



TORAH OHR • PARSHAS BESHALACH • MAAMAR 2

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

“And Israel saw the great hand”



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

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

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

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

THE MAAMAR IN BRIEF

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

OUTLINE

- 1 The question and the lower Name** ¶1-2
Why the verse mentions awe before faith. The doubled "Havayah, Havayah" points to two Names; the lower brings the worlds into being through contraction and expansion, since G-d's essence has no relation to worlds.
- 2 The higher Name, the hidden world** ¶3-4
G-d's will that there be worlds is a higher Name Havayah, also with a yud and a hei. It is hidden, which is why Pharaoh, who knew the lower Name, asked "Who is Havayah?"
- 3 Reaching the higher Name** ¶5
The higher Havayah acted through Egypt. It is reached only through self-nullification: turning away from evil forms its yud above, and doing good forms its hei.

4 The Sea: awe and faith

¶6-7

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

5 Moshe, the faithful shepherd

¶8

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

6 Now and the Time to Come

¶9-12

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

7 Moshe and the journeys

¶13-14

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

KEY CONCEPTS

The lower Name Havayah שם הוי"ה דלתתא

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

The higher Name Havayah שם הוי"ה דלעילא

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

The hidden world and the revealed world עלמא

דאתכסייא ועלמא דאתגלייא

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

Awe and faith יראה ואמונה

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

Turning away from evil and doing good סור מרע ועשה טוב

טוב

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

The faithful shepherd רעיא מהימנא

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

Acknowledgment הודאה

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

SECTION 1 • 11-2

The question and the lower Name

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

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

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

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

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

To answer, he turns to a verse in which the Name Havayah is said twice: “And he called: Havayah, Havayah.” The doubling shows that there are two levels of the Name. The first is the lower Name Havayah, the power that brings all the worlds into being from nothing (the Name itself is related to mehaveh, “brings into being”).

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

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

Creation is called “from nothing into something,” yet Scripture says “For all is from You,” so it seems to come from G-d, not from nothing. The answer begins here: G-d's own essence has no relation to the worlds, and nothing compares to Him.

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

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

Therefore the worlds can receive their life and existence only through the Name Havayah, and this begins with tzimtzum, a contraction of the light. The contraction is the first letter of the Name, the yud, the smallest letter, a mere point.

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

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

After the contraction comes the expansion of G-d's light, the hei, a letter with length and breadth. The verse "For He commanded and they were created" speaks of the Name Havayah named at its start; "commanded" (tzivah) is read as connection, as in tzavta, togetherness. The text adds, without developing it, that "they were created" is a passive form.

SECTION 2 • 13-4

The higher Name, the hidden world

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

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

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

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

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

This higher Name is G-d's will, which "arose in thought" that there be a lower Havayah and worlds. Just as a person pictures his work, how and what to do, before he makes it, the worlds existed in G-d's will before they came into being.

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

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

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

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

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

This is why Pharaoh asked, "Who is Havayah?" He certainly knew the lower Name, the power that keeps all the worlds in being, but he did not believe in the higher Name, which is hidden; so his "I do not know Havayah" is read as a denial of the higher level.

SECTION 3 • 15

Reaching the higher Name

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

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

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

כי בלתי אפשר להגיע לבחי הוי"ה דלעילא כ"א ע"י סור מרע בחי בטול וצמצום לאו קודם להן כו'.

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

The reason is that one cannot reach the higher Havayah except through "turning away from evil": self-nullification and contraction, holding oneself back. That is why the prohibitions, the commandments of restraint, come before the positive commandments.

י"ה עם שמי שס"ה^{16,17} כו'. ובאתערותא דלתתא שצמצם א"ע להיות סו"מ נעשה לעילא בחי יו"ד הוא
בחי צמצום.

Yud-hei with "My Name" (shemi) is 365, etc. And through the arousal from below, in which one contracts oneself to be [in a state of] "turning away from evil," there is made above the level of the yud, which is the level of tzimtzum.

The Tikkunei Zohar counts the 365 prohibitions as shemi, "My Name" (350), with yud-hei (15). When a person contracts himself to turn away from evil, an arousal from below, this forms above the yud, the contraction, of the higher Name Havayah.

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

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

"Doing good," such as giving charity, is an expansion outward, and it forms above the hei, the expansion, of the higher Name. So a person's restraint and giving below build the higher Name Havayah above.

SECTION 4 • ¶6-7

The Sea: awe and faith

6 והנה ישראל ראו את היד הגדולה ע"י קי"ס וישם את הים לחרבה.²⁰ ים הוא בחי' עלמא דאתכסיא כל מה שיש ביבשה²¹ כו'.

Now, Israel saw the great hand through the splitting of the Sea: "And He made the sea dry ground." The sea is the level of the hidden world: "whatever there is on dry land," etc.

Israel saw the "great hand" at the splitting of the Sea, when G-d "made the sea dry ground." The sea stands for the hidden world: as the Sages say, everything on dry land is also in the sea, but there it is covered by the water.

ויבשה הוא בחי' עלמא דאתגליא. ובראותם שהוא ית' הפך ים ליבשה²² וישם את הים לחרבה בלי שום לחלוחית כו' בחי' יקוו המים כו'

And dry land is the level of the revealed world (alma de'isgalya). And they saw that He, may He be blessed, "turned the sea into dry land" and "made the sea dry ground," without any moisture at all, etc., the level of "Let the waters be gathered," etc.

Dry land stands for the revealed world. When the sea was turned into dry land, so dry that no moisture remained, it was like the moment of creation when G-d said, "Let the waters be gathered."

ותראה היבשה²³ האמינו בהוי"ה שיכול להיות התגלות בחי' הוי"ה דלעילא שהוא בחי' עלמא דאתכסיא כו'.

"And let the dry land appear." [Seeing this,] they believed in Havayah: that there can be a revelation of the level of the higher Havayah, which is the level of the hidden world, etc.

As then the dry land appeared, so at the Sea the hidden became revealed. Seeing this, they believed in Havayah: that the higher Havayah, the hidden world, can itself be revealed.

7 וזהו וייראו העם את²⁴ ה' ויאמינו בהוי"ה. וייראו את הוי"ה היינו הוי"ה דלתתא עלמא דאתגליא שהוא בכחי' השגה ושייך בו לשון יראה יראה כושת כמשל הרואה את המלך כו'.

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

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

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

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

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

SECTION 5 • 18

Moshe, the faithful shepherd

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

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

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

כי משה משבעה רועים. והוא הממשיך לכללות נש"י בחי' אמונה. ולכן נק' רעיא מהימנא רועה נאמן שרועה ומפרנס וממשיך בחי' אמונה.

For Moshe is one of the seven shepherds, and he is the one who draws down the level of faith to the souls of Israel as a whole. Therefore he is called Ra'aya Mehemna, a faithful shepherd (ro'eh ne'e-man), who shepherds and sustains and draws down the level of faith.

Moshe is one of the “seven shepherds” of Israel, and he draws faith down to the souls of all Israel. So he is called Ra'aya Mehemna, “the faithful shepherd,” a name that also means “the shepherd of faith”: he feeds and sustains the people with faith.

כמ"ש בכל ביתי נאמן הוא ²⁷ והוא המחבר ומקשר ב' היות הנ"ל כו'. ²⁸ ולכן ארז"ל אטו יראה ²⁹ מילתא זוטרתי היא.

As it is written, "In all My house he is faithful." And he is the one who joins and connects the two Havayahs mentioned above, etc. Therefore our Sages, of blessed memory, said, "Is awe, then, a small thing?"

Scripture calls Moshe "faithful in all My house," and he joins and connects the two Names Havayah, the lower and the higher. This explains the Sages' question about awe of Heaven: "Is awe, then, a small thing?"

אין לגבי משה כו' וע"י בחי משה נתעלו לבחי הוי"ה דלעילא ³⁰ ולכן כתיב ואתם תחרישון ³¹ בחי שתיקה וכי' עלמא דאתכסיא: ^{32, 33}

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

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

SECTION 6 • 19-12

Now and the Time to Come

9 והנה כ' בנהר יעברו ברגל ³⁴ שם נשמחה בו. כי הנה עתה בזמן הזה לא שייך בחי שמחה שהשמחה היא מבחי התגלות. ועתה בזמן הזה אין בבחי זו התגלות כ"א אמונה מחמת הסתר הגוף כו'.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

12 ולכן ארז"ל מאן דלא כרע במודים⁴³ כו' כי יש ב' בחי' ברכה היינו המשכת כו'

Therefore our Sages, of blessed memory, said, "Whoever does not bow at Modim," etc. For there are two levels: the level of blessing (berachah), that is, the drawing down of, etc.

This explains the Sages' warning about one who does not bow at Modim, the blessing of thanksgiving in the Amidah. There are two modes of service: blessing (berachah), which means drawing down, and acknowledgment, described in the next part.

ובחי' הודאה בחי' בטול בחי' תשובה ומע"ט ולכן ארז"ל יפה שעה אחת⁴⁴ בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב⁴⁵

And the level of acknowledgment (hoda'ah), the level of self-nullification (bittul), the level of teshuvah (return) and good deeds. Therefore our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come."

Acknowledgment (hoda'ah), the word behind Modim, is self-nullification, and so it is the level of teshuvah and good deeds. Therefore the Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

כי חיי עוה"ב הוא משם הו"ה דלתתא ביו"ד נברא⁴⁶ כו' משא"כ תשובה ומע"ט. שע"י נעשה בחי' הו"ה דלעילא כנ"ל.

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

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

SECTION 7 • ¶13-14

Moshe and the journeys

13 ודוקא עיי בחיי משה כנ"ל. ולכן כתיב ויקרא הוי"ה ויקרא קאי על משה שמשה קורא וממשיך מהוי"ה דלעילא להוי"ה דלתתא.⁴⁷ שהי פסיק טעמי⁴⁸ כו'.

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

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

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

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

Through Moshe the two Names are joined and connected. That is why at the splitting of the Sea, Scripture says "Then Moshe and the Children of Israel sang": Moshe led the song "for He is exalted, exalted," words that refer to the hidden world, the "mountains of darkness," a level so high that it appears as darkness.

14 והנה אחר שנתעלו בני ישראל לבחי' זו לא רצו ליסע משם לכן כתיב ויסע משה⁵¹ ויסע בעייכ^{52, 53} ויבאו מדבר שור.

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

After being raised at the Sea to this level, the revelation of the hidden world, the people did not want to move on. So the Torah says that Moshe "made Israel journey," which the Sages read as against their will; and they came to the Wilderness of Shur.

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

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

Shur means seeing, so the Wilderness of Shur is the revealed world. Then they came to Marah, “bitterness,” alluding to the verse “her feet go down,” a descent; there G-d showed Moshe a tree that made the bitter water sweet, and that tree is the Tree of Life.

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

And in this way were all the forty-two journeys, which correspond to the Name of forty-two [letters]; this is the level of ascent from rung to rung, etc.

So it was with all forty-two journeys in the wilderness, which correspond to the forty-two-letter Name of G-d: each journey was an ascent from one rung to the next.

חסד שבחסד חסד שבגבורה כו'. ולכן היתה נסיעתם פעם בבקר פעם בערב והכל ע"י משה כו' וד"ל:

[As in] Chesed (kindness) within Chesed, Chesed within Gevurah (restraint), etc. Therefore their journeying was sometimes in the morning, sometimes in the evening, and all through Moshe, etc. And this is sufficient for one who understands.

The journeys passed through combinations of the attributes, such as Chesed within Chesed and Chesed within Gevurah. That is why they set out sometimes in the morning and sometimes in the evening, morning corresponding to Chesed and evening to Gevurah, and all of it was through Moshe.

IN ONE'S AVODAH

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

QUESTIONS FOR DISCUSSION

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

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וירא ישראל את ה' הגדולה

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

KEHOT'S NOTE

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

2 וירא ישראל את ה' הגדולה

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

שמות י"ד:ל"א Exodus 14:31

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

וַיֵּאֱמִינוּ בָּהּ וַיִּבְרְאוּ עֲבָדָיו:

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

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KEHOT'S NOTE

שמות יד, לא.

3 ויקרא ה' ה'

When G-d passed before Moshe on Mount Sinai, "he called: Havayah, Havayah, a G-d merciful and gracious." The Alter Rebbe reads the doubled Name as two levels of the Name Havayah, and in paragraph 13 explains that the one who called was Moshe.

שמות ל"ד: Exodus 34:6

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶץ אֲפִים וְרַב־חֶסֶד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: "The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

4 יש ב' בחי' שמות הו"ה

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

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

KEHOT'S NOTE

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

5 שם ה' דלתתא המהוה כל העולמות מאין ליש

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

KEHOT'S NOTE

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

PARAGRAPH 2

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

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

KEHOT'S NOTE

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

7 והלא כתיב כי ממך הכל

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

KEHOT'S NOTE

ראה גם לקו"ת פ' ראה יט, ג. כו, ד.

8

ממך הכל

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

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

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

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

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KEHOT'S NOTE

דה"א כט, יד.

9

כי הוא צוה ונבראו . . יהללו את שם ה'

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

Psalms 148:5 ה'ה:חמ"ח תהילים

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וַנִּבְרָא:

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

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KEHOT'S NOTE

תהלים קמה, ה.

10

ונבראו לשון נפעל

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

KEHOT'S NOTE

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

PARAGRAPH 3

11

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

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

KEHOT'S NOTE

ראה אוה"ת תצא ע' תתקכא.

PARAGRAPH 4

12

אמר פרעה מי הוא הוי"ה

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

only the higher Name, since the lower Name, which brings the worlds into being, he certainly knew.

שמות ה':ב"ב Exodus 5:2

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֲשַׁמֵּעַ בְּקוֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח:

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

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13

בודאי שם הוי' דלתתא המהווה כל העולמות ידע

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

KEHOT'S NOTE

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

PARAGRAPH 5

14

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

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

שמות י"ד:ל"א Exodus 14:31

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיֵּרָאוּ הָעָם אֶת־ה' וַיֹּאמְרֵינוּ בְּה' וּבְמֹשֶׁה עֲבָדוּ:

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

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15

אעא דלא סליק בה כו'

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

Zohar III, 168a זח"ג קסח, 168a

KEHOT'S NOTE

ראה זח"ג קסח, א.

16

י"ה עם שמי שס"ה

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

KEHOT'S NOTE

ת"י בהקדמה (דף ה, א).

17

י"ה עם שמי שס"ה

The Tikkunei Zohar teaches that the 365 prohibitions, which are awe, were placed before the 248 positive com-

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mandments, which are love, reading “This is My Name (shemi) forever and this is My remembrance (zichri): shemi with yud-hei makes 365, and zichri with vav-hei makes 248. The Alter Rebbe cites it for “turning away from evil,” the prohibitions, coming first.

Tikkunei Zohar 5a:4 ד' א: תקוני זוהר ה' א: ד' א:

ובארח רזא, אדני תמן י' נראת ז', ואלין ארבע אתון אינון מפתחות תצונגיים דילה, י' מן יהוה איהי חכמה, וארבע אתון דהאי שמא אינון מפתחות הפנימיים, ובגין דא אקדימו בצלותא אדניי שפתי תפתח, ולבתר תתמין לה בשם יהוה, ברור אתה יהוה מן אברהם, ואור הכי אקדים שם א דאיהי נראה בשם יהוה, לאתנה דאיהי קמ"ץ רחמי, שם א מסטרא דגבורה, כי באש יהוה נשפט (ישעיהו סו טז), קמ"ץ מימינא, וקמץ הכהן משם (ויקרא ה יב). בגין דמעלין ...

Tikkunei Zohar - Vocalized (Public Domain)

18

שו"ה לעילא — בחי' התפשטות

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

KEHOT'S NOTE

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

19

כל מה שיש ביבשה

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

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

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

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KEHOT'S NOTE

ראה חולין קכז, א.

PARAGRAPH 6

20

וישם את הים לחרבה

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

Exodus 14:21 כ"א: שמות י"ד

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

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

21

כל מה שיש ביבשה

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

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

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

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22

הפך ים ליבשה

“He turned the sea into dry land; they will pass through the river on foot.” The Alter Rebbe uses the psalm’s words for the splitting of the Sea and returns to the rest of the verse in paragraphs 9 and 11.

Psalms 66:6 ו' ס"ו: תהילים

הפך ים ליבשה בנהר יעברו ברגל שם נשמחה בו:

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

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23

יקוו המים כו' ותראה היבשה

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

Genesis 1:9 ט' א: בראשית

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

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

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PARAGRAPH 7

24

וייראו העם את ה' ויאמינו בהו"ה

This is the second half of the verse that opens the maamar. The Alter Rebbe reads “they feared Havayah” as the lower Havayah and “they believed in Havayah” as the higher, explaining the order of the verse.

Exodus 14:31 י"ד: שמות י"ד

וירא ישראל את ה' הגדולה אשר עשה ה' במצרים ויראו העם את ה' ויאמינו בה' ובמשה עבדו:

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

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PARAGRAPH 8

25 הגדול הגבור והנורא

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

KEHOT'S NOTE

עקב י, יז.

26 הגדול הגבור והנורא

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

Deuteronomy 10:17: "וְיִזְכֹּר"

כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֵדֹנֵי הָאֲדָנִים הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד:

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

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27 בכל ביתי נאמן הוא

G-d says of Moshe, "Not so My servant Moshe; in all My house he is faithful." The Alter Rebbe brings it for Moshe as the faithful shepherd who draws faith to Israel and connects the two Names Havayah.

Numbers 12:7: "וְכִי יִבְרַח"

לֹא־כֵן עֲבָדִי מֹשֶׁה בְּכָל־בֵּיתִי נֶאֱמָן הוּא:

My servant Moses is not so; he is trusted in all My house;

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KEHOT'S NOTE

במדבר יב, ז.

28 שו"ה הוא והוא — ב' הויות הנ"ל כו'

In a gloss here the Tzemach Tzedek traces sea and dry land to the two Names: sea creatures cannot be separated from the sea, like creation included and nullified in the Supreme Will (the higher unity, the hidden world), while land creatures stand apart from the earth that feeds them, like creation as it exists now through the lower Name, "He commanded and they were created" (the lower unity, the revealed world).

KEHOT'S NOTE

באזה"ת כאן ע' תלא יש הגהה: (כי הנה שורש ים ויבשה נמשך משני שמות הנ"ל כי ההפרש בין ים ליבשה שהברואים דיבשה אעפ"י שמקבלים חיות מצמח הארץ הרי הם בבחי' ריחוק מן הארץ משא"כ הברואים שבים הם כלולים ומתאחדים הם הים וא"א להם להפרד מן הים כו', ובי' בחי' אלו הוא ענין יחודי ויחודי שביחודי הנבראים הם נראים בחי' יש ודבר נפרד שאור אלקות מתלבש בהם ומוסתר מהם אבל יחודי הוא בחי' התכללות וביטול במקורו, ושורש ב' בחי' אלו נמשך מבי' שמות הנ"ל, כי הנה מבואר בפרסם שייך שהרצון למעלה הרי עיי' שעלה ברצונו נהווה כך כו' ע"ש רק שהי' בבחי' התכללות וביטול הרצון עליון ושיהי' התהוותם בדרך שהם עתה הוא עיי' שם הוי' הבי' צוה ונבראו כו' ולכן זהו שורש ענין עלמא דאתכסיא ועלמא דאתגליי' שהתכללותם ברצון העליון זהו כמו בחי' התכללות הברואים שבים כו' וע"כ עיי' קיי"ס למטה האמינו שיכול להיות גילוי שם הוי' דלעילא בחי' סוכ"ע למטה (ממש).

29

אטו יראה

On "What does G-d ask of you but to fear," the Talmud asks, "Is the fear of Heaven a small thing?" and answers, "Yes, for Moshe it is a small thing." The Alter Rebbe brings it to show that through Moshe Israel rose to the higher Havayah.

Berakhot 33b:8: "ח"ב: 8"

אטו כל השנה כולה מי עבדינו כרבי עקיבא, דהשתא ניקו ונעביד כוותיה!? כל השנה כולה מאי טעמא לא עבדינו כרבי עקיבא — דתמני סרי תקון, תשסרי לא תקון. הקא נמי, שב תקון תמני לא תקון.

"Do we, then, act in accordance with R. 'Akiba the whole year, that we should now agree and act in accord with his view? Why do we not act in agreement with R. 'Akiba the whole year? Because eighteen benedictions were instituted, not nineteen; and so here also, seven benedictions were instituted, not eight."

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

KEHOT'S NOTE

ברכות לג, ב.

30 שו"ה דלעילא — שהוא בחי' עלמא דאתכסיא כו'

The note records that Or HaTorah on Beshalach, page 431, has a gloss on these words; the note does not quote it.

KEHOT'S NOTE

באזה"ת כאן ע' תלא יש הג"ה.

31

ואתם תחרישון

At the Sea Moshe tells the people, "G-d will fight for you, and you shall be silent." The Alter Rebbe reads the silence as the hidden world, beyond speech.

Exodus 14:14: "וְיִזְכֹּר"

Havayah יִלָּחֶם לָכֶם וְאַתֶּם תִּחְרִשׁוּן:

The L-RD will fight for you, and ye shall hold your peace.'

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32

כל מה שיש ביבשה

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

KEHOT'S NOTE

נסמן להלן סב, ב.

33

שו"ה הוא — הנ"ל כו'

Another gloss there explains Moshe's name, "for I drew him out of the water," as drawn from the hidden world.

KEHOT'S NOTE

באזה"ת שם יש הגהה: (כי מן המים משיתיהו מעלמא דאתכסיא).

PARAGRAPH 9

34

בנהר יעברו ברגל

"He turned the sea into dry land; they will pass through the river on foot; there we will rejoice in Him." The Alter

Rebbe reads the rejoicing as future (paragraph 11): joy comes with revelation, which is not yet.

תהילים ס"ו:6 פסלם

הָפַךְ יָם לַיַּבֵּשׁה בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שָׁם נִשְׁמַח־בוּ:

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

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KEHOT'S NOTE

תהלים סו, ו.

PARAGRAPH 10

35

בלע המות

Isaiah foretells that G-d "will swallow up death forever, and G-d will wipe away the tears from every face." The Alter Rebbe uses it for the Time to Come.

ישעיהו כ"ה:8 פסלם

בִּלְעַ הַמּוֹת לִנְצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְהִרְפֹּת עֲמוֹ יִסֹּר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֶּר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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36

כי עין בעין יראו

The watchmen sing together, "for eye to eye they will see G-d's return to Zion." The Alter Rebbe reads the two eyes as the hidden and the revealed worlds, both to be revealed.

ישעיהו נ"ב:8 פסלם

קוֹל צִפְיָה נִשְׂאוּ קוֹל יִחַדוּ יִרְנְנוּ כִּי עֵין בְּעֵין יֵרְאוּ 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

ישעיה נב, ח.

37

ומתחת זרועות עולם

In Moshe's blessing: "The G-d of old is a dwelling place, and beneath are the arms of the world." The Alter Rebbe brings it alongside the light that encompasses all worlds.

דברים ל"ג:27 פסלם

מֵעַנָּה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרֹעַת עוֹלָם וַיִּגְרֹשׁ מִפְּנֵיהֶ אֹיֵב וַיֹּאמֶר הַשֵּׁמֶד:

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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KEHOT'S NOTE

דברים לג, כז.

38

והכהו לשבעה נחלים

Isaiah foretells that G-d will dry up the tongue of the Egyptian sea and strike the river into seven streams, so that people can cross in sandals. The Alter Rebbe brings it

...וירא ישראל את היד הגדולה אשר עשה הוי"ה

as a future splitting like that of the Sea, when the hidden will be revealed.

ישעיהו י"א:15 פסלם

וְהִחָרִים ה' אֶת לְשׁוֹן יָם־מִצְרַיִם וְהִנִּיף יָדוֹ עַל־הַנָּהָר בְּעֵינֵם רוּחוֹ וְהִכְהוּ לְשִׁבְעָה נַחְלִים וְהִדְרִיחַ בְּנָעִלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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KEHOT'S NOTE

ישעיה יא, טו.

PARAGRAPH 11

39

והיתה מסילה לשאר עמו

Isaiah foretells a highway for the remnant of G-d's people returning from Assyria, "as there was for Israel on the day it came up out of the land of Egypt." The Alter Rebbe reads it as the future revelation of the hidden world, as at the Exodus.

ישעיהו י"א:16 פסלם

וְהָיְתָה מַסִּלָּה לְשָׂאֵר עַמּוֹ אֲשֶׁר יֵשְׂאָר מֵאַשּׁוּר כְּאֲשֶׁר הָיְתָה לְיִשְׂרָאֵל בְּיוֹם עֲלֹתוֹ מֵאֶרֶץ מִצְרַיִם:

And there shall be a highway for the remnant of His people, That shall remain from Assyria, Like as there was for Israel In the day that he came up out of the land of Egypt.

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KEHOT'S NOTE

ישעיה יא, טז.

40

בנהר יעברו ברגל שם נשמחה

The Alter Rebbe notes that "we will rejoice" is in the future tense, and that "there," specifically, refers to grasping the higher Havayah in the future.

תהילים ס"ו:6 פסלם

הָפַךְ יָם לַיַּבֵּשׁה בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שָׁם נִשְׁמַח־בוּ:

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

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41

היום לעשותם

Moshe tells Israel to keep the commandments "which I command you today, to do them." The Alter Rebbe brings the verse, as the Sages read it, for the present as the time of service.

דברים ז':11 פסלם

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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

He is highly exalted; The horse and his rider hath He thrown into the sea.

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PARAGRAPH 14

51

ויסע משה

“And Moshe made Israel journey from the Sea of Reeds, and they went out into the Wilderness of Shur.” The Alter Rebbe reads the causative verb as Moshe moving them on from the level they had reached.

שמות ט"ו:כ"ב: Exodus 15:22

וַיִּסַּע מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף וַיֵּצְאוּ אֶל־מִדְבַּר־שׁוּר וַיֵּלְכוּ שְׁלֹשַׁת יָמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ מַיִם:

And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

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KEHOT'S NOTE

שמות טו, כב. מכאן ואילך ראה בארוכה שה"מ תקס"ו ע"ק ד"ה ויסע משה.

52

ויסע בע"כ

The note lists these pages of Or HaTorah for Moshe making Israel journey against their will; it does not quote them.

KEHOT'S NOTE

מכילתא הובא ברש"י בשלח טו, כב. וראה גם אוה"ת פ' כי תשא ע' אתתקצח. מסעי אשפג. מאמרי אדה"א שמות ע' קלד.

53

ויסע משה ויסע בע"כ

Rashi, from the Mekhila: Moshe made them journey against their will, because they were busy gathering the ornaments of gold, silver and precious stones with which the Egyptians had adorned their horses, which they were finding in the sea. The Alter Rebbe gives an inner reason: they had been raised to a high level and did not want to leave it.

Rashi on Exodus 15:22:1א"ב: שמות ט"ו:כ"ב

ויסע משה. הסייעו בעל כרחם, שעטרו מצרים את סוסייהם בתקשיטי זהב וכסף ואבנים טובות, והיו ישראל מוצאים אותן בים - וגדולה היתה בזה היום מבוא מצרים שנאמר "תורי זהב נעשה לך עם נקודות הכסף" (שיר השירים א') - לפיכך הצרר להסייעו בעל כרחם:

AND MOSES CAUSED [ISRAEL] TO JOURNEY — He made them journey against their own will, because the Egyptians had adorned their horses with ornaments of gold and silver and with precious stones, and the Israelites were finding these in the sea. Greater, indeed, was the booty they had brought out of Egypt — as it is said (Song 1:11) “Circlets of gold (the booty of the Sea) will we make thee together with the studs of silver” (which we ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

...וירא ישראל את הים הגדולה אשר עשה הוי"ה

54

שור . בחי' עלמא דאתגליי

The note points to Or HaTorah on Vayechi and on Masei for Shur as seeing and the revealed world; the page on Masei is the same one cited for the journeying against their will.

KEHOT'S NOTE

ע' אוה"ת ויחי תד, א. פ' מסעי ע' אשפג.

55

ויבאו מרתה

“They came to Marah, and could not drink the water of Marah, for it was bitter.” The Alter Rebbe sees the arrival at Marah as a descent.

שמות ט"ו:כ"ג: Exodus 15:23

וַיָּבֹאוּ מֶרְתָּה וְלֹא יָכְלוּ לִשְׁתּוֹת מֵימָּהָ כִּי מָרִים הֵם עָלֵינוּ קִרְא־שָׁמָּה מֶרְתָּה:

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. Therefore the name of it was called Marah.

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56

רגליה יורדות

Proverbs warns that “her feet go down to death; her steps take hold of the grave.” The Alter Rebbe alludes to the verse for the descent at Marah.

משלי ה':ה"ה: Proverbs 5:5

רַגְלֶיהָ יֵרְדוּת מוֹת שְׁאוֹל צַעְדֶּיהָ יִתְמָכוּ:

Her feet go down to death; Her steps take hold on the nether-world;

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ויורהו ה' עץ הוא עץ החיים

Moshe cried out to G-d, “and G-d showed him a tree; he threw it into the water, and the water became sweet.” The Alter Rebbe identifies the tree as the Tree of Life.

שמות ט"ו:כ"ה: Exodus 15:25

וַיִּצְעַק אֶל־ה' וַיּוֹרֶהוּ ה' עֵץ וַיִּשְׁלַךְ אֶל־הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם שָׁם שָׁם לֹא חָק וּמִשְׁפָּט וְשָׁם נִסָּהוּ:

And he cried unto the L-RD; and the L-RD showed him a tree, and he cast it into the waters, and the waters were made sweet. There He made for them a statute and an ordinance, and there He proved them;

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Tikkunei Zohar, Tikkun 21 • 44a:12-13

והכי הוו ישראל. עד דאחזי לון עץ. הה"ד ויורהו יי' עץ וישלך אל המים וימתקו המים ודא עץ החיים דאתרבי על ההוא מבועא דאיהי שכינתא. יי' מבועא דאשקי לאילנא דאיהו וי. והאי עץ *מהלך חמש מאות שנה דאינון ה' וימתקו המים דא ה' בתראה. דאתמר בה קראן לי מרה.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

שמות טו, כה. ת"ז ת"י כא. מד. ספר הבהיר דף טו (דפוס ווילנא) — בהוצאת מרגלית סיי קסא).

58

ויורהו ה' עץ הוא עץ החיים

Sefer HaBahir teaches that the Tree of Life had been around the waters, that the Satan took it away to make Israel sin, and that the tree G-d showed Moshe was that Tree of Life.

ספר הבהיר קס"א 161 Sefer HaBahir

... מרים הם, מלמד שרוח צפונית היתה מעורבבת שנאמר (שם כ"ה) ויצעק אל ה' ויורהו ה' עץ וישלך אל המים וימתקו המים, מיד נתן הקב"ה ידו בשטן ומיעטו, ואילמלא כך לא יכלו ישראל לעמוד מפניו דכתיב (שם) שם שם לו חוק ומשפט ושם נסחו, מלמד שבאותה שעה דבק השטן בהם כדי לאבדם מן העולם דכתיב (שם כ"ד) וילונו העם על משה לאמר מה נשתה, ועוד קטרג על משה עד כי צעק אל ה' ונענה, ומאי ויורהו ה' עץ, מלמד שעץ החיים היה סביב המים ובא השטן ונטלו משם כדי לקטרג ...

Torat Emet Sefer HaBahir (Public Domain)



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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