] אז התגלות בחי כתר הנ"ל ועי"ז נעשה קי"ס [קריעת ים סוף] כנ"ל:

And this is [the meaning of] “There we rejoiced in Him”: the level of the joy of a mitzvah mentioned above, for at that time there was a revelation of the level of Keser mentioned above; and through this the splitting of the Sea of Reeds came about, as explained above.

This is why it says of the Sea, “there we rejoiced in Him”: the joy of a mitzvah is a revelation of Keser. Keser was revealed then, and that revelation split the Sea.

SECTION 8 • 117-19

Before them and behind them

17 וזהו שמתחלה בשעת יציאת מצרים היה וי"ה הוא בחי מלכות דאצי מקור נשמות ישראל הולך לפנייהם שנשמות ישראל נמשכין אחריה שביציאת מצרים שמלי דאצי עולה מן הגלות דבי"ע ונכלל למעלה באתעדלי"ת [באתערותא דלתתא] כנ"ל.

And this is [the meaning of the fact] that at first, at the time of the Exodus from Egypt, “And Havayah,” which is the level of Malchus (sovereignty) of Atzilus (Emanation), the source of the souls of Israel, “went before them”: for the souls of Israel are drawn after it. For at the Exodus from Egypt, Malchus of Atzilus rises out of the exile of Beriah, Yetzirah and Asiyah and is included above through an arousal from below, as explained above.

Now the opening question is answered. At the Exodus, “And Havayah went before them” refers to Malchus of Atzilus, the Shechinah and the source of the souls of Israel, and the souls follow it. It went first because the Exodus was Malchus’s own ascent out of the lower worlds, an arousal from below.

18 ועי"ז נשמות ישראל ג"כ עולים ממצרים ליכלל למעלה בבחי אצילות ונמשכים אחר כנסי' [כנסת ישראל].

Through this the souls of Israel also rise out of Egypt, to be included above in the level of Atzilus (Emanation), and they are drawn after the Community of Israel (Knesses Yisrael).

Following Malchus, the souls of Israel also rose out of ‘Egypt’ and were included in Atzilus, drawn after the Community of Israel, Knesses Yisrael, a name for Malchus, the Shechinah.

אבל בשעת קי"ס [קריעת ים סוף] שהיה התגלות לישראל בחי' כתר עליון כנ"ל שאין מלי יכול לעלות כ"כ [כל כך] למעלה שעליית המלי אינה אלא עד בחי' חכמה כנ"ל

But at the time of the splitting of the Sea of Reeds, when there was a revelation to Israel of the level of Keser Elyon (the Supernal Crown), as explained above — and Malchus (sovereignty) cannot rise that high, since the ascent of Malchus is only up to the level of Chochmah (wisdom), as explained above,

At the Sea, however, Keser itself was revealed to Israel, a level that Malchus cannot reach by its ascent, for the ascent of Malchus reaches only Chochmah, as explained above.

רק ביוכ"פ [ביום כפור / ביום הכפורים] בנעילה שאז עליית המלי עד הכתר וגם זאת אינה אלא לדיקנא דאריך אבל לא לבחי' גלגלתא אזי ישראל נעשו אז למעלה מבחי' שכינה מלי דאצי".

except on Yom Kippur at Ne'ilah, when the ascent of Malchus is up to Keser, and even this is only to the Beard (Dikna) of Arich [Anpin] but not to the level of the Skull (Gulgalta) — then Israel came to be, at that time, above the level of the Shechinah (Divine Presence), Malchus of Atzilus.

The one exception is Ne'ilah, the closing prayer of Yom Kippur, when Malchus rises to Keser, and even then it reaches only the 'Beard' (Dikna) of Arich Anpin, not the Gulgalta, the 'Skull,' which was revealed at the Sea. So at the Sea, Israel stood higher than the Shechinah, Malchus of Atzilus.

19 וזהו עד יעבור עמך⁴⁰ הוי"ה שנעשית למעלה מהוי"ה בהתגלות בחי' כתר כנ"ל.

And this is [the meaning of] “Until Your people pass beyond Havayah”: [Your people] came to be above Havayah, through the revelation of the level of Keser (the Crown), as explained above.

In the Song at the Sea, “until Your people pass over, Havayah” is read as ‘until Your people pass beyond Havayah’: through the revelation of Keser, Israel came to be above the level of Havayah.

ולכן כתיב ויסע מלאך⁴¹ ה' היינו שכינה הנ"ל ההולך לפנייהם שהי' [שהיה] בשעת יצ"מ [יציאת מצרים] לפני מחנה ישראל שנשמות נמשכו אחריה כנ"ל. וילך מאחריהם שבשעת קי"ס [קריעת ים סוף] נעשו ישראל למעלה וכנס"י [וכנסת ישראל] נעשה לאחריהם וד"ל [ודי למבין]:

Therefore it is written, "And the angel of G-d moved," that is, the Shechinah (Divine Presence) mentioned above, "which went before them," which at the time of the Exodus from Egypt was before the camp of Israel, for the souls were drawn after it, as explained above. "And it went behind them": for at the time of the splitting of the Sea of Reeds, Israel came to be above, and the Community of Israel (Knesses Yisrael) came to be behind them. And this suffices for one who understands.

Therefore the verse says that the angel of G-d, the Shechinah, which at the Exodus had gone before the camp because the souls followed it, moved and went behind them: at the Sea Israel, receiving the revelation of Keser, had risen above it. This answers the question with which the maamar began.

IN ONE'S AVODAH

In the Shema, lengthy contemplation of how everything comes from nothing and is utterly nullified to it should bring a person out of the darkness and exile of the body into a love "with all your might," without limit; this arousal from below draws love from above. Beyond what his own arousal can reach, he draws down Keser itself through the mitzvos in which it is clothed, kindness, restraint and Torah study, and the joy of a mitzvah is that revelation.

QUESTIONS FOR DISCUSSION

1. Why must the arousal from below come first, and why does the arousal from above come in exactly its form?
2. In what sense are even the spiritual worlds and the Gardens of Eden 'Egypt'?
3. Why can an arousal from below reach Chochmah but not Keser? How do the analogies of speech and of the crown on the head explain this?
4. Why were the Israelites told to be silent at the Sea, and what does the maamar learn from this about the limits of prayer?
5. How can the mitzvos draw down Keser when no arousal from below can reach it, and what does this teach about the joy of a mitzvah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

A transcript (hanachah) of this discourse, written down by the Mittlerer Rebbe, is printed there, so the two versions can be compared.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ז ע"מ. ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. הצ"צ באוה"ת בשלח ע"י תרכה מציינ למאמר "בדי"ה וה' הולך לפניו יומם".

PARAGRAPH 2

2 וה' הולך לפניו . . הוא וב"ד

As Israel set out from Egypt, Havayah went before them by day in a pillar of cloud to lead them, and by night in a pillar of fire. It opens this maamar; the preceding one set it beside the order of Pharaoh's horses.

שמות י"ג:כ"א Exodus 13:21

וה' הולך לפניו יומם בעמוד ענן לנחיתם הדרך ולילה בעמוד אש להאיר להם ללכת יומם ולילה:

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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שמות רבה י"ט:ו' Shemot Rabbah 19:6

... חפזון שיצאתם בו, מיכן ואילך, כי לא בחפזון תצאו. לשעבר, אני ובית דיני, הייתי מהלך לפניו, שנאמר (שם יג, כא): וה' הולך לפניו יומם, אבל לעתיד לבוא אני לבדי, שנאמר (ישעיה שם, שם): כי הולך לפניו ה' ומאספכם אליו ישראל:

"No foreigner shall eat of it" - to fulfill what is stated: "He declares His word to Jacob, His statutes and His ordinances unto Israel" (Psalms 147:19). The Holy One blessed be He said to them that they should not intermingle with another nation, and they should not know its secrets, but rather you shall remain by yourselves. In this world, when Israel partook of the paschal offering, they ate it hastily, as it is stated: "So you shall eat it...[and you shall eat it hastily]" (Exodus 12:11), commemorating: "For ...

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KEHOT'S NOTE

שמות יג, כא. שמו"ר יט, ו.

3 ויסע כו' וילך מאחריהם

At the Sea, the angel of G-d that went before the camp of Israel moved and went behind them, and the pillar of cloud moved behind them too, between Israel and Egypt.

The Alter Rebbe reads it as the Shechinah moving from before Israel to behind them.

שמות י"ד:19 Exodus 14:19

ויסע מלאך האלקים ההלך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

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4 כי הנה עולמות התחתונים

On the words "For the lower worlds," the note points to the Tzemach Tzedek's Or HaTorah on Beshalach, page 625.

KEHOT'S NOTE

ראה אוה"ת פ' בשלח ע"י תרכה.

PARAGRAPH 3

5 כי דרכו של איש לחזור אחר אשה

Rabbi Shimon explains why the Torah writes "when a man takes a woman" and not "when a woman is taken": it is the way of a man to seek out a woman, like one who has lost something and searches for it. The Alter Rebbe uses the saying to show that the giver is drawn to respond to the receiver.

קידושין ב' ב:י"ג-י"ד Kiddushin 2b:13-14

... מפני מה אמרה תורה "כי יקח איש אשה", ולא כתב "כי תלקח אשה לאיש"? - מפני שדרכו של איש לחזור על אשה ואין דרכה של אשה לחזור על איש. משל לאדם שאבדה לו אבידה - מי חוזר על מי? בעל אבידה מחזר על אבידתו. והא דתנן: "בשבעה דרכים בודקין את הזב", ליתני "דברים"! הן הן קא משמע לן, דדרכא דמיקלא יתירא לאתויי לידי זיבה, ודרכא דמישתא יתירא לאתויי לידי זיבה.

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PARAGRAPH 4

6 אלקים אל דמי לך

A psalm of Asaf pleads with G-d against Israel's enemies: "O Elokim, do not keep silent; do not hold Your peace." The Alter Rebbe reads it as describing Malchus (Elokim), which never rests in its striving upward.

תהילים פ"ג:ב Psalms 83:2

אלקים אל־דמי־לך אל־תחַרשׁ ואל־תשקט אל:

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

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KEHOT'S NOTE

תהלים פג, ב.

7

למען יזמרך כבוד

David gives thanks for his deliverance: "so that glory may sing praise to You and not be silent; Havayah my G-d, I will thank You forever." Here "glory" (kavod), a name for Malchus, rises in praise without falling silent.

Psalms 30:13ג:י"ה תהילים ל

למען יזמרך כבוד ולא ידם ה' אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent;
O L-RD my G-d, I will give thanks unto Thee for ever.

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KEHOT'S NOTE

תהלים ל, י ג.

8

Kehot's note points to Psalms 30:13 for these words.

Psalms 30:13ג:י"ה תהילים ל

למען יזמרך כבוד ולא ידם ה' אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent;
O L-RD my G-d, I will give thanks unto Thee for ever.

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PARAGRAPH 5

9

למען יזמרך כו'

"So that glory may sing praise to You and not be silent." It illustrates an ascent in the form of praise (zimrah).

Psalms 30:13ג:י"ה תהילים ל

למען יזמרך כבוד ולא ידם ה' אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent;
O L-RD my G-d, I will give thanks unto Thee for ever.

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PARAGRAPH 7

10

גלו למצרים שכינה עמהם

Rabbi Shimon bar Yochai: wherever Israel was exiled the Shechinah was with them; they were exiled to Egypt and the Shechinah was with them, and it will return with them at the redemption.

Megillah 29a:4ד"ט מגילה כ"ט א

תנא, רבי שמעון בן יוחאי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שבכל מקום שגלו — שכינה עמהם. גלו למצרים — שכינה עמהם, שנאמר: "הנגלה נגליתי לבית אביך בהיותם במצרים וגו'". גלו לכלל — שכינה עמהם, שנאמר: "למענכם שלחתי ככלה". ואף כשהן עתידין ליגאל — שכינה עמהם, שנאמר: "ושב ה' אלקיך את שבותך". "והשיב" לא נאמר, אלא "ושב". מלמד שהקדוש ברוך הוא שם עמהם מבין הגליות.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it

says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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KEHOT'S NOTE

ספרי מסעי לה, לד. מגילה כט, א. ראה לעיל ה, א.

11

גלו למצרים שכינה עמהם

Rabbi Nasan teaches how beloved Israel is: wherever they were exiled the Shechinah was with them, in Egypt, Babylon, Eilam and Edom. The Alter Rebbe cites it as the basis for the exile of the Shechinah.

Sifrei Bamidbar 161:5ה"א:קס"ב במדבר

... ולא תטמא הארץ. רבי נתן אומר: חביבים ישראל שבכל מקום שגלו שכינה עמהם: גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לכלל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי ככלה; גלו לעולם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיך.

ואומר (שיר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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12

אנכי ארד עמך

G-d speaks to Yaakov in a night vision as he sets out for Egypt: "I will go down with you to Egypt, and I will also surely bring you up." Here it shows that the Shechinah itself went down into the exile.

Genesis 46:4ד"ו:מ"א בראשית

אנכי ארד עמך מצרימה ואנכי אעלה גם־עלה ויוסף ישיט ידו על־עיניך:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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KEHOT'S NOTE

בראשית מו, ד.

13

והוא גלות השכינה

There the exile of the Shechinah is applied to the soul: the love hidden in the inner point of the heart is covered "in sackcloth," in exile within the body and the animal soul, as in the Sages' saying "They were exiled to Edom; the Shechinah was with them." The Shechinah, it explains, is the spark of G-dliness in the soul, in exile and bondage

under the worry of earning a living, which surrounds and clothes the inner heart.

KEHOT'S NOTE

ראה בלקו"ת תצא לה, ד.

PARAGRAPH 8

14

כי דרכו של איש כו

"It is the way of a man to seek out a woman." The Alter Rebbe repeats the saying for Pharaoh's plan: the 'male' influence follows the 'female' arousal that comes first.

Kiddushin 2b:8-9 ט"ח-ט"ז

קראי אהדדי לא קשיו: הקא, דבתורה קאי, ותורה איקרי לשון נקבה, דכתיב: "תורת ה' תמימה משיבת נפש" - כתב לה בלשון נקבה. התם, דבמלחמה קאי, דדרכו של איש לעשות מלחמה ואין דרכה של אשה לעשות מלחמה - כתב לה בלשון זכר. מתניתין אהדדי לא קשיו: הקא, דלגבי אשה קאי - קתני לה בלשון נקבה. התם, דלגבי איש קאי, דדרכו של איש ליבדק ואין דרכה של אשה ליבדק, דהא אשה נמי באונס מיטמאה - תני לשון זכר.

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15

שמע ישראל הו"ה אלקינו

Moshe's call to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is one." The maamar reads "Havayah our G-d" as Abba and Imma, Chochmah and Binah, and makes its contemplation the arousal from below in prayer.

Deuteronomy 6:4 דברים ו' ט"ד

שמע ישראל ה' אלקינו ה' אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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PARAGRAPH 9

16

ואהבת כו בכל מאדך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar reads "with all your might" as a love without limit, the soul's going out of its 'Egypt.'

Deuteronomy 6:5 דברים ו' ט"ה

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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17

לאהבה את ה' אלקיכם

From the second paragraph of the Shema. The Alter Rebbe reads it as love drawn from above, the answer to the love from below in the first paragraph.

Deuteronomy 11:13 דברים י"א ט"ג

והיה אם ישמעו תשמעו אלי מצותי אשר אנכי מצוה אתכם היום לאהבה את ה' אלקיכם ולקבדו בכל לבבכם ובכל נפשכם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love

the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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18

ונתתי מטר כו

"I will give the rain of your land in its season," G-d promises in the second paragraph of the Shema. It shows the flow from above reaching even the physical world.

Deuteronomy 11:14 דברים י"א ט"ד

ונתתי מטר-ארצכם בעתו יורה ומלקוש ואספת דגנך ותירשך ויצהרך:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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19

ונתתי עשב כו

"I will give grass in your field for your cattle": like the promise of rain, it follows the love drawn from above.

Deuteronomy 11:15 דברים י"א ט"ו

ונתתי עשב בשדה לבהמתך ואכלת ושבעת:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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20

אני ה' אשר הוצאתי אתכם מארץ מצרים

The last verse of the Shema: "I am Havayah your G-d, Who brought you out of the land of Egypt." Here it names the going out from the straits and limits.

Numbers 15:41 במדבר ט"ו מ"א

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים:
אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 10

21

כי אין האתעדל"ת יכול לעורר כלל למעלה מבחי חכמה

Likkutei Torah cites this maamar by name for this point: the ascent of Malchus of Atzilus, the Community of Israel, by an arousal from below reaches only Chochmah, its source.

KEHOT'S NOTE

ראה לקו"ת שה"ש כ, ד.

22

אבא יסד ברטא

The source of the saying is noted there, and the passage explains it: Malchus is founded in Chochmah because, just as Chochmah comes from nothing to something and not by gradual progression, so Malchus, the level of letters, is drawn from a level of 'nothing'; by gradual progression, letters could not have come from intellect or emotion.

KEHOT'S NOTE

נסמן לעיל ד, ג.

איוב כח, יב.

PARAGRAPH 11

23 רוח אייתי רוח ואמשיך רוח

The Zohar (Terumah): everything in the world depends on desire, for "a spirit draws a spirit and brings a spirit"; when a person arouses his love for the Holy One, blessed be He, He arouses His right hand toward him. The Alter Rebbe cites it for the arousal from below that draws the arousal from above.

ספר זוהר, תרומה ס"ד:תרס"ט-ס"ד:תרס"ט-ס"ד:תרס"ט
ס"ו:תרס"ט

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" ...

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

24 ויאמר ה' (ז"א) אל משה מה תצעק אלי

With Israel trapped between the Egyptians and the sea, Havayah said to Moshe, "Why do you cry out to Me? Speak to the children of Israel, that they go forward." The maamar reads it as saying that the salvation did not depend on prayer, an arousal from below, but on a level beyond it.

שמות י"ד:ט"ו-ט"ו:ט"ו

וַיֹּאמֶר ה' אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלַי דְּבַר אֶל־בְּנֵי־יִשְׂרָאֵל וַיֵּסְעוּ:

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

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25 בעתיקא תליא

The Zohar on Beshalach reads "Why do you cry out to Me?" precisely, "to Me," for this was no time for prayer, and records the reading "rather, the matter depends on Atika." The maamar identifies Atika with the Gulgalta, the level of Keser that no arousal from below reaches.

ספר זוהר, בשלח ח"ג:פ"ג-ח"ג:פ"ג-ח"ג:פ"ג

26 והחכמה מאין . . תמצא

In Iyov's poem on wisdom he asks, "And wisdom, from where (me'ayin) shall it be found, and where is the place of understanding?" The Alter Rebbe reads me'ayin as 'from nothing': Chochmah comes forth from Keser, the level of 'nothing' above it. In the plain sense the question is where wisdom can be found, since man can bring hidden ore out of the earth but not wisdom (context: Steinsaltz Tanakh).

איוב כ"ח:י"ח-י"ח:י"ח

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא 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

27 ה' ילחם לכם ואתם תחרישון

Moshe's words to the people at the Sea: "Havayah will fight for you, and you shall be silent." Here it means the salvation came from Keser alone, without any arousal from below.

שמות י"ד:י"ד-י"ד:י"ד

ה' יִלְחָם לָכֶם וְאַתֶּם תַּחֲרִישוּן:

The L-RD will fight for you, and ye shall hold your peace.'

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PARAGRAPH 12

28 וכמאמר הזהר לא תתערון מידי

The Zohar on "Havayah will fight for you, and you shall be silent": as Pharaoh drew near, G-d did not want Israel to make any arousal below, because the arousal was already above, awakened by the Patriarchs; "you shall be silent" means "do not arouse anything." The Alter Rebbe uses it to show that Keser was revealed without an arousal from below.

זח"ב מז, 47b

KEHOT'S NOTE

זח"ב מז, ב.

29 שאם תתערון אזי . . אתעדלי"ע . . כפי האתעדל"ת

The Rebbe suggests there that the arousal from above can follow the arousal from below in two ways: either it is drawn down from the outset according to the arousal from below, or, as it comes down below, it changes to match it.

KEHOT'S NOTE

בלקו"ש ח"י"ח ע' 354 הערה 25 "ואולי י"ל שיש בזה ב' אופנים: (א) שמלכתחילה נמשך כפי אתעדל"ת. (ב) שכבואה לתתא נשתנית כפי האתעדל"ת", ע"ש.

30 וכמאמר הזהר לא תתערון מידי . . ולכן תחרישון

This passage is quoted there, and on the next page the Tzemach Tzedek explains that this silence is not meant literally.

KEHOT'S NOTE

קטע זה מובא בביאורו לצי"צ כרך א ע' צב. ושם ע' צג: שענין שתיקה זו אינה כפשוטו ממש, אלא ע"ד מלה בסלע משתוקה בתרין, שהשתיקה הוא בחי' ביטול שלמעלה מהדבור דקום עשה, ע"ש.

31 שהפך ים ליבשה

The psalmist recalls G-d's wonders: "He turned the sea into dry land; they crossed the river on foot; there we rejoiced in Him." The maamar reads the turning of sea into land as the concealed becoming revealed; in the plain sense the sea is the Sea of Reeds and the river the Jordan (context: Steinsaltz Tanakh).

תהילים ס"ו:ו-ו:ו

הָפַךְ יָם לַיַּבֵּשָׁה בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שָׁם נִשְׁמְחָה־בוּ:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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

32

כחשכה כאורה

David tells G-d that nothing can hide him from Him: "Even darkness is not dark for You, and night shines like day; darkness and light are alike." Here it describes Keser, where concealment and revelation are the same.

Psalms 139:12: תהילים קל"ט:י"ב

גם־השֹׁךְ לֹא־יִחְשֹׁךְ לְפָנֶיךָ וְלַיִל כְּיוֹם יֵאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

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 13

33

שם נשמחה בו

The end of the verse about the crossing: "there we rejoiced in Him." The maamar reads it as the joy of a mitzvah, a revelation of Keser.

Psalms 66:6: תהילים ס"ו:ו

הִפָּךְ יָם לְיַבֶּשֶׁת בְּנָהָר יַעֲבְרוּ בְּרִגְלָם שֵׁם נִשְׁמַחְה־בו:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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34

אורייתא מחכמה נפקת

Kehot's note points to Zohar II, 121b for these words.

Zohar II, 121b, כ"א, זח"ב

KEHOT'S NOTE

זח"ב כ"א, ב.

35

אורייתא מחכמה נפקת

The Zohar, on "And wisdom, from where shall it be found?", says that the Torah comes forth from Chochmah and Chochmah from the place called the Holy of Holies; the Alter Rebbe uses it to place the explanation of the mitzvos in Chochmah, while their root is higher. Kehot gives Zohar 2:121b; in Sefaria's text these words stand just before it, on 121a.

Zohar, Mishpatim 20:501א"תק"מ, משפטים כ':תק"מ

For the Torah itself emanates from Wisdom, from the realm called "holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies". Said R. Isaac: "The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

36

שית מאה ותליסר ארחין

The Idra Rabba (3:136a in Sefaria's pagination): in the parting of the hair a single fine path appears, joined to the path of the Ancient of Days, and from it 613 paths branch out into the paths of the Torah's commandments, as it is

written, "All the paths of Havayah are kindness and truth." The maamar draws on this teaching for its 613 paths and "the paths of Havayah."

Zohar, Idra Rabba 27:197: ספר זוהר, האדרא רבא כ"ז:קצ"ז

37

ארחות הוי"ה

David's prayer: "All the paths of Havayah are kindness and truth to those who keep His covenant and His testimonies." The maamar applies "the paths of Havayah" to the 613 paths drawn into Z'eir Anpin, the mitzvos.

Psalms 25:10: תהילים כ"ה:י

כָּל־אֲרָחוֹת ה' חֶסֶד וְאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדָתוֹ:

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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PARAGRAPH 15

38

חסד דרועא ימינא

In the prayer of Eliyahu (Pasach Eliyahu), the Sefiros are described as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the torso." The maamar uses the image for the mitzvos as the King's limbs.

Tikkunei Zohar 17a:16-17: תקוני זוהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה אייהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 16

39

שם נשמחה בו

"There we rejoiced in Him," said of the crossing of the Sea. The maamar returns to it as the joy of a mitzvah, the revelation of Keser that split the Sea.

Psalms 66:6: תהילים ס"ו:ו

הִפָּךְ יָם לְיַבֶּשֶׁת בְּנָהָר יַעֲבְרוּ בְּרִגְלָם שֵׁם נִשְׁמַחְה־בו:

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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PARAGRAPH 19

40

עד יעבור עמר ה'

In the Song at the Sea, Moshe and Israel sing that dread will fall on the nations "until Your people pass over, Havayah, until the people You acquired pass over." The maamar reads it as Israel passing beyond the level of

Havayah; plainly, it means until Israel cross over to their destination (context: Steinsaltz Tanakh).

שמות ט"ז:ט"ז Exodus 15:16

תַּפֵּל עֲלֵיהֶם אֵימָתָה וּפֶחַד בְּגִדְלָהּ זָרוּעָה יִדְמוּ כָאֶבֶן עַד-יַעֲבֹר עֲמָךְ ה' עַד-יַעֲבֹר עֲסֻז קִנִּיתִי:

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

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KEHOT'S NOTE

שמות טו, טז.

41

ויסע מלאך ה'

"The angel of G-d, who went before the camp of Israel, moved and went behind them." It answers the maamar's opening question: Israel had risen above the Shechinah, so it went behind them.

שמות י"ד:19 Exodus 14:19

וַיִּסַּע מִלֶּאכֶה הָאֱלֹהִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע עֲמוּד הָעָנָן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאַחֲרֵיהֶם:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

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וַיֹּאמֶר מֹשֶׁה אֲכָלְהוּ הַיּוֹם כּוֹ

“And Moshe said, ‘Eat it today’”



The manna came from a source above time and above the order of cause and effect, and could reach the world only through great contractions, the “drops of the night”; on Shabbos those contractions rest and rise, so the manna stopped, while every other flow, coming from the outer dimension of the worlds, continued.

THE MAAMAR IN BRIEF

Moshe told the people, “Eat it today, for today is a Shabbos to Havayah; today you will not find it in the field.” The maamar asks why the manna alone stopped on Shabbos, when every other flow into the world continues, and why the manna, given before the Torah, tested whether Israel would “walk” in it. The Torah is letters, channels that draw G-d’s light from the transcendent into the worlds, and Israel, whose 600,000 souls match its letters, draw them down; at Sinai the light came “from Seir,” by way of hair, a faint glimmer. To receive the Torah the animal soul must be subdued, and prayer does this every day: on weekdays it refines, like digestion, leaving waste, while on Shabbos it draws pure delight. The manna came from the “supernal dew,” above time, so it had to be new each day, and its aim was walking through the letters up to the Infinite. On weekdays it came with the night dew, by way of hair; on Shabbos the dew “went up,” by day, and “Eat it today” is the delight of the Shabbos eating. The other flows come from the outer dimension of the worlds, which does not change on Shabbos; the manna needed great contractions, and on Shabbos these rest and rise.

OUTLINE

- 1 **The questions** ¶1
Why the manna alone stopped on Shabbos, what “today” adds, and why the manna was a test, before the Torah was given, of “walking” in it.
- 2 **Letters, souls and the drawing down** ¶12-6
The Torah’s letters draw light from the transcendent into the worlds; Israel, 600,000 souls like its letters, draw them down, as the winds make space possible; at Sinai the light came “from Seir,” by way of hair.

3 Prayer as eating

¶17-11

Receiving the Torah requires subduing the animal soul; daily prayer does this as digestion does, refining on weekdays, while on Shabbos eating and prayer are pure delight, because everything returns to its source.

4 The manna and its test

¶12-14

The manna's dew is an arousal from above; its test, one day's portion, was trust, and its aim was walking through the letters up to the Infinite, new every day.

5 Why the manna stopped on Shabbos

¶15-20

The manna came from above time and above cause and effect, through the "drops of the night"; on Shabbos these contractions rest, while the other flows, from the outer dimension of the worlds, continue.

KEY CONCEPTS

Letters (otiyos) אותיות

Read as related to asa, "comes": channels that draw G-d's light down from sovev kol almin into memalei kol almin. The Torah's 600,000 letters correspond to the 600,000 souls of Israel, and there are also letters that go from below to above.

A glimmer of a glimmer הארה דהארה

The whole creation of the worlds is only a faint radiance of G-d's light, for He, and even His Name, remain unchanged and "alone."

Seir, the level of hair שעיר / שערות

Hair grows from the brain yet carries so little life that cutting it does not hurt. It is the image for a flow from a very high source that reaches below only as a faint glimmer, as at Sinai and in the manna that came with the night dew.

Refinement and delight בירור / ענג

Weekday eating and prayer refine: they transform food and the animal soul and leave waste behind. Shabbos eating and prayer draw pure delight and need no refinement.

Dew טל

Dew is never withheld, so it stands for an arousal from above that does not depend on man; the manna came from the "supernal dew," the level of "I, Havayah, have not changed," above time.

The inner and outer dimensions of the worlds פנימיות וחיצוניות העולמות

The ascent of Shabbos is only in the inner dimension (pnimiyus) of the worlds; the outer dimension (chitzoniyus), through which the flows of the constellations come, does not change, so those flows continue on Shabbos.

SECTION 1 • 11

The questions

1 ויאמר משה אכלהו היום^{1,2} כו'. להבין למה לא ירד המן בשבת והלא כל השפעות שבעוה"ז הגשמי אינן נעצרים אפי" [אפילו] בשבת^{3,4} והכל נשפע מלמעלה אין לך עשב⁵ כו'.⁶

"And Moshe said, 'Eat it today,'" etc. [We must] understand why the manna did not come down on Shabbos. After all, none of the flows in this physical world are held back, even on Shabbos, and everything flows down from above: "There is no blade of grass," etc.

The maamar opens with Moshe's words about the manna on Shabbos: "Eat it today, for today is a Shabbos to Havayah; today you will not find it in the field." The first question is why the manna alone stopped, when every other flow of blessing into the world continues on Shabbos; the Midrash says that even each blade of grass has a heavenly force that strikes it and tells it to grow. In Or HaTorah the Tzemach Tzedek sharpens it: Moshe gives Shabbos itself as the reason, as though its rest held the manna back, so why does it hold back nothing else?

וגם מהו אכלהו היום והלא כל הימים אכלו. אך הנה כתיב הנני ממטיר לכם⁷ לחם מן השמים כו'. למען אנסנו הילך בתורתי אם לא.

Also, what is [meant by] "Eat it today"? Did they not eat [it] every day? However, it is written, "Behold, I will rain down bread from heaven for you," etc., "that I may test them, whether they will walk in My Torah or not."

A second question: they ate the manna every day, so what does Moshe add by saying "Eat it today"? The Alter Rebbe then brings the verse in which G-d first promised the manna, "Behold, I will rain down bread from heaven for you... that I may test them, whether they will walk in My Torah or not," which calls the manna a test.

ולהבין למה הקדים המן לקבלת התורה למען אנסנו אם יוכל להיות קבלת התורה.

And [we must] understand why He placed the manna before the receiving of the Torah, "that I may test them," whether the receiving of the Torah could come about.

This raises a third question: why did the manna come before the giving of the Torah, as though it tested whether Israel could receive the Torah at all?

ואיזה שייכות יש לנסיון זה על התורה. וגם מהו לשון הילך בתורתי ה"ל [הוה ליה למימר] היקיימו תורתי:

And what connection does this test have to the Torah? Also, what is [the meaning of] the wording “whether they will walk in My Torah”? It should have said, “whether they will keep My Torah.”

Two more questions follow: what does a test about food have to do with the Torah, and why does the verse speak of “walking” in the Torah rather than “keeping” it? The rest of the maamar answers all of these questions.

SECTION 2 • ¶2-6

Letters, souls and the drawing down

2 אך הנה זאת התורה היא בחי' אותיות. ס"ר אותיות כנגד ס"ר נשמות.⁸ והענין כי אותיות מלשון אתא בקר⁹ שהוא לשון המשכה מלמעלה למטה [למטה] מבחי' סוכ"ע בבחי' ממכ"ע [ממלא כל עלמין].

However, this Torah is the level of letters: 600,000 letters, corresponding to 600,000 souls. The explanation is that otiyos (letters) is related to “asa boker” (“morning comes”), which is an expression of drawing down from above to below, from the level of the light that encompasses all worlds (sovev kol almin) into the level of the light that fills all worlds (memalei kol almin).

The answer begins with what the Torah is: letters, 600,000 of them, matching the 600,000 root souls of Israel. The word otiyos, “letters,” is read as related to asa, “comes” (as in Isaiah’s “morning comes”), so letters are channels that bring divine light down from sovev kol almin, the light far above the worlds, into memalei kol almin, the light that enters each world and gives it life.

כי לכן נק' אותיות סוסים¹⁰ כי תרכב על סוסך¹¹ כו'. כי ידוע שהתהוות העולמות מאין ליש היא בחי' הארה דהארה

For this is why letters are called horses: “When You ride upon Your horses,” etc. For it is known that the coming into being of the worlds from nothing to something is the level of a glimmer of a glimmer,

A horse carries its rider to places he could never reach on his own, so the letters, which carry the light down, are called horses, as in the verse “When You ride upon Your horses.” In the maamar LeSusasi earlier in this parsha, the Alter Rebbe explains that this verse speaks of the giving of the Torah: the “male horses,” the letters of the Torah that draw the light down from above. He then recalls a known principle: the whole creation of the worlds from nothing is only a “glimmer of a glimmer” of G-d’s light.

כי נשגב שמו לבדו¹² שמו היינו בחיי מלכותו שהיא מחשבה הקדומה אנא אמלוך שממנו נבראו העולמות ושמו הוא ג"כ בבחי' לבדו רק הודו מבחינת שמו על ארץ ושמים

for "His Name alone is exalted." "His Name" is the level of His Malchus (sovereignty), which is the primordial thought, "I will reign," from which the worlds were created; and His Name, too, is in the state of "alone"; only "His glory," from the level of His Name, is "upon earth and heaven."

The verse "His Name alone is exalted; His glory is upon earth and heaven" is read closely. G-d's "Name" is His Malchus, His kingship, the primordial thought "I will reign" from which the worlds came, and even this Name remains "alone," above the worlds; what reaches heaven and earth is only "His glory," a radiance from the Name.

שבריא שמים וארץ אינו כמעשה בו"ד [בשר ודם] שהכח הפועל הוא בנפעל והשכל המלוכב במעשה זה לא היה בו קודם שהתחיל לעשות. ומכ"ש [ומכל שכן] האותיות.

For the creation of heaven and earth is not like the work of a human being, in which the power that acts is in the thing acted upon, and the intellect invested in this work was not in him before he began to make it; and all the more so the letters.

When a person makes something, his power goes into what he makes and his mind takes on a thought he did not have before he began, and all the more so with the letters he speaks. G-d's creating is not like that.

אבל בהשי"ת [בהשם יתברך] לא שייך זה כי אני ה' לא שנית¹³ כתיב ואתה הוא קודם שנברא העולם בלי שינוי.

But with G-d, blessed be He, this does not apply, for it is written, "I, Havayah, have not changed"; and You are He [as] before the world was created, without change.

With G-d there is no such change, as the prophet says, "I, Havayah, have not changed": He is exactly as He was before the world was created. That is why creation can involve only a glimmer of a glimmer, and not His Name itself.

3 והנה ההמשכה להיות הארה דהארה¹⁴ זו הוא ע"י וירם קרן לעמו לבני ישראל עם קרובו שהם הממשיכים כו'.

Now, the drawing down by which this glimmer of a glimmer comes to be is through "He has raised up a horn for His people, for the children of Israel, a people near to Him": they are the ones who draw [it] down, etc.

Who brings the glimmer of a glimmer down into the worlds? The next verse of the psalm answers: "He has raised up a horn for His people... the children of Israel, a people near to Him." Israel, who are close to G-d, are the ones who draw the light down.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במי נמלך.^{15,16} ונקי בנאים שעוסקים בבנינו של עולם.¹⁷ ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] כשם שא"א לעולם בלא רוחות כך כו'.^{18,19}

As our Sages, of blessed memory, said: "With whom did He take counsel?" And they are called builders, for they are occupied with the building of the world. Therefore our Sages, of blessed memory, said, "Just as the world cannot be without winds (ruchos), so," etc.

This is why the Sages say that G-d "took counsel" with the souls of the righteous when He created the world, and why they call Torah scholars "builders," occupied with the building of the world. It is also why they say that just as the world cannot exist without winds, it cannot exist without Israel. In Likkutei Torah, Acharei, the Alter Rebbe explains the saying about the winds: the souls of Israel are the inner life of the worlds, so the existence of everything depends on Israel, as the body's life depends on the soul within it.

4 ולהבין איך המשל דומה לנמשל. אלא הענין כי²⁰ רוחות הם ו"ק [ו' קצוות]²¹ צפון ודרום כו' שהם עיקר העולם²² שזהו גבול המקום²³

[We must] understand how the analogy resembles the thing it illustrates. But the explanation is that the winds (ruchos) are the six extremities, north and south, etc., which are the essence of the world, for this is the boundary of place;

The Alter Rebbe asks how the Sages' comparison works: in what way are Israel like the winds? The word ru-chos means both "winds" and "directions," and he reads it as the directions of space, north, south and the rest, the six extremities that give the world its shape by setting the boundaries of space. In Tanya (Shaar HaYichud VebaEmunah, ch. 7) he likewise explains that "world" means space, the six directions, together with time, both brought into being by G-d's Malchus.

ואם לא הרוחות לא הי' [היה] בחי' מקום כלל אלא כמ"ש הנה מקום אתי²⁴ שהוא בבחי' בטול כו'.

and were it not for the winds, there would be no level of place at all, except as it is written, "Behold, there is a place with Me," which is in a state of self-nullification (bittul), etc.

Without the directions there would be no "place" in our sense, only the "place" of "Behold, there is a place with Me," a place in G-d's presence that is wholly nullified before Him. Bounded space, as we know it, exists only through the six directions. In Likkutei Torah, Bechukosai, the Alter Rebbe explains that this "place with Me" is the spiritual life-force within every created thing, which is nullified to the hidden level above it.

כך א"א לעולם בלא ישראל שהרי המשכת אור א"ס להיות מתלבש בבחינת מקום הוא ע"י ישראל שהם הממשיכים כו'.

So too, the world cannot be without Israel, for the drawing down of the Infinite Light (Or Ein Sof), so that it be invested in the level of place, is through Israel, who are the ones who draw [it] down, etc.

In the same way, the Infinite Light comes to be clothed in a world of place and boundaries only through Israel, who draw it down. So the world could not exist without Israel, just as it could not exist without the directions.

5 והיינו ע"י ששה משמותם על האבן האחת²⁵ כו'. בחינת ו"ק [וי קצוות] וגם להיות כ"א [כל אחד / כל אחת] כלול מיו"ד ויו"ד עולה עד ס"ר כנגד ס"ר נש"י [נשמות ישראל] וכל נשמה יש לה אות אחת בתורה שהיא ממשכת אותו אות.²⁶

That is, through "six of their names on the one stone," etc.: the level of the six extremities. And also, since each one is comprised of ten, and [each] ten of ten, it rises to 600,000, corresponding to the 600,000 souls of Israel. And every soul has one letter in the Torah, and it is [the soul] that draws down that letter.

Israel draw down the light as the six extremities: on the high priest's two shoulder stones the names of the tribes were engraved six on each stone. Since each of the six includes ten, and each ten includes ten, the number grows to 600,000, the root souls of Israel, and each soul has its own letter in the Torah, which it draws down.

6 וע"ז נאמר ה' בצאתך משעיר כו' ארץ רעשה²⁷ כו'. שעיר היינו בחי' שערות²⁸ שהן הארה בעלמא כי אף שגדילות מהמוח מ"מ אם יחתוך אותו אינו כואב.

Of this it is said, "Havayah, when You went forth from Seir," etc., "the earth trembled," etc. Seir is the level of hairs (se'aros), which are a mere glimmer; for although they grow from the brain, nevertheless, if one cuts [a hair], it does not hurt.

This drawing down is described in the Song of Deborah: "Havayah, when You went forth from Seir... the earth trembled." Seir is read as se'ar, "hair": hair grows from the head and draws from the brain, yet it carries so little life that cutting it causes no pain. In Likkutei Torah, V'Zos HaBerachah, the Alter Rebbe adds that Seir is spelled as se'ar, "hair," with an added yud: the hair is hollow, and the light from the brain that shines inside it is the yud.

והי"ה הוא המחיה ומהוה תמיד מאין ליש. בצאתך בבחי' גילוי במתן תורה הוא מבחי' שעיר

And Havayah is that which gives life and brings into being constantly, from nothing to something. "When You went forth," in a state of revelation at the giving of the Torah, is from the level of Seir;

Havayah is the Name that constantly gives life and brings everything into being from nothing. Its "going forth" in open revelation at the giving of the Torah came by way of Seir, the level of hair.

כי כדי להיות המשכה מסוכ"ע למטה אין לזה דמיון ומשל אחר רק כמו השפע היוצא בבחי' שערות וכל התגלות זו היה ע"י מתן תורה

for in order that there be a drawing down from the light that encompasses all worlds (sovev kol almin) to below, there is no other likeness or analogy for this except the flow that goes forth by way of hairs. And this entire revelation came about through the giving of the Torah,

To bring light down from sovev kol almin, which is far above the worlds, the only fitting analogy is hair: a faint flow that still comes from the brain itself. This whole revelation came about through the giving of the Torah. In Likkutei Torah, Korach, the Alter Rebbe adds that at Sinai the Infinite Light was revealed at once, not by the gradual order of descent, and that is why it came through "hairs."

כמו שסיים ארץ רעשה שנעשה בחי' בטול והוא ע"י ישראל שהם הממשיכים ה' משעיר להיות ארץ רעשה זה סיני היינו בקבלת התורה:

as [the verse] concludes, "the earth trembled": it became the level of self-nullification (bittul). And this is through Israel, who draw down "Havayah from Seir" so that "the earth trembled," "this is Sinai," that is, at the receiving of the Torah.

The verse goes on, "the earth trembled": the world became nullified before G-d. Israel are the ones who drew down "Havayah from Seir," so that the earth trembled at Sinai when they received the Torah.

SECTION 3 • ¶7-11

Prayer as eating

7 אך הנה גם המלאכים בקשו²⁹ תנה הודך על השמים^{30,31} אלא שישראל שבאותו הדור זכו לזה ע"י שיעבוד מצרים בחומר ובלבנים³² שע"י אתכפיה סט"א [סטרא אחרא].

However, the angels too asked, "Place Your glory upon the heavens"; but Israel of that generation merited this through the servitude of Egypt, "with mortar and with bricks," through which the sitra achra (the other side) was subdued.

The angels too wanted the Torah, asking G-d to "place Your glory upon the heavens," as the Talmud recounts. The generation that left Egypt merited it instead, because their hard labor "with mortar and with bricks" subdued the sitra achra, the forces opposed to holiness. In the maamar Zachor VeShamor (Torah Ohr, Yisro), the Alter Rebbe explains that the Torah was not given to the angels because they come into being from G-d's "speech," the revealed world.

אך הנה בכל יום אנו מברכין נותן התורה ובכל יום חייב אדם לראות³³ את עצמו כאלו יצא ממצרים

But every day we say the blessing “Who gives the Torah,” and every day a person is obligated to see himself as if he had gone out from Egypt.

Yet the Torah is not given only once: every day we bless G-d as the One “Who gives the Torah,” in the present tense. And every day, the Alter Rebbe says, applying the Mishnah’s “in every generation,” a person must see himself as if he had just left Egypt.

ועד"ז תקנו סדר התפלה להיות אתכפייא ובטול רצון נה"ב [נפש הבהמית] לאהבה את ה' בק"ש [בקריאת

שמע] בכל לבבך ובכל נפשך³⁴ ממש ונק' בזהר לאשתאבא בגופא דמלכא³⁵

And in the same way they instituted the order of prayer, so that there be the subduing and nullification (bittul) of the will of the animal soul, to love G-d in the Shema, “with all your heart and with all your soul,” literally; and in the Zohar this is called “being absorbed into the body of the King.”

The daily prayer was arranged for the same purpose: to subdue and nullify the will of the animal soul, so as to love G-d in the Shema “with all your heart and with all your soul.” The Zohar calls this “being absorbed into the body of the King,” becoming wholly one with G-d. In Torah Ohr, Noach, the Alter Rebbe explains this phrase as a love that seeks not only to enjoy the radiance of the Shechinah but to be included in G-d’s very essence.

כי לכן נאמר אכלתי יערי עם דבשי³⁶ אכילה שנכלל באברים כמו המאכל שמתעכל ונהפך לדם הוא הנפש³⁷ וכך צ"ל התהפכות הנפש לאלהות ממש.

For this is why it is said, “I have eaten my honeycomb with my honey”: eating, which becomes included in the limbs, like food that is digested and turns into blood, which is the soul (nefesh). So too, there must be a transformation of the soul into actual G-dliness.

This is why the Song of Songs speaks of eating: “I have eaten my honeycomb with my honey.” Food that is eaten is digested and becomes blood, the life (nefesh) of the body and part of the eater himself; so the soul is to be transformed into G-dliness itself, absorbed like food into “the body of the King.”

8 והנה כמו שבמאכל המבוחר מתעכל ונהפך לדם והפסולת נדחה לחוץ והיינו כי המאכל נלקח מהע'

[מהשבעים] שרים כו' וצריך לברר

Now, just as with food, the choice part is digested and turns into blood while the waste is pushed outside, because the food is taken from the seventy princes, etc., and must be refined,

Digestion is selective: the best of the food becomes blood and the waste is expelled. This is because food comes from the domain of the seventy “princes,” the angelic ministers that in the tradition preside over the seventy nations, so it must be refined and its good separated out.

כך הנה כתיב מצרף לכסף³⁸ כו' ואיש לפי מהללו שבמהללו בתפלה מצרף שהגו סיגים מכסף³⁹ והמובחר נבלע באלקות ואהבת בכל לבבך⁴⁰ כו'. והפסולת נדחה לחוץ בשמ"ע [בשמונה עשרה] סלה לנו⁴¹ ואשמנו להעביר פסולת ולדחותו:

so too, it is written, "The crucible is for silver," etc., "and a man according to his praise": through his praise in prayer there is a refining, as in "Remove the dross from the silver," and the choice part is absorbed into G-dliness: "And you shall love with all your heart," etc. And the waste is pushed outside in the Shemoneh Esreh, with "Forgive us" and "We have trespassed," to remove the waste and push it away.

Prayer refines a person in the same way. Proverbs says that as silver is tested in the crucible, so is "a man according to his praise": through his praise of G-d in prayer the dross is removed and the good is absorbed into G-dliness in the love of "with all your heart," while the waste is cast out in the Shemoneh Esreh, the standing prayer, with "Forgive us," and with the confession "We have trespassed" (Ashamnu) said right after it. In Torah Ohr, Megillas Esther, the Alter Rebbe explains why "Forgive us" comes after the Shema: once a person has accepted G-d as King, every moment he let that awe slip from his mind feels like a rebellion.

9 אך הנה יש ב' מיני אכילות של חול ושל שבת צדיק אוכל לשובע נפשו⁴² ובטן רשעים תחסר.

However, there are two kinds of eating, that of the weekday and that of Shabbos: "The righteous one eats to satisfy his soul, but the belly of the wicked shall be in want."

Not all eating is the same. A verse in Proverbs sets the righteous one, who eats "to satisfy his soul," against "the belly of the wicked," which "shall be in want"; the Alter Rebbe applies these to the eating of Shabbos and the eating of the weekday.

כי אכילות של חול הוא להיות בירור ובטן רשעים תחסר ובחכמה אתברירו⁴³ כי להיות מן המאכל נעשה דם הוא הנפש ובכח זה מתפלל⁴⁴ ונמצא שהמאכל שהיה תחת ממשלת השרים נתהפך ולכן יש בו פסולת.

For the eating of the weekday is in order that there be refinement (birur): "and the belly of the wicked shall be in want," and "through Chochmah (wisdom) they are refined." For from the food there comes to be blood, which is the soul, and with this strength one prays; it follows that the food, which had been under the dominion of the princes, has been transformed. Therefore there is waste in it.

Weekday eating is a work of refinement (birur), done through Chochmah, as the Aramaic phrase says: the food becomes blood, the soul's life, and with that strength a person prays, so food that was under the rule of the "princes" is transformed. Because the food came from that domain, it leaves waste. In Torah Ohr, Chayei Sarah, the Alter Rebbe reads "the belly of the wicked shall be in want" the same way: the "wicked" are the external forces, from which eating refines out the good, so they are left wanting.

10 ואכילת שבת לשובע נפשו⁴⁵ וקראת לשבת ענג. אז תתענג⁴⁶ על⁴⁷ ה' דא היא סעודתא דע"ק [דעתיקא קדישא]⁴⁸ כו' ואין נמשך בו פסולת כלל⁴⁹ וא"צ [ואין צריך / ואינו צריך] בירור.

And the eating of Shabbos is “to satisfy his soul”: “And you shall call the Shabbos a delight.” “Then you shall delight upon Havayah”: “this is the meal of Atika Kadisha (the Holy Ancient One),” etc. No waste at all is drawn into it, and it needs no refinement.

Shabbos eating is different: it is “to satisfy his soul,” the delight of “And you shall call the Shabbos a delight.” The Zohar reads the next verse, “Then you shall delight upon Havayah,” as the meal of Atika Kadisha, the Holy Ancient One, the inner delight above intellect; such eating draws no waste and needs no refining.

וכך יש הפרש בין תפלת החול⁵⁰ שהוא בבחי' בירור כנ"ל. אבל בשבת התפלה הוא שנמשך ענג וקראת לשבת ענג.

So too there is a difference: the prayer of the weekday is in the mode of refinement, as explained above; but on Shabbos, the prayer is that delight is drawn down: “And you shall call the Shabbos a delight.”

Prayer differs in the same way. Weekday prayer works by refinement, as explained above, while Shabbos prayer draws down delight.

כי ענין השבת כי בו שבת⁵¹ כמשל האדם שנח ממלאכתו שחוזר השכל למקורו שבשעת מלאכה היה השכל טרוד במלאכתו ואח"כ כשנח חוזר כו'.

For the concept of Shabbos is “for on it He rested,” as in the analogy of a person who rests from his work, when the intellect returns to its source: while he was working, the intellect was occupied with his work, and afterward, when he rests, it returns, etc.

The reason lies in what Shabbos is: “for on it He rested.” A person resting from work is the analogy: while he works his mind is absorbed in the task, and when he rests it returns to its source, to itself.

11 וכך כתיב שבת להוי' כי בחי' ה' שהוא בצאתך משעיר⁵² כו' להיות מאין ליש הנה בשבת חוזר למקורו אז תתענג על הוי"ה⁵³ למעלה מבחי' הוי"ה ולכן אין אומרים סלח לנו בשבת שאין בו בירור כו':

And so it is written, “a Shabbos to Havayah”: for the level of Havayah, which is “when You went forth from Seir,” etc., so that there be [existence] from nothing to something, returns to its source on Shabbos. Then “you shall delight upon Havayah”: above the level of Havayah. Therefore we do not say “Forgive us” on Shabbos, for there is no refinement on it, etc.

The Torah calls Shabbos “a Shabbos to Havayah”: Havayah, the Name that brings everything into being from nothing by way of Seir, returns on Shabbos to its source. Then one can “delight upon Havayah,” reading “upon” as “above,” a delight higher than the level of Havayah; and since there is no refining on Shabbos, “Forgive us” is not said.

SECTION 4 • ¶12-14

The manna and its test

12 והנה להיות בחי' אלו בחול ובשבת הוא ע"י המן כי במן נאמר ותעל שכבת הטל⁵⁴ שהוא מבחי' טל

שאינ לו הפסק⁵⁵ והוא מבחי' אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא]⁵⁶

Now, that there are these levels on the weekday and on Shabbos is through the manna. For of the manna it is said, "And the layer of dew went up," which is from the level of dew, which has no interruption; and it is from the level of an arousal from above, which is higher than an arousal from below.

These two modes, refining on weekdays and delight on Shabbos, come about through the manna. The manna came with the dew ("the layer of dew went up"), and dew, the Talmud says, is never withheld; it stands for an arousal from above, G-d's own initiative, higher than anything human effort can call forth.

ומזה נמשך הכח בנפש להיות אתעדל"ת [אתערותא דלתתא] כי מוריד הטל ירידה זו צורך עליה היא להעלות הנשמה.

And from it the power is drawn into the soul for there to be an arousal from below. For "He causes the dew to descend": this descent is for the sake of ascent, to raise up the soul.

This arousal from above gives the soul the strength to make its own arousal from below. When we praise G-d as the One who "causes the dew to descend," the descent is for the sake of ascent: it comes down in order to lift the soul up.

13 והנה במן נאמ' [נאמר] דבר יום ביומו⁵⁷ למען אנסנו הילך כו' והנסיון הוא איש אל יותר ממנו עד בקר⁵⁸

Now, of the manna it is said, "each day's portion on its day, that I may test them, whether they will walk," etc. And the test is: "Let no one leave any of it over until morning."

Now the opening question about the test is answered. The manna came as "each day's portion on its day," and the test was Moshe's command not to leave any of it over until morning.

כי ארז"ל [אמר רבותינו זכרונם לברכה] כי מי שיש לו פת בסלו⁵⁹ ודואג על למחר הוא מקטני אמנה שהוא בבחי' קטנות.

For our Sages, of blessed memory, said that whoever has bread in his basket and worries about tomorrow is one of the small in faith, which is in a state of smallness (katnus).

The Talmud says that one who has bread in his basket and still worries about tomorrow is one of the ketanei amanah, the "small in faith." The Alter Rebbe hears in this "smallness" katnus, a state of spiritual smallness: being unable to trust G-d for tomorrow.

אבל להיות הילך בתורתי בבחי' הליכה ממטה למעלה ומלמעלה למטה בתורתי באותיות התורה.

But for there to be “whether they will walk in My Torah”: in the mode of walking from below to above and from above to below, “in My Torah,” in the letters of the Torah.

The deeper purpose was that Israel should “walk in My Torah,” moving through the letters of the Torah from below to above and from above to below; this is why the verse says “walk” and not “keep.”

כי כמו שיש אותיות התורה הממשיכות מלמעלה למטה. כך יש בחי' אותיות שממטה למעלה ונקי' סוסים. סוסים זכרים וסוסים נקבות וכמו דאיתא בס"י [בספר יצירה]⁶⁰ באותיות א"ב [אל"ף בי"ת] שיש אותיות כך ויש כך כו'.

For just as there are letters of the Torah that draw down from above to below, so there is a level of letters that [go] from below to above, and they are called horses: male horses and female horses, as is found in Sefer Yetzirah regarding the letters of the alef-beis, that there are letters this way and there are [letters] that way, etc.

Just as there are letters of the Torah that draw light down from above, there are letters that go up from below, and these too are called horses, so there are male horses and female horses. In the maamar LeSusasi earlier in this parsha, the letters that draw down from above are called male and those that rise from below, through prayer, female; Sefer Yetzirah, the early book of Kabbalah, likewise speaks of the same letters arranged in one order for the male and in another for the female.

14 והליכה זו בבחי' אותיות שממטה למעלה הוא עד רום המעלות עד א"ס ממש. ולכן צ"ל דבר יום ביומו

בכל יום יהיו בעיניך כחדשים כי נער הייתי גם זקנתי⁶¹ שרו של עולם אמרו. משא"כ קמי קוב"ה [קודשא

ברוך הוא] מי איכא זקנה⁶² מאחר שהוא אני ה' לא שנית⁶³.

And this walking, in the mode of letters that [go] from below to above, reaches the highest heights, up to the Infinite One (Ein Sof) Himself. Therefore there must be “each day’s portion on its day”: every day they should be in your eyes as new. For “I have been young and also grown old” was said by the Prince of the World; whereas before the Holy One, blessed be He, is there any old age? For He is “I, Havayah, have not changed.”

This upward “walking” through the letters reaches all the way to the Infinite One Himself, who is above time, so it must be “each day’s portion on its day,” new every day and never old. Aging belongs to the world: the Talmud says that “I have been young and also grown old” was said by the Prince of the World, the angel appointed over it, for before G-d there is no old age, since “I, Havayah, have not changed.”

ולכן עיני האדם לא תשבענה⁶⁴ עיני האדם היינו עיניך יונים שהוא בחי' לאסתכלא כו':

Therefore “the eyes of man are never satisfied”: “the eyes of man” are [the eyes of] “your eyes are doves,” which is the level of gazing (le’istakla), etc.

So “the eyes of man are never satisfied”: these are the eyes the beloved praises in the Song of Songs, “your eyes are doves,” the soul’s gazing (le’istakla) toward G-d, which can never have its fill.

SECTION 5 • ¶15-20

Why the manna stopped on Shabbos

15 וזהו ענין המן⁶⁵ שהיה מבחי' טל העליון בחי' אני ה' לא שנית⁶⁶ שלמעלה מהזמן כו'.⁶⁷

This is the concept of the manna, which was from the level of the supernal dew, the level of “I, Havayah, have not changed,” which is above time, etc.

This is the manna: it came from the “supernal dew,” the level of “I, Havayah, have not changed,” which is above time.

ולכן היה צ"ל דבר יום ביומו ולכן היום לא תמצאוהו בשדה.⁶⁸ שדה היינו בחי' עולם ו"ק [וי קצוות] מעלה ומטה מזרח כו'

Therefore there had to be “each day’s portion on its day,” and therefore “today you will not find it in the field.” “Field” is the level of the world of the six extremities: above and below, east, etc.;

Because it came from above time, it had to be “each day’s portion on its day,” always new. And so “today you will not find it in the field”: the “field” is the world of the six extremities, the directions of space, up and down, east and the rest.

כי שבת היום לה' שבחי' שם הוי"ה הוא ג"כ בבחי' שבת שחוזר למקורו אלא אז תתענג על הוי"ה⁶⁹ שהוא אתעדל"ע [אתערוטא דלעילא] שאינו תלוי באתעדל"ת [באתערוטא דלתתא]⁷⁰

“for today is a Shabbos to Havayah”: the level of the Name Havayah, too, is in a state of Shabbos, returning to its source. Rather, “then you shall delight upon Havayah,” which is an arousal from above that does not depend on an arousal from below,

On Shabbos, “a Shabbos to Havayah,” even the Name Havayah, which brings the worlds into being, rests and returns to its source, so the manna does not come down into the “field.” In its place there is “then you shall delight upon Havayah,” an arousal from above that does not depend on any arousal from below. In Likkutei Torah, Haazinu, the Alter Rebbe explains G-d’s promise “I will be like dew to Israel” the same way: dew is a level so high that no arousal from below can draw it down, yet after our service it comes of itself.

וכמ"ש ישא ה' פניו אליך⁷¹ כי למטה יש בחי' פנים ובחי' אחוריים. משא"כ כשישא ה' פניו שם אין בחי' אחוריים כלל.

as it is written, "May Havayah lift up His face to you." For below there is the level of the face (pan-im) and the level of the back (achorayim); whereas when "Havayah lifts up His face," there is no level of the back there at all.

The priestly blessing, "May Havayah lift up His face to you," describes this. Below there is both "face" and "back," an inner, wholehearted giving and an outer one; when G-d lifts up His face, there is no "back" at all.

16 ולכן אכלהו היום⁷² שהוא בחי' אכילה לשובע נפשו⁷³ וקראת לשבת ענג.⁷⁴ אבל בחול הגם שנמשך הטל ברדת טל על המחנה לילה. היינו בחי' קוצותיו רסיסי לילה קוצותיו בחי' שערות כמו קוצותיו תלתלים.^{75, 76, 77}

Therefore, "Eat it today," which is the level of eating "to satisfy his soul": "And you shall call the Shabbos a delight." But on the weekday, although the dew is drawn down, [it is] "when the dew descended upon the camp at night." That is the level of "his locks, the drops of the night": "his locks" are the level of hairs, as in "his locks are wavy."

This explains "Eat it today": on Shabbos the eating is "to satisfy his soul," the delight of Shabbos. On weekdays the dew also comes down, but "at night," as the "drops of the night" on the beloved's locks in the Song of Songs; and locks are hair, the faint flow described above as Seir.

17 והיינו בחי' ה' בצאתך משעיר⁷⁸ אבל בשבת ותעל שכבת הטל⁷⁹ שהיה ביום. וזהו אכלהו היום⁸⁰ ולכן דוקא המן לבד לא ירד בשבת⁸¹ משא"כ שאר השפעות שבעה"ז

And this is the level of "Havayah, when You went forth from Seir." But on Shabbos, "the layer of dew went up," which was by day. And this is "Eat it today." Therefore specifically the manna alone did not come down on Shabbos, which is not so with the other flows in this world,

The weekday mode, the night dew, is "Havayah, when You went forth from Seir," the flow through hair. On Shabbos there was instead "the layer of dew went up," by day: in the verse the morning dew simply lifted, but the Alter Rebbe reads "went up" as the ascent of Shabbos, against the dew's descent at night, and "Eat it today" as the eating of the day. So the manna alone did not come down on Shabbos, unlike every other flow into this world.

להיות כי בחי' עליית העולמות שבשבת זהו רק בפנימיות⁸² העולמות משא"כ בחיצוניות העולמות הרי אין שום שינוי בשבת מבחול.

since the ascent of the worlds on Shabbos is only in the inner dimension (pnimiyus) of the worlds, whereas in the outer dimension (chitzoniyus) of the worlds there is no change at all on Shabbos from the weekday.

Other flows continue on Shabbos because the ascent of the worlds on Shabbos takes place only in their inner dimension, pnimiyus; in their outer dimension, chitzoniyus, Shabbos and weekdays are the same. In Likkutei Torah, Tazria, the Alter Rebbe refers to this maamar to explain the Midrash in which a heretic asked Rabbi Akiva why, if G-d honors Shabbos, winds blow, rain falls and grass grows on it: the outer dimension of the worlds, from which these come, has no ascent from level to level.

18 וזהו ההפרש בין המן לשארי השפעות ששאר השפעות נמשכים למטה בעוה"ז מחיצוניות העולמות מהמזלות והשרים. משא"כ המן הוא נמשך ממקום גבוה מאד מבחי' טל.⁸³

This is the difference between the manna and the other flows: the other flows are drawn down below, into this world, from the outer dimension (chitzoniyus) of the worlds, from the mazalos (constellations) and the princes, whereas the manna is drawn from a very high place, from the level of dew.

The other flows reach this world from the outer dimension of the worlds, through the mazalos, the heavenly constellations, and the angelic "princes." The manna comes from a very high place, from the level of dew.

ולכן נאמר ברדת הטל על המחנה לילה ירד המן עליו⁸⁴ שנמשך ע"י בחי' רסיסי לילה⁸⁵ שהוא מבחי' שערות שזהו לפי שנמשך ממקום עליון שלמעלה מהשתלשלות עילה ועלול שלכך נמשך רק בבחי' שערות.

Therefore it is said, "When the dew descended upon the camp at night, the manna descended upon it": it was drawn down through the level of "drops of the night," which is from the level of hairs. This is because it is drawn from a supernal place that is above the chain (hishtalshelus) of cause and effect, which is why it is drawn down only through the level of hairs.

That is why the verse says the manna came down with the night dew. Its source is above the ordered chain of cause and effect, so it can reach the world only through the "drops of the night," the level of hair.

19 וע"ד דוגמא מעין מה שנאמר במ"ת [במתן תורה] הוי"ה בצאתך משעיר⁸⁶ משא"כ שארי השפעות שנמשכים ע"י המזלות בהן שייך השתלשלות עילה ועלול

This is in the manner of a likeness, akin to what is said of the giving of the Torah, "Havayah, when You went forth from Seir." The other flows, by contrast, which are drawn down through the mazalos: to them the chain (hishtalshelus) of cause and effect applies,

The manna's descent is a small likeness of the giving of the Torah, "Havayah, when You went forth from Seir." The other flows, which come through the constellations, belong to the chain of cause and effect.

כי הם בחי חיצוניות ובבחי זו אין שום שינוי בשבת מבחול שחיצוניות העולמות אין להם עלייה דהעלייה בבחי פנימיות⁸⁷ וכמ"ש כי שבת היום להוי"ה.⁸⁸

for they are the level of the outer dimension (chitzoniyus), and at this level there is no change at all on Shabbos from the weekday, for the outer dimension of the worlds has no ascent, since the ascent is in the inner dimension (pnimiyus), as it is written, "for today is a Shabbos to Havayah."

Those flows are the outer dimension of the worlds, which does not change on Shabbos, since the ascent of Shabbos is only in the inner dimension. This is the meaning of "for today is a Shabbos to Havayah."

20 וענין שביתה זו הוא מבחי בצאתך משעיר⁸⁹ שהוא ירידות וצמצומים למעלה מהצמצומים ולכך המן שנמשך מבחי זו א"א לו לירד למטה בשבת

And this resting is from the level of "when You went forth from Seir," which is descents and contractions (tzimtzumim) above the contractions. Therefore the manna, which is drawn from this level, cannot come down below on Shabbos.

What rests on Shabbos is the mode of "when You went forth from Seir": descents and contractions that are above the ordinary contractions. Because the manna comes down through this mode, it cannot come down on Shabbos.

כי כדי שיומשך מבחי המן למטה בשדה בגשמיות ממש א"א כ"א ע"י צמצומים גדולים הנק' רסיסי לילה⁹⁰ שע"י יומשך השפעה עליונה זו למטה בגשמיות והרי בשבת היא השביתה ועלייה מבחינת צמצומים הנ"ל:

For in order that [something] from the level of the manna be drawn down below, into the field, into actual physicality, it is impossible except through great contractions, which are called "drops of the night," through which this supernal flow is drawn down below into physicality; and on Shabbos there is the resting and ascent from the level of the aforementioned contractions.

For something as lofty as the manna to come down into the "field," into actual physical food, it needs great contractions, the "drops of the night." On Shabbos these contractions rest and rise, so the manna does not come down.

IN ONE'S AVODAH

Every day a person must see himself as if he had left Egypt and receive the Torah anew: daily prayer is arranged to subdue and nullify the will of the animal soul and transform it into G-dliness, refining it as food is digested, with the waste pushed out in "Forgive us." Like the manna, Torah and divine service must be "each day's portion on its day," new in one's eyes every day, without worrying about tomorrow; and on Shabbos, prayer and eating are to be delight.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say the manna tested whether Israel would "walk" in the Torah rather than "keep" it, and what are the two directions of this walking?
2. How does the image of hair explain both the giving of the Torah and the manna coming down with the night dew?
3. In what way is prayer like digestion, and why does the prayer of Shabbos leave no "waste"?
4. Why do all the other flows into the world continue on Shabbos while the manna stopped?
5. What does it mean for the Torah to be new in one's eyes every day, and how is this connected to "I, Havayah, have not changed"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאמר משה אכלוהו היום

A transcript of this maamar written by the Mittler Rebbe is printed there, with an explanation on p. 34.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ח ע' כח. ביאור בע' לד. והנחת הר"פ בסי' הנחות הר"פ ע' עב באריכות. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות וקיצורים באוה"ת בשלח ע' תקצח. [הגהות הצ"צ הם ביאורים שמבארים כל ענין וענין מהמאמר]. עוד הגהות וקיצורים בע' תרח. קיצור מן גוף הדרוש שבת"א בע' תרכד. ועוד הגהות בע' תרכח. ביאור בע' תרלא בציון "ביאור הדברים ע"פ ויאמר משה אכלוהו היום". — והוא להנדפס בסה"מ תקס"ח ע' לד. ד"ה מי זאת הנשקפה תרל"ט ח"ב ע' שפט מיוסד על מאמר זה. באוה"ת שמות כרך ח ע' בתתקסח. ובאוה"ת האזינו ע' איתרמו מציון הצ"צ שמאמר זה עם ד"ה אני ישנה הנדפס בלקו"ת שה"ש נאמרו בשבת אחד. וכן נראה בסה"מ תקס"ח שעל המאמר אני ישנה נרשם ליל שבת פ' בשלח על החתונה, ועל ד"ה ויאמר משה נרשם "יום שבת פ' בשלח על החתונה הנ"ל". בארוכה נתבאר במאמרי אדה"א שמות ע' קנו. שער האמונה לאדה"א ע' לג. ב. ד"ה ויענך וירעיבך בסה"מ תרל"ה ח"ב ע' תו וע' תטו מיוסד על מאמר זה. ד"ה ויאמר . . . אכלוהו היום תשל"ו. וראה פלח הרמון שמות ע' רו. בלקו"ת אחרי מ, א מציון לכאן.

2 ויאמר משה אכלוהו היום

Moshe tells the people on Shabbos, "Eat it today, for today is a Shabbos to Havayah; today you will not find it in the field." The whole maamar is an explanation of this verse.

שמות ט"ז:25 Exodus 16:25

וַיֹּאמֶר מֹשֶׁה אֲכָלְהוּ הַיּוֹם כִּי־שַׁבַּת הַיּוֹם לֹא תִמְצְאוּהוּ בַשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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KEHOT'S NOTE

שמות טז, כה. להעיר שבהנחת הר"פ מצטט מן הפסוק גם התיבות "היום לא תמצאוהו" וכן בהקדשות על הפסוק מדייק תי' אלו. ובסה"מ תקס"ח מביא מן הפסוק "כי שבת היום להי" וכן מדייק בתחילת המאמר "ומה הטעם שאמר להעדר השפעת המן בשבת כי שבת היום להי". באוה"ת מבאר ענין ג' סעודות דשבת. וראה שם ע' תרב ואילך בענין הנ"ל.

3 להבין למה לא ירד המן בשבת . . אינן נעצרים אפי' בשבת

The Tzemach Tzedek states the question there: "Today you will not find it, for today is a Shabbos to G-d" implies that because Shabbos is a state of resting the manna cannot come down; how then is it different from all the flows that continue on Shabbos?

KEHOT'S NOTE

ומפרש באוה"ת כאן ע' תקצח "א"כ מהו ענין שנאמר גבי מן היום לא תמצאוהו כי שבת היום להי' דמשמע שמפני שהוא בחי' שביטה א"א להיות ירידת המן ומאי שנא מכל ההשפעות שנמשכין בשבת". ובסה"מ תקס"ח ע' כח מדייק "שהרי גם העשב צומח כמו בחול ואין לך עשב מלמטה שאין לו מזל מלמעלה המכה אותו וכו', וא"כ הכל נשפע מלמעלה מעילה לעילה גם בשבת ולמה המן דוק לא נשפע ויורד בשבת ומה זה הטעם שאמר להעדר

השפעת המן בשבת כי שבת היום להי' כו". ובהנחת הר"פ ע' עב "והלא כל ההשפעות גשמי' נשפעים גם בשבת גשם וכו' גם העשב בשדה צומח גם בשבת ואין לך עשב מלמטה שאין לו מזל מלמעלה וא"כ הכל נשפע מעילה לעילה גם בשבת ומה נשתנה המן אשר אמר כי שבת היום לא תמצאוהו".

4 כל השפעות שבעוה"ז הגשמי אינן נעצרים אפי' בשבת

The Mittler Rebbe asks there what the resting of Shabbos is, since even on the first Shabbos all the flows continued below as on a weekday, so how can it say "and He rested"? He explains that the main resting above is in spirituality alone.

KEHOT'S NOTE

במאמרי אדה"א שמות ע' קנו מקשה "א"כ מה זו השביתה בשבת דגם בשבת ראשון היו כל השפעות והמשכות למטה כמו בחול וא"כ אמר וישבות, ומפרש שעיקר השביתה למעלה היא ברוחניות בלבד ע"ש. ראה סידור קמא, ב ד"ה מצה זו תר"מ סעי' נו. וראה בארוכה בהמשך תער"ב ח"ב ע' איסא ואילך.

5 אין לך עשב

Rabbi Simon teaches that there is no blade of grass that has no mazal (heavenly force) in the firmament that strikes it and tells it, "Grow." The Alter Rebbe uses it to show that the flow from above to the physical world continues on Shabbos too.

בראשית רבה י"ז:6 Bereshit Rabbah 10:6

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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KEHOT'S NOTE

ב"ר פ"י, ו.

6 אינן נעצרים אפי' בשבת

Kehot's note points to Bereshit Rabbah 10:4 for these

words.

Bereshit Rabbah 10:4 ד"ר רבה ז"ל

KEHOT'S NOTE

ב"ר י, ד.

7

הנני ממטיר לכם

G-d tells Moshe that He will rain down bread from heaven, and the people are to gather each day's portion on its day, "that I may test them, whether they will walk in My Torah or not": plainly, whether they would keep His instructions about the manna. The Alter Rebbe asks what this test has to do with the Torah, and why it says "walk." (context: Steinsaltz Tanakh)

Exodus 16:4 ט"ז ד"ר

ויאמר ה' אל־משה הנני ממטיר לכם לחם מן־השמים ויצא העם ולקטו דבר־יום ביומו למען אֲנַסְנוּ הָלֶלךָ בְּתוֹרָתִי אִם־לֹא:

Then said the L-RD unto Moses: 'Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not.

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KEHOT'S NOTE

שמות טז, ד.

PARAGRAPH 2

8

ס"ר אותיות כנגד ס"ר נשמות

The note gives this Kabbalistic work as a source for the correspondence between the Torah's 600,000 letters and the 600,000 souls of Israel.

KEHOT'S NOTE

מגלה עמוקות אופן קפו. ראה הערת כ"ק אדמו"ר זי"ע בספר המאמרים תשי"ח ע' רמא. לקוי"ש ח"ב ע' 333 הערה 118.

9

אותיות מלשון אתא בוקר

In Isaiah's prophecy on Dumah, someone calls from Seir, "Watchman, what of the night?" and the watchman answers, "Morning comes (asa), and also night," in Aramaic words. The Alter Rebbe hears in asa, "comes," the root of otiyos, "letters": letters are what bring the light down. (context: Steinsaltz Tanakh)

Isaiah 21:12 כ"א י"ב

KEHOT'S NOTE

ישע"י כא, יב. וראה גם לעיל מב, ב. לקמן עא, א. ובמ"מ לשם. וראה בד"ה ושבת בשלום תשמ"ח (נדפס בסה"מ מלוקט ח"ב ע' קסד) הערה 86 שמצויין לכמה מקומות בדא"ח.

10

אותיות סוסים

That earlier maamar of this parsha, "To my mare," explains why letters are called horses: the rider steers the horse as he wishes, yet the horse carries him to a far place he could never reach without it; so the intellect guides the letters, yet through the letters a person rises higher than the intellect can grasp.

KEHOT'S NOTE

ראה לעיל בד"ה לסוסתי.

11

כי תרכב על סוסך

In his prayer Habakkuk asks G-d whether His anger was against the rivers and the sea, when He rode upon His horses, His chariots of salvation: an image of G-d going out to save His people. The Alter Rebbe uses the verse for the letters, which are called horses because they carry the light down. (context: Steinsaltz Tanakh)

Habakkuk 3:8 ח"ח ג' ח' ח"ח

הַבְּנֵה־רִים תָּרָה ה' אִם בְּנֵה־רִים אָפֶּה אִם־בָּיִם עֲבָרְתָּהּ כִּי תִרְכַּב עַל־סוּסֶיךָ מִרְכַּבְתִּיךָ יְשׁוּעָה:

Is it, O L-RD, that against the rivers, is it that Thine anger is kindled against the rivers, or Thy wrath against the sea? That Thou dost ride upon Thy horses, upon Thy chariots of victory?

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KEHOT'S NOTE

חבוקק ג, ח. בסה"מ תקס"ח ובהנחת הר"פ יש כאן אריכות דברים בהטעם שהאותיות נקראים סוסים.

12

כי נשגב שמו לכדו

The psalmist calls on all creation: "Let them praise the Name of Havayah, for His Name alone is exalted; His glory is upon earth and heaven." Plainly, His Name alone is exalted, and His glory fills earth and heaven; the Alter Rebbe reads "alone" as describing the Name itself, which remains on its own above the worlds, so that only a radiance from it, "His glory," reaches heaven and earth. (context: Steinsaltz Tanakh)

Psalms 148:13 י"ג ח"ח

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְכַדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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13

אני ה' לא שנית

G-d says through the prophet Malachi, "For I, Havayah, have not changed, and you, children of Yaakov, have not perished." The Alter Rebbe brings it to show that creating the world brought no change in G-d.

Malachi 3:6 ו' ח"ח

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

PARAGRAPH 3

14

הארה דהארה

On p. 609 the Tzemach Tzedek refers here to Iggeres HaKodesh, section 20; on p. 596 he adds that this glimmer is the level of letters and the revelation of a glimmer from the primordial thought.

KEHOT'S NOTE

באוה"ת כאן ע' תרט: ראה באגה"ק סי' כ ד"ה איהו וחיוהי. ובע' תקצו מוסיף "והוא בחי' אותיות והתגלות הארה מבחי' מחה"ק".

15

במי נמלך

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

KEHOT'S NOTE

ב"ר בתחלתו.

16

במי נמלך

On the verse "they dwelt there with the king in his work" (I Chronicles 4:23), the Midrash teaches that G-d took counsel with the souls of the righteous and created the world. The Alter Rebbe brings it to show that Israel have a part in bringing the world into being.

Bereshit Rabbah 8:7 ח'י: רבה ח'י: בראשית

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישבו שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם וישע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך במלאכתו ישבו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישבו נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: "They are the potters and the inhabitants of Neta'im and Gadera; they dwelled there with the king for his works" (I Chronicles 4:23). "They are the potters [hayotzerim]" - alluding to: "the L-rd G-d formed [vayitzer] man of dust from the ground" (Genesis 2:7). "Inhabitants of Neta'im" - alluding to: "the L-rd G-d planted [vayita] a garden eastward in Eden" (Genesis 2:8). "And Gadera" - after ...

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17

שעוסקים בבנינו של עולם

Rabbi Yochanan explains that the "builders" of a Mishnah are Torah scholars, who are occupied with the building of the world all their days. The Alter Rebbe applies the phrase to Israel, through whom the world is built.

Shabbat 114a:7 ח'י: א שבת קי"ד

מאי "בנאינן"? אמר רבי יוחנן: אלו תלמידי חכמים שעוסקין בבנינו של עולם כל ימיהן. ואמר רבי יוחנן: איזהו תלמיד חכם שמחזירין לו אבדו בטיבועות העין — זה המקפיד על חלוקו להופכו. ואמר רבי יוחנן: איזהו תלמיד חכם שממנין אותו פרנס על הציבור — זה ששואלין אותו דבר הלכה בכל מקום ואומר, ואפילו במסכת פלה.

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18

כי . . וירם קרן לעמו

The psalm ends: "He has raised up a horn for His people, praise for all His pious ones, for the children of Israel, a people near to Him." Plainly, G-d has raised the strength and glory of His people, those close to Him; the Alter

Rebbe reads it to say that Israel, near to G-d, draw down the radiance of the Name. (context: Steinsaltz Tanakh)

תהילים קמ"ח:י"ד:148 Psalms

וירם קרן לעמו תהלה לכל יחסידי לבני ישראל עם קרבו הללויה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יד. בהנחת הר"פ ובסה"מ תקס"ח ובאוה"ת נתבאר הפסוק באריכות יותר.

19

כשם שא"א לעולם בלא רוחות כך כו

On "For I have spread you out like the four winds of heaven," the Talmud explains: just as the world cannot exist without winds, so it cannot exist without Israel. The Alter Rebbe goes on to explain the comparison.

תענית ג' ב:2 Taanit 3b

אָלָא רוחות מנא לן דְּלֵא מִיעָצְרִי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי, דְּאָמַר קָרָא: "כִּי כְּאַרְבַּע רוחות השמים פִּרְשְׁתִּי אֶתְכֶם נָאם ה'". מֵאִי קָאָמַר לְהוּ? אִילִימָא הָכִי קָאָמַר לְהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל: דְּבִדְרִיתִּיכוּ כְּאַרְבַּע רוחות העולם, אִי הָכִי — "כְּאַרְבַּע"? "כְּאַרְבַּע" מִיבְּעִי לְקָה! אָלָא הָכִי קָאָמַר: כְּשֶׁם שְׂאִי אֶפְשָׁר לְעוֹלָם בְּלֵא רוחות — כֶּךָ אִי אֶפְשָׁר לְעוֹלָם בְּלֵא יִשְׂרָאֵל.

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Zohar II, 5b ה, זח"ב

KEHOT'S NOTE

תענית ג, ב. זח"ב ה, ב. וראה לקו"ת אחרי כו, א. אוה"ת בראשית כרך ג תקנו, ב (מלק"ת לג"פ לב, ד). אוה"ת נ"ך ע' תקח. ספר החקירה ס, ב. מים רבים תרל"ו פרק קה ואילך. ד"ה חייב אדם לברך תרל"ח פרק יב. באוה"ת כאן ע' תרי ואילך מביא מדי"ה עולת תמיד לאדה"ו ביאור ענין הרוח המנשב.

PARAGRAPH 4

20

אלא הענין כי

In this manuscript the sentence has an addition: "for according to the plain sense of Scripture, ruchos..." that is, the words "according to the plain sense of Scripture" are added before the explanation of the winds.

KEHOT'S NOTE

בבוכ 1053 יד, א נוסף: כי לפי פשוטו של מקרא: רוחות.

21

כי רוחות הם ו"ק

It is written there that these directions, the six extremities, came into being from nothing through the "partition" that conceals, so that there can be physical space of six extremities; yet the root of the physical six extremities is drawn first from the spiritual six extremities, the supernal emotive attributes.

KEHOT'S NOTE

בספר החקירה ס, ב כי רוחות אלו דהיינו ו"ק נתהוו יש מאין ע"י מי ברא אלה בחי' הפרסא כניל (בספר החקירה שם) המסתיר להיות מקום גשמי ו"ק, אמנם שרש ו"ק הגשמיים נמשך תחלה מבחי' ו"ק הרוחניים שהם מדות העליונות ע"ש. וראה באוה"ת בלק ע' א"ח.

22

שהם עיקר העולם

That chapter explains that the category "world" applies precisely to space, the six directions east, west, north, south, up and down, and to time; both are brought into being from nothing, and kept in being, by G-d's Malchus, and both are nullified before Him.

KEHOT'S NOTE

ראה שער היחוד והאמונה פ"ז (פב, א). בלקו"ת אחרי מ, א מציינ' לכאן.

23

שזהו גבול המקום

A further discussion of "place," listed by the note.

KEHOT'S NOTE

ראה ס' החקירה עו, א ובאוה"ת נ"ך ע' תה שכתב "מפרש דבחי" מקום זהו ו"ק דו"א היינו ג"כ מפני שהם שרש ממכ"ע שמהם נשתלשל ו"ק הגשמיים צפון ודרום וכמ"ש עוד בתו"א פ' וארא בד"ה וארא אל אברהם בפ"י הוי' אחד." ע"ש.

24

הנה מקום אתי

When Moshe asks to see G-d's glory, G-d answers, "Behold, there is a place with Me, and you shall stand on the rock": a spot near Him from which Moshe could see as much as a person can. The Alter Rebbe uses it for a "place" that exists in G-d's presence, nullified before Him, unlike bounded space. (context: Steinsaltz Tanakh)

שמות ל"ג:כ"א: Exodus 33:21

וַיֹּאמֶר ה' הִנֵּה מְקוֹם אֲתִי וְנִצַּבְתָּ עַל-הָצוּר:

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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Bereshit Rabbah 68:9 ט"ז: רבה ס"ח

... מפני מה מכנין שמו של הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על הסוס וכליו משופעים אילך ואילך, הסוס טפילה לרוכב ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" - Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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KEHOT'S NOTE

שמות לג, כא. ראה ב"ר פס"ח, ט. לקו"ת בהוספות לויקרא נא, ב. באוה"ת כאן ע' תרו כתב בשם הש"ך על התורה "מן מים גו"ן במילואו גימטריא מקום". בסה"מ תר"מ ח"ב ע' תקסא: ורבינו ז"ל כי שמפרש מקום מלי ממכ"ע כ"פ בד"ה והתהלכתי [=הנחת הר"פ ע' קנו] ובלקו"ת שלח בביאור

מקוש [=מג, א]. ובפ' בחוקתי בד"ה בשכרי [=לקו"ת בחוקתי מה, ב]. ובתו"א בד"ה אכלהו היום [=כאן] ובד"ה וארא בפ"י הוי' אחד [=קנה, ב]. ובד"ה כי אברהם לא ידענו [=צג, ב]. וראה בסה"מ תרס"ו ע' לו.

PARAGRAPH 5

25 G-d commands that the names of the twelve tribes be engraved on the two shoulder stones of the ephod, "six of their names on the one stone and the names of the remaining six on the second stone," in the order of their birth. The Alter Rebbe reads the six as the six extremities that Israel draw down.

שמות כ"ח: Exodus 28:10

שֵׁשֶׁה מְשֻׁמָּתָם עַל הָאֶבֶן הָאֶחָת וְאֶת־שְׁמוֹת הַשֵּׁשֶׁה הַנּוֹתָרִים עַל־הָאֶבֶן הַשֵּׁנִית כְּתוּלְדָתָם:

six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth.

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26

וכל נשמה יש לה אות אחת בתורה שהיא ממשכת אותו אות

There the letters are explained as an expression of "coming," called horses because they draw from a high place, and through them G-dly light came down into the Ten Utterances with which the Holy One, blessed be He, created the world; and this, it says, is "Havayah, when You went forth."

KEHOT'S NOTE

בהנחת הר"פ ע' עג מבאר: "שהאותיות הוא לשון הבאה ונק' סוסים להמשיך ממקום גבוה כו' ועל ידם ירד אור אלקי ב"י מאמרות ברא קוב"ה עלמא: וזהו ה' בצאתך. באוה"ת כאן ע' תרכה הקשה "הלא העולמות נבראו ע"י אותיות דע"מ ומה צורך להמשכת אותיות התורה".

PARAGRAPH 6

27

ה' בצאתך משעיר כו' ארץ רעשה

Devorah's song recalls the revelation at Sinai, speaking to G-d: "Havayah, when You went forth from Seir, when You marched from the field of Edom, the earth trembled." Seir is the mountain land of Edom, and the next verse says "this is Sinai"; the Alter Rebbe reads Seir as se'aros, "hairs," the faint flow through which the Torah was given. (context: Steinsaltz Tanakh)

Judges 5:4 ה' ד' שופטים

ה' בְּצֵאתְךָ מִשְׁעִיר בְּצַעְדְךָ מִשְׁדֵּה אֲדוֹם אֶרֶץ רָעָשָׁה גַם־שָׁמַיִם נָטְפוּ גַם־עָבִים נָטְפוּ מַיִם:

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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KEHOT'S NOTE

שופטים ה, ד. ראה אוה"ת נ"ך שופטים ע' ט "שההמשכה עליונה להיות אותיות התורה נק' ג"כ שעיר בחי' שערות וכן פ"י בד"ה תורה צוה ספ"א ענין וזרח משעיר". וראה גם בלקו"ת קרח נג, א.

28 שער היינו בחי שערות

There Seir is read as hairs, into which only a very small glimmer is drawn, so that cutting them causes no pain; so the Written Torah, as clothed in our physical Torah, is the outer dimension of supernal Chochmah, yet within these “hairs” a glimmer of Chochmah shines, the yud inside the word Seir.

KEHOT'S NOTE

ראה לקו"ת ברכה צד, ב. צה, ג.

PARAGRAPH 7

29 הגה גם המלאכים בקשו

That transcript lacks the word “too” (gam), and treats the angels' request at greater length.

KEHOT'S NOTE

בהנחת הר"פ ליתא תי' "גם". ושם באריכות יותר. וראה באוה"ת כאן ע' תריב הגיה' לכאן ההפרש מה שמבאר כאן למה שמבאר לקמן בפ' יתרו בדי"ה זכור ושומר בענין בקשת המלאכים.

30 המלאכים בקשו תנה הודך על השמים

When Moshe went up to receive the Torah, the ministering angels protested, quoting “who has placed Your glory upon the heavens” to say that the Torah should stay in heaven, and Moshe answered them. The Alter Rebbe explains why Israel, and not the angels, merited it.

Shabbat 88b:7ז"ב: שבת פ"ח ב'ז

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום אמרו מלאכי השׁתת לפני הקדוש ברוך הוא: רבונו של עולם, מה לילוד אשה בינינו? אמר להן: לקבל תורה בא. אמרו לפניו: חמדה גנוזה שגנוזה לה תשע מאות ושבעים וארבעה דורות קודם שנברא העולם, אתה מבקש ליתנה לכשר ונדם? "מה אנוש כי תזכרנו וכן אדם כי תפקדנו?" "הי אדנינו מה אדיר שמך בכל הארץ אשר תנה הודך על השמים!"

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KEHOT'S NOTE

שבת פח, ב.

31 תנה הודך על השמים

David praises G-d: “Havayah, our Master, how mighty is Your Name in all the earth, You who have set Your glory upon the heavens!” The words tenah hodecha can also be read as a request, “Place Your glory upon the heavens,” and so the angels quoted them, asking that the Torah, G-d's glory, remain above. (context: Steinsaltz Tanakh)

Psalms 8:2ז"ב: תהילים ח' ב'

הי אדנינו מה אדיר שמך בכל הארץ אשר תנה הודך על השמים:

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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32 בחומר ובלבנים

The Egyptians embittered Israel's lives “with hard labor, with mortar and with bricks.” The Alter Rebbe sees this la-

bor as what subdued the sitra achra and prepared them to receive the Torah.

Exodus 1:14ד"ד: שמות א' י"ד

וימרו את חייהם בעבדה קשה בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפירה:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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33 ובכל יום חייב אדם לראות

The Mishnah teaches, “In every generation a person is obligated to see himself as if he himself went out of Egypt.” The Alter Rebbe applies it to every day.

Pesachim 116b:3-4ד"ד: פסחים קט"ז ב' ג' ד'

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים. שנאמר: "והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים". לפיכך אנחנו חייבים להודות, להלל, לשבח, לפאר, לרומם, להדר, לברך, לעלה ולקלס למי שעשה לאבותינו ולנו את כל הנסים האלו. הוציאנו מעבדות לחרות, מיגון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו הלהויה.

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KEHOT'S NOTE

פסחים קטז, ב.

34 בכל לבבך ובכל נפשך

In the first paragraph of the Shema, Moshe commands, “And you shall love... with all your heart and with all your soul and with all your might”; “with all your soul” means even to giving one's life. Prayer is arranged to bring a person to this love by nullifying the will of the animal soul.

Deuteronomy 6:5ז"ו: דברים ו' ה'

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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35 ונקי בזהר לאשתאבא בגופא דמלכא

The Zohar speaks of a spirit that must be purified “in order to be absorbed into the body of the King.” The Alter Rebbe uses the phrase for the love of prayer, in which the soul is wholly included in G-d.

Zohar I, 217bז"א ר"ז, כב

KEHOT'S NOTE

זח"א ר"ז, ב. ראה גם לעיל ט, א.

36 אכלתי יערי עם דבשי

The beloved, whom the Sages read as G-d, says: “I have come into my garden, my sister, my bride... I have eaten my honeycomb with my honey.” The Alter Rebbe takes eat-

ing, in which the food becomes part of the eater, as the image of the soul absorbed into G-dliness.

Song of Songs 5:1 א' ה: שיר השירים

בְּאֶתִי לָגַנְי אֲחֹתִי כָּלָה אֲרִיתִי מוֹרִי עִם־בָּשָׂמִי אֲכָלְתִּי יַעֲרִי עִם־דְּבָשִׁי
שְׁתִּיתִי יַיִנִי עִם־חֶלְבִי אָכְלוּ רַעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

37

לדם הוא הנפש

"For the blood is the soul (nefesh)": the Torah's reason for the prohibition of eating blood. The Alter Rebbe uses it to say that digested food, become blood, becomes the person's very life.

דברים י"ב:23 דברים

רַק חֹזֵק לִבְלֹתִי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־
הַבָּשָׂר:

Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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PARAGRAPH 8

38

מצרף לכסף

"The crucible is for silver and the furnace for gold, and a man according to his praise." Plainly, as metal is tested by fire, a person is tested by the praise he receives, or, by another reading, by what he himself praises. The Alter Rebbe takes "his praise" as his praise of G-d in prayer, which refines him as the crucible refines silver. (context: Steinsaltz Tanakh)

Proverbs 27:21 משלי כ"א:21

מִצְרָף לְכֶסֶף וְכּוּר לְזָהָב וְאִישׁ לְפִי מִהְלָלוֹ:

The refining pot is for silver, and the furnace for gold, And a man is tried by his praise.

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KEHOT'S NOTE

משלי כו, כא.

39

שהגו סיגים מכסף

"Remove the dross from the silver, and a vessel comes out for the smith"; the next verse applies the image to removing the wicked from before the king. Prayer, the Alter Rebbe says, removes the dross and leaves what is pure. (context: Steinsaltz Tanakh)

Proverbs 25:4 משלי כ"ה:4

הַגּוֹ סִיגִים מִכֶּסֶף וַיֵּצֵא לְצִרְף כֶּלִי:

Take away the dross from the silver, and there cometh forth a vessel for the refiner;

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KEHOT'S NOTE

משלי כה, ד. וראה באוה"ת נ"ך כרך ב ע' תשלז: "ופי המ"צ הגו ענין הסרה כמו כאשר הוגה מן המסלה בשמואל ב' ס"י כ' פסוק י"ג. ורש"י פי' הגו וכן הוגה לשון המשכה" ע"ש עוד. ראה סה"מ תרכ"ז ע' רנ. סה"מ תרכ"ט ע' שסב.

40

ואהבת בכל לבבך

"And you shall love... with all your heart": the choice part, refined in prayer, is absorbed into G-dliness in this love.

דברים ו' ה'5: דברים

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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41

בשמ"ע סלח לנו

There too it is explained why, after accepting the yoke of Heaven in the Shema, we say in the Shemoneh Esreh "Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed": transgression (pesha) is rebellion, throwing off the yoke, and only after taking G-d as King in the Shema does a person feel that the times he let this awe slip from his mind were like a rebellion.

KEHOT'S NOTE

ראה לקמן צה, ג. לקו"ת בהעלותך ל, ב.

PARAGRAPH 9

42

צדיק אוכל לשובע נפשו

"The righteous one eats to satisfy his soul, but the belly of the wicked shall be in want": plainly, the righteous has his fill while the wicked is never satisfied. The Alter Rebbe reads the two halves as two kinds of eating: the eating of Shabbos, which satisfies the soul, and the eating of the weekday, which refines the food so that the "wicked," the forces outside holiness, are left wanting. (context: Steinsaltz Tanakh)

Proverbs 13:25 משלי י"ג:25

צָדִיק אֲכַל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רָשָׁעִים תִּחְסָר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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KEHOT'S NOTE

משלי יג, כה.

43

ובחכמה אתברירו

The source of the phrase is given there.

KEHOT'S NOTE

נסמן לעיל ה, ד.

44

ובכח זה מתפלל

That transcript reads "he prays and is stirred with self-sacrifice (mesirus nefesh)."

KEHOT'S NOTE

בהנחת הר"פ ע' עד: מתפלל ונתפעל במס"נ.

PARAGRAPH 10

45 **לשובע נפשו**
 “The righteous one eats to satisfy his soul”: the Alter Rebbe applies this half of the verse to the eating of Shabbos.

משלי י"ג:כ"ה Proverbs 13:25

צדיק אכל לשבע נפשו ובעטון רשעים תחסר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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46 **וקראת לשבת ענג . . אז תתענג**
 G-d calls on Israel, through Isaiah, to honor Shabbos: “and you shall call the Shabbos a delight.” The Alter Rebbe makes delight (oneg) the mark of Shabbos eating and prayer.

ישעיהו נ"ח:י"ג Isaiah 58:13

אם-תשוב משבת רגלך, עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש ה' מכבד וכבודו מעשות דרכיך ממצוא חפצך ודבר דבר:

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

ישעיי נח, יג, יד.

47 **אז תתענג על ה'**
 The promise to those who honor Shabbos: “Then you shall delight upon Havayah,” plainly, you will find delight in G-d. The Zohar reads it as the meal of Atika Kadisha, and the Alter Rebbe goes on to read “upon” as “above.”

ישעיהו נ"ח:י"ד Isaiah 58:14

אז תתענג עליה והרפכתיה עלי- [במותי] ארץ והאכלתיה נחלת יעקב אביך כי פי ה' דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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48 **דא היא סעודתא דע"ק**
 The Zohar describes the three Shabbos meals: of the second, by day, it says “Then you shall delight upon Havayah,” “upon Havayah” indeed, for at that hour Atika Kadisha is revealed and all the worlds are in joy, and the meal is his.

זח"ב פח, בבז Zohar II, 88b

KEHOT'S NOTE

ראה זח"ב פח, ב.

49 **ואין נמשך בו פסולת כלל**
 A further discussion by the Tzemach Tzedek of why Shabbos eating has no waste, listed by the note.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תרו.

50 **וכך יש הפרש בין תפלת החול**
 This passage, on the difference between weekday and Shabbos prayer, is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויצא כרך תתמג, א.

51 **כי בו שבת**
 “For on it He rested from all His work.” The Alter Rebbe explains this resting as a return to the source, like a person resting from his labor.

בראשית ב':ג Genesis 2:3

ויברך אלקים את-יום השביעי ויקדש אותו כי בו שבת מכל-מלאכתו אשר-ברא אלקים לעשות:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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PARAGRAPH 11

52 **בצאתך משעיר**
 “Havayah, when You went forth from Seir”: the mode in which Havayah brings the worlds into being by way of hair, which rests on Shabbos.

שופטים ה':ד Judges 5:4

ה' בצאתה משעיר בצעדה משדה אדום ארץ רעשה גם-שמים נטפו גם-עבים נטפו מים:

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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53 **אז תתענג על הוי"ה**
 “Then you shall delight upon Havayah.” The Alter Rebbe reads “upon” as “above”: on Shabbos the delight reaches above the level of Havayah.

ישעיהו נ"ח:י"ד Isaiah 58:14

אז תתענג עליה והרפכתיה עלי- [במותי] ארץ והאכלתיה נחלת יעקב אביך כי פי ה' דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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PARAGRAPH 12

54

ותעל שכבת הטל

The Torah describes the first morning of the manna: the layer of dew around the camp lifted, “and behold, on the face of the wilderness, a fine, flaky thing.” The Alter Rebbe ties the manna to the level of dew, and later reads “went up” as the ascent of Shabbos. (context: Steinsaltz Tanakh)

שמות ט"ז:14: Exodus 16:14

ותעל שכבת הטל והנה על־פני המדבר דק מחספס דק ככפר על־הארץ:

And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.

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KEHOT'S NOTE

שמות טז, יד.

55

טל שאין לו הפסק

The Talmud explains that the Sages did not require dew to be mentioned in prayer, because dew is never withheld. The Alter Rebbe calls this “dew that has no interruption,” an arousal from above that does not depend on man.

תענית ג' א: Taanit 3a:14

וטל מנלן דלא מיעצר — דכתיב: “ויאמר אליהו התשבי מתשבי גלעד אל אחאב חי ה' אלקי ישראל אשר עמדתי לפניו אם יהיה השנים האלה טל ומטר כי אם לפי דברי”, וכתיב: “לך הראה אל אחאב ואתנה מטר על פני האדמה”, ואילו טל לא קאמר לקה, מאי טעמא — משום

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KEHOT'S NOTE

תענית ג, א.

56

מבחי אתעדל"ע שלמעלה מאתעדל"ת

There the root of the manna's dew is said to be in the very highest lights, above Tohu and Tikkun, that is, above even Akudim and Nekudim; this is why it is an arousal from above that is higher than an arousal from below.

KEHOT'S NOTE

ראה סידור קו, ג: ששרש הטל של המן הוא מבחי אורות עליונים ביותר שלמעלה מבחי התוהו והתיקון דהיינו שלמעלה גם מבחי עקודים ונקודים.

PARAGRAPH 13

57

דבר יום ביומו

G-d tells Moshe that the people are to gather the manna “each day's portion on its day, that I may test them, whether they will walk in My Torah or not.” The Alter Rebbe explains both the test and the word “walk.”

שמות ט"ז:4: Exodus 16:4

ויאמר ה' אל־משה הנני ממטיר לכם לחם מן־השמים ויצא העם ולקטו דבר־יום ביומו למען אנסנו הילך בתורתי אם־לא:

Then said the L-RD unto Moses: ‘Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not.

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KEHOT'S NOTE

שמות טז, ד. ראה אוה"ת פנחס ע' איקנה. ראה גם המשך תערי"ב ח"ב ע' איסב. א"פ.

58

איש אל יותר ממנו עד בקר

Moshe told the people, “Let no one leave any of it over until morning.” The Alter Rebbe identifies this command as the test.

שמות ט"ז:19: Exodus 16:19

ויאמר משה אל־הם איש אל־יותר ממנו עד־בקר:

And Moses said unto them: ‘Let no man leave of it till the morning.’

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59

ארו"ל כי מי שיש לו פת בסלו

Rabbi Eliezer the Great teaches that whoever has bread in his basket and says, “What will I eat tomorrow?” is one of the small in faith. The Alter Rebbe links this smallness of faith to katnus.

סוטה מ"ח ב: Sotah 48b:19

ופסקו אנשי אִמְנָה. אָמַר רַבִּי יִצְחָק: אֵלּוּ בְנֵי אָדָם שֶׁהֵן מֵאֲמִינֵי בְּהֶקְדוּשׁ בְּרוּךְ הוּא. דְּתַנְיָא, רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אוֹמֵר: כָּל מִי שֵׁישׁ לוֹ פֶת בַּסֵּלוֹ וְאוֹמֵר “מָה אוֹכֵל לְמָחָר” — אֵינוֹ אֶלָּא מְקַטְנֵי אִמְנָה.

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KEHOT'S NOTE

סוטה מח, ב.

60

דאיתא בס"י

There, in the maamar “To my mare,” which begins on that column, the two kinds of letters are explained: female letters are the ascent from below to above through an arousal from below, and male letters are the drawing down from above to below, from the light that encompass all worlds, through the letters of the Torah.

KEHOT'S NOTE

ראה פ"ג מ"ה. וראה לעיל סג, ד.

PARAGRAPH 14

61

נער הייתי גם זקנתי

Plainly, the psalmist looks back on a long life: “I have been young and also grown old, yet I have not seen a righteous man forsaken.” The Talmud says it was said by the Prince of the World, and the Alter Rebbe brings this to set the world, which ages, against G-d, who does not change.

תהילים ל"ז:25: Psalms 37:25

נער הייתי גם־זקנתי ולא־ראיתי צדיק נֶעֱזַב וְיָרְעוּ מִבִּקְשׁ־לֶחֶם:

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

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נער הייתי גם זקנתי שרו של עולם אמרו. . קמי קוב"ה מי איכא זקנה

The Talmud says this verse was said by the Prince of the World: if G-d had said it, is there old age before Him? The Alter Rebbe uses it to contrast the world, which ages, with G-d, who does not change.

Yevamot 16b:6 ט"ז ב:ר' יבמות

אמר רבי שמואל בר נחמני אמר רבי יונתן, פסוק זה שר העולם אמרו: "נער הייתי גם זקנתי". מאן אמריה? אילימא קודשא בריך הוא — מי איכא זקנה קמיה? ואלא דוד אמריה — מי קשיש כולי האי? אלא שמע מינה שר העולם אמרו.

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Zohar I, 162a, א"א קסב,

KEHOT'S NOTE

יבמות טז, ב. זח"א קסב, א. ראה אוה"ת חנוכה כרך ב שב, ב.

אני ה' לא שניתי
"For I, Havayah, have not changed." Since G-d does not change, there is no old age before Him.

Malachi 3:6 ג:ר' מלאכי

כי אני ה' לא שניתי ואתם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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עיני האדם לא תשבענה
"The grave and destruction are never satisfied, and the eyes of man are never satisfied": plainly, a person's desires are as endless as the grave. The Alter Rebbe reads it in a good sense, of the soul's gaze toward G-d, which can never have enough. (context: Steinsaltz Tanakh)

Proverbs 27:20 כ"ז:ר' משלי

שאל ואבדה לא תשבענה ועיני האדם לא תשבענה:

The nether-world and Destruction are never satiated; So the eyes of man are never satiated.

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KEHOT'S NOTE

משלי כז, ב.

PARAGRAPH 15

וזהו ענין המן
There, in the Tzemach Tzedek's handwriting, the reading is man ("manna") rather than ha-man ("the manna").

KEHOT'S NOTE

באוה"ת תצוה ע' אתרמט הגי' בנכותי"ק אדמו"ר הצ"צ: מן.

אני ה' לא שניתי
"For I, Havayah, have not changed": the level above time from which the manna came.

Malachi 3:6 ג:ר' מלאכי

כי אני ה' לא שניתי ואתם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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שלמעלה מהזמן כו'
The Tzemach Tzedek writes there that it can be understood that "each day's portion on its day" is when the flow comes from the level of "I, Havayah, have not changed," which is above time.

KEHOT'S NOTE

באוה"ת שם "נשמע אשר ענין דבר יום ביומו זהו כשהמשכה באה מבחי' אני ה' לא שניתי שלמעלה מהזמן" ע"ש.

היום לא תמצאוהו בשדה
Moshe says, "for today is a Shabbos to Havayah; today you will not find it in the field." The Alter Rebbe reads "field" as the world of the six extremities and "a Shabbos to Havayah" as the Name's return to its source.

Exodus 16:25 ט"ז:כ"ה שמות

ויאמר משה אכלהו היום כ"ש שבת היום לה' היום לא תמצאוהו בשדה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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KEHOT'S NOTE

שמות טז, כה.

אז תתענג על הוי"ה
"Then you shall delight upon Havayah": the delight of Shabbos, an arousal from above that does not depend on an arousal from below.

Isaiah 58:14 י"ד:ל"ח ישעיהו

אז תתענג על-ה' והרכבתיד על- [במתי] (במותי) ארץ והאכלתיד נחלת יעקב אביד כי פי ה' דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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שהוא אתעדל"ע שאינו תלוי באתעדל"ת
the passage shares nothing with the note

KEHOT'S NOTE

בענין זה ראה לקו"ת פ' ואתחנן ד"ה ואתחנן. לקו"ת האזינו הא'.

ישא ה' פניו אליך
In the priestly blessing, which G-d gives Aharon and his sons to bless Israel: "May Havayah lift up His face to you and grant you peace," plainly, may He show you His favor. The Alter Rebbe uses it for an arousal from above in which there is no "back" at all.

Numbers 6:26 ו':כ"ו במדבר

ישא ה' פניו אליך וישם לך שלום:

The L-RD lift up His countenance upon thee, and give thee peace.

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KEHOT'S NOTE

במדבר ו, כו.

PARAGRAPH 16

72

אכלהו היום

"Eat it today, for today is a Shabbos to Havayah." The Alter Rebbe reads "today" as the Shabbos eating "to satisfy his soul."

Exodus 16:25 ט"ז:כ"ה שמות

ויאמר משה אכלהו היום כִּי־שַׁבַּת הַיּוֹם לְהִי הַיּוֹם לֹא תִמְצָאֵהוּ בַשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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לשובע נפשו

"The righteous one eats to satisfy his soul": the eating of Shabbos.

Proverbs 13:25 י"ג:כ"ה משלי

צַדִּיק אֵכֵל לְשֹׂבַע נַפְשׁוֹ וּבָטֹן רָשָׁעִים תִּחְסָר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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74

וקראת לשבת ענג

"And you shall call the Shabbos a delight": the delight that marks the eating of Shabbos.

Isaiah 58:13 י"ח:י"ג ישעיהו

אִם־תִּשָּׁבַע מִשָּׁבַת רְגְלֶךָ עֲשׂוֹת הַפֶּסַח בְּיוֹם קִדְשִׁי וְקִרְאתָ לְשַׁבָּת עֲנָג לְקִדּוּשׁ ה' מִכְבֵּד וּמְכַבְּדוֹ מַעֲשׂוֹת דְּרָכֶיךָ מִמִּצְוֹת הַפֶּסַח וְדִבַּר דְּבָר:

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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ברדת הטל על המחנה

"And when the dew descended upon the camp at night, the manna would descend upon it." The Alter Rebbe sees the weekday manna as coming through the night dew.

Numbers 11:9 ט"א:ט"ט במדבר

וּבְרִדַּת הַטֵּל עַל־הַמַּחֲנֶה לַלַּיְלָה יֵרֵד הַמָּן עָלָיו:

And when the dew fell upon the camp in the night, the manna fell upon it.—

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KEHOT'S NOTE

במדבר יא, ט.

76

קוצותיו רסיסי לילה . קוצותיו תלתלים

The bride tells how her beloved knocked at night, calling, "Open for me... for my head is filled with dew, my locks with the drops of the night." The maamar, speaking of the

beloved, says "his locks," and links these drops of the night to the night dew of the manna, and the locks to hair.

Song of Songs 5:2 ה':ב"ה שיר השירים

אֲנִי יְשֹׁנָה וְלִבִּי עָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַחַי־לִי אֲחֹתִי רַעֲיָתִי יוֹנְתִי תַמָּתִי שְׂרָאשִׁי נִמְלֵא־טֵל קִצּוֹתַי רְסִיסֵי לַיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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KEHOT'S NOTE

שה"ש ה, ב, יא.

77

קוצותיו תלתלים

The bride describes her beloved: "His locks are wavy, black as a raven." The Alter Rebbe cites it to show that "locks" means hair.

Song of Songs 5:11 ה':י"א שיר השירים

רֹאשׁוֹ כְּתָם פָּז קִצּוֹתָיו תִּלְתְּלִים שְׁחֹרֹת כְּעוֹרֹב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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PARAGRAPH 17

78

ה' בצאתך משעיר

"Havayah, when You went forth from Seir": the flow by way of hair, which the Alter Rebbe identifies with the weekday manna that came with the night dew.

Judges 5:4 ד':ד' שופטים

ה' בְּצֵאתְךָ מִשְׁעִיר מִשְׁדֶּה אֲדוֹם אֶרֶץ רַעֲשָׁה גַם־שָׁמַיִם נָטְפוּ גַם־עֲבִים נָטְפוּ מִיָּם:

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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KEHOT'S NOTE

שופטים ה, ד.

79

ותעל שכבת הטל

"And the layer of dew went up": plainly, the morning dew lifted; the Alter Rebbe applies this daytime ascent of the dew to Shabbos.

Exodus 16:14 י"ד:ט"ז שמות

וְתַעַל שִׁכְבַּת הַטֵּל וְהָנָה עַל־פְּנֵי הַמִּדְבָּר דֶּק מִחֶסֶפֶס דֶּק כִּפְפֹר עַל־הָאָרֶץ:

And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.

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80

אכלהו היום

"Eat it today": the eating of Shabbos, when the manna did

not come down.

שמות ט"ז:כ"ה Exodus 16:25

ויאמר משה אכלהו היום כִּי־שַׁבַּת הַיּוֹם לָהּ הַיּוֹם לֹא תִמְצָאֶהוּ בַשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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81 המן לבד לא ירד בשבת

A further discussion of why the manna alone did not come down on Shabbos, listed by the note.

KEHOT'S NOTE

ראה תו"ח (כת"י הר"ש) בשלח שב, א ואילך. אוה"ת בשלח ע' תרלט. המשך תער"ב ח"ב ע' א"סא.

82 עליית העולמות שבשבת זהו רק בפנימיות

That passage refers to the end of this maamar: the ascent is in the inner dimension, where the emotive attributes and speech rise to the level of Chochmah and Binah, while the outer dimension of all the worlds receives equally from a level far above them all, as the skin covers the head and the foot alike, so it has no ascent.

KEHOT'S NOTE

בלקו"ת תוריע כא, ג מציין לכאן.

PARAGRAPH 18

83 משא"כ המן . . מבחי"ט

A further discussion of the manna's source in the level of dew, listed by the note.

KEHOT'S NOTE

ראה ביאורו"י לכ"ק אדמו"ר הצ"צ ע' תכב. באוה"ת כאן ע' תרה: "בת"א מבואר הטעם שלא ירד מן בשבת כי הוא נמשך ממז"ס טלא דבדולחא, ולפי שבשבת עליות העולמות אי אפשר למן לירד, וא"כ קשה איך ימצאוהו לע"ל שהוא יום שכולו שבת ונקי שבת בשבתו שהוא עלייה יתירה משבת דעכשיו", ומבאר שזהו ענין שלע"ל שחקים טוחנין מן לצדיקים. וראה גם ע' תרו.

84 ברדת הטל על המחנה לילה ירד המן עליו

"And when the dew descended upon the camp at night, the manna would descend upon it." The Alter Rebbe infers that the manna was drawn down through the night dew, the level of hair.

במדבר י"א:ט"ז Numbers 11:9

וּבְרִדַּת הַטֵּל עַל־הַמַּחֲנֶה לַיְלָה יָרַד הַמָּן עָלָיו:

And when the dew fell upon the camp in the night, the manna fell upon it.—

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85 רסיסי לילה

"My locks with the drops of the night": the Alter Rebbe uses the drops of the night for the contracted channel, the level of hair, through which the manna came down.

שיר השירים ה:ב"ז Song of Songs 5:2

אֲנִי יְשֻׁנָּה וְלִפִּי עֵר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחֹתִי רָעִיתִי יוֹנְתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טֵל קְצוֹצוֹתִי רְסִיסֵי לַיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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PARAGRAPH 19

86 הוי"ה בצאתך משעיר

"Havayah, when You went forth from Seir": the revelation at Sinai, of which the manna is a likeness.

שופטים ה:ד"ד Judges 5:4

ה' בְּצֵאתְךָ מִשְׁעִיר בְּצַעְדְּךָ מִשְׁדֶּה אֲדוֹם אֶרֶץ רָעָשָׁה גַם־שָׁמַיִם נָטְפוּ גַם־עֲבִים נָטְפוּ מַיִם:

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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87 שו"ה עלייה — דהעלי בבחי' פנימיות

There all ascents are said to be in the inner dimension of the worlds, as with the ascent of Shabbos; the passage then asks how the outer dimension receives its light while the inner dimension ascends.

KEHOT'S NOTE

ראה לקו"ת תוריע כא, ג. אוה"ת ויקרא כרך ב ע' תקיג: "(שנתעלו המדות והדיבור להיות בבחי' חוי"ב כו' מהר"ל)".

88 כי שבת היום להוי"ה

"For today is a Shabbos to Havayah": the Alter Rebbe brings it for the ascent of Shabbos, which takes place in the inner dimension of the worlds, not in their outer dimension.

שמות ט"ז:כ"ה Exodus 16:25

ויאמר משה אכלהו היום כִּי־שַׁבַּת הַיּוֹם לָהּ הַיּוֹם לֹא תִמְצָאֶהוּ בַשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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PARAGRAPH 20

89 בצאתך משעיר

"When You went forth from Seir": the descent by way of hair and contraction that rests on Shabbos.

שופטים ה:ד"ד Judges 5:4

ה' בְּצֵאתְךָ מִשְׁעִיר בְּצַעְדְּךָ מִשְׁדֶּה אֲדוֹם אֶרֶץ רָעָשָׁה גַם־שָׁמַיִם נָטְפוּ גַם־עֲבִים נָטְפוּ מַיִם:

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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90 רסיסי לילה

"The drops of the night": the great contractions through

which the manna comes down into the physical world.

Song of Songs 5:2: שיר השירים ה':ב

אֲנִי יְשָׁנָה וְלִבִּי עָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַחַי לִי אֲחֹתִי רֵעִיתִי יוֹנָתִי תִמְתִּי
שְׂרָאשִׁי נִמְלֵא־טֵל קְוֻצוֹתַי רְסִיסֵי לַיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh:
'Open to me, my sister, my love, my dove, my undefiled; For
my head is filled with dew, My locks with the drops of the
night.'

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להבין ענין לחם משנה

“To understand the matter of lechem mishneh”



The two Shabbos loaves are placed one on top of the other according to the revealed Torah and side by side according to the Kabbalah because they mirror two levels: the chain of descent, in which every level stands above the next, and the Shabbos ascent into G-d's encompassing essence, before which above and below are equal.

THE MAAMAR IN BRIEF

Why, according to the revealed Torah, are the two Shabbos loaves one on top of the other, and according to the Kabbalah side by side? The Alter Rebbe begins with Birkas HaMazon. Food lives by the divine word that created it, rooted in Tohu, the world of separate attributes that could not bear one another, while man is rooted in Tikkun, the Name Mah, where opposites unite through bittul. When a person eats and prays with the food's strength, he raises the sparks of Tohu into Tikkun, and since the lights of Tohu are higher, added light is drawn into Tikkun. This is “bread from the earth” and the blessing of the land, which addresses G-d directly and thanks Him, conceding the view from above, then blesses, drawing that truth into revelation. The manna, “bread from heaven,” came in Moshe's merit from Akudim, a unity that comes not through bittul but from the revealed Infinite Light; and because Moshe's root is the hidden essence of Mah, his blessing HaZan speaks of G-d in the third person. Shabbos rises higher, into the encompassing essence of the Infinite, beyond any source tied to creation; that is why no manna fell on Shabbos. Stacked loaves express the descent of light; loaves side by side express Shabbos, where above and below are equal.

OUTLINE

- 1 **The questions** ¶1-2
Why are the Shabbos loaves held one way according to the revealed Torah and another according to the Kabbalah? And in Birkas HaMazon, why does the blessing of the land mention food, while Moshe's blessing HaZan mentions nothing of the others?
- 2 **The divine word in food** ¶3-4
Food lives by the divine word that created it. Man too was created by a word, yet he needs bread, because eating adds light and life-force to his G-dly soul.

3 Tohu and Tikkun

¶15-14

Animals and plants are rooted in Tohu, whose attributes were separate points that could not bear one another and shattered; man is rooted in Tikkun, the partzuf of Adam and the Name Mah, where bittul joins opposites.

4 Why man needs food

¶15-18

Eating, and praying with the food's strength, raises the sparks of Tohu into Tikkun; since the lights of Tohu are higher, this draws added light into man and into the supernal Adam. This is "bread from the earth" and the blessing after food.

5 Bread from heaven

¶19-22

The manna came in Moshe's merit from a higher root. Moshe's level, the essence of Mah, could come down only through G-d's essence, "I will be with your mouth," and the manna stems from Akudim, where the attributes are united at full strength by the revealed Infinite Light.

6 The two blessings

¶23-30

HaZan, Moshe's blessing, speaks of G-d in the hidden third person; the blessing of the land addresses Him directly with hodaah, acknowledging the view from above, followed by blessing, which draws that truth into revelation.

7 Shabbos and the manna

¶31-35

The six days are the descent of light through contractions; on Shabbos the lights return into the encompassing essence of the Infinite, above Akudim, and that is why no manna fell on Shabbos.

8 The two loaves

¶36

Loaves one on top of the other show the chain of descent, direct light; loaves side by side show returning light and Shabbos, where above and below are equal, as "Remember" and "Keep" were said in one utterance.

KEY CONCEPTS

Lechem mishneh לחם משנה

The two whole loaves of each Shabbos meal, recalling the double portion of manna. According to the revealed Torah they are held one on top of the other, according to the Kabbalah side by side.

Tohu and Tikkun תהו ותקון

Tohu is the primordial world of intense, separate attributes that could not tolerate one another and shattered; plants and animals are rooted there. Tikkun is the ordered world of partzufim, in which the attributes are joined through bittul; man is rooted there.

Inter-inclusion התכללות

The inclusion of each attribute in the others, so that opposites such as Chesed and Gevurah work together. In Tikkun it comes through bittul; in Akudim, through the revealed Infinite Light.

The Name Mah שם מ"ה

The Name Havayah spelled out with alefs, numerically 45, the value of adam. It is the force of Tikkun and of bittul, the "what" (mah) in Chochmah.

Refinement (birur) בירור

Raising the sparks of Tohu found in physical things into the order of Tikkun, as when one eats and then serves G-d with the food's strength. It draws down added light from the higher lights of Tohu.

Akudim עקודים

The first stage of emanation, in which all the Sefiros are "bound in one vessel" and united at full strength by the revealed Infinite Light. It is the root of the manna, yet it still belongs to the order of the chain of descent.

Acknowledgment and blessing הודאה וברכה

Acknowledgment (hodaah) concedes that the truth is as it is before G-d, without revealing it; blessing (berachah) draws that truth down into open revelation.

The general encompassing level (makif) מקיף הכללי

The simple, general power of G-d's essence, before which above and below are equal and every detail is included at once. On Shabbos the worlds ascend into it.

SECTION 1 • 11-2

The questions

1 להבין ענין לחם משנה.^{1,2} שיש הפרש בין ע"פ נגלה. ובין ע"פ נסתר. שע"פ נגלה צ"ל זה על גבי זה. וע"פ הנסתר צ"ל זה בצד זה.^{3,4}

To understand the matter of lechem mishneh (the double bread): for there is a difference between [the practice] according to the revealed [Torah] and according to the hidden [Torah]. According to the revealed [Torah], they must be one on top of the other; and according to the hidden [Torah], they must be one beside the other.

Lechem mishneh, the "double bread," is the pair of whole loaves over which the blessing is said at the Shabbos meals, recalling the double portion of manna gathered on Friday. The Alter Rebbe notes that the two loaves are held differently according to the revealed Torah (one on top of the other) and according to the hidden Torah, the Kabbalah (one beside the other), and sets out to explain why. In Pri Etz Chaim, the source the Kehot note gives for the custom of the hidden Torah, the two loaves are joined at the blessing with their undersides touching and their faces outward, so that they look like one loaf with two faces.

צריך להקדים תחלה מה שנתקן בברכת המזון על הארץ ועל המזון שהטעם מה שחותמין בשמים מבואר בדברי רז"ל [רבתינו זכרונם לברכה] ארץ דמפקא מזון.⁵

We must first preface what was instituted in Birkas HaMazon (the Grace after Meals), "for the land and for the food," where the reason for concluding with two [things] is explained in the words of our Sages, of blessed memory: "a land that brings forth food."

Before turning to the loaves, he takes up the close of the second blessing of Birkas HaMazon: "Blessed are You... for the land and for the food." A blessing is not normally concluded with two subjects; the Talmud answers that here the two are one, "a land that brings forth food."

2 וצריך להבין למה חותמין במזון כלל. וגם צ"ל מה שמבואר בדברי רז"ל [רבתינו זכרונם לברכה] ע"פ ואכלת ושבעת וברכת⁶ זו ברכת הזן משה תקן.^{7,8}

And we need to understand why we conclude with "food" at all. And we also need to understand what is explained in the words of our Sages, of blessed memory, on [the verse] "And you shall eat and be satisfied, and you shall bless": this is the blessing HaZan ("Who nourishes"); Moshe instituted [it].

A second question: if the blessing of the land is about the land, why mention food in it at all? The Alter Rebbe then cites the Talmud's reading of "And you shall eat and be satisfied, and you shall bless": "and you shall bless" is the first blessing, HaZan, which Moshe instituted (the Talmud adds: when the manna came down).

על הארץ זו ברכת הארץ⁹ יהושע תקן. הטובה זו ברכת בונה ירושלים שנאמר ההר הטוב¹⁰ כו'.

“For the land”: this is the blessing of the land; Yehoshua instituted [it]. “The good”: this is the blessing “Who builds Jerusalem,” as it is said, “the good mountain,” etc.

The verse continues “for the good land.” “For the land” is the second blessing, which Yehoshua instituted (when Israel entered the land), and “the good” is the third, “Who builds Jerusalem,” because Jerusalem is called “the good mountain.”

ולמה בברכת הזן אין מזכירים כלל מעין ב' ברכות האחרות¹¹ ובברכת הארץ מזכירים ג"כ על אכילת מזון כו'. וגם מסיימין בה על הארץ ועל המזון:

And why, in the blessing HaZan, do we not mention at all anything resembling the other two blessings, while in the blessing of the land we also mention the eating of food, etc.? And we also conclude it with “for the land and for the food.”

The question is sharpened: the first blessing says nothing of the land or of Jerusalem, yet the blessing of the land also thanks G-d for the eating of food and even ends “for the land and for the food.” The answer will come from the different roots of the two blessings.

SECTION 2 • 13-4

The divine word in food

3 אך להבין כל הנ"ל יש להקדים ענין כוונת אכילה ע"פ כי על כל מוצא פי¹² ה' כו'. שהפ"י הוא מוצא פי הוי"ה שבמאכל כו' ממאמר תדשא הארץ¹³ הוא המחיה כו'.

But to understand all the above, we must preface the matter of the intent in eating, based on [the verse] “But by all that comes forth from the mouth of Havayah,” etc. The meaning is: that which comes forth from the mouth of Havayah that is in the food, etc., from the utterance “Let the earth sprout,” is what gives life, etc.

To answer, the Alter Rebbe first explains the inner purpose of eating. The verse says that man lives not by bread alone but “by all that comes forth from the mouth of Havayah”: the divine word that created the food (“Let the earth sprout” brought forth all vegetation) remains within it, and that word is what gives life.

והיינו בחי' נצוץ אלקות שמתלבש בלחם בהשתלשלות רבי רבבות מדרגות. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אין לך עשב^{14, 15, 16} כו'. וגבוה מעל גבוה¹⁷ כו'.

That is, the aspect of a spark of G-dliness that is enclothed in the bread through a chain of descent (hishtalshelus) of myriads upon myriads of levels. As our Sages, of blessed memory, said, "There is no blade of grass," etc.; and, "One higher than the high," etc.

That word is a spark of G-dliness clothed in the bread after descending through countless levels. The Sages' saying that every blade of grass has a force above it, and the verse about "one higher than the high," show that each physical thing hangs from a chain of higher powers.

4 והנה להבין הלא גם האדם נשתלשל ממאמר נעשה אדם^{18, 19} כו' ולמה האדם צריך ללחם ואין הלחם צריך לו.

Now, to understand: was not man, too, brought down by the chain of descent from the utterance "Let us make man," etc.? Then why does man need bread, while bread does not need him?

The difficulty: man was also created by a divine word, "Let us make man," so he has his own divine life-force. Why then should he depend on bread, which lives by another word, while the bread does not depend on him?

אך הנה פי' יחיה האדם²⁰ לא קאי על נפש הבהמית לבדה כי הלא גם בהמה מקבלת חיות מן המאכל אלא קאי על נפש האלקית²¹ שנתוסף בה אור וחיות מהמאכל וזהו האדם בה' הידיעה.

However, the meaning of "man shall live" does not refer to the animal soul alone, for does not an animal, too, receive life-force from food? Rather, it refers to the G-dly soul, to which light and life-force are added from the food. And this is ha'adam ("the man"), with the definite article hei.

The answer begins here. "Man shall live" does not refer only to the animal soul's bodily life, which an animal also gets from food, but to the G-dly soul, which gains added light and life-force through eating; the verse says ha'adam, "the man," with the definite article, to point to this. In Likkutei Torah (Tzav) the Alter Rebbe explains how: the strength gained from food eaten for the sake of Heaven is included in the "One" and the love of the Shema, and adds to the G-dly soul's contemplation and love more than its own power could, because the sparks of Tohu in the food are rooted above Tikkun.

SECTION 3 • 15-14

Tohu and Tikkun

5 ויובן בהקדים תחלה שרש ענין תהו ותקון²² כי שרש האדם הוא מבחי' תקון כי אדם בגימטריא שם מ"ה [שם מ"ה]²³ שהוא שם מ"ה [שם מ"ה] החדש שהוא עיקר התקון. ושרש בהמות וחיות הם מבחי' תהו שקדם לתקון.

This will be understood by first prefacing the root of the matter of Tohu and Tikkun (Chaos and Rectification). For the root of man is from the level of Tikkun, since adam (man) is numerically equal to the Name Mah, which is the new Name Mah, the essence of Tikkun. And the root of domestic animals and wild beasts is from the level of Tohu, which preceded Tikkun.

Tohu (Chaos) is the primordial world whose intense lights shattered their vessels; Tikkun (Rectification) is the ordered world that followed. Man belongs to Tikkun: adam (1+4+40) equals 45, the value of the Name Mah, the Name Havayah spelled out with alefs, called "new" because it came forth to rectify; animals derive from Tohu, which came first. Likkutei Torah (Tzav) cites this maamar for the same principle and adds that the heart of the World of Tikkun, where man is rooted, is the Chochmah of Atzilus.

6 ושרש הדבר הוא כי הנה ידוע שבחי' תהו הוא בחי' נקודות זו תחת זו^{24, 25} בלי התכללות שכאוי"א [שכל

אחד ואחד] הוא מהות בפ"ע [בפני עצמו]

The root of the matter is this: it is known that the level of Tohu is the level of points, one beneath the other, without inter-inclusion, each one being an entity unto itself;

In Tohu the Sefiros were single "points," arranged one beneath another in a single line rather than built into full configurations that interact. Each stood alone as its own entity, with nothing of the others in it. Earlier in Torah Ohr (Shemos) the Alter Rebbe describes Tohu the same way, Chesed by itself and Gevurah by itself, one beneath the other, while in Tikkun the Sefiros became partzufim and were included in one another.

ומזה נעשה ונמשך ברכוי השתלשלות מעילה לעילה עד שנתהוו דברים גשמיים כמו בהמות וחיות שאנו רואין בחוש שכל מין ומין יש לו טבע בפ"ע [בפני עצמו]. טבע הנשר הוא מבחי' רחמנות.

and from this was made and drawn down, through an extended chain of descent (hishtalshelus) from cause to cause, until physical things came into being, such as domestic animals and wild beasts, in which we see with our own senses that each and every species has a nature of its own. The nature of the eagle is from the level of compassion.

Descending link by link, that separateness produced physical creatures, and it can be seen: each animal species has its own distinct nature. The eagle, for example, embodies compassion.

7 ושור הוא מגבורות שור נגח כו' ואין בהם התכללות כלל והטעם הוא כי ראשית מציאותם הוא מבחי' התהו שאין בהם התכללות וכל מדה היא מהות בפ"ע [בפני עצמו]. וכא"א [וכל אחד ואחד] אינו יכול לסבול חבירו.²⁶

And the ox is from the Gevuros (severities): “a goring ox,” etc. And there is no inter-inclusion in them at all. The reason is that the beginning of their existence is from the level of Tohu, in which there is no inter-inclusion, and each attribute is an entity unto itself. And each one cannot bear its fellow.

The ox embodies severity (the Gevuros), as its goring shows. Neither creature's nature holds anything of its opposite, because these creatures come from Tohu, where each attribute was a separate entity that could not tolerate another. Hemshech 5672, as the Kehot note quotes it, explains that each Sefirah of Tohu, complete in itself, would neither give to another nor receive from it, and the root of this was its sense of self (yeshus).

8 וכמ"ש וימת וימלך²⁷ תחתיו²⁸ היינו שלא היה באפשרי להתהוות ספירה אחרת רק בהעדר ובטול ספירה הקודמת לה.

As it is written, “And he died, and there reigned in his stead”: that is, it was not possible for another Sefirah to come into being except through the absence and nullification of the Sefirah that preceded it.

The kings of Edom listed at the end of Vayishlach, each of whom “died” and was succeeded by another, are in Kabbalah the Sefiros of Tohu. Each could come into being only when the one before it ceased: they could not exist together.

והכל מצד הרגשת הגוף מהותו של כא"א [כל אחד ואחד] ומצד תוקף הרגשת עצמותו לא היה יכול לסבול חבירו שהוא הפך מהותו

All this was because of the feeling of the self, the essence, of each one; and because of the strength of the feeling of its own being, it could not bear its fellow, which is the opposite of its essence,

The cause was each one's intense sense of its own self. Feeling its own being so strongly, it could not tolerate the other, which was its opposite.

כמו חו"ג [חסד וגבורה] שהם הפכים לא היה בהן התכללות והיה בהן שבירה. עד שברכוי השתלשלות בעילה אחר עילה נתהוו מהם דברים גשמיים כמו דצח"מ [דומם צומח חי מדבר].

as with Chesed (kindness) and Gevurah (restraint), which are opposites: there was no inter-inclusion in them, and there was a shattering in them; until, through an extended chain of descent, cause after cause, physical things came into being from them, such as the inanimate, vegetative, animal and speaking [beings].

Chesed (giving) and Gevurah (restraint) are natural opposites; in Tohu neither held anything of the other, and so the vessels shattered. Descending from cause to cause, these shattered powers became the physical world of inanimate, plant, animal and speaking beings.

9 והכל מפני שלא היה בהם הארת המוחין ולא היה בהם כח"י בטול.

All this is because there was no illumination of the intellect (mochin) in them, and there was no quality of self-nullification (bittul) in them.

Tohu lacked two things: the light of the intellect guiding the emotions, and bittul, the setting aside of self. Tikkun has both, as the next part describes.

אבל כח"י התקון שהיא כח"י אד"ם כח"י פרצוף כח"י הארת שם מ"ה [שם מ"ה] החדש²⁹ במילוי אלפיי"ן יו"ד לעילא יו"ד לתתא וי"ו באמצעיתא המחבר אותם להיות בהם כח"י התכללות.

But the level of Tikkun is the level of Adam (Man), the level of a partzuf (configuration), the level of the illumination of the new Name Mah, spelled out with alefs: "a yud above, a yud below, a vav in the middle" that joins them, so that there is inter-inclusion in them.

Tikkun is Adam, the human-shaped configuration (partzuf) in which each Sefirah becomes a full structure linked to the others, lit by the new Name Mah, Havayah with its letters spelled out using alefs. The shape of the letter alef, a yud above, a yud below and a vav joining them, pictures the joining of opposites that makes inter-inclusion possible.

10 ועיקר כח"י התכללות הוא מצד כח"י הבטול. דהיינו כח"י חלישת הגוף הרגשת עצמותו. והיינו מבחי" שם מ"ה [שם מ"ה] שבחכמה שהוא ענין הארת המוחין להיות הנהגת המדות ע"פ שכל דוקא.

The essence of inter-inclusion comes from self-nullification (bittul), that is, the weakening of the self, of the feeling of its own being. And this is from the level of the Name Mah in Chochmah (wisdom), which is the illumination of the intellect (mochin), so that the conduct of the emotive attributes (middos) is specifically according to reason.

Inter-inclusion depends on bittul: each attribute must weaken its own sense of self to make room for its opposite. That comes from Mah in Chochmah: when the intellect shines into the emotions, they act by reason rather than by their own raw force.

11 וכמ"ש לפי שכלו יהולל איש.³⁰ ומצד בחי' כח מ"ה [מה] שבחכמה שהוא הבטול בחי' אין נעשה בחי' התכללות לחבר ב' הפכים כמו חו"ג [חסד וגבורה] יחד כו'

As it is written, "A man is praised according to his intellect." And by virtue of the level of ko'ach mah ("the power of 'what'") in Chochmah, which is self-nullification (bittul), the level of ayin (nothingness), inter-inclusion comes about, joining two opposites, such as Chesed and Gevurah, together, etc.

Proverbs praises a person according to his intellect: reason, not raw feeling, should rule. The word chochmah is read as two words, ko'ach mah, "the power of 'what?'", a self-effacing openness called ayin, and that bittul is what lets two opposites such as Chesed and Gevurah combine.

והיינו מצד השתלשלות אור א"ס בבחי' מ"ה [שם מ"ה] שבחכמה בחי' בטול הנ"ל כמ"ש עושה שלום במרומיו בין מיכאל וגבריאל מיכאל שר של מים³¹ כו'.

That is, by virtue of the descent (hishtalshelus) of the Infinite Light (Or Ein Sof) into the level of Mah in Chochmah, the quality of self-nullification mentioned above. As it is written, "He makes peace in His heights": between Michael and Gavriel; Michael is the prince of water, etc.

This is because the Infinite Light flows into this self-nullifying level of Chochmah. The Sages read "He makes peace in His heights" as peace between the angels Michael, prince of water, and Gavriel, prince of fire: opposites joined by a higher power. Earlier in Torah Ohr (Vayetzei) the Alter Rebbe explains the same verse: peace is what joins and binds two opposites.

12 ולכן אנו רואים בבחי' אדם הגשמי שנשתלשל למטה מבחי' אדם דלעילא יש בו ג"כ בחי' התכללות מבי' הפכים יחד וחבור והתכללות מחו"ג [מחסד וגבורה] יחד.

Therefore we see in the level of physical man, who came down by the chain of descent from the level of Adam above, that he too has inter-inclusion of two opposites together, and the joining and inter-inclusion of Chesed and Gevurah together.

Physical man, who descends from the supernal Adam, shows the same quality: a person can hold opposites together, combining kindness and severity.

ולכן אדם הוא פרצוף שלם בבחי' התכללות ברבוי קוין מבחי' שם מ"ה [שם מ"ה] בחי' אדם כנ"ל. וזהו מ"ש בזוהר דא איהו רזא לאכללא שמאלא בימינא.^{32,33}

Therefore man is a complete partzuf (configuration), in [a state of] inter-inclusion, with many lines, from the level of the Name Mah, the level of Adam, as explained above. And this is what is said in the Zohar: "This is the secret: to include the left in the right."

Man is a complete partzuf with several lines (right, left and middle), rooted in the Name Mah, which equals adam. The Zohar's "secret of including the left in the right" means that severity, the left, is folded into kindness, the right. In Likkutei Torah (Naso) the Alter Rebbe explains that Gevurah is needed to bring things into being, but only when it is included in the right; where it is not, as in Tohu, harsh judgments arise.

והיינו מצד הארת שם מ"ה [שם מ"ה] בחי' בטול הנ"ל שמאיר במדת חו"ג [חסד וגבורה] ויכולים להתכלל ולהתחבר ב' הפכים כנ"ל.

That is, by virtue of the illumination of the Name Mah, the quality of self-nullification (bittul) mentioned above, which shines into the attributes of Chesed and Gevurah, so that two opposites can be included [in each other] and joined, as explained above.

This is possible because the bittul of the Name Mah shines into Chesed and Gevurah, so the two opposites can merge.

13 והנה ידוע שכל דצ"ח [דומם צומח חי] נשתלשלו ברבוי מדרגות בעילה אחר עילה עד שירדו למטה מטה ונתהוו מהם דברים גשמיים ושרשם הוא מבחי' התהו³⁴ כנ"ל.

Now, it is known that all the inanimate, vegetative and animal [beings] came down through many levels, cause after cause, until they descended lower and lower and physical things came into being from them; and their root is from the level of Tohu, as explained above.

Everything in the inanimate, plant and animal kingdoms descended level by level until it became physical, and its root is in Tohu. Likkutei Torah (Tzav), citing this maamar, adds that this is why "Let us make man" is the last of the ten utterances of creation: the utterances that brought forth plants and animals are rooted in Tohu, which preceded Tikkun.

היינו מבחי' מרכבה העליונה פני אריה פני שור³⁵ כו'. והיינו בהמות מפני שור וחיות מפני אריה ועופות מפני נשר כו'. וגם כל העשבים יש להם שרש למעלה כמו שכתוב ועשב לעבודת האדם.³⁶

That is, from the level of the supernal Chariot (Merkavah): the face of a lion, the face of an ox, etc. That is, domestic animals [come] from the face of the ox, wild beasts from the face of the lion, and birds from the face of the eagle, etc. And all herbs, too, have a root above, as it is written, "and herbs for the service of man."

That root is the supernal Chariot of Ezekiel's vision, whose living creatures had the faces of a lion, an ox, an eagle and a man: domestic animals come from the face of the ox, wild beasts from the lion's, birds from the eagle's. Plants too have a root above, and the Alter Rebbe cites the verse "and herbs for the service of man."

14 והנה אף שבחי' מרכבה העליונה היא מבחי' תקון ג"כ כי יש להם בחי' בטול וכמ"ש וצבא השמים לך משתחווים³⁷ ואומרים קדוש שמורה על הבטול שהוא בחי' התקון כנ"ל.

Now, although the level of the supernal Chariot is also from the level of Tikkun, for they have the quality of self-nullification (bittul), as it is written, "And the host of heaven bow down to You," and they say "Holy," which indicates self-nullification, which is the level of Tikkun, as explained above;

A qualification: the Chariot itself belongs to Tikkun, since its angels have bittul. They bow before G-d and proclaim "Holy," and both express self-nullification.

וגם נאמר בהם ופני נשר לארבעתן³⁸ כו' שכא"א [שכל אחד ואחד] כלול מכל הדי' פנים. מ"מ ברכוי השתלשלות מבחי' שמרים שבהם כמו שמרי האופנים כו' נתהוו מהם דברים גשמיים של כל בחי' דצ"ח [דומם צומח חי]:

and it is also said of them, "and the face of an eagle to the four of them," etc.: each one is composed of all four faces. Nevertheless, through an extended chain of descent (hishtalshelus), from the level of the dregs in them, such as the dregs of the Ofanim, etc., physical things of all the levels of inanimate, vegetative and animal came into being from them.

Each of the four living creatures had all four faces, so they too have inter-inclusion. Physical beings came, through a long descent, not from the creatures themselves but from their "dregs," the lowest residue, such as that of the Ofanim (the "wheels" of Ezekiel's vision, angels of the World of Asiyah).

SECTION 4 • ¶15-18

Why man needs food

15 והנה ע"י אכילת אדם שהוא מבחי' התקון בחי' שם מ"ה [שם מ"ה] שבו התלבשות אור א"ס כו' מתעלה המאכל להיות בבחי' התכללות

Now, through the eating of man, who is from the level of Tikkun, the level of the Name Mah, in which the Infinite Light (Or Ein Sof) is enlothed, etc., the food is elevated to be in [a state of] inter-inclusion.

Man belongs to Tikkun, the level of the Name Mah in which the Infinite Light is clothed. That is why, when he eats, the food is raised into inter-inclusion, the mark of Tikkun.

מפני שע"י אכילתו נתחזק כחו וחיותו ויוכל להתפלל בכח האכילה ולמסור נפשו כאחד בבחי' בטול.

For through his eating his strength and life-force are reinforced, and he is able to pray with the strength of the eating and to give over his soul at [the word] "One," with self-nullification (bittul).

This happens because the food becomes the eater's strength, and he uses that strength to pray and to give himself over completely, with bittul, at "One" in the Shema.

לכך גם המאכל מתעלה ומתכלל בבחי' בטול. וזהו ענין בירור כלים דתהו להעלות בבחי' התקון והתכללות כו'.

Therefore the food, too, is elevated and included in [the state of] self-nullification. And this is the matter of the refinement of the vessels of Tohu: to raise [them] into the level of Tikkun and inter-inclusion, etc.

So the food shares in his bittul and is raised with him. This is the Kabbalistic "refinement" (birur) of the vessels of Tohu: the sparks that fell into physical things are lifted into the order of Tikkun when they are used in divine service.

16 והנה מצד ששרש התהו קדם בהשתלשלות לבחי' התקון וגם שנתעלו האורות דתהו בבחי' עצמות אור א"ס למעלה ממקור מציאותם

Now, since the root of Tohu precedes the level of Tikkun in the chain of descent (hishtalshelus), and also since the lights of Tohu ascended into the level of the very essence of the Infinite Light (Or Ein Sof), above the source of their existence,

Two facts about Tohu matter here. Its root comes before Tikkun in the chain of descent, and when its vessels shattered, its lights withdrew upward into the very essence of the Infinite Light, above their own source.

הנה אחר שנתעלו הכלים דתהו בבחי' התקון עי"ז נתוסף אור וחיות יותר גם בבחי' התקון להיות המשכת אור מאורות דתהו

then, after the vessels of Tohu have been elevated into the level of Tikkun, through this more light and life-force is added in the level of Tikkun as well, so that there is a drawing down of light from the lights of Tohu.

Therefore, once the fallen vessels of Tohu are raised into Tikkun, they bring Tikkun more light than it has of its own: a drawing down from the lights of Tohu.

כי נתבררו ונתכללו בחי' כלים דתהו בבחי' התקון ומצד שרש דתהו הנה הוא קדם במעלה מבחי' התקון וכמ"ש לפני מלך מלך³⁹ כו'.

For the vessels of Tohu have been refined and included in the level of Tikkun; and as for the root of Tohu, it is prior in rank to the level of Tikkun, as it is written, "before any king reigned," etc.

Tohu comes before Tikkun in rank, not only in time. The kings of Edom who reigned "before any king reigned over the children of Israel" are read in Kabbalah as the Sefiros of Tohu.

וגם מצד שנתעלו האורות דתהו למעלה כו' הנה עי"י בירור כלים דתהו נמשך תוספת אור גם בבחי' התקון מבחי' אורות דתהו כמו שהם למעלה בבחי' עצמותו.

And also, since the lights of Tohu ascended on high, etc., through the refinement of the vessels of Tohu an additional light is drawn into the level of Tikkun as well, from the level of the lights of Tohu as they are above, in the level of His essence.

Since the lights of Tohu withdrew on high, refining its vessels draws into Tikkun added light from those lights, as they are in G-d's essence.

ומטעם זה צריך האדם למאכל⁴⁰ כי האכילה היא צורך גבוה.

For this reason man needs food: for eating is a need on High.

This answers the question of paragraph 4: man, though rooted in Tikkun, needs food because through it light from the higher lights of Tohu is added. Eating is therefore "a need on High," serving a divine purpose and not only the body.

18 וכמו"כ [וכמו כן] באדם דלעילא כמ"ש ועל דמות הכסא⁴¹ דמות כמראה אדם כו' נמשך בו ג"כ תוספת אור וחיות מבחי' אורות דתהו ע"י בירורי כלים דתהו.

Likewise in the Adam above, as it is written, "And upon the likeness of the throne, a likeness like the appearance of a man," etc.: there is also drawn into him an addition of light and life-force from the level of the lights of Tohu, through the refinements of the vessels of Tohu.

The same holds for the supernal Adam, the human likeness Ezekiel saw upon the throne, that is, the configuration of Tikkun above. Refining the vessels of Tohu below adds light from the lights of Tohu to it as well.

וזהו וברכת את⁴² הוי"ה אלקיך כו' לשון ברכה הוא בחי' המשכה שנמשך תוספת אור להוי"ה אלקיך שהוא בבחי' התקון מבחי' אורות דתהו וזהו האדם בה' דקאי על אדם דלעילא.

And this is [the meaning of] "And you shall bless Havayah your G-d," etc.: the term "blessing" denotes drawing down, for additional light is drawn to Havayah your G-d, which is in the level of Tikkun, from the level of the lights of Tohu. And this is ha'adam, with the hei, which refers to the Adam above.

This explains the command "you shall bless Havayah your G-d" after eating: blessing (berachah) means drawing down, so the blessing draws additional light from Tohu into Havayah, the level of Tikkun. Ha'adam, "the man," in "man shall live" likewise refers to the supernal Adam.

וזהו פי' לחם מן הארץ⁴³ כי בחי' ארץ היא בחי' שם ב"ן [שם ב"ן] בחי' תהו ולחם מן הארץ היינו בחי' בירורים דתהו:

And this is the meaning of "bread from the earth": for the level of earth is the level of the Name Ban, the level of Tohu; and "bread from the earth" is the level of the refinements of Tohu.

The phrase "bread from the earth" fits this: "earth" is the Name Ban (Havayah spelled out with heis, numerically 52), which belongs to Tohu. Bread from the earth is therefore the refinement of Tohu.

SECTION 5 • ¶19-22

Bread from heaven

19 והנה יש עוד בחי' לחם שנקרא לחם מן השמים והיינו לחם של המן כמ"ש הנני ממטיר לכם⁴⁴ לחם מן השמים⁴⁵ והוא ענין בחי' טל טלא דבדולחא.^{46,47} וכמ"ש ותעל שכבת הטל⁴⁸ כו'

Now, there is another level of bread, called "bread from heaven," namely the bread of the manna, as it is written, "Behold, I will rain down for you bread from heaven." And it is the matter of the level of dew, tala devedolcha ("the crystal dew"). As it is written, "And the layer of dew went up," etc.

There is also "bread from heaven," the manna, which comes from a higher source. The Zohar calls that source tala devedolcha, "the crystal dew," a dew that descends from the highest, hidden level; and the verse tells that the manna lay revealed when the layer of dew lifted.

והנה המן ירד בזכות משה⁴⁹ שהוא מ"ה [שם מ"ה] שבחכמה

Now, the manna came down in the merit of Moshe, who is Mah in Chochmah (wisdom).

The Talmud says the manna fell in Moshe's merit, and the Zohar (Beha'aloscha) that Moshe rejoiced at "I will rain down for you bread from heaven," for the manna would come to Israel through him. Moshe embodies Mah, the bittul in Chochmah: of himself and Aharon he said, "what (mah) are we?" (Exodus 16:7).

והיינו עצם שם מ"ה [שם מ"ה] שהוא למעלה מהארת המוחין שנמשכו במדות לצורך הנהגתם והיינו בחי' פנימית כמו שהוא בעצם ולכן נאמר במשה כבד פה⁵⁰ כו'.

That is, the essence of the Name Mah, which is above the illumination of the intellect (mochin) drawn into the emotive attributes (middos) to direct them; that is, the level of the inner dimension (pnimiyus) as it is in essence. Therefore it is said of Moshe, "heavy of mouth," etc.

This is the very essence of the Name Mah, higher than the light of the intellect that enters the emotions to guide them; it is the inner dimension as it is in itself. That is why Moshe was "heavy of mouth": his level did not readily come down into speech.

20 ומבואר בזוהר שכבד פה היינו תושבע"פ [תורה שבעל פה].⁵¹ וכבד לשון היינו תושב"כ [תורה שבכתב].

And it is explained in the Zohar that "heavy of mouth" refers to the Oral Torah, and "heavy of tongue" refers to the Written Torah.

The Zohar reads Moshe's two complaints as referring to the two Torahs: "heavy of mouth" in the Oral Torah, "heavy of tongue" in the Written Torah. Likkutei Torah (Bamidbar) refers back to this passage: because Moshe stood so high, only the manna, "the food of wisdom," came down in his merit.

כי שרש משה היה בבחי' פנימית אבא⁵² כמו שהוא בעצם למעלה מהארת המוחין במדות של התורה כשר פסול טהור כו' ולכך אמר כי כבד פה וכבד לשון אנכי.⁵³

For the root of Moshe was in the level of the inner dimension (pnimiyus) of Abba as it is in essence, above the illumination of the intellect (mochin) into the attributes (middos) of the Torah: kosher, unfit, pure, etc. Therefore he said, "For I am heavy of mouth and heavy of tongue."

Moshe's root was the inner dimension of Abba (Chochmah) as it is in itself, above the light of Chochmah as it enters the Torah's attributes, its rulings of kosher and unfit, pure and impure; so he said he was heavy of mouth and tongue. In Likkutei Torah (Eikev) the Alter Rebbe brings this Zohar and explains that Moshe, the essence of supernal Chochmah bound to its source, could not lower himself into drawing down and revelation below.

21 ולכן אמר ג"כ מי אנכי כו' וכי אוציא את בניי [בני ישראל]⁵⁴ כו'. כלומר כי אוציא את בניי [בני ישראל] לקבל את התורה כי לא היה יכול להשפיל את עצמו למטה להיות נמשך ממנו שרש התורה.

Therefore he also said, "Who am I," etc., "and that I should bring out the children of Israel," etc. That is to say: that I should bring out the children of Israel to receive the Torah; for he was not able to lower himself below so that the root of the Torah would be drawn down from him.

Moshe's reluctance at the burning bush, "Who am I... that I should bring out the children of Israel," is read the same way. The Exodus was for the sake of receiving the Torah, and Moshe felt unable to lower himself so that the root of the Torah could be drawn down through him.

22 והשיב לו הקב"ה אנכי אהיה עם פייך⁵⁵ אנכי מי שאנכי⁵⁶ הוא עצמות א"ס ב"ה שהוא למעלה מעלה מבחי' אבא ומעלה ומטה שוין אצלו ולפניו ית' כחשכה כאורה⁵⁷ ממש

And the Holy One, blessed be He, answered him, "I (Anochi) will be with your mouth." Anochi, "I, Who I am," is the essence of the Infinite One (Ein Sof), blessed be He, who is far, far above the level of Abba; above and below are equal to Him, and before Him, may He be blessed, darkness is literally like light.

G-d's answer, "I (Anochi) will be with your mouth," brings in Anochi, read as "I, Who I am": G-d's very essence, far above Abba (Chochmah). For the essence, high and low are the same, as darkness is like light before Him.

ולכן ירד המן בזכות משה כי שרש המן הוא למעלה מאתעדל"ת [מתערותא דלתתא] שבאתעדל"ת [שבתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] היינו כי מבחי' הבירורים דתהו נמשכו המ"ד [המין דוכרין] מאורות דתהו.

Therefore the manna came down in the merit of Moshe. For the root of the manna is above the arousal from below, whereby "through an arousal from below [comes] an arousal from above": that is, from the refinements of Tohu the mayin duchrin (masculine waters) are drawn from the lights of Tohu.

This is why the manna came through Moshe. The ordinary pattern is an "arousal from below" that evokes an "arousal from above": refining Tohu below draws down mayin duchrin, the flow from above, from the lights of Tohu.

אבל שרש המן הוא למעלה והוא אתעדל"ע [אתערותא דלעילא] שלא ע"י אתעדל"ת [אתערותא דלתתא] רק ע"י בחי' מי שאנכי כשנמשך בבחי' פנימית אבא בחי' משה.

But the root of the manna is higher: it is an arousal from above that does not come through an arousal from below, but only through the level of "Who I am," when it is drawn into the level of the inner dimension (pnimiyus) of Abba, the level of Moshe.

The root of the manna is higher: an arousal from above that needs no arousal from below. It comes only from the divine essence, "Who I am," as it enters the inner dimension of Abba, the level of Moshe.

אנכי אהיה עם פיך עי"ז יכול לירד ולהשפיל למטה ולהיות למטה כמו שהוא למעלה ממש כי שרש המן היה מבחי' עקודים שעקוד בכלי א'

"I will be with your mouth": through this [he] can descend and lower [himself] below, and be below exactly as he is above. For the root of the manna was from the level of Akudim, which is "bound in one vessel."

Through "I will be with your mouth," Moshe's level could come down and be below exactly as it is above. The manna is rooted in Akudim, the first of three stages of emanation (Akudim, Nekudim, Berudim), in which all the Sefiros are "bound in one vessel."

שבח"י התכללות שבח"י עקודים אינה כמו התכללות שבח"י התקון ששרשו הוא עולם הברודים שהוא רבוי הכלים בהתחלקות קוין

For the inter-inclusion in the level of Akudim is not like the inter-inclusion in the level of Tikkun, whose root is the World of Berudim, which is a multiplicity of vessels divided into lines.

That unity differs from the unity of Tikkun, which is rooted in Berudim, the third stage, where there are many vessels arranged in lines. Earlier in Torah Ohr (Noach) the Alter Rebbe explains, from Etz Chaim, that in Akudim all ten Sefiros are bound in one vessel with no division at all, in Nekudim they divided into ten points, and Berudim is the World of Tikkun.

שאופן התכללותם הוא ע"י בחי' בטול מהארת שם מ"ה [שם מ"ה] שבחכמה שהיא הארת המוחין במדות ע"י התלבשות אור א"ס בחכמה

The manner of their inter-inclusion is through self-nullification (bittul), from the illumination of the Name Mah in Chochmah, which is the illumination of the intellect (mochin) into the emotive attributes (middos), through the enclothement of the Infinite Light (Or Ein Sof) in Chochmah.

In Tikkun the unity comes through bittul: the light of Chochmah (the Name Mah), in which the Infinite Light is clothed, shines into the emotions.

מטעם שע"י הארת המוחין במדות מתכללים גם ב' הפכים כמו חו"ג [חסד וגבורה] יחד מצד חלישות המדות מהמוח השליט על הלב ומחליש את המדות שלא יהיו נרגשים בתקפם ומהותם.

For through the illumination of the intellect into the emotive attributes even two opposites are included [in each other], such as Chesed and Gevurah together, because of the weakening of the attributes by the mind, which rules over the heart and weakens the attributes so that they are not felt in their full strength and essence.

Guided by the intellect, even opposites such as Chesed and Gevurah combine, because the mind, which rules the heart, tempers the emotions so that they are not felt in their full force.

אבל בחי' ההתכללות שבח"י עקודים הוא כי אף גם בהיות המדות בתקפם אעפ"כ [אף על פי כן] מתאחדים ומתכללים יחד מצד גלוי אוא"ס [אור אין סוף] בהם בבחי' השלימות דוקא

But the inter-inclusion in the level of Akudim is such that even when the attributes are in their full strength, they nevertheless unite and are included together, because of the revelation of the Infinite Light in them, specifically in [a state of] perfection.

In Akudim, by contrast, the attributes keep their full strength and are still united, because the Infinite Light is revealed in them in its perfection.

ומצד גלוי אוא"ס [אור אין סוף] שבהם לא שייך ב' הפכים כלל וגם לא בחי' התחלקות כי בחי' התוקף שלהם אינו מצד תוקף המהות אלא מצד גלוי אוא"ס [אור אין סוף] שהוא שלימותא דכולא⁵⁸

And because of the revelation of the Infinite Light in them, two opposites do not apply at all, nor does division. For their strength is not from the strength of [their] essence, but from the revelation of the Infinite Light, which is "the perfection of all."

Where the Infinite is revealed there is no opposition and no division into separate parts: their strength comes not from their own nature but from the revealed Infinite Light, called "the perfection of all" because it includes everything. In Likkutei Torah (Emor) the Alter Rebbe explains that this "perfection of all" rests only in "a complete place," where the Sefiros are joined together.

ולכן נק' עקוד בכלי א' שאינו מצד רבוי הכלים והתחלקות קוין שהוא ענין הבטול והחלישות כנ"ל אלא מצד גלוי אוא"ס [אור אין סוף] ותוקף השלימות שבהם:⁵⁹

Therefore it is called "bound in one vessel": it is not through a multiplicity of vessels and a division into lines, which is the matter of self-nullification and weakening, as explained above, but through the revelation of the Infinite Light and the strength of the perfection that is in them.

So "bound in one vessel" describes a unity of revealed, infinite perfection, not the unity of many vessels reached through self-nullification and weakening. This is why what is rooted in Akudim, like the manna, can come down unchanged.

SECTION 6 • ¶23-30

The two blessings

23 והנה עם כל זה יובן מה שארז"ל [שאמרו רבותינו זכרונם לברכה] ברכת הזן תקן משה^{60, 61} כי בברכת הזן נאמר הכל בלשון נסתר כי הוא נותן לחם לכל בשר⁶² כו'.

Now, with all this we will understand what our Sages, of blessed memory, said: Moshe instituted the blessing HaZan. For in the blessing HaZan everything is said in the third person (lashon nistar, the "hidden" form), as in "He gives bread to all flesh," etc.

Now the opening questions can be answered. The blessing HaZan, which Moshe instituted, speaks of G-d only in the third person ("He gives bread to all flesh"), which Hebrew grammar calls the "hidden" form. Likkutei Torah (Eikev) explains at length that the wording of HaZan belongs to the descent of the manna, bread from heaven, while the food in the blessing of the land is bread from the earth.

והיינו מפני כי משה הוא בבחי' שם מ"ה [שם מ"ה] כמו שהוא בעצם שאינו בבחי' גלוי והארת המוחין במדות רק בבחי' הבטול כו'. לכן נאמר הכל לשון נסתר כו'.

That is because Moshe is in the level of the Name Mah as it is in essence, which is not in [a state of] revelation and illumination of the intellect (mochin) into the emotive attributes (middos), but only in [a state of] self-nullification (bittul), etc. Therefore everything is said in the third person, etc.

This fits Moshe's root: the essence of Mah, which does not reveal itself in the emotions but remains in bittul. So the blessing he instituted speaks of G-d as hidden.

24 ובברכת הארץ נאמר לשון נוכח נודה לך כו'. והיינו מפני שברכת הארץ קאי על לחם מן הארץ דהיינו לחם שע"י בירורי מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין] שהוא הכל בבחי' ממכ"ע [ממלא כל עלמין].

And in the blessing of the land the second person (lashon nochach) is used: "We thank You," etc. That is because the blessing of the land refers to bread from the earth, that is, bread [that comes] through the refinements of mayin nukvin and mayin duchrin (feminine and masculine waters), all of which is in the level of the light that fills all worlds (memalei kol almin).

The blessing of the land, by contrast, addresses G-d directly, in the second person: "We thank You." It concerns bread from the earth, sustenance that comes through refinement, the raising of mayin nukvin from below and the drawing down of mayin duchrin from above, all within the light that fills the worlds.

ולכן נאמר בברכת הארץ ועל הכל אנו מודים לך כו' לשון הודאה

Therefore it is said in the blessing of the land, "And for everything we thank You," etc., an expression of hodaah (thanks and acknowledgment).

So that blessing uses the language of hodaah, "we thank You," a word that also means to acknowledge or concede.

כי ענין הודאה הוא ע"ד מודים חכמים לר"מ [לרבי מאיר] דהיינו ב' החולקים זע"ז [זה עם זה / זה על זה] כשא' מבטל דעתו נגד חבירו נק' בחי' הודאה.

For the matter of hodaah is like "the Sages concede (modim) to Rabbi Meir": that is, when two disagree with each other and one sets aside his opinion before his fellow's, this is called hodaah (acknowledgment).

Hodaah is like the Talmud's phrase "the Sages concede to Rabbi Meir": in a dispute, one side sets aside its own view before the other's. Thanking G-d in this sense is a kind of bittul.

25 וכמו"כ [וכמו כן] מודים אנחנו לך. כי הנה יש ב' דעות וכמ"ש כי אל דעות⁶³ הוי"ה יש דעת שמלמטה למעלה שהגשמיות הוא היש והרוחניות הוא אין כי אינו מושג כו'.

So too, "We thank You (modim anachnu lach)." For there are two views (de'os), as it is written, "For Havayah is a G-d of de'os." There is the view from below to above, in which the physical is yesh (something) and the spiritual is ayin (nothing), for it is not grasped, etc.

The Alter Rebbe now explains modim, "we thank," in the blessing of the land. Chanah's verse calls G-d a G-d of de'os, "knowledges" in the plural, which he reads as two ways of seeing reality; seen from below, the physical seems real (yesh, "something") and the spiritual seems to be nothing (ayin), because it cannot be perceived.

ומלמעלה למטה הוא בהפוך שהרוחניות הוא היש אמתי מצד שהוא עיקר המהוה והמחיה וכמ"ש להנחיל אוהבי יש⁶⁴ והגשמיות בטל לאין בתכלית.

And from above to below it is the reverse: the spiritual is the true yesh, since it is the essential [power] that brings into being and gives life, as it is written, "To cause those who love me to inherit yesh," and the physical is utterly nullified into nothing.

Seen from above it is the reverse: the spiritual is the true existence, since it creates and sustains everything, and the physical is nothing. Wisdom's words "to cause those who love me to inherit yesh" call what they inherit, which is spiritual, yesh.

26 וזהו ענין הודאה⁶⁵ שאנחנו מודים שהגשמיות בטל והאמת הוא כמו שהוא קמיה. וזו היא מעלת כל העוסק בתורה ומצות רק להעלותן מיש לאין.

And this is the meaning of hodaah: we acknowledge (modim) that the physical is nullified and that the truth is as it is before Him. And this is the virtue of everyone who engages in Torah and mitzvos only to raise them from yesh to ayin.

Hodaah, "acknowledgment," means accepting the view from above: conceding that the physical is nothing and that the truth is as things are before G-d. Those who engage in Torah and mitzvos for this purpose raise the physical from yesh to ayin.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] גדולים מעשה צדיקים⁶⁶ ממעשה שמים וארץ. שמעשה שמים וארץ הוא מאין ליש והוא מסתיר את האין.

Therefore our Sages, of blessed memory, said, "Greater are the deeds of the righteous than the making of heaven and earth." For the making of heaven and earth is from ayin to yesh, and it conceals the ayin.

Hence the Talmud's saying that the deeds of the righteous are greater than the making of heaven and earth. Creation brought something out of nothing, and the something it made hides the nothing, its divine source.

27 ומעשה צדיקים העוסקים בתומ"צ [בתורה ומצות] עושים מיש אין להיות הכל כמו שהוא קמיה וזהו גדולים כו'. כי ידוע מארז"ל [מאמר רבותינו זכרונם לברכה] גמירא משמיא מיהב יהבי⁶⁷ משקל לא שקלי.

But the deeds of the righteous, who engage in Torah and mitzvos, make ayin out of yesh, so that everything is as it is before Him; and this is [the meaning of] "greater," etc. For it is known from the saying of our Sages, of blessed memory: "It is a tradition that from Heaven they give; they do not take."

The righteous make ayin out of yesh, bringing the world back to how it is before G-d. The Talmud records a tradition that what Heaven gives it does not take back, and the Alter Rebbe applies it to the flow of creation.

והיינו שבח"י אור ושפע האלקית הנמשך מאין ליש להיות נמשך בבח"י ממכ"ע [ממלא כל עלמין] כח הפועל בנפעל⁶⁸ לצורך התהוות העולמות וכמ"ש ואתה מחיה⁶⁹ כו' המחדש בטובו כו'. פי' אתה אל"ף ותי"ו וה' מוצאות הפה.

That is, the G-dly light and flow drawn from ayin to yesh, so as to be drawn in the level of the light that fills all worlds (memalei kol almin), the power of the Maker within the made, for the sake of bringing the worlds into being, as it is written, "And You give life," etc., "Who in His goodness renews," etc. The meaning of atah ("You"): alef and tav, and the five (hei) articulations of the mouth.

That "giving" is the flow of G-dly light from ayin to yesh as the light that fills all worlds: the Creator's power within each created thing, which constantly gives it life and renews creation. The word atah, "You," in "You give life" is read as alef to tav, all the letters, together with hei (five), the five places in the mouth where speech is formed.

היינו שכל עיקר מציאות ההשתלשלות הוא מבח"י אותיות.

That is, the whole essence of the existence of the chain of descent (hishtalshelus) is from the level of letters.

So all of creation exists through letters, the "speech" of G-d.

28 וכמ"ש בדבר⁷⁰ ה' כו' והוא ע"י ה' מוצאות הפה ה"ג [חמש גבורות] מנצפ"ך. וזהו מיהב יהבי היינו שיהא נמשך תמיד אור ושפע אלקות מאין ליש להתהוות העולמות. וזהו דעה הא' שמלמעלה למטה שיהא נמשך תמיד אור וחיות כו'.

As it is written, "By the word of Havayah," etc. And it is through the five articulations of the mouth, the five Gevuros, mem, nun, tzadi, pei, kaf. And this is "they give": that G-dly light and flow should constantly be drawn from ayin to yesh, to bring the worlds into being. And this is the first view, from above to below: that light and life-force should constantly be drawn, etc.

"By the word of Havayah the heavens were made": creation is through speech, formed by the five articulations of the mouth, which are also the five Gevuros, the five final letters (mem, nun, tzadi, pei, kaf). This constant giving from above to below is the first view, in which the divine flow brings the worlds into being.

29 וזהו מעשה שמים וארץ כו'. אבל בחי' צדיקים גדולה ממעשה שמים וארץ שמהפכים ומבררים ע"י בחי' התקון פרצוף אדם בחי' יש הגשמי להיות עולה לבחי' אין דלעילא שהוא יש האמיתי כו'.

And this is the making of heaven and earth, etc. But the level of the righteous is greater than the making of heaven and earth, for through the level of Tikkun, the partzuf (configuration) of Adam, they transform and refine the level of the physical yesh, so that it rises to the level of the ayin above, which is the true yesh, etc.

That flow is the making of heaven and earth. The righteous do more: through Tikkun, the partzuf of Adam with its bittul, they transform and refine physical yesh so that it rises to the ayin above, which is the true yesh.

30 וזהו ענין אנחנו מודים לך. וענין ומברכים אותך הוא כי ההפרש בין ברכה להודאה⁷¹ כי הודאה הגם שמודים שהאמת הוא כמו שהוא קמיה מ"מ אינו בגלוי ממש.

And this is the meaning of "we thank You." And the meaning of "and bless You" is this: the difference between blessing and acknowledgment is that in acknowledgment, although we acknowledge that the truth is as it is before Him, nevertheless it is not actually revealed.

The blessing of the land says "we thank You and bless You." Thanks, hodaah, acknowledges the truth as it is before G-d, but that truth is not yet openly revealed.

וענין ברכה הוא שתהיה המשכה בגלוי ממש כמו שהוא למעלה כו' כי אחרי העלאת מ"ן [מ"ן נוקבין] ממעשה הצדיקים נמשך אח"כ המשכת מ"ד [מ"ן דוכרין] בתוספת גלוי אור מאורות דתהו כו'. וזה ומברכין כי ברוך ל' [לשון] המשכה כו':

Blessing, however, means that there is a drawing down in actual revelation, as it is above, etc. For after the raising of mayin nukvin (feminine waters) from the deeds of the righteous, there is afterwards a drawing down of mayin duchrin (masculine waters), with an additional revelation of light from the lights of Tohu, etc. And this is "and bless," for baruch (blessed) is an expression of drawing down, etc.

Blessing goes further and draws that truth down into open revelation. After the deeds of the righteous raise mayin nukvin, mayin duchrin are drawn down, bringing an added revelation of light from the lights of Tohu; baruch, "blessed," means drawing down.

SECTION 7 • 31-35

Shabbos and the manna

31 ואחר שנתבאר כל הנ"ל מעתה צריך לבאר ענין השבת. כי הנה כתיב כי ששת ימים עשה כו'. וביום השביעי שבת⁷² כו'. וישבת ביום השביעי⁷³ כו'.

Now that all the above has been explained, we must now explain the matter of Shabbos. For it is written, "For in six days He made," etc., "and on the seventh day He rested," etc.; and, "And He rested on the seventh day," etc.

Having explained the blessings, the Alter Rebbe turns to Shabbos, the setting of the double bread. He cites the verses about six days of making and the seventh day of rest.

וענין ששת ימים ידוע שהם ו"ק [וי קצוות] בחי' ז"א מדות דאצי' שבכל יום נמשכה המשכה מיוחדת מבחי' ז"א ע"י בחי' מלי' דאצי' היינו ביום א' ממדת החסד וביום ב' ממדת הגבורה כו' לצורך התהוות ב"ע בבע"ג [בבעלי גבול / בבעל גבול]

The matter of the six days is known: they are the six extremities (vav ketzavos), the level of Z'eir Anpin, the emotive attributes (middos) of Atzilus. On each day a particular drawing down was drawn from the level of Z'eir Anpin through the level of Malchus of Atzilus: on the first day from the attribute of Chesed, on the second day from the attribute of Gevurah, etc., for the sake of bringing [the worlds of] Beriah, Yetzirah and Asiyah into being as limited [existence].

The six days correspond to the six emotive attributes of Atzilus, Z'eir Anpin. Each day a particular attribute flowed down through Malchus of Atzilus, Chesed on the first day, Gevurah on the second, and so on, to bring the lower worlds, Beriah, Yetzirah and Asiyah, into being as finite existence.

והאור משתלשל בצמצומים מעילה אחר עילה בכלים מכלים שונים עד שיוכל להיות בע"ג [בעלי גבול / בעל גבול] בתכלית כי רצון המאציל היה להיות לו דירה בתחתוני [בתחתונים] דוקא.

And the light descends by stages through contractions (tzimtzumim), cause after cause, in vessels diverse one from another, until it can be utterly limited. For the will of the Emanator was to have a dwelling place among the lower realms specifically.

The light came down through contraction after contraction, in ever more varied vessels, until it could become fully finite, because G-d desired a dwelling place in the lowest realm.

32 והענין מובן עד"מ מאדם שרוצה להעלות איזה שכל עמוק על הכתב הנה אור ההשכלה צריך לירד ולהשתלשל דרך צמצומים רבים דרך חו"ב [חכמה ובינה] ומחו"ב [ומחכמה ובינה] למדות כו' עד כח העשיה שביד המוגבלת באותיות הכתב.

The matter is understood by way of analogy from a person who wishes to set down some deep idea in writing: the light of the concept must descend and be drawn down by stages through many contractions, through Chochmah and Binah, and from Chochmah and Binah to the emotive attributes, etc., down to the power of action in the hand, which is limited to the letters of writing.

An analogy: when a person writes down a deep idea, the concept passes from Chochmah and Binah, the intellect, to the emotions and finally to the hand, where it is confined to written letters. Each stage contracts the idea further.

33 והנה אנו רואים אחר שנח ממלאכתו חוזרים כל האורות וכל הכחות אשר היו נמשכים בהשתלשלות דרך עילה ועלול ויש להם עלייה להיות נכללים בכח השכל ובעצמות הנפש.⁷⁴

Now, we see that after he rests from his work, all the lights and all the powers that had been drawn down in the chain of descent, by way of cause and effect, return and have an ascent, to be included in the power of the intellect and in the essence of the soul.

When the writer stops working, all the powers that had flowed down to the hand return upward and are absorbed into his intellect and the essence of his soul.

וכך עד"מ ששת ימים עשה בבחי' השתלשלות דרך עילה ועלול ברכוי רבבות מדרגות עד עולם השפל הגשמי הזה שהיא היותר תחתון במדרגה.⁷⁵

So too, by way of analogy, "in six days He made," in the manner of a chain of descent (hishtalshelus), by way of cause and effect, through many myriads of levels, down to this lowly physical world, which is the lowest in level.

So too with creation: during the six days the light descended through countless levels of cause and effect, down to this physical world, the lowest of all.

34 וביום השביעי כתיב וישבת כו' שחוזרים האורות ונכללים בבחי' כח הכללי כי שם מעלה ומטה שוין שהוא כח כללי פשוט בתכלית הפשיטות. וזהו ענין מקיף מכל צד בשוה.

And of the seventh day it is written, "And He rested," etc.: the lights return and are included in the level of the general power, for there above and below are equal, since it is a general power, simple in the utmost simplicity. And this is the matter of makif (encompassing): equally on every side.

On the seventh day "He rested": the lights return upward and are absorbed into a general, utterly simple power in which above and below are equal. Such a power is makif, encompassing, present equally to every part.

וכמאמר צופה ומביט עד סוף כל הדורות כו'⁷⁶ שסובב ומקיף כל פרטי ההשתלשלות ונכללים בו בתכלית ההתכללות וכמו עד"מ אדם המרגיש עצמו בכל פרטי אבריו מראשו ועד רגלו בסקירה אחת.

As it is said, "He looks and gazes to the end of all generations," etc.: it surrounds and encompasses all the particulars of the chain of descent (hishtalshelus), and they are included in it in utmost inter-inclusion; just as, by way of analogy, a person feels himself in all the particulars of his limbs, from his head to his foot, in a single glance.

The saying "He looks and gazes to the end of all generations" describes this all-encompassing view, in which every detail of creation is included at once. A person likewise feels his whole body, from head to foot, in a single glance.

35 וזהו ענין שבת כי בו שבת⁷⁷ הוא עליית העולמות בבחי' פנימית ונכללים בכח הכללי הפשוט בתכלית ההתכללות.

And this is the matter of Shabbos: for "on it He rested" is the ascent of the worlds in the level of the inner dimension (pnimiyus), and they are included in the simple, general power, in utmost inter-inclusion.

Now Shabbos itself: "on it He rested" means that the worlds ascend inward, into their inner dimension, and are absorbed into the simple, general power described above.

ועיקר ההפרש שבין שבת למן כי במן ההתגלות הוא מבחי' מקור השייך להשתלשלות כמו בחינת עקודים שעקוד בכלי א' שיש בו מכל פרטי ההשתלשלות הכל בבחי' התכללות

The main difference between Shabbos and the manna is that in the manna the revelation is from the level of a source that pertains to the chain of descent (hishtalshelus), like the level of Akudim, which is "bound in one vessel," which contains all the particulars of the chain of descent, all in [a state of] inter-inclusion.

Shabbos and the manna differ in their source. The manna comes from a source that still relates to the chain of descent: Akudim, which holds all the details of creation bound together in one vessel.

ואופן בחי' התכללותו אשר נכללים בו כל פרטי פרטים שבהשתלשלות הוא מצד שהוא מקור השייך להשתלשלות והוא בעצמו ג"כ מערך ההשתלשלות רק שהוא ראשית המקור שלהם

And the manner of its inter-inclusion, in which all the most minute particulars of the chain of descent are included, is due to its being a source that pertains to the chain of descent; it is itself also within the scope of the chain of descent, only it is the very first source of them.

Akudim includes all the particulars because it is their source. It belongs to the same order as the chain of descent and is simply its first beginning.

לכן התגלות שלו הוא ע"ד התגלות הכלל אשר שייך להפרטים אשר נכללים בו (עיין בדרוש דור הפלגה מענין עקודים).⁷⁸

Therefore its revelation is like the revelation of a general principle, which pertains to the particulars that are included in it. (See the discourse on the Generation of the Dispersion, on the subject of Akudim.)

So the revelation of Akudim is like that of a general principle, which exists in relation to its particulars. The parenthesis refers to the discussion of Akudim in the discourse on the Generation of the Dispersion, in Parshas Noach. There the Alter Rebbe explains, from Etz Chaim, that in Akudim all ten Sefiros are bound in one vessel with no division at all.

אבל בחי' שבת הוא עליית ההשתלשלות לבחי' מקיף הכללי לבחי' עצמות א"ס (עמ"ש ע"פ שבתותי תשמורו⁷⁹ שבת עלאה)

But the level of Shabbos is the ascent of the chain of descent to the level of the general encompassing [light], to the level of the essence of the Infinite One (see what is written on "My Sabbaths you shall keep": the supernal Shabbos).

Shabbos is higher: the chain of descent ascends to the general encompassing level, the essence of the Infinite One. The parenthesis refers to the "supernal Shabbos" on the verse "My Sabbaths you shall keep"; in Likkutei Torah (Behar) the Alter Rebbe reads "My Sabbaths," in the plural, as two levels in every Shabbos, a lower and a higher.

אשר לא שייך בו לומר שהוא מקור וכלל השייך להשתלשלות מצד שהוא בבחי' א"ס ויכול להיות רבי רבבות השתלשלות באופנים אחרים. ולכן ההתגלות שלו הוא ג"כ עד"ז שנגלה הארת מקור הכללי הפשוט בתכלית הפשיטות.

Of it one cannot say that it is a source and general principle pertaining to the chain of descent, because it is in the level of the Infinite One (Ein Sof), and there could be myriads upon myriads of chains of descent in other ways. Therefore its revelation, too, is in this manner: the illumination of the general source, simple in the utmost simplicity, is revealed.

That essence cannot be called a source or general principle of creation, for the Infinite is not defined by this creation; countless other chains of descent could exist. What is revealed on Shabbos is therefore the light of a general source of utter simplicity, not of a principle bound to its details.

(ומטעם זה עצמו שהוא מקור כללי בתכלית בבחי' א"ס מוכרח לומר שגם בחי' השתלשלות הנכללים בו היינו מצד השלימות ולא מצד שהוא מקור השייך להם

(For this very reason, that it is an utterly general source in the level of the Infinite One, one must say that the chain of descent included in it is also [included] by virtue of [its] perfection, and not because it is a source pertaining to them.

A parenthetical gloss adds that because this source is infinite, the chain of descent is included in it only as a consequence of its perfection, not because it is their source.

ולא שייך לומר בבחי' ההשתלשלות שהם כמו הפרט לגבי הכלל כי כל כלל הוא שייך להפרטים רק מה שנכללים בו ההשתלשלות הוא דבר שממילא מפני שהוא שלימותא דכולא והוא רק בבחי' זיו והארה וכמו שבחי' האור עצמו הוא ג"כ רק גלוי ממילא מבחי' א"ס כו'. ולכן הוא רק בבחי' זיו. מהרי"ל).

And one cannot say of the chain of descent that it is like the particular in relation to the general, for every general principle pertains to its particulars. Rather, the inclusion of the chain of descent in it is something that comes of itself, because it is “the perfection of all,” and it is only in the level of radiance and illumination; just as the level of the light itself is also only a revelation that comes of itself from the level of the Infinite One, etc. Therefore it is only in the level of radiance. Maharil.)

So the relationship is not that of a general principle to its particulars, since a general principle exists in relation to its particulars. Creation is included in the Infinite only as a by-product of its being “the perfection of all,” at the level of mere radiance, just as the light itself is only a revelation that comes of itself from the Infinite; the gloss is signed “Maharil.”

ומטעם זה לא ירד המן בשבת כי בחי' המן שרשו מבחי' עקודים כמבואר לעיל ובחי' עקודים בערך השתלשלות הוא.

For this reason the manna did not come down on Shabbos. For the root of the manna is from the level of Akudim, as explained above, and the level of Akudim is within the scope of the chain of descent.

This is why no manna fell on Shabbos: the manna is rooted in Akudim, which belongs to the order of the chain of descent.

ולכן שייך בו לומר שהוא עקוד בכלי א' מצד שהוא בערך השתלשלות וכל בחי' השתלשלות הוא בערך פרט לגבי הכלל כנ"ל

Therefore one can say of it that it is "bound in one vessel," since it is within the scope of the chain of descent, and all of the chain of descent is like a particular in relation to the general, as explained above.

Akudim can be called "bound in one vessel" precisely because it relates to the chain of descent as a general principle relates to its particulars.

ומצד שבשבת העלייה היא לבחי' מקיף הכללי הנ"ל אשר שם מעלה ומטה שוין ומקיף הכל בהשוואה אחת כו'

And since on Shabbos the ascent is to the level of the general encompassing [light] mentioned above, where above and below are equal and it encompasses everything with one equality, etc.,

On Shabbos, however, the ascent is to the encompassing level where above and below are equal and everything is surrounded alike.

לכך המן שהוא מבחי' עקודים לא ירד בשבת מאחר שבחי' עקודים היינו מערך ההשתלשלות כנ"ל.

therefore the manna, which is from the level of Akudim, did not come down on Shabbos, since the level of Akudim is within the scope of the chain of descent, as explained above.

So the manna, rooted in Akudim, could not come down on Shabbos: its source is still within the order of the chain of descent, below the level that Shabbos reaches.

SECTION 8 • 136

The two loaves

36 ואחר כל זה מובן ענין שתי הלחם שבשבת שע"פ נגלה צריך להניח זו ע"ג [על גבי] זו

After all this, the matter of the two loaves of Shabbos is understood: according to the revealed [Torah], one must place one on top of the other,

Now the opening question is answered. According to the revealed Torah, one loaf is placed on top of the other.

כי בחי' נגלה היא בבחינת השתלשלות בחי' או"י [אור ישר] וכאשר יניח זו ע"ג [על גבי] זו מורה על בחי' השתלשלות בדרך עילה ועלול כו'.

for the level of the revealed is in the level of the chain of descent (hishtalshelus), the level of direct light (or yashar); and when one places one on top of the other, it indicates the chain of descent by way of cause and effect, etc.

The revealed Torah reflects the chain of descent, "direct light" flowing from above to below, from cause to effect; one loaf above the other mirrors that order.

ובחי' נסתר הוא בחי' או"ח [אור חוזר] עליית אורות להיות עולות ונכללות בתכלית ההתכללות בבחי' מקיף הכללי כנ"ל

And the level of the hidden is the level of returning light (or chozer), the ascent of lights, so that they rise and are included in utmost inter-inclusion in the level of the general encompassing [light], as explained above.

The hidden Torah reflects "returning light," the ascent of the lights back upward until they are absorbed into the general encompassing level, as on Shabbos.

מטעם זה צריך שיהיו זו בצד זו שתיהן בשווה שמורים על בחי' התכללות אמת במקיף העליון שמקיף לכל פרטי פרטי ההשתלשלות בשווה כו' קמיה מעלה ומטה שוין כו' וד"ל [ודי למבין].

For this reason they must be one beside the other, both equal, which indicate true inter-inclusion in the supernal encompassing [light], which encompasses all the most minute particulars of the chain of descent equally, etc.: before Him, above and below are equal, etc. And this suffices for one who understands.

So according to the Kabbalah the loaves are placed side by side and equal, showing the true inclusion of everything in the supernal encompassing light, before which above and below are equal. "This suffices for one who understands" leaves the rest to the reader's reflection.

(ועמ"ש לקמן בד"ה זכור ושמור⁸⁰ שהן זו"נ [זעיר אנפין ונוקבא] כי זכור לדכורא ושמור לנוקבא והן ב' חלות דלחם משנה. וע"פ סדר ההשתלשלות הרי המלכות מקבלת מז"א והוא למעלה ממנה במדרגה.

(And see what is written further on, in the discourse beginning "Zachor and Shamor," that they are Z'eir Anpin and Nukva: for zachor ("Remember") is for the masculine and shamor ("Keep") is for the feminine; and they are the two loaves of lechem mishneh. According to the order of the chain of descent, Malchus receives from Z'eir Anpin, and he is above her in level.

The parenthesis points to the maamar "Zachor and Shamor," which explains that "Remember" and "Keep" are Z'eir Anpin, the masculine (zachor, "remember," shares its root with zachar, "male"), and Nukva, the feminine; here they are the two loaves of lechem mishneh. In the order of the chain of descent Malchus receives from Z'eir Anpin and stands below it.

וזהו כמו שהן באצ"י אבל מצד עצמות א"ס ב"ה שניהן בדבור א' נאמרו כו' שכולל לשניהם בשוה וזהו שע"פ הנסתר צ"ל ב' חלות דלחם משנה זו בצד זו):

This is as they are in Atzilus. But from the perspective of the essence of the Infinite One (Ein Sof), blessed be He, "both were said in a single utterance," etc., which includes both of them equally. And this is why, according to the hidden [Torah], the two loaves of lechem mishneh must be one beside the other.)

That order belongs to Atzilus. From the perspective of G-d's essence, "Remember" and "Keep" were said in a single utterance, equally, and so according to the hidden Torah the two loaves are placed side by side. In that maamar the Alter Rebbe explains that giver and receiver can be united only by arousing a level higher than both, where there is no division into giver and receiver at all.

IN ONE'S AVODAH

Eat in order to serve: the strength that comes from food should be used to pray and to give oneself over completely at "One" in the Shema, and then the food itself is raised into holiness. More broadly, engage in Torah and mitzvos with the aim of raising the physical from yesh to ayin, acknowledging, as in "we thank You," that the world as it appears is nothing before G-d; blessing then draws that truth down into revelation.

QUESTIONS FOR DISCUSSION

1. Why does man, himself created by a divine word, need bread, while bread does not need man?
2. How does the inter-inclusion of Akudim differ from the inter-inclusion of Tikkun, and why could the manna, rooted in Akudim, be below exactly as it is above?
3. Why does Moshe's blessing HaZan speak of G-d in the third person, while the blessing of the land addresses Him directly?
4. What is the difference between acknowledgment and blessing, and how does each relate to the two views of reality, from below and from above?
5. If the manna comes from so high a source, why did it not fall on Shabbos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין ענין לחם משנה

The note refers the reader to the Rebbe's own source notes on this maamar, printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. וראה גם פלח הרמון שמות ע"קצב.

2 לחם משנה

The origin of the term: on the sixth day in the wilderness the Israelites "gathered double bread (lechem mishneh)," two omers of manna each, for Shabbos.

שמות ט"ז:22 Exodus 16:

וַיְהִי בַיּוֹם הַשְּׁשִׁי לָקְטוּ לֶחֶם מִשְׁנֶה שְׁנֵי הָעֹמֶר לְאֶחָד וַיָּבֹאוּ כָּל־נִשְׂיָאֵי הָעֵדָה וַיְגִידוּ לְמֹשֶׁה:

And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses.

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3 זה בצד זה

A compendium of the Arizal's Kabbalah and practices, arranged in the style of the Mishnah; the note cites it together with Pri Etz Chaim for placing the loaves one beside the other according to the hidden Torah.

KEHOT'S NOTE

פע"ה שער השבת פי"ז מ"ח. ליל שבת פי"ד מ"ב. וראה מאמרי אדה"ז הקצרים ע"ז.

4 זה בצד זה

Cited in the Kehot note for the custom according to the hidden Torah. Pri Etz Chaim describes how, at the blessing over bread, the two middle loaves are joined together, their undersides touching and their faces outward, so that they look like one loaf with two faces.

פרי עץ חיים, שער השבת י"ז Pri Etz Chaim, Gate of the Sabbath

5 ארץ דמפקא מזון

Rebbi rules that a blessing is not concluded with two subjects. Challenged from "for the land and for the food," the Talmud answers that these are one: "a land that brings forth food."

ברכות מ"ט א' ח"ט-9 Berakhot 49a:

גופא. רבי אומר: אין חותמין בשתיים. איתיביה לוי לרבי, "על הארץ ועל המזון!" — ארץ דמפקא מזון. "על הארץ ועל הפירות!" — ארץ דמפקא פירות. "מקדש ישראל והמזנים!" — ישראל דקדשינהו לזמנים. "מקדש ישראל וראשי חדשים!" — ישראל דקדשינהו לראשי חדשים.

It has just been stated : "Rabbi says : We should not conclude with two." Levi quoted against Rabbi, "For the land and for the food" ! It means, "The land which yields food." "For the land and for the fruits"! It means "The land which

yields fruits." "Who hallowest Israel and the seasons"! It means, "Israel who sanctify the seasons." "Who sanctifiest Israel and the beginnings of the months"! It means, "Israel who hallow the beginnings of the months."

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PARAGRAPH 2

6 Moshe's command to Israel: "And you shall eat and be satisfied, and you shall bless Havayah your G-d for the good land that He has given you." From its words the Talmud derives the blessings of Birkas HaMazon.

דברים ח"י:10 Deuteronomy 8:

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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7 ברכת הזן משה תקן

The Talmud derives the blessings from the verse and reports that Moshe instituted the blessing HaZan for Israel when the manna came down, and Yehoshua the blessing of the land when they entered the land.

ברכות מ"ה ב' ג'3-2 Berakhot 48b:

אמר רב נחמן: משה תקן לְיִשְׂרָאֵל בְּרַכַּת "הַזֵּן" בְּשָׁעָה שֶׁיָּרַד לָהֶם מֶן. יְהוֹשֻׁעַ תִּקֵּן לָהֶם בְּרַכַּת הָאָרֶץ בִּין שְׁנֵיכֶנְסוּ לָאָרֶץ. דָּוִד וְיִשְׁלָמָה תִּקְנִי "בְּוִנָּה יְרוּשָׁלַיִם". דָּוִד תִּקֵּן "עַל יִשְׂרָאֵל עֲמֻךְ וְעַל יְרוּשָׁלַיִם עִירָךְ", וְיִשְׁלָמָה תִּקֵּן "עַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ". "הַטּוֹב וְהַמְּטִיב" בִּיכְנֵה תִּקְנִינָהוּ כְּנֶגֶד הָרוּגֵי בֵּיתֶךָ. דָּאֵמַר רַב מִתְּנָא: אוֹתוֹ הַיּוֹם שֶׁנִּיחֲנוּ הָרוּגֵי בֵּיתֶךָ לְקַבֵּרָה תִּקְנִי בִּיכְנֵה "הַטּוֹב וְהַמְּטִיב". "הַטּוֹב" — שְׁלָא הִסְרִיחוּ, "וְהַמְּטִיב" — שֶׁנִּיחֲנוּ לְקַבֵּרָה. ...

Rab Nahman said : Moses instituted for Israel the benediction "Who feedest" at the time the manna descended for them. Joshua instituted for them the benediction of "the land" when they entered the land [of Canaan]. David and Solomon instituted [what follows] until "Who... rebuildest Jerusalem." David instituted "[Have mercy, O L-rd our G-d] upon Israel Thy people, upon Jerusalem Thy city," and Solomon instituted "and upon the great and holy House." The benediction "Who art kind and dealest kindly" was instituted in Jabneh in connection with the slain of ...

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KEHOT'S NOTE

ברכות מח, ב. זח"ג עדר, א. ראה בסידור בדרוש בהמ"ז ובהגהות ע"ז מכ"ק אדמו"ר הצ"צ באוה"ת פ' עקב. ראה לקו"ש חט"ז ע' 179 הערה 44.

8 ואכלת ושבעת וברכת זו ברכת הזן משה תקן

The Zohar on Eikev, cited in the Kehot note, quotes the same teaching: "and you shall bless" is the blessing

HaZan, which Moshe instituted for Israel when the manna came down.

ספר זוהר, עקב ד':ס"א-ה':ס"ה 4:61-5:65 Zohar, Eikev

9

על הארץ זו ברכת הארץ

As the note quotes it, the Rebbe remarks there that the plain meaning is that the blessing is on the land alone ("a land that brings forth food"), whereas Likkutei Torah (Eikev) and the Siddur take "food" in the blessing of the land to refer to bread from the earth.

ברכות מ"ח ב:ה'ר"ב 48b:5-6 Berakhot

תנו רבנן: מניין לברכת המזון מן התורה? — שנאמר: "ואכלת ושבעת וברכת" — זו ברכת "הזן", "את ה' אלקיך" — זו ברכת המזון, "על הארץ" — זו ברכת הארץ, "הטובה" — זו "בונה ירושלים", וכן הוא אומר "ההר הטוב הזה והלבנון". "אשר נתן לך" — זו "הטוב והמטיב". אין לי אלא לאחרי, לפניו מניין? — אמרת קל וחומר: כשהוא שבע מברך, כשהוא רעב — לא כל שכן. רבי אומר [אינו צריך]: "ואכלת ושבעת וברכת" — זו ברכת הזן, אבל...

Our Rabbis have taught: Whence do we derive the Grace after meals from the Torah? As it is said, "And thou shalt eat and be satisfied and bless" (Deut. viii. 10) — this refers to the benediction "Who feedest"; "the L-rd thy G-d" (ibid.) — to the benediction of Zimmun; "for the land" (ibid.) — to the benediction of "the land"; "the good" (ibid.) — to "Who. . . rebuildest Jerusalem," for so it states "That goodly hill-country and Lebanon" (ibid. iii. 25); "which He hath given thee" (ibid. ...

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KEHOT'S NOTE

ברכות מה, ב. ובלקו"ש חט"ז ע' 179 הערה 45 מציי"ן ע"י "כ"ה פירוש הפשוט שהברכה היא רק על הארץ (דמפקא מזון). וראה ב"ח לטור שם [אוי"ח סי' קפז] ס"א. שו"ע אדה"ז שם. אבל בלקו"ת עקב (יד, ב) סידור (קט, א) דמזון בברכת הארץ קאי על לחם מן הארץ. ולהעיר מברכ"י או"ח סי' רח סק"י שהביא מכפתור ופרח ואגודה דחותם בא"י "על הארץ ועל מזונה".

10

ההר הטוב

Moshe pleads with G-d to let him cross the Jordan and see "this good mountain and the Lebanon"; the Talmud reads "the good mountain" as Jerusalem, so "the good" in the verse of Birkas HaMazon is the blessing for Jerusalem.

דברים ג':כ"ה 3:25 Deuteronomy

אעברה נא ואראה את הארץ הטובה אשר בעבר הירדן הנהר הטוב הזה והלבנון:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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11

אין מזכירים כלל מעין ב' ברכות האחרות

The note points to this section of the Alter Rebbe's code of law in connection with the blessing HaZan's not mentioning the themes of the other two blessings.

KEHOT'S NOTE

ראה בשו"ע אדה"ז סי' קפו סעי' ג.

PARAGRAPH 3

12

כי על כל מוצא פי ה'

Moshe reminds Israel that G-d fed them the manna to teach them that "man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live": plainly, man lives by whatever G-d decrees, as he lived by the manna. The Alter Rebbe reads "that which comes forth from the mouth of Havayah" as the divine word within the food itself.

דברים ח':ג' 8:3 Deuteronomy

ויענה וירעבך ויאכלך את־המן אשר לא־ידעת ולא ידעו אבותיך למען הודיעה כי לא עליה־לחם לבדו יחיה האדם כי עלי־כל־מוצא פיה יחיה האדם:

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

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KEHOT'S NOTE

דברים ח, ג.

13

תדשא הארץ

The utterance of the third day of Creation that brought forth all vegetation; the word remains in the plants and gives them life.

בראשית א':י"א 1:11 Genesis

ויאמר אלקים תדשא הארץ דשא עשב מזריע ורע עצ פרי עשה פרי למינא אשר זרעו־בו על־הארץ ויהי־כן:

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

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14

אין לך עשב

Maimonides quotes there the Sages' saying in full: there is no blade of grass below without a constellation in the heavens that strikes it and says to it, "Grow!"

זוהר א, רנא, 251a Zohar I

KEHOT'S NOTE

זח"א רנא, א. מו"נ ח"ב פ"י. אגה"ק סוס"י ב.

15

אין לך עשב

Cited in the Kehot note. The passage printed on this page of the Zohar (among the addenda) quotes the saying: there is no blade of grass below without a force appointed over it above, which guards it, strikes it and says to it, "Grow."

ספר זוהר, תוספות, כרך א א':א 1:1 Zohar, Addenda, Volume I

16

אין לך עשב

The saying of the Sages, in the name of Rabbi Simon: "There is no blade of grass that does not have a constellation (mazal) in the firmament that strikes it and says to it,

‘Grow.’” The Alter Rebbe cites it for the chain of higher powers above every plant.

בראשית רבה י"ו:6 Bereshit Rabbah

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגוי. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייה ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: ‘Grow.’ That is what is written: “Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?” (Job 38:33). It is an expression of being in charge [shoter]. “Will you tie the chains of ...

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17

וגבוה מעל גבוה

Koheles tells one who sees the poor oppressed not to wonder at it, “for one higher than the high watches, and there are higher ones above them”: over every official stands a higher one. Here it is cited for the chain of higher powers, one above another, over every plant. (context: Steinsaltz Tanakh)

קהלת ה'ז:5 Ecclesiastes

אם-עשק רש וגזל משפט וצדק תראה במדינה אלי-תתמה עליהם כי גבה מעל גבה שמר וגבהים עליהם:

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

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PARAGRAPH 4

18

הלא גם האדם נשתלשל ממאמר נעשה אדם

The Arizal's Likkutei Torah on Eikev, cited by the note for the question why man, himself created by a divine utterance, needs food.

KEHOT'S NOTE

לקו"ת להאר"ז פ' עקב. וראה לקו"ת ל"כ"ק אדמו"ר הזקן צו יג, ב. בהביאור לד"ה להבין שינוי הברכות תקס"ח. מאמר אדמו"ר הזקן הנחות הר"פ ז"ל ע"צ. ובד"ה באתי לגני תשי"ד.

19

נעשה אדם

“Let us make man in Our image”: man too was created by

a divine utterance.

בראשית א':26 Genesis

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמֹתֵינוּ וְיִרְדּוּ בְּדֶגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ עַל־הָאָרֶץ:

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

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20

יחיה האדם

The same verse, “by all that comes forth from the mouth of Havayah does man (ha’adam) live,” here read as referring to the G-dly soul.

דברים ח':3 Deuteronomy

וַיַּעַזְבֵה וַיַּרְעֵבָה וַיֹּאכֶלֶה אֶת־הָעָם אֲשֶׁר לֹא־יָדְעָה וְלֹא יָדְעוּ אֲבֹתֶיהָ לְמַעַן הוֹדִיעָה כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יֵחִי־הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־הוֹ יֵחִי־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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21

אלא קאי על נפש האלקית

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקמן יתרו עד, א. לקו"ת צו יג, סעי'ב ואילך. מסעי צו, א.

PARAGRAPH 5

22

שרש ענין תהו ותיקון

Likkutei Torah refers back to this maamar for the principle that the inanimate, plant and animal are rooted in the World of Tohu, which preceded the World of Tikkun, while man is rooted in Tikkun, whose essence is the Chochmah of Atzilus; the Tohu from which the animals come is the level of the attributes above that Chochmah, called “the great beast.”

KEHOT'S NOTE

בלקו"ת פ' צו יג, ב מציין לכאן, דבחי' דצ"ח שרשן הוא מבחי' עולם התהו והאדם שרשו מבחי' עולם התיקון ע"ש. וראה גם באוה"ת פ' אמור לו, ג ואילך.

23

אדם בגימטריא שם מ"ה

The note says the sources for this gematria are given in the notes there.

KEHOT'S NOTE

נסמן לעיל גב, ב.

PARAGRAPH 6

24 שבח"י תהו הוא בחי' נקודות זו תחת זו

The note says the subject is explained at length there.

KEHOT'S NOTE

ראה ע"ה שער י" פ"ה בארוכה נתבאר בתורת חיים בראשית ט, א ואילך. שם פ' נח סט, ג ואילך. וראה לעיל נב, א.

25 נקודות זו תחת זו

Cited in the Kehot note (Etz Chaim, Gate 10, ch. 5). The Arizal describes the state before the rectification: each vessel held a single Sefirah alone, Chesed alone and Gevurah alone, and each was above the other, none en-clothed in another at all; in the rectification vessels were added and en-clothed in one another.

עץ חיים י"ה:5:10 Sefer Etz Chaim

תחילה היו הי"ס כוללים כל עולם אצילות עצמות וכלים אלא שהעצמות היה שלם והכלים קטנים ולכן מתו פ"י כי כלי נקודת עתיק היה חצי כתר דעתיק עד הטבור שלו וכלי נקודת א"א היה חצי התחתון של הכתר ובו נכללין כל הי"ס שלו וכן בעתיק וכלי אבא היה חכמה לבד ובו כלולים כל הי"ס וכלי אמא היה בינה לבד ובו כלולים כל הי"ס שלה וכלי ז"ן היו (נ"א ז"א היה) ז' כלים הא' מחסד לבד ובי' מגבורה גי' מת"ת ד' מנצח ה' מהוד לבד וי' מיסוד לבד הז' ממלכות לבד וכל ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 7

26 וכא"י אינו יכול לסבול חבירו

As the note quotes it, the Sefiros of Tohu were each complete in itself and did not want to bestow on another Sefirah or to receive from it, and the root cause was their selfhood (yeshus); chapter 237 briefly explains why they did not want to bestow.

KEHOT'S NOTE

ראה בהמשך תערי"ב ח"א פרק רל"ז: "דספ"י דתהו היו בחי' שלימות כא"י אלא בפ"ע ולא רצו להשפיע אל הספ"י האחרת ולא לקבל שפעה ממנה כו' ושרש סיבת הדבר הוא הישות". ע"ש בקיצור מפני מה לא רצו להשפיע. וע"ש בפרק רלח.

PARAGRAPH 8

27 וימת וימלך

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

KEHOT'S NOTE

סוף פ' וישלח.

28 וימת וימלך תחתיו

The kings who reigned in Edom "before any king reigned over the children of Israel," each of whom "died, and there reigned in his stead" another. In Kabbalah these are the Sefiros of Tohu, which shattered.

בראשית ל"ג:35-36:33 Genesis

וַיָּמָת כָּלֶּעַד וַיָּמָלֶךְ תַּחְתָּיו יוֹכָב בְּנוֹ רֹחַ מִבְּצָרָה: וַיָּמָת יוֹכָב וַיָּמָלֶךְ תַּחְתָּיו חָשֶׁם מֶאֱרֶץ הַתִּימָנִי: וַיָּמָת חָשֶׁם וַיָּמָלֶךְ תַּחְתָּיו הֲדַד בְּנוֹ בְּדַד הַמֶּכָּה אֶת־

מִדְּבָר בְּשָׂדֵה מוֹאָב וְשָׁם עִירוֹ עֻזַּי:

And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of the Temanites reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith.

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PARAGRAPH 9

29 שם מ"ה החדש

There the rectification and refinement are said to come from a level above the root of the shattering, the new Name Mah that issues from the forehead of Adam Kadmon.

KEHOT'S NOTE

ראה לקמן קג, ב ובמ"מ לשם.

PARAGRAPH 11

30 לפי שכלו יהולל איש

Shlomo's proverb: "A man is praised according to his intellect." Plainly, a person's good name follows his understanding; here it is cited for emotions conducted according to reason.

Proverbs 12:8:ח"ב משלי

לְפִי־שִׁכְלוֹ יִהְיֶה־אִישׁ וְנַעֲוָה־לֵב יִהְיֶה לְבוֹז:

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

31 עושה שלום במרומיו . . מיכאל שר של מים

Bildad the Shuchite, answering Iyov, says of G-d: "Dominion and fear are with Him; He makes peace in His heights." The Sages read this peace as the peace between the angels Michael and Gavriel, opposites joined by a higher power.

איוב כ"ה:2:25 Job

הַמָּשֶׁל וַפָּחַד עִמּוֹ עֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו:

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

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KEHOT'S NOTE

איוב כה, ב. וראה לעיל כב, ג.

PARAGRAPH 12

32 מ"ש בזוהר דא איהו . . לאכללא שמאלא בימינא

The Zohar (Va'eira), cited first in the Kehot note, speaks of studying Torah by day to complete the judgments (dinin),

“in order to include the left in the right.”

Zohar II, 27a כו, א”ב זו

KEHOT’S NOTE

ראה זח”ב כו, א. ראה לקו”ת נשא כה, ג שמציין לזח”ג ר”פ קרח קעח, א.

33 דא איהו רוא לאכללא שמאלא בימינא

The Zohar (beginning of Korach) reads “Whatever your hand finds to do with your strength, do it” as the duty to include the left in the right, so that all one’s deeds are bound up with the right side.

Zohar, Korach 7:29-8:37 ח”ט-ח”ז: כ”ט-ל”ז

Thus we interpret, “all that thy hand findeth to do” of the left, and “that do with thy might” of the right. When a man is careful that all his acts should be towards the right side, and that he should include the left in the right, then G-d dwells within him in this world and brings him into the next world.

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

PARAGRAPH 13

34 והנה ידוע שכל דצי”ח . . מבחי” התהו

Likkutei Torah explains that this is why “Let us make man” is the last of the ten utterances: those that brought forth plants and animals are rooted in Tohu, which preceded Tikkun.

KEHOT’S NOTE

ראה גם לקו”ת צו יג, ב ושם מציין לכאן.

35 פני אריה פני שור

The four faces of the living creatures in Ezekiel’s vision of the Chariot: a man, a lion on the right, an ox on the left, and an eagle.

Ezekiel 1:10 א”י: חזקאל

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשמאול לארבעתם ופני נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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36 כמו שכתוב ועשב לעבודת האדם

The psalmist praises G-d, who “causes grass to grow for the cattle, and herbs for the service of man, to bring forth bread from the earth”: plainly, the plants that serve man’s labor and his food. The Alter Rebbe cites it for the point that plants, too, have a root above. (context: Steinsaltz Tanakh)

Psalms 104:14 י”ד: תהלים

מזמינ חציר לכהמה ועשב לעבודת האדם להוציא להם מן הארץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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KEHOT’S NOTE

תהלים קד, יד.

PARAGRAPH 14

37 וצבא השמים לך משתחוים

From the Levites’ prayer in the days of Ezra and Nechemiah: “...and You give life to them all, and the host of heaven bow down to You.” The bowing of the heavenly hosts expresses their self-nullification.

Nehemiah 9:6 ו”ו: נחמיה

אתה הוא ה’ לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לך משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT’S NOTE

נחמ” ט, ו.

38 ופני נשר לארבעתן

“...and the face of an eagle to the four of them”: each of the four living creatures had all four faces.

Ezekiel 1:10 א”י: חזקאל

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשמאול לארבעתם ופני נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT’S NOTE

חזקאל א, י.

PARAGRAPH 16

39 לפני מלך מלך

“And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel.” Plainly “before” in time; the Alter Rebbe cites it for Tohu’s precedence in rank as well. In Kabbalah these kings are the Sefiros of Tohu, which preceded Tikkun.

Genesis 36:31 א”א: בראשית

ואלה המלכים אשר מלכו בארץ אדום לפני מלך מלך לפני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT’S NOTE

בראשית לו, לא.

PARAGRAPH 17

40 ומטעם זה צריך האדם למאכל

Likkutei Torah asks the same question, why man, also created by a divine utterance, needs the food that lives by its own utterance.

KEHOT'S NOTE

ראה לקו"ת מטות פא, ב.

PARAGRAPH 18

41 ועל דמות הכסא

In his vision of the Chariot, Ezekiel saw above the firmament "the likeness of a throne, and upon the likeness of the throne a likeness like the appearance of a man." Here it is the supernal Adam.

יחזקאל א: כ"ו Ezekiel 1:26

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

42 וברכת את ה' אלקיך

Moshe's command of Birkas HaMazon, "and you shall bless Havayah your G-d": plainly, to bless and thank G-d after eating. Here berachah is read as drawing down, adding light to "Havayah your G-d."

דברים ח: י"ז Deuteronomy 8:10

ואכלת ושבעת וברכת את-ה' אלקיך על-הארץ הטבה אשר נתן-לך:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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KEHOT'S NOTE

דברים ח, יז.

43 לחם מן הארץ

"...to bring forth bread from the earth": the psalmist's praise of G-d for the grain that feeds man, words echoed in the blessing over bread. Here "bread from the earth" is the refinement of Tohu, as against the manna, "bread from heaven."

תהילים ק"ד: י"ד Psalms 104:14

מצמיח חציר לבהמה ועשב לעבדת האדם להוציא להם מן-הארץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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PARAGRAPH 19

44 הנני ממטיר לכם

G-d tells Moshe: "Behold, I will rain down for you bread from heaven," the manna.

שמות ט"ז: ד' Exodus 16:4

ויאמר ה' אל-משה הנני ממטיר לכם לחם מן-השמים ויצא העם ולקטו דבר-יום ביום למען אנסנו הילך בתורת אס-לא:

Then said the L-RD unto Moses: 'Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not.

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KEHOT'S NOTE

שמות טז, ד.

45 לחם מן השמים

As the note says, Or HaTorah there explains the difference between bread from the earth and bread from heaven.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תקפט ואילך, שמבאר ההפרש בין לחם מן הארץ ללחם מן השמים.

46 טל טל דבדולחא

The Idra Rabba describes a white dew, like crystal, that drips from the supernal head and is the manna ground for the righteous in the World to Come, citing "And the layer of dew went up."

זוהר III, 128b כח, זח"ג

KEHOT'S NOTE

זח"ג כח, ב. קלה, ב.

47 טל טל דבדולחא

The Idra Rabba describes this dew again: white like crystal, with red seen within the white; with it the dead are to be revived.

ספר זוהר, האדרא רבא כ"ד: קע"ז-188-25:177-24 Zohar, Idra Rabba 24:177-25:188

כ"ה: קפ"ח

48 ותעל שכבת הטל

Of the first morning of the manna: "And the layer of dew went up, and behold, on the face of the wilderness, a fine, flaky thing": when the dew lifted, the manna lay revealed beneath it.

שמות ט"ז: י"ד Exodus 16:14

ותעל שכבת הטל והנה על-פני המדבר דק מחספס דק ככפר על-הארץ:

And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.

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KEHOT'S NOTE

שמות טז, יד.

49

המן ירד בזכות משה

Three good providers arose for Israel: the well came in Miriam's merit, the pillar of cloud in Aharon's, and the manna in Moshe's merit.

Taanit 9a:9ט"א: תענית

מִיִּתְּבִי, רַבִּי יוֹסִי בְּרַבִּי יְהוּדָה אָמַר: שְׁלֹשָׁה פְּרָנְסִים טוֹבִים עָמְדוּ לְיִשְׂרָאֵל, אֵלֹהֵי הָעָם: מֹשֶׁה וְאַהֲרֹן וּמִרְיָם. וְשֹׁלֵשׁ מִתְּנֻת טוֹבוֹת נִתְּנָה עַל יָדָם, וְאֵלֹהֵי הָעָם: בָּאָר, וְעֵצֶן, וּמֶן. בָּאָר — בְּזִכּוֹת מִרְיָם, עָמוּד עֵצֶן — בְּזִכּוֹת אַהֲרֹן, מֶן — בְּזִכּוֹת מֹשֶׁה. מִתְּנֵה מִרְיָם — נִסְתַּלַּק הַבָּאָר, שֶׁנֶּאֱמַר: "וְתִמַּת שֵׁם מִרְיָם", וּכְתִיב בְּתַרְיָה: "וְלֹא הָיָה מִיָּם לַעֲדָה", וְהִזְרָה בְּזִכּוֹת שְׁנֵיהֶן.

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

Zohar III, 156a כנו, זח"ג

KEHOT'S NOTE

תענית ט, א. זח"ג כנו, א.

50

נאמר במשה כבד פה

Moshe tells G-d, "I am not a man of words... for I am heavy of mouth and heavy of tongue."

Exodus 4:10ד': שמות

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְּמוּל גַּם מִשְׁלֶשֶׁם גַּם מֵאֵז דְּבָרָה אֶל־עֲבָדָהּ כִּי כְבֹּד־פֶּה וְכַבֵּד לְשׁוֹן אֲנִי:

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

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KEHOT'S NOTE

שמות ד, י.

PARAGRAPH 20

51

ומבואר בזהר שכבד פה היינו תושבע"פ

In the Raaya Mehemna (Tzav), Moshe says that just as he was once "heavy of mouth and heavy of tongue," so he will be "heavy of mouth" in the Oral Torah and "heavy of tongue" in the Written Torah.

Zohar III, 28a כח, זח"ג

KEHOT'S NOTE

זח"ג כח, א. בלקו"ת במדבר יז ב מציין לכאן. וראה גם לקו"ת עקב יד, ד.

52

שרש משה היה בבחי' פנימיות אבא

The note refers to a volume of the Rebbe's talks for Moshe's root in the inner dimension of Abba; the page number is missing in the note.

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' ...

53

כי כבד פה וכבד לשון אנכי

"...for I am heavy of mouth and heavy of tongue."

Exodus 4:10ד': שמות

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְּמוּל גַּם מִשְׁלֶשֶׁם גַּם מֵאֵז דְּבָרָה אֶל־עֲבָדָהּ כִּי כְבֹּד־פֶּה וְכַבֵּד לְשׁוֹן אֲנִי:

And Moshe said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto

Thy servant; for I am slow of speech, and of a slow tongue.'

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PARAGRAPH 21

54

מי אנכי כו' וכי אוציא את בניי

At the burning bush Moshe asks, "Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"

שמות ג:11א': Exodus 3:11

וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹקִים מִי אֲנִי כִּי אֵלֶּךָ אֶל־פַּרְעֹה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם:

And Moses said unto G-d: 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?'

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KEHOT'S NOTE

שמות ג, יא.

PARAGRAPH 22

55

אנכי אחיה עם פיר

G-d answers Moshe: "Now go, and I (Anochi) will be with your mouth and teach you what you shall speak." The Alter Rebbe reads Anochi as the divine essence, "I, Who I am."

שמות ד:12ב': Exodus 4:12

וְעַתָּה לֵךְ וְאֲנִי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תְּדַבֵּר:

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'

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56

אנכי מי שאנכי

The note says the source of this phrase is given there.

KEHOT'S NOTE

נסמן לעיל א, א.

57

כחשכה כאורה

David says to G-d that nothing is hidden from Him: "Even darkness is not dark for You, and night shines like day; darkness is like light." Here: before the essence, above and below are alike.

תהילים קל"ט:12ב': Psalms 139:12

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁה מִמֶּךָ וְלַיְלָה כִּי־וַיֹּר אִיר כַּחֲשִׁיכָה כְּאוֹרָה:

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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58

שלימותא דכולא

A classic work of Kabbalah, given by the note for the expression "the perfection of all."

KEHOT'S NOTE

עבוה"ק ח"א רפ"ח. וראה לקו"ת פי אמור לה, א.

59 שו"ה כי — עקודים שעקוד בכלי א'

There the Alter Rebbe cites the Etz Chaim's three stages: in Akudim all ten Sefiros are bound in one vessel with no division at all, in Nekudim they divided into ten points, and Berudim is the World of Tikkun; their source, Akudim, is far above Chochmah and Binah of Atzilus.

KEHOT'S NOTE

ראה לעיל י, ג וש"נ.

PARAGRAPH 23

60 ברכת הון תקן משה

The note says this is explained at length there.

KEHOT'S NOTE

ראה בארוכה בלקו"ת פ' עקב יד, א ואילך.

61 ברכת הון תקן משה

"Moshe instituted the blessing HaZan for Israel when the manna came down for them."

ברכות מ"ח ב:ג-2-3 Berakhot 48b

אמר רב נחמן: משה תקן לישראל ברכת "הון" בשעה שירד להם מן. והושע תקן להם ברכת הארץ כיון שנכנסו לארץ. דוד ושלמה תקנו "בונה ירושלים". דוד תקן "על ישראל עמך ועל ירושלים עירך", ושלמה תקן "על הבית הגדול והקדוש". "הטוב והמטיב" ביבנה תקנוהו כנגד הרוגי ביתר. דאמר רב מתנא: אותו היום שניתנו הרוגי ביתר לקבורה תקנו ביבנה "הטוב והמטיב". "הטוב" — שלא הסריחו, "והמטיב" — שניתנו לקבורה. ...

Rab Nahman said: Moses instituted for Israel the benediction "Who feedest" at the time the manna descended for them. Joshua instituted for them the benediction of "the land" when they entered the land [of Canaan]. David and Solomon instituted [what follows] until "Who... rebuildest Jerusalem." David instituted "[Have mercy, O L-rd our G-d] upon Israel Thy people, upon Jerusalem Thy city," and Solomon instituted "and upon the great and holy House." The benediction "Who art kind and dealest kindly" was instituted in Jabneh in connection with the slain of ...

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62 הוא נותן לחם לכל בשר

"He gives bread to all flesh, for His kindness is forever": the words of the blessing HaZan draw on this verse.

תהילים קל"ו:כ"ה Psalms 136:25

נתן להם לכל־בשר כי לעולם חסדו:

Who giveth food to all flesh, For His mercy endureth for ever.

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PARAGRAPH 25

63 כי אל דעות ה'

From Chanah's song of thanks, warning those who speak arrogantly: "For Havayah is a G-d of de'os." Plainly, a G-d

who knows all things (de'os, "knowledge," in the plural); the Alter Rebbe reads the plural as two views of reality.

I Samuel 2:3 א ב:ג' שמואל

אל־תרבו תדברו גְבוּהָה גְבוּהָה יֵצֵא עֵתָק מִפִּיכֶם כִּי אֵל דְּעוֹת ה' וְלוֹ נִתְּכֵנוּ עֲלֵלוֹת:

Multiply not exceeding proud talk; Let not arrogance come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

שמואל-א, ב, ג.

64 להנחיל אוהבי יש

Wisdom (the Torah) speaks: "To cause those who love me to inherit yesh (substance), and I will fill their treasuries." What they inherit, the spiritual, is called yesh, true substance.

משלי ח:כ"א Proverbs 8:21

להנחיל אהבי יש ואצרתיהם אִמְלָא:

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.

PARAGRAPH 26

65 וזהו ענין הודאה

The note lists this maamar for the meaning of hodaah, and adds that it comes from Likkutei Torah L'Gimmel Parshiyos, Bereishis 33a.

בראשית ל"ג:א Genesis 33:1

וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיֵּרָא וְהִנֵּה עֹשׂוּ בָּא וְעֻמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחַץ אֶת־הַיָּלְדִים עַל־לֵאָה וְעַל־רָחֵל וְעַל שְׁתֵּי הַשִּׁפְחוֹת:

And Jacob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

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KEHOT'S NOTE

ראה אוה"ת בראשית כרך ג ד"ה להבין ענין הברכות אות ה'. (מלקו"ת לגי פרשיות בראשית לג, א). המשך חייב אדם לברך תרל"ח פרק יג.

66 גדולים מעשה צדיקים

Bar Kappara taught: "Greater are the deeds of the righteous than the making of heaven and earth," for of heaven and earth it is written "My hand," but of the Sanctuary, the work of the righteous, "Your hands."

כתובות ה' א:י"א Ketubot 5a:11

דרש בר קפרא: גדולים מעשה צדיקים יותר ממעשה שמים וארץ, דאילו במעשה שמים וארץ כתיב: "אף ידי יסדה ארץ וימיני טפחה שמים", ואלו במעשה ידיהם של צדיקים כתיב: "מכון לשבתה פעלת ה' מקדש אדני כוננו ידיך".

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

KEHOT'S NOTE

כתובות ה, א.

PARAGRAPH 27

67 גמירא משמיה מיהב יחבי

Rabbi Chanina ben Dosa was given a leg of a golden table from Heaven and, at his wife's urging, prayed that it be taken back. The Talmud says the second miracle was greater than the first, "for we have a tradition that they give, but do not take back."

תענית כ"ה א:ד' Taanit 25a:4

אמר לה: נחא לה דמיכל אכלי כולי עלמא אפתורא דמשלם ואנו אפתורא דמחסר. אמרה לקה: ומאי נעבד? בעי רחמי דנשקלינהו מינה. בעי רחמי ונשקלוהו. תנא: גדול ה' גם אחרון יותר מן הראשון. דגמירא, דמיהב יחבי מישקל לא שקלי.

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KEHOT'S NOTE

תענית כה, א.

68 כח הפועל בנפעל

The note sends the reader to the sources given there.

KEHOT'S NOTE

ראה לקמן צו, ג במ"מ.

69 ואתה מחיה

From the Levites' prayer: "...and You give life to them all": G-d's ongoing life-giving power within creation, read here through the word atah, "You."

נחמיה ט:ו' Nehemiah 9:6

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לה משתתחים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמיה ט, ו.

PARAGRAPH 28

70 בדבר ה'

The psalmist: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Creation is through divine speech.

תהילים ל"ג:ו' Psalms 33:6

בדבר ה' שמים נעשו וברוח פיו כל-צבאם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהילים לג, ו.

PARAGRAPH 30

71 ההפרש בין ברכה להודאה

The note points to this chapter for the difference between blessing and acknowledgment.

KEHOT'S NOTE

ראה המשך חייב אדם לברך תרלי"ח פרק יג.

PARAGRAPH 31

72 כי ששת ימים עשה כו'. וביום השביעי שבת

Shabbos is a sign between G-d and Israel forever, "for in six days Havayah made the heavens and the earth, and on the seventh day He rested and was refreshed."

שמות ל"א:י"ז Exodus 31:17

ביני ובין בני ישראל אות הוא לעולם כי-ששת ימים עשה ה' את-השמים ואת-הארץ וביום השביעי שבת וינפש:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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73 וישבת ביום השביעי

"And G-d finished on the seventh day His work that He had done, and He rested on the seventh day from all His work that He had done."

בראשית ב':ב' Genesis 2:2

ויכל אלקים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל-מלאכתו אשר עשה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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PARAGRAPH 33

74 נכללים — השכל ובעצמות הנפש

A variant reading: Rabbi Asher's gloss has "general, and in the general power" here, followed by a passage the note quotes only in fragments: it speaks of there being "no distinction or difference" with respect to "the lowest power," so that even a lower power "has an ascent to the [general] power, for there above... are equal," and so, by way of analogy.

KEHOT'S NOTE

בהגהת הרה"ח ר' אשר: "כללי, ובכח הכללי". "אין שום היכר והפרש . . כח היותר תחתון . . דרגה לכה היותר . . מאחר שהוא כולו . . ולכן אף כח יותר . . יש לו עליי לכה [כללי] כי שם מעלה . . שוין כו'. וכך עדי"מ."

75 בשער הספר רשם

The note adds that on the title page of that copy it is written: "Copied from the Torah Ohr of the Rebbe in Lubavitch," that is, the glosses were copied from the Rebbe's own volume of Torah Ohr.

KEHOT'S NOTE

”הועתק מספר תו”א של כ”ק אדמו”ר בליובאוויטש”.

PARAGRAPH 34

76 צופה ומביט עד סוף כל הדורות כו'

The note says the source of this saying is given there.

KEHOT'S NOTE

נסמן לעיל סב, ד.

PARAGRAPH 35

77 כי בו שבת

“And G-d blessed the seventh day and sanctified it, for on it He rested from all His work.”

בראשית ב':3

וַיְבָרֶךְ אֱלֹהִים אֶת-יְוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְקַל־מְלָאכָתוֹ
אֲשֶׁר-פָּרָא אֱלֹהִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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78 בדרוש דור הפלגה מענין עקודים

The discourse on the Generation of the Dispersion in Parshas Noach.

KEHOT'S NOTE

ראה לעיל י, ג ואילך.

79 ע"פ שבתותי תשמורו

There the Alter Rebbe explains “My Sabbaths,” in the plural, through the Talmud’s “if Israel kept two Sabbaths properly, they would immediately be redeemed”: two levels present in every Shabbos, the lower Shabbos and the higher Shabbos of which the Zohar speaks.

KEHOT'S NOTE

לקו"ת בהר מא, א ואילך.

PARAGRAPH 36

80 בד"ה זכור ושמור

The maamar opens with “Zachor and Shamor were said in a single utterance.” Further on it explains that zachor is for the masculine, the giver, and shamor for the feminine, the receiver, who waits for the giver; the two can be united only by arousing a level higher than both, where there is no division into giver and receiver at all, and this is why they were said in one utterance.

KEHOT'S NOTE

ע, ד.



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THE CHASSIDISHE PARSHA

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