



TORAH OHR • PARSHAS BESHALACH • MAAMAR 1

ויהי בשלח פרעה את העם ולא נחם אלהים...

“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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

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

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|---|---------------------------------|------|
| 1 | The sowing of Israel | ¶1-2 |
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| 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. | | |
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| 2 | Light hidden in the husk | ¶3-7 |
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| 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.” | | |
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- 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 “Esav’s garments” into light is teshuvah and self-sacrifice, and it brings Israel near to G-d’s very essence.
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- 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.
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- 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.
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- 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.
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- 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.
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- 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.
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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 זורע כור⁵ מוציא כמה כורים⁶ וכי' ולהבין ענין הזריעה והתוספת והרבות 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 that one sows a kor (a large dry measure) only to harvest many kors. 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 G-d, 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 spelled tevu'asoh, with a final heh, but it means 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'.

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 G-d fill the whole earth," and "the glory of G-d shall be revealed, and all flesh shall see," etc.,

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. This sentence continues into the next part, which says how He brings it about.

זורע את ישראל שהן הם תבואתו ושע"י יתגלה כבודו ברבוי ותוספת וזהו ברוך ה' אלהי ישראל מן העולם ועד העולם^{10, 11, 12}

He sows the Jewish people, who are His produce, and through whom His glory will be revealed with multiplication and increase. This is [the meaning of] "Blessed is G-d, the G-d of Israel, from the world to the world":

To this end G-d "sows" the Jewish people, His crop, so that through them His glory will be revealed in ever greater measure. The Alter Rebbe finds this in the verse "Blessed is G-d, the G-d of Israel, from the world to the world," which he explains in the next part.

פ"י שכדי שיומשך ברכה ותוספת רבוי בגילוי אלהותו מעלמא דאתכסיא לעלמא דאתגליא¹³ הוא ע"י ישראל ולכן נקרא ה' אלהי ישראל שע"י כן

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. Therefore He is called "G-d, the G-d of Israel," for through this

"Blessed" is read as blessing in the sense of increase drawn down: more revelation of G-dliness is brought from the hidden world, the concealed level of G-dliness, to the revealed world. This comes about through the Jewish people, which is why G-d is called specifically "the G-d of Israel."

נמצא רבוי גילוי אלהותו למטה כמו למעלה וכשם שלמעלה כתיב וצבא השמים לך משתחוים¹⁴ מפני שהם בטלים ממצאות מגילוי אור ה' המושג להם כך

there comes to be an abundant revelation of His G-dliness below as above. And just as it is written of above, "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, so

Through Israel, G-dliness comes to be revealed below just as it is above. The heavenly hosts "bow down" to G-d because they perceive His light and are utterly nullified before it; their bowing is that nullification.

הנה כתיב לעתיד כי עין בעין יראו¹⁵ וגוי וכתיב ובאו במערות צורים¹⁶ ובמחילות עפר מפני פחד ה' וגוי וכמאמר כל ברך לך תכרע כו'

of the time to come it is written, "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 G-d," etc., as in the saying, "Every knee shall bow to You," 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 G-d. Phrases from the prayers, such as "every knee shall bow to You," describe this universal submission.

ולפניך יכרעו ויפולו כו' והגורם לישראל מעלה ומדרגה רבה זו היא עסק הזריעה בארץ בזמן הגלות שהוא

and “Before You they shall kneel and fall,” etc. 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, which is,

A second phrase from the prayers adds “Before You they shall kneel and fall.” 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.

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

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^{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. 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.

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 ולא שהקליפה ממש ח"ו קדמה לפרי²⁶

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." Not that the husk itself, G-d forbid, precedes the fruit;

The explanation begins with a known principle: the husk (kelipah) comes before the fruit, just as the kings of Edom, Esav's descendants, reigned before any king of Israel. The Alter Rebbe at once qualifies it: the husk itself does not truly come first.

אלא שהאור והחיות המלוכש בתוכם בבחינת גלות ונפילה שנפלו שמה בשכירת הכלים²⁷ כידוע ליודעי חן

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 —

What "comes first" is the light and life-force hidden inside the husks. It 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" are the masters of Kabbalah.

הנה הוא נפל שמה ממדרגות גבוהות ומעלות עליונות מאד מאד למעלה מעלה מבחינת עוה"ב 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.

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.

פי' מה שכל עכו"ם³⁴ מקבלים שפע וחיות עולם הזה מקדושתו של הקב"ה וכדכתיב ואתה מחיה את כלם^{35,36} הוא מבחינת ארך אפים ורב חסד דהיינו מפני שהוא ית'

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”; that is, because He, blessed be He,

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 the divine attribute of “forbearance and abundant kindness,” which gives even where it is not deserved.

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

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. Even so, the Gemara records that the nations call Him “the G-d of the gods,” acknowledging Him as the source above their own powers.

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 אומנתו ית' אלא שהיא ארוכה מארץ וגוי ולכן⁴⁶ כתיב אם בחקתי תלכו⁴⁷ וגוי.^{48, 49}

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 the verse in Job says, “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.” Hence “If you walk in My statutes”: on the side of holiness, blessing follows the measure of the Torah.

6 ולכן נקרא יעקב הקטן⁵⁰ 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.⁵¹

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 וע"ז נאמר

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. Of this it is said,

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.

הנה השמים ושמי השמים לא יכלכלוך⁵² פי' אפילו⁵³ כמו כלי תוך כלי לקבל חיות מקדושתו של הקב"ה בבחי' שקודם הצמצום שיהיה בבחינת התגלות ירידת והשתלשלות סדר המדרגות.

“Behold, the heavens and the heavens of heavens cannot contain You.” This means: 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 המלכים⁵⁴ כו' שמקבל חיות מקדושתו של הקב"ה מבחינת ורב חסד שלמעלה מהצמצום ע"י נפילת האור והחיות וירידתו בסתר המדרגות ממדרגה למדרגה להתלבש⁵⁵ 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 הטמאה⁵⁶ אעביר מן הארץ וכתוב כי עין בעין יראו⁵⁷ 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 גלו לבבל⁵⁸ שכינה עמהם.⁵⁹ 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 נוגה⁶⁰

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,

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 husk that holds permitted things, which can be raised.

וכמארז"ל אין לך⁶¹ כל עשב⁶² כו' והוא מתרחק משקר וגניבה וגזילה וכיוצא בהם מדברים אסורים וקשורים בידי החיצונים שאינן יכולין לעלות כו'

as our Sages said, "There is no blade of grass," etc. 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 the Sages say, there is no blade of grass below without a heavenly force above it: even physical things live from above. But one must keep far from falsehood, theft and robbery, because forbidden things are "bound" (asurim) in the hands of the external forces and cannot be raised.

כמ"ש במ"א⁶³ וכן כשמקיים מצות תפילין וציצית שהצמר של ציצית והקלף של תפילין היו נתונים תחלה תחת ממשלת השר והמושל המשפיע להם שפע וחיות להחיותם ולקיימם

as is explained elsewhere. 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

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.

מחיות קדושתו של הקב"ה שנפל שמה בשבירת הכלים כנ"ל ועי"ז מתעלה ג"כ חיות הקדושה הנ"ל למקורם ושרשם ואתהפכא חשוכא לנהורא כמ"ש וידעו מצרים כי אני⁶⁴ ה'.

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. 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 G-d."

The life-force in these things fell there in the breaking of the vessels; using them for a mitzvah raises it back to its source, and "darkness is turned into light." The verse "And Egypt shall know that I am G-d" is brought for this transformation.

9 וזהו תוספת ורבוי אור זרוע⁶⁵ הנזרע בקרקע ומכוסה בעפר הארץ להצמיח ולהעלות מעלה מעלה ברבוי ותוספת אורה כיתרון אור הבא מן החשך⁶⁶ וגוי

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 ותקח רבקה את בגדי עשו⁶⁷ וגוי 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 Esav,” 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 Esav’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 Esav.

10 והנה התורה נתלבשה בלבושים גשמיים ומעשה המצות בדברים שהיו נתונים תחת ממשלת קליפת נוגה⁶⁸ ששרשם מעולם התהו ונקי בגדי עשו בנה הגדול⁶⁹

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 Esav, 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 Esav, 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.

Esav 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 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 אם ישראל עושין תשובה נגאלין⁷⁰ דהיינו בחינת נשיאת הנפש למקורה ושרשה כמ"ש אליך ה' נפשי אשא⁷¹ בחינת מסירת הנפש מה שהיה נהנה וניזון בנפשו החיונית מכל

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, G-d, I lift up my soul" — the level of self-sacrifice (mesirus nefesh): that whatever he used to enjoy and be nourished by in his vital soul, from all

The Sages say that if the Jewish people do teshuvah they are redeemed, and teshuvah is lifting the soul back to its source, as in "To You, G-d, I lift up my soul." It is a form of self-sacrifice: giving over to G-d whatever one's vital soul used to enjoy.

אכילה ושתיה שהיה תחת ממשלת קליפת נוגה ושאר תענוגי עוה"ז להתהפך מהפוך להפוך לעבוד ה' בשמחה ובטוב לבב

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,

The physical 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.

וכמ"ש תחת אשר לא עבדת⁷² וגו' ובכל דחיה ודחיה שישראל מדחה את תאוות גופו ומקרב לבו לעבודת ה' הרי זה בחי' מסירת הנפש⁷³

as it is written, "Because you did not serve," etc. 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,

The Torah's rebuke, "because you did not serve G-d with joy," shows that the service must be joyful. Every time a Jew pushes away a bodily desire and draws his heart to G-d, it is a measure of self-sacrifice.

כי מה לי קטלי כולה ⁷⁴ מה לי קטלי פלגא וכן ע"י הצדקה ממעות שאינן גזל כו'

for “what difference is there between killing all of it and killing half of it?” And so too through charity from money that is not stolen, etc.,

The Talmudic saying “what difference is there between killing all of it and killing half of it?” is applied here: giving up part of oneself is still a real self-sacrifice. Charity given from honestly earned money is likewise a giving over of the self.

כדכתיב צדקה תרומם גוי ⁷⁵ והוא כענין וירם קרן לעמו ⁷⁶ פי' דקאי אדלעיל מניה הודו על ארץ ושמים ⁷⁷ הודו וזיוו לבד כמ"ש במ"א והוא בחינת סוכ"ע.

as it is written, “Charity exalts a nation.” 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.

אבל וירם קרן לעמו למעלה מעלה מבחי' הודו אלא להיות עם קרובו של עצמותו ומהותו כביכול ממש שהוא למעלה מעלה מבחי' סוכ"ע ⁷⁸ שאינו בגדר עלמין כלל כו'

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.,

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.

כמ"ש במ"א וזהו אתה בחרתנו מכל העמים שמבחינת כל העמים דוקא בחרתנו רוממתנו כנ"ל וכמארז"ל במקום שבעלי תשובה עומדין ⁷⁹ צדיקים גמורים אין ⁸⁰ כו'

as is explained elsewhere. 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.

וזהו בחינת בכל מאדך⁸¹ וע"ד זה נתקן כל ענין התפלה ולכן בזמן שבהמ"ק⁸² היה קיים לא⁸³ היו מאריכין כ"כ 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.

SECTION 4 • ¶11

A broken heart at midnight

11 והנה כמו במשל שבזריעת הגרעין הנ"ל שאינו צומח עד שנרקב ויפסד ואז יעלה ויצמח כך א"א להעלות ולהצמיח תוספת אורה ושמחה בה' כנ"ל כ"א

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, 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

As a seed grows only after it rots, the added light and joy in G-d can come only after something in the person is broken and "rots." The next part says what that is.

ע"י לב נשבר רוח נשברה⁸⁴ רוח הסטרא אחרא הגסה בקרבו שיבא לידי רקבון והפסד וישוב אל⁸⁵ ה' וירחמהו על גלות ניצוץ אלהי שנפל בקליפות להחיותם איך שנפל מאיגרא רמא כו'

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 G-d 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.

It is the "broken heart" and "broken spirit" of the psalm, read here as breaking the coarse spirit of the sitra achra within oneself. Then, in Isaiah's words, he "returns to G-d and has compassion on Him": the one who returns himself feels compassion over the divine spark in exile among the kelipos, which fell "from a high roof."

וע"ד זה תקנו תיקון חצות⁸⁶ כדי להיות התפלה בכוונה וכמאמר רז"ל אין עומדין להתפלל⁸⁷ אלא מתוך כובד ראש שיהא מיצר ודואג על בחי' ראש⁸⁸ 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 בהתבוננו' שעה אחת קודם התפלה אבל לשאר⁸⁹ צריכין לקבוע עת וזמן בפ"ע לעורר מרירות בנפשנו.

Only, for the early pious ones one hour was enough: contemplating for one hour before prayer. But the others 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. Others 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 וזהו תחת אשר לא עבדת⁹⁰ את ה' בשמחה וגו'.

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. This is [the meaning of] "Because you did not serve G-d with joy," etc.,

That time is midnight, and after midnight comes Torah study with joy, the light that comes out of darkness. The verse "because you did not serve G-d with joy" belongs here, as the next part explains.

שהוא עונש מדה כנגד מדה לפי שבחורבן בית המקדש נאבד ממנו בעונינו השמחה שלמה שהי' במקום מנוחתה שע"י זה יעלה ויבא ויגיע לבחינת השמחה ואורה הבאה מתוך החשך כנ"ל.

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.

The punishment is measure for measure: 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 • ¶12

Rabbi Akiva's laughter

12 וזה שאמרו רז"ל על ר"ע⁹¹ כשראה כרך של⁹² עכו"ם שחק ואמר אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה⁹³

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.

פי' שהשפעת חיות ושפע עולם הזה לעכו"ם 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 לו⁹⁴ ורבו פשעיך מה תעשה לו.⁹⁵

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 צנור⁹⁶ שהוא מעבר התגלות שפע וחיות אלהי דרך צמצום והשתלשלות סדר המדרגות על פי מדותיו ית' ששם הוא על פי דרכי התורה אם בחקתי תלכו⁹⁷ 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.

אבל למעלה הוא כחשיכה כאורה⁹⁸ ומשם הוא יניקת עכו"ם דרך נפילת האור שמרחוק כנ"ל אף שהם רחוקים מאור פניו ית' המתגלה כנ"ל וכ"ש לעושי רצונו

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. And “how much more so for those who do His will,”

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. Then comes Rabbi Akiva's conclusion, “how much more so for those who do His will.”

דהיינו העושים הרצון וממשיכין שפע וחיות⁹⁹ אלהי דרך צנור המתגלה בהשתלשלות המדרגות שהרי הם עליונים וקרובים יותר למקורם ושרשם

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.

Those who do His will “make” the will: they draw 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 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 העם¹⁰⁰ כי פרעה אמר לא ידעתי את¹⁰¹ 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 the people away”: for Pharaoh said, “I do not know G-d,” 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 G-d”: 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 במצרים והשתעבדותם בהם גרמו שנתעלו בחיי נצוצי¹⁰² אלהים שנפלו שמה בשבירת הכלים והוא הוא בחי' כח הצומח להצמיח ישועות ישראל

And he was sending forth 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 הקריב¹⁰³ ואמרו רז"ל¹⁰⁴ שהקריב את לבם של ישראל לאביהם שבשמים. ועל דרך זה נתיסד כל שירת הים אז ישיר משה¹⁰⁵ 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 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 פלשתים¹⁰⁶ וגו'. פלשתים לשון מבוי המפולש^{107,108} כמו שאמרו רז"ל¹⁰⁹ על פסוק ובמושב לצים לא ישב¹¹⁰ 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 an alley open at both ends, and the Sages identify the Philistines with the “scoffers” of the first psalm.

והענין כי זה לעומת זה עשה אלהים¹¹¹ ויש בחיי פלשתים בקדושה ובחיי פלשתים בקליפה. בחיי פלשתים שבקדושה¹¹² היא בחיי התגלות השמחה בדביקות ה' בפילוש ובגלוי ובהתרחבות לאין קץ בחיי ובכל מאדך¹¹³ 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 הלצים¹¹⁴ שהוא ג"כ ענין הרחבת פיו כרצונו לדבר מה שלבו חפץ והיא שמחה של הוללות לאמר שפתינו אתנו¹¹⁵ כו'.

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.,

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?”

ואין מעצור לרוחו. ולכן נק' קליפה כי כמו שהקליפה מכסה ומסתרת על הפרי שנראית כמו

and there is no restraint on his spirit. 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

Such a spirit knows no restraint. 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.

שהוא עיקר הפרי 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'.

it were the main part of the fruit, 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 ופי' 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,” is read: 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 המלחמה¹¹⁶ ויסוג אחור ושב ממצרימה.¹¹⁷

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.”

אלא הדרך הנכון כמ”ש תחת אשר לא עבדת את ה' אלקיך בשמחה שתהא השמחה ע”י עבודה וזהו ויסב אלהים את העם דרך המדבר ים סוף.¹¹⁹

Rather, the right way is as it is written, “Because you did not serve G-d, your G-d, with joy”: that the joy should come through service. This is [the meaning of] “And G-d led the people around by way of the wilderness of Yam Suf (the Sea of Reeds).”

The right way is joy that comes through service, as the rebuke “because you did not serve G-d with joy” implies: the joy is within the service. So G-d led the people around by the wilderness to Yam Suf.

ים הוא החכמה סוף הוא סופא דכל דרגין כמ”ש בזוהר והיא תושבע”פ שהוא ענין קבלת עומ”ש כמ”ש שום תשים עליך מלך¹²⁰ לקיים מצותיו שעיקר התורה מיוסד על דיני המצות וכמו שארז”ל

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, as our Sages said

Yam, the sea, is Chochmah; Suf, “end,” 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.

ע"פ התורה והמצוה¹²¹ אשר כתבתי להורותם התורה זו תושב"כ והמצוה זו תושבע"פ¹²² כו' שע"י יתקיים בו השמחה אמיתית אשר קדשנו במצותיו כנ"ל

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 להי¹²³ תרעא לאעלאה כו' והשמחה אמיתית שהיא מאהבת ה' צריך להקדים לה היראה שהיא ראשית העבודה ועקרה ושרשה כמ"ש¹²⁴ במ"א.¹²⁵

for "this is the gate to G-d," 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 G-d," 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."

SECTION 8 • ¶17-18

The way to Canaan

17 והנה ארז"ל הרוצה לקבל עליו עומ"ש שלימה יפנה ויטול ידיו ויניח ציצית ותפילין פי' שמתחלה¹²⁶ יפנה ויסיר הצואה מקרבו שהוא בחי' הרע שבקרבו¹²⁷

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. This means: first he should relieve himself and remove the filth from within him, which is the evil within him;

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. Inwardly, "relieving oneself" means first removing the evil within.

ואח"כ יקבל עליו עומ"ש בפריסו דטלית של מצוה שהוא ענין שום תשים עליך מלך¹²⁸ דהיינו בחי מלכותו ית'

and afterward he accepts 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,

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) upon oneself.

שהיא מלכות כל עולמים¹²⁹ ימשיך על נפשו בפריסו דטלית וכן עד"ז הוא קיום כל המצות להמשיך על נפשו אור וחיות מבחי מלכותו יתברך.

which is "sovereignty over all worlds" — he draws it down upon his soul by spreading the tallis. 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.

G-d's sovereignty is "sovereignty over all worlds," and spreading the tallis draws it upon the soul. Every mitzvah does the same: it draws light and life-force from His sovereignty upon the soul.

18 וכן הוא בענין לימוד התורה דמתניתא מלכתא¹³⁰ בחי מלכותו ית' ובחי ודברי אשר שמתי בפך¹³¹ וגו' ואשים דברי בפך¹³² וגו' ועי"ז 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 סוף¹³³ שבכדי לבא לבחי ים סוף דהיינו קבלת עומ"ש 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 end of the verse is explained. 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

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,

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.

וכמ"ש וחטאתי נגדי תמיד¹³⁴ או אפי' לא חטא כלל מ"מ ישים לנגד עיניו תמיד להיות ממארי דחושבנא על מחשבה דבור מעשה אשר לא לה' המה בהבל בא ובחשך ילך¹³⁵

as it is written, "and my sin is ever before me"; 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."

As David said, "my sin is ever before me." 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 בחי' ים סוף הנ"ל בעסק התורה והמצות וכיון שמקבל עליו עול תורה מעבירין מעליו עול ד"א¹³⁶

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 erez) is removed from him,

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.

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

which is subjugation to the animal soul; 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,

The yoke of worldly affairs is servitude to the animal soul. 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' 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 ד"ה ויהי בשלח בטה"מ תרכ"ז ע' קטז. ד"ה זה נזכר בלקו"ת נשא כו, ב. ואתחנן יא, ד. שבת שובה סה, ב.

2 When Pharaoh let the people go, G-d did not lead them by 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 בְשַׁלַּח פְּרַעֲהָ אֶת־הָעָם וְלֹא־נָחַם אֱלֹהִים כִּי קָרוֹב הָיָה כִּי אָמַר אֱלֹהִים פְּוִי־נָחַם הָעָם כִּרְאֹתָם 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's promise to restore His people: "And I will sow her for Me in the land." 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 בְּאַרְצָא וְרַחֲמֵי אֶת־לֵא אֶת־לֵא וְאֶמְתִּי עַמִּי־אֶתָּה וְהוּא יֹאמַר אֱלֹהִים:

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 מבואר 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:14ד Pesachim 87b:14d

וְאָמַר רַבִּי אֱלֶעָזָר: לֹא הִגְלָה הַקֹּדֶשׁ בְּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבֵין הָאוּמוֹת אֲלָא כְּדִי שְׂתוֹסְפוּ עֲלֵיהֶם גֵּרִים, שְׁנֹאֲמַר: "וְזָרַעְתִּיהָ לִּי בְּאַרְצָא". כְּלוֹם אָדָם זֹרֵעַ סֵּאָה 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

"Israel is holy to G-d, the first of His produce." The Alter Rebbe stresses that the word means "His produce": Israel is G-d's crop, sown for its yield.

ירמיהו ב' ג:3 Jeremiah 2:3

קֹדֶשׁ יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָהּ כֹּל־אֲכָלֶיךָ יֹאשְׁמוּ רָעָה תִּבְאָה אֲלֵיהֶם נֶאֱמָר:

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

G-d's oath that His glory will fill the whole earth. It names the goal of the sowing: G-dliness revealed throughout the world.

במדבר י"ד כ"א Numbers 14:21

וְאֹלָם חַי־אֲנִי וְיִמְלֵא כְבוֹד־ה' אֶת־כָּל־הָאָרֶץ:

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'

"The glory of G-d shall be revealed, and all flesh shall see it together." With the previous verse, it describes the increase of revelation that G-d desires.

ישעיהו מ"ה:5:40 Isaiah

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל-בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

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

ישע"י 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.

ספר הזוהר, ויצא ט"ו:קכ"ז-י"ז:קל"ז Zohar, Vayetzei 15:127-17:137

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 G-d, the G-d of Israel, from the world to the world." Or HaTorah, quoted by Kehot, cites it here.

ספר הזוהר, ויצא כ"ד:רמ"ד-כ"ה:רנ"ד Zohar, Vayetzei 24:244-25:254
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 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.

ספר הזוהר, וארא א"א:ח"א-1:1 Zohar, Vaera

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 פ"י בזה"א ויצא דקנ"ג ע"ב ודקנ"ה ע"ב ור"פ וארא 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.

נחמיה ט:6:9 Nehemiah

אֲתָהּ-הוּא ה' לְבָדָךְ אֲתָהּ עֲשִׂיתָ אֶת-הַשָּׁמַיִם שָׁמַיִם וְכָל-צָבָא הָאָרֶץ וְכָל-אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל-אֲשֶׁר בָּהֶם וְאֲתָהּ מְחִיָּה אֶת-כָּלָם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

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.

15 כי עין בעין יראו

The watchmen sing, "for eye to eye they shall see G-d's return to Zion." It describes the open revelation of the future, which will match the revelation above.

ישעיהו נ"ב:ח"א Isaiah 52:8

קוֹל צִפְיָךְ נִשְׁאָו קוֹל יַחְדָּו יִרְנְנוּ כִּי עֵין בְּעֵין יֵרָאוּ בְּשׁוּב 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

ישע"י נב, ח.

16 ובאו במערות צורים

On the day of G-d, people will enter the caves of the rocks and the hollows of the earth for fear of Him. The Alter

Rebbe brings it as the nullification that the future revelation will bring below.

ישעיהו ב' י"ט:19

ובאו במערות צרים ובמחלות עפר מפני פחד ה' ומחדר גאווה 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

ישעיה ב', י"ט.

17

ואנכי נטעתיך שורק . . זמורה של גפן

"I planted you a choice vine (sorek), wholly a true seed." Or HaTorah, cited by Kehot, notes that Rashi explains sorek as a vine shoot; the Alter Rebbe adds that it is planted to grow a whole vine.

ירמיהו ב' כ"א:21

ואנכי נטעתיך שורק כלה זרע אמת ואיך נהפכת לי סורי הגפן נכריה:
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

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

18

ואמרו 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 ב"ב:87

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"ה:58

KEHOT'S NOTE

בר"פ פה, ה.

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"ז:40

ויספר שר־המשקים את־חלמוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחִלּוֹמִי וְהִנֵּה־גֶפֶן 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

בכרך 1824: אדם זורע.

22

ברוך ה' אלקי ישראל מן העולם ועד העולם

The blessing that closes the fourth book of Psalms. The Alter Rebbe reads "blessed" as increase drawn down, "from the world to the world" as from the hidden world to the revealed, and "the G-d of Israel" as teaching that this comes through Israel.

תהילים ק"ו מ"ח:106

ברוך־ה' אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמֵר כָּל־הָעַם אִמֵּן הַלְלוּ־ה':

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 להאריז"ל ס"פ וישלח. אוה"ת בראשית ה, א. ובאוה"ת כאן ע' ב'תרנ"ג.

24

ואלה המלכים אשר מלכו בארץ אדום

The list of the kings who reigned in Edom before any king reigned over Israel. In Kabbalah these kings who reigned and "died" are the lights of Tohu that broke; the Alter Rebbe brings the verse for "the husk precedes the fruit."

בראשית ל"ו:31

וְאֵלֶּה הַמִּלְכִּים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ־מֶלֶךְ 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' מ"ג:1

וְאֵלֶּה הַמִּלְכִּים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל כְּזֶבְעֹר 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 Esav is called his elder son and Yaakov his younger son"; and it reads "not that Esav 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 נק' ח"ו בנו הגדול. באוה"ת בשלח ע"י שם נוסף: (צ"ל כי קדמה שמע שני ענינים האי 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 שכן הצומח להצמיח הזריעה נמשך ממה שנפל בשב"כ בבחי' ומשם יפרד וה"י 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, קא, זח"ב

KEHOT'S NOTE

זח"ב קא, 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 מג"א ע"י ער מציין לכאן שבקטע מבאר כ"ק אדה"ו "שיש שני מיני המשכות האי מבחי' ארך אפים ורב חסד שלמעלה מהצמצום, והב' מה שנמשך מאו"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. כסה"מ תר"ן ע"י שנ מציין לכאן.

33 עשרה דורות מאדם עד נח וכו' ועשרה דורות מנח עד אברהם כ"ו 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 שבא 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 generations 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-suffering 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 provoke [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.

נחמיה ט:6: Nehemiah

אתה-הוא ה' לְבָדָךְ אֶתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי 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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KEHOT'S NOTE

נחמדי 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

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

37

וקרו לי אלקא דאליקייא

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 י"א-י"ב

אמר ריש לקיש מאי דכתיב (ויקרא ז, לו) ואת 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) ואת 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 קי, 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' כב.

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 לידועי חן" ליתא שם.

40

וימנע מרשעים אורם

G-d's words to Job: "and from the wicked their light is withheld." The Alter Rebbe applies it to the divine light within the kelipos, which does not shine for them openly.

Job 38:15 י"ח-ט"ז

וימנע מרשעים אורם וזרוע רמה תשבר:

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

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...ויהי בשלח פרעה את העם ולא נחם אלהים

חגיגה י"ב א-ה-ו"ה-5-6 Chagigah 12a

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 ..."

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KEHOT'S NOTE

איוב לח, טו. וראה באוה"ת פי וישלח (כרך ה) תתפו, א דהיינו אור שנברא ביום ראשון שגזנו 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 מציין לכאן "בת"א . . ע"פ וימנע . . משמע שערך התיקון לגבי התהו כמו חכמה לגבי כתר הנקי 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

בבוכ 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 סתים וגליא בתורה. עיין בהמשך תרס"ו בד"ה שובה ישראל ע' ה.

43

ארוכה מארץ מדה

"Its measure is longer than the earth and wider than the sea," said of G-d's wisdom. The Alter Rebbe reads middah with its mappik as "its measure": the Torah has a measure, though a vast one.

Job 11:9 י"א-ט"ז

ארְכָה מֵאַרְצָה מִדָּה וְרַחְבָּהּ מִיָּם:

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

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KEHOT'S NOTE

איוב י"א, 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 י"ד-ט"ו

אָמְרוּ דָּוִד וְלֹא פִּירְשׁוּ, דְּכַתִּיב: "לִלְכָּה תִּכְלֶה רְאִיתִי קִץ רַחְבָּהּ מִצְּוֹתָהּ מֵאֲדָר." אָמְרוּ אִיּוֹב וְלֹא פִּירְשׁוּ, דְּכַתִּיב: "אֲרוּכָה מֵאַרְצָה מִדָּה וְרַחְבָּהּ מִיָּם." אָמְרוּ יְחֻזְקָאל וְלֹא פִּירְשׁוּ, דְּכַתִּיב: "וַיִּפְרֹשׁ אוֹתָהּ לִפְנֵי וְהָיָא כְּתוּבָהּ פָּנִים וְאַחֲרֵי וְכְתוּבָהּ אֱלִיָּהּ קִינִים וְהָגָהּ וְהָיָא."

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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 שזהו ע"פ מארז"ל בערובין כא, א ע"ש.

46 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.

47 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.

ויקרא כ"ו:3:3 Leviticus

אם־חֲקַתִּי תֵלְכוּ וְאֶת־מִצְוֹתֵי תִשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

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

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KEHOT'S NOTE

ויקרא כו, ג.

48 שו"ה כ"א — אמר נבל בלבו אין אלקים
"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.

תהילים י"ד:1:1 Psalms

לְמַנְצָה לְדָוִד אָמַר נָבֵל בְּלִבּוֹ אֵין אֱלֹהִים הִשְׁחִיתוּ הַתַּעֲיִבו וְעָלִילָה 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.

49 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.

קהלת ט"ז:10 Ecclesiastes

כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחַךָ עֲשֵׂה כִּי אֵין מַעֲשֶׂה וְחִשְׁבּוֹן וְדַעַת וְחִכְמָה בְּשִׂאוֹל אֲשֶׁר אֶתָּה הִלָּךְ 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

50 יעקב הקטן
Rivkah dresses "Yaakov, her younger (katan) son," in Esav's garments. The Alter Rebbe reads katan as small-

ness, the contraction of G-dliness into measure; he returns to the verse in paragraph 9.

בראשית כ"ז:15:15 Genesis

וַתִּקַּח רִבְקָה אֶת־בְּגָדֵי עֶשָׂו בְּנֵה הַגָּדֹל הַחֲמֹדֶת אֲשֶׁר אֶתָּה בְּכִיתָ וַתַּלְבֵּשׁ 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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51 ולכן נק' 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

52 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.

מלכים א ח':27:27 I Kings

כִּי הָאֵמָנָם יֹשֵׁב אֱלֹהִים עַל־הָאָרֶץ הִנֵּה הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמַיִם לֹא יִכְלְלוּךָ אֵף כִּי־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי:

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, כז.

53 שו"ה נאמר — פי אפילו

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

KEHOT'S NOTE

בבזך 1824: פי להיות אפי'.

54 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:31:31 Genesis

וְאֵלֶּה הַמֶּלְכִּים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ־מִלְכָּה לְבְנֵי 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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55 ממדרגה למדרגה להתלבש

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

KEHOT'S NOTE

בבזך 1824, 633 נוסף: בע' שרים.

56

ואת רוח הטומאה

G-d promises that on that day He will remove the spirit of impurity from the earth. Only then will the light hidden in the kelipos be revealed.

Zechariah 13:2: זכריה י"ג:ב

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמָר הִ' צָבָאוֹת אֶכְרִית אֶת־שְׁמוֹת הָעִצְבִּים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעֱבִיר מִן־הָאָרֶץ:

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

זכריה יג, ב.

57

כי עין בעין יראו

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

Isaiah 52:8: ישיעיהו נ"ב:ח

קוֹל צִפְיָה נִשְׁאָר קוֹל יְחִידוֹ יִרְנְנוּ כִּי עֵין בְּעֵין יֵרְאוּ כְּשׁוּב 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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PARAGRAPH 8

58

גלו לבבל

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

KEHOT'S NOTE

בבבך 1825: גלו לאדום.

59

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.

Megillah 29a:4: ד"א:ט

תנ"א, רבי שמעון בן יוחאי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שבכל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: "הנגלה נגליתי לבית אביה בהיותם במצרים וגו'". גלו לבבל — שכינה עמהן, שנאמר: "למענכם שלחתי בבלה". ואף כשהן עתידין ליגאל — שכינה עמהן, שנאמר: "ושב ה' אלוקיך את שבותך". "והשיב" לא נאמר, אלא "ושב". מלמד שהקדוש ברוך הוא שם עמהן 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

מגילה כט, א. בבבך אדה"ז הנ"ל נוסף: "פי כשישראל גולים למקום האומות ומקבלים השפעה מהם" הנה ניצור.

60

ממשלת קליפת נוגה

That manuscript reads "the dominion of that prince" in place of "the dominion of kelipas nogah."

KEHOT'S NOTE

בבבך אדה"ז הנ"ל הגי': ממשל השר ההוא.

61

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.

62

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: ר' רבא

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 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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63

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.

64

וידעו מצרים כי אני ה'

Before the Splitting of the Sea G-d says, "And Egypt shall know that I am G-d." The Alter Rebbe cites it for darkness turned into light, as the life-force hidden in Egypt's keli-pah is raised.

Exodus 14:18 שמות י"ד:י"ח

וידעו מצרים כי אני ה' בהקבדי 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

65

אור זרוע

"Light is sown for the righteous, and joy for the upright in heart." 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.

Psalms 97:11 תהילים צ"א:י"א

אור זרע לצדיק ולישרי לב שמחה:

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

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66

כיתרון אור הבא מן החשך

Koheles 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 קהלת ב:י"ג

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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67

ותקח רבקה את בגדי עשו

Rivkah took the fine garments of Esav, 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 Esav's garments, the physical things rooted in Tohu.

Genesis 27:15 בראשית כ"ז:ט"ו

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 כז, טו.

PARAGRAPH 10

68

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

בכרך אדה"צ 633 הגי': הנתונים תחת ממשלת השרים.

69

בגדי עשו בנה הגדול

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

Genesis 27:15 בראשית כ"ז:ט"ו

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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70

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.

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

אמר רב: כלו כל הקיצין, ואין הדבר תלוי אלא בתשובה ומעשים טובים. ושמאל אמר: דיו לאכל 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 בהמן, וישראל עושין תשובה ומחזירין למוטב. תנאי אידך: רבי אליעזר אומר, אם ישראל עושין תשובה - נגאלין, שגאמר: "שובו ..."

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KEHOT'S NOTE

סנהדרין צז, ב.

71

אליך ה' נפשי אשא

"To You, G-d, 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 תהילים כ"ה:א

לדוד אליך ה' נפשי אשא:

[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.

72

תחת אשר לא עבדת

The curses come "because you did not serve G-d your G-d with joy and with gladness of heart." The Alter Rebbe

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

Deuteronomy 28:47 מ"ז:מ"ח

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.

73

בחי 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 בד"ה כי קרוב אליך הדבר.

74

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.

Bava Kamma 65a:8-9 ט"ח-ט"ט

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

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KEHOT'S NOTE

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

75

צדקה תרומם גוי

"Charity exalts a nation." The Alter Rebbe reads the exaltation as raising Israel to closeness with G-d's essence.

Proverbs 14:34 י"ד:ל"ד

צדקה תרומם-גוי וחסד לאמים תטאת:

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.

76

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 י"ד:מ"ח

וירם קרן לעמו תהלה לכל-חסידיו 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.

77

הודו על ארץ ושמים

"His splendor 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 י"ג:מ"ח

יהללו את-שם ה' כי-נשגב שמו לבדו הודו על-ארץ ושמים:

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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78

אדלעיל — והוא בחי 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"ב נוסף: (על ארץ ושמים, על היינו סוכ"ע). ע' באוה"ת בראשית שא, ב.

79

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.

80

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.

Berachot 34b:22-23 כ"ב-כ"ג

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב." "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

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 ...

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- 81** **בכל מאדך**
- “You shall love G-d 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':

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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- 82** **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"ה ש"א פ"ו. מובא באוה"ת נ"ך כרך ב ע' תתקסד.

- 83** **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

- 84** **לב נשבר רוח נשברה**
- “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:

זְבַחַי אֱלֹקִים רוּחַ נִשְׁבֵּר לִבִּי-נִשְׁבֵּר וְנִדְכָּה אֲלֵקִים 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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...ויהי בשלח פרעה את העם ולא נחם אלהים

- 85** **וישוב אל ה' וירחמהו**
- “Let him return to G-d, and He will have compassion on him.” Here the one who returns is the one who has compassion, over the exile of the divine spark among the kelipos.

Isaiah 55:7: ישעיהו נ"ה: ז':

יָעֻז רִשְׁעֵי דְרָכּוֹ וְאִישׁ אֶנּוּן מִחֻשְׁבְּתָיו וְיָשָׁב אֶל־ה' וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יִרְפָּה 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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- 86** **תקנו תיקון חצות**
- That manuscript adds here: “How shall we sing G-d's song on foreign soil?”

KEHOT'S NOTE

בבוכ אדה"ז 633 נוסף: איך נשיר את שיר ה' על אדמות נכר.

- 87** **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.

Berakhot 30b:14: ברכות ל"ב י"ד:

מתני' אין עומדין להתפלל אלא מתוך כובד ראש. חסידים הראשונים היו שוהין שעה אחת, ומתפללין, כדי שיכונו לבם לאביהם שבשמים. אפילו המלך שואל בשלום — לא ישיבנו, ואפילו נקש 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.

- 88** **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' 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 ואי"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

בענין הצינור ראה סידור ד"ה עשה לך חרבות צורים. ביאורו לאדח"א יט,
ב ואילך. ביאורו להצ"צ כרך ב עי תשה ואילך.

PARAGRAPH 13

100 ויהי בשלח פרעה את העם

"And it came to pass, when Pharaoh sent the people away." The Alter Rebbe reads beshalach as Pharaoh "sending forth" branches and fruit: the people whose exile raised the fallen sparks.

שמות י"ג:17:13 Exodus

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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101 פרעה אמר לא ידעתי את ה'

Pharaoh's answer to Moshe: "Who is G-d ...? I do not know G-d." The Alter Rebbe brings it to show that Pharaoh is the back side of the supernal will.

שמות ה':2:2 Exodus

וַיֹּאמֶר פְּרַעֲה מִי ה' אֲשֶׁר אֶשְׁמָע בְּקוֹל לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־
ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֶשְׁלַח:

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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KEHOT'S NOTE

שמות ה', ב.

102 שנתעלו בחי נצוצי אלקים

Kehot refers there for the raising of the sparks of G-dliness.

KEHOT'S NOTE

ראה אוה"ת נ"ך שופטים ע' יד.

103 ופרעה הקריב

"And Pharaoh drew near, and the children of Israel lifted their eyes ... and cried out to G-d." The Sages read it as Pharaoh drawing Israel near to G-d.

שמות י"ד:10:14 Exodus

וּפְרַעֲה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וַהֲגָה מִצְרַיִם נֹסַע אַחֲרֵיהֶם
וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־ה'

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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104 ופרעה הקריב ואמר 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.

שמות רבה כ"א:ה'21:5 Shemot Rabbah

... אמר רבי אלעזר בן פדת: כיון שיצאו ישראל ממצרים, היו נושאים עיניהם והיו המצרים רודפים אחריהם, שנאמר (שם יד, י): ופרעה הקריב (וגו'). 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 לשור 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.

105 אז ישיר משה

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

שמות ט"ו:1:15 Exodus

אָז לְשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַהֲבָיָהּ Havayah וַיֹּאמְרוּ
לְאֹמֶר אֲשִׁירָה לַהֲבָיָהּ בִּי־גָאָה גָּאָה סוֹס וָרֶכֶב 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.

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

PARAGRAPH 14

106 ולא נחם אלהים דרך ארץ פלשתיים

"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.

שמות י"ג:17:13 Exodus

וַיְהִי בְשַׁלַּח פְּרַעֲה אֶת־הָעַם וְלֹא־נַחֲם 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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107

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 תתא, א. לקו"ש חט"ו ע' 119.

108

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 ד"ט: משנה עירובין

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

109

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' 19a:2 Avodah Zarah

ובמושב לצים לא יושב — שלא יושב 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.

110

ובמושב לצים לא יושב

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

Psalms 1:1 א:א תהילים

אשרי-האיש אשר לא הלך בעצת רשעים ובדרך חסאים לא עמד ובמושב לצים לא יושב:

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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111

זה לעומת זה עשה אלהים

"G-d has made one opposite the other." Every level in holiness has a counterpart in kelipah; so there is a holy "Pelishtim" and one of kelipah.

Ecclesiastes 7:14 ד"ז: קהלת

ביום טובה הנה כטוב וכיום רעה ראה גם את-זה לעמת-זה 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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112

בקדושה — בחיי פלשתים שבקדושה

Kehot refers there for the holy level of Pelishtim.

KEHOT'S NOTE

ראה באוה"ת דברים כרך ה ע' בקנח.

113

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' 5:6 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

114

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' 19a:2-3 Avodah Zarah

ובמושב לצים לא יושב — שלא יושב 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"ת פ' ואתחנן ה, א. לקו"ש חט"ו ע' 119.

115

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.

Psalms 12:5 ה:ב תהילים

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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PARAGRAPH 16

116 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

בס"מ תרכ"ז ע' קכ נוסף: (וכשעומד בנסיון ע"ז מעלה הניצוץ, משא"כ כשלא יוכל לעמוד ח"ו). ויסוג אחור ושב ממצרימה (ועמ"ש בד"ה אחרי הי אלקים תלכו אחרי דייקא [לקו"ת תבוא מב, סע"ג] כי מנסה הי כ"ו, וזהו לכתך אחרי במדבר).

117 ושב ממצרימה

"For it was near, 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.

Exodus 13:17 שמות י"ג:יז

ויהי בשלח פרעה את העם ולא ינחם אלקים דרך ארץ פלשתיים כי קרוב הוא כי אמר אלקים פני ינחם העם בראתם מלחמה ושב ממצרימה:

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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118 תחת אשר לא עבדת את ה' אלקיך בשמחה

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

Deuteronomy 28:47 דברים כ"ח:מ"ז

תחת אשר לא עבדת את ה' 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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119 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 Alter Rebbe reads the round-about route as the path to true joy.

Exodus 13:18 שמות י"ג:יח

ויסב אלקים את העם דרך המדבר ים סוף והמשם עלו בני ישראל מארץ מצרים:

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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120 שום תשים עליך מלך

"You shall surely set over yourself a king whom G-d 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:ט"ו Deuteronomy 17:15

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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KEHOT'S NOTE

דברים יז, טו.

121 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:ג:3 Berakhot 5a:3

ואמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש, מאי דכתיב "ואתנה לך 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, מלימד שכולם נתנו למשה מסיני.

R. Levi b. Hamma 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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Exodus 24:12 שמות כ"ד:יב

ויאמר ה' אל משה עלה אלי ההרה והיה שם ואתנה לך את לחת האבן והתורה והמצוה אשר כתבתי להורתם:

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).

122 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 כ"ד:יב על שמו

... 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

שכתב 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)

123 זה השער לה'

"This is the gate to G-d; 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:כ

זֶה הַשַּׁעַר לַה' צְדִיקִים יָבֹאוּ בוֹ:

This is the gate of the L-RD; The righteous shall enter into it.
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124 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

בנוך 1824: התורה שבע"פ מיוסדים.

125 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.

Tanya, Likkutei Amarim 41:1: תניא, חלק ראשון; ליקוטי אמרים: מ"א:א'

ברם, צריך להיות לזכרון תמיד ראשית העבודה ועיקרה ושרשה. והוא, כי אף שהיראה היא שרש ל"סור מרע" והאהבה ל"ועשה טוב", אף-על-פי-כן, לא די לעורר האהבה לבדה ל"ועשה 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

126 פ"י שמתחלה

Kehot refers there for this explanation of the saying.

KEHOT'S NOTE

ראה אוה"ת פ' פנחס ע' א'קפג.

127 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, 120b: זח"ג ככ, ב

Berachot 15a:1-2: א-ב-ב-ב

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 וזקריב עליו קרבן, דכתיב: "ארחץ בנקיון כפי ואסובבה את מזבחה ה'". אמר לקה רבא: לא סבר לה מר כאילו טבל, דכתיב: "ארחץ ונקיון" — 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 ככ, ב. ולהעיר אשר אדה"ז בשולחנו (ס"ב ס"ח מהד"ק) הביא לשון הש"ס (ברכות טו, א) בהשמטת [תי] ציצית. ואולי יש לקשר ב' 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.

128 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.

Deuteronomy 17:15: דברים י"ז:ט"ו

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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129 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.

Psalms 145:13: תהילים קמ"ה:י"ג

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

130

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"ו:28b-14 Beitzah

רב פפא אָמַר: מִתְנִיתִין וּמִתְנִיתָא — רַב מְלָכִיא. שְׁמַעְתָּתָא — רַב מְלָכִיו. וְסִימְנִיה: מִתְנִיתִין מְלָכָתָא. מֵאִי בִינְיָהוּ? אֵיכָא בִינְיָהוּ שְׁפָחוּת. מִתְנִי לֹא יֵאמֹר אָדָם לְשִׁפְחָה: שְׁקוּל לִי בְדִינָךְ בָּשָׂר, אֲכַל שׁוֹחֵט וּמַחֲלֵק בִּינֵיהֶם.

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KEHOT'S NOTE

ביצה כח, ב. וראה לעיל מט, ב.

131

ודברי אשר שמתי בפך

"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

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר-שָׁמַעְתִּי בְּפִיךָ לֹא-יִמְּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּזְרַע אֲמַר ה' מַעֲתָה 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.

132

ואשים דברי בפך

"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 וּבְצֶל יָדִי כִסִּיתִיךָ לְנֹטֵעַ שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹא-אֲמַר לְצִיּוֹן עֲמִי-אַתָּה:

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.

133

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:18 Exodus 13:18

וַיֹּסֶב אֱלֹהִים אֶת-הָעָם דֶּרֶךְ הַמִּדְבָּר יַם-סוּף וַחֲמִשִּׁים עָלוּ בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ 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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134

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' Psalm 51:5

כִּי-פָשַׁעִי אָנֹכִי אֲדַע 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.

135

בהבל בא ובחשך ילך

"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.

קהלת ו'ד:4 Ecclesiastes 6:4

כִּי-יִבְהַבֵּל בָּא וּבַחֹשֶׁךְ יֵלֶךְ וּבַחֹשֶׁךְ שָׁמוֹ יִכָּסֶּה:

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

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136

שמקבל עליו עול תורה מעבירין מעליו עול ד"א

Rabbi Nechunya ben HaKananah: 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:3 Pirkei Avot 3:5

רַבִּי נְחוּנְיָא בֶּן הַקָּנָה אוֹמֵר, כָּל הַמְקַבֵּל עָלָיו עַל תּוֹרָה, מַעְבִּירִין מִמֶּנּוּ עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ. וְכָל הַפּוֹרֵק מִמֶּנּוּ עַל תּוֹרָה, נוֹתְנִין 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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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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