



TORAH OHR • PARSHAS BESHALACH • MAAMAR 3

אז ישיר משה ובני ישראל את השירה הזאת...

“Then Moshe and the Children of Israel sang”



Before G-d's Essence, “exalted over exalted,” the hidden world and the revealed world are equal, so at the sea even the letters of speech, the source of the revealed world, were raised into the hidden “sea.” Prayer and song bring this into a person: the blessing draws the hidden into the open, and the Levites’ song rises to G-d beyond all worlds.

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

Before G-d's Essence, "exalted over exalted," the hidden world and the revealed world are equal, so at the sea even the letters of speech, the source of the revealed world, were raised into the hidden "sea." Prayer and song bring this into a person: the blessing draws the hidden into the open, and the Levites' song rises to G-d beyond all worlds.

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 were the Jewish people led to the sea, off their route, so that "Egypt shall know," when no Egyptian survived? Because there is an "Egypt" in every person and at every time. The answer begins with the service on which the world stands: the offerings, consumed by fire from Above, and prayer, which replaced them. "Blessed are You" draws G-dliness from the hidden world, the "sea," into the revealed world, the "dry land," so that the light that encompasses all worlds rests in the soul of one who prays. Moshe's soul belonged to the hidden world, and so he was "heavy of mouth." The Kohen's blessing draws down; the Levites' song rises toward G-d beyond all worlds, stirring the heart without ideas, as Pesukei deZimra should. G-d is "exalted" above "exalted": His Essence is beyond even the encompassing light. Speech, the "horse," carries intellect and soul beyond their own reach, and at the sea the letters, the source of the revealed world, were "raised" into the hidden. The Egyptians sought that level and fell; the Jewish people, raised through Torah and mitzvos, walked through the sea on dry land.

OUTLINE

- 1 An "Egypt" in every person** ¶1
Why the people were led to the sea, and how "Egypt shall know" could apply when every Egyptian drowned: there is an "Egypt" in every person and at every time, to be left anew in every generation.
- 2 Fire from Above and "Blessed are You"** ¶2-4
The splitting of the sea must be remembered too. The world stands on the service: the offerings, consumed by fire from Above, and prayer in their place. Every blessing, "Blessed are You ... from the world unto the world," draws G-dliness from the hidden to the revealed, into the soul of the one who prays.

3 Sea and dry land

¶15-7

Sea creatures are hidden and live only within the sea; land creatures stand out on their own. So too souls: some are of the revealed world, with distinct levels, and some, like Moshe, drawn from the water, are nullified in the hidden world, which is why he was heavy of mouth. The blessing draws this hidden level into the open.

4 The song of the Levites

¶18-10

The Kohen's blessing draws down; the Levites' service rises from below to G-d beyond all worlds. Their melody stirs the soul without ideas and must reach the heart's inner point, and Pesukei deZimra are meant to do the same.

5 Exalted above exalted

¶11

"Exalted" is the light that encompasses all worlds; "exalted over exalted" is G-d's Essence, beyond all thought and beyond even His holiness.

6 The letters are horses

¶12-13

Speech submits to the intellect as a horse to its rider, yet it carries the intellect higher than it could go alone. In prayer, speech surrounds the soul with a light that binds it to G-d.

7 Not in the strength of the horse

¶14-17

The letters are G-d's gevuros, the contractions through which finite worlds come into being. Created delight, yesh, acquires its world within His one thought; His desire shines not in the letters alone but in those who fear Him, whose love seeks His kindness for the worlds.

8 Raised into the sea

¶18-19

Before G-d hidden and revealed are equal, so the letters were raised into the sea and the sea became dry land. The idolaters sought this level and fell; the Jewish people, raised through Torah and mitzvos, walked through it on dry land.

KEY CONCEPTS

The hidden world and the revealed world עלמא

דאטכסיא ועלמא דאטגליא

The realm where everything is nullified within its source, like creatures covered by the sea, and the realm where things appear separate and distinct, like creatures on dry land.

Blessed (baruch) ברוך

Read as drawing down: bringing G-dliness from concealment into revelation, so that G-d is addressed as "You."

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

Divine light too great to enter the worlds, before which all is as nothing. In this maamar it is the hidden world and the level of "exalted."

Nullification of existence ביטול במציאות

Having no sense of a separate existence at all. It was Moshe's level, which is why speech and revelation were withheld from him.

Melody (niggun) ניגון

Song that moves the soul through its movements, not through ideas. It was the service of the Levites, which rises from below upward.

The letters as horses אותיות — סוסים

The letters of speech submit to the intellect as a horse to its rider, yet can carry it beyond its own reach. They are G-d's gevuros, the contractions through which the worlds come into being.

Yesh (“something”) יש

Every delight a limited created being can receive, even the spiritual delight of the higher Gan Eden.

Exalted over exalted גאה על גאה

G-d’s very Essence, above even the light that encompasses all worlds, beyond all thought; even His holiness does not compare to Him.

SECTION 1 • 11

An “Egypt” in every person

1 אז ישיר¹ משה² ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי גאה גאה סוס ורוכבו רמה בים.

“Then Moshe and the Children of Israel sang this song to G-d, and they spoke, saying: ‘I will sing to G-d, for He is exalted, exalted; the horse and its rider He cast into the sea.’”

The maamar opens with the first verse of the Song at the Sea, which Moshe and the Jewish people sang after the Sea of Reeds split and the Egyptian army drowned. Two of its phrases, “He is exalted, exalted” and “the horse and its rider He cast into the sea,” are explained later in the maamar.

הנה להבין ענין קי"ס. וגם הלא לפי דרך בני מצרים לא"י לא היה להם דרך על הים אלא שצוה ה' וישובו ויחנו³ כו'

Now, [we need] to understand the matter of the splitting of the Sea of Reeds. And also: surely, by the route of the Children of Israel from Egypt to the Land of Israel, they had no route by way of the sea; it was only that G-d commanded, “that they turn back and encamp,” etc.

Before explaining the song, the Alter Rebbe asks why the splitting of the sea happened at all. The road from Egypt to the Land of Israel did not pass by the sea; the people came there only because G-d told them to turn back and encamp beside it.

(וגם לא עברו את הים מעבר לעבר אלא באותו צד שירדו באותו צד עצמו עלו).^{4,5} הטעם כתיב וידעו מצרים⁶ כי אני ה'.

(And also, they did not cross the sea from one side to the other; rather, on the very side where they went down, on that same side they came up.) As for the reason, it is written, “And Egypt shall know that I am G-d.”

The parenthesis follows Tosafos on Arachin 15a (as the Kehot note shows): the people did not cross from one shore to the other but came up on the same side they went in, so the crossing did not even bring them closer to their goal. The Torah's own reason for the whole event is “Egypt shall know that I am G-d.”

וצריך להבין דהא כתיב ויכסו מים צריהם אחד מהם לא נותר.⁷ אלא הענין כי הנה יש מצרים בכל אדם ובכל זמן.

But this needs to be understood, for it is written, “The waters covered their foes; not one of them was left.” Rather, the explanation is that there is an “Egypt” in every person and at every time.

This raises a difficulty: every Egyptian who pursued them drowned, so who was left to “know”? The answer is that “Egypt” is not only a nation of the past but something present in every person and at every time.

ולכן אמרו בכל דור ודור⁸ חייב אדם לראות א"ע כאלו הוא יצא ממצרים וכתוב למען תזכור את יום צאתך⁹ מארץ מצרים כל ימי חיך.

That is why [our Sages] said, "In every generation a person is obliged to see himself as though he himself had come out of Egypt," and it is written, "So that you remember the day you came out of the land of Egypt all the days of your life."

That is why the Mishnah (Pesachim 116b) obliges a person in every generation to see himself as though he himself had left Egypt, and why the Torah commands remembering the Exodus all the days of one's life. Since there is an "Egypt" within each person, the words "Egypt shall know" still apply.

SECTION 2 • ¶2-4

Fire from Above and "Blessed are You"

2 ואיתא בתוספתא¹⁰ שצריך לזכור ג"כ קריעת ים סוף¹¹ והענין כי הנה ארז"ל על ג' דברים העולם עומד.¹²

And it is found in the Tosefta that one must also remember the splitting of the Sea of Reeds. The explanation is that our Sages, of blessed memory, said, "The world stands on three things:

The Tosefta (Berachos 2:1) records the view that in the blessing after the Shema one must mention not only the Exodus but also the splitting of the Sea of Reeds. To explain why, the Alter Rebbe turns to the Mishnah's teaching that the world stands on three things.

על התורה ועל העבודה ועל גמ"ח.¹³ עבודה הן הן הקרבנות שהיה אש שלמעלה יורד ע"ג המזבח ארי" דאכיל קורבנין.^{14,15}

on the Torah, on the service (avodah), and on acts of kindness (gemilus chasadim)." "The service" is none other than the offerings, for the fire from Above would come down upon the altar, "a lion consuming the offerings."

The three pillars are Torah, avodah ("service") and acts of kindness. In the Temple, avodah meant the offerings, which were consumed by a fire that came down from Above; the Zohar describes it as the image of a lion consuming the offerings on the altar.

3 ומשחרב בהמ"ק תקנו תפלה כנגד הקרבנות¹⁶ דהיינו למסור נפשו הבהמית שתוכלל באש של מעלה בחי' אהבה רבה הבאה מלמעלה ואתערותא דלעילא כו'.

And since the Holy Temple was destroyed, [the Sages] instituted prayer corresponding to the offerings: that is, to give over one's animal soul so that it be absorbed into the fire from Above, the level of "great love" (ahavah rabbah), which comes from Above, and an arousal from above, etc.

After the Temple was destroyed, the Sages instituted prayer to correspond to the offerings. Its inner work is the same: a person gives over his animal soul, the source of his natural drives, so that it is absorbed into the "fire from Above," which is ahavah rabbah, a great love for G-d that comes from Above, an arousal that begins on G-d's side.

ולהבין כיצד הוא מרומז בתפלה¹⁷ איך שיורד בחינת אש שלמעלה. אך הענין זהו אשר תקנו בש"ע לומר כל הברכות ברוך אתה כו'.

Now, to understand how it is alluded to in prayer that the level of the fire from Above comes down: the explanation is this, that [the Sages] instituted in the Shemoneh Esreh that all the blessings be said [with the words] "Blessed are You," etc.

The Alter Rebbe asks where prayer alludes to this descent of fire from Above. His answer is the formula the Sages placed in every blessing of the Shemoneh Esreh: "Blessed are You."

4 והוא ע"ד מ"ש ברוך ה' אלהי ישראל מן העולם ועד העולם. פי' מעלמא דאתכסיי לעלמא דאתגליי דהיינו מבחי' סוכ"ע לממכ"ע כי הוי"ה הוא האלהים וכשמקשר נפשו הבהמית לה' אחד

It is in the manner of what is written, "Blessed is G-d, the G-d of Israel, from the world unto the world": that is, from the hidden world (alma d'iskasya) to the revealed world (alma d'isgalya), meaning from the level of the light that encompasses all worlds (sovev kol almin) to the light that fills all worlds (memalei kol almin), for Havayah is Elokim. And when one binds one's animal soul to the One G-d,

The blessing formula follows the verse "Blessed is G-d, the G-d of Israel, from the world unto the world," read here as a movement from the hidden world to the revealed world: from the light that encompasses all worlds, beyond them, to the light that fills all worlds from within. "Havayah is Elokim" means that the Name of G-d that transcends the worlds and the Name that is concealed within them are one, so the higher light can be drawn into the lower. The paragraph then turns to the person who binds his animal soul to the One G-d.

אזי גם בחי' אש שלמעלה מבחי' סוכ"ע שורה ומתגלה בנפשו. וזהו ברוך לשון המשכה מהעלם אל הגילוי להיות בבחי' אתה לנוכח:^{18, 19}

then the level of the fire from Above, from the level of the light that encompasses all worlds, also rests and is revealed in one's soul. And this is [the meaning of] "Blessed" (baruch): it is a term for drawing down from concealment into revelation, so that it be at the level of "You," in direct address.

When a person does this in prayer, the fire from Above, from the transcendent level, rests on his own soul and is revealed in it. That is the meaning of baruch, "blessed": drawing down from concealment into revelation, until G-d is addressed as "You," present and revealed.

SECTION 3 • ¶5-7

Sea and dry land

5 וביאור הענין כי הנה ארז"ל כל מה שיש ביבשה²⁰ יש בים. ים הוא בחי' עלמא דאתכסא ויבשה הוא בחי' עלמא דאתגליא.

The explanation of the matter: our Sages, of blessed memory, said, "Whatever there is on dry land, there is in the sea." "Sea" is the level of the hidden world (alma d'iskasya), and "dry land" is the level of the revealed world (alma d'isgalya).

The Gemara (Chullin 127a) says that whatever exists on dry land has its counterpart in the sea. The Alter Rebbe applies this to the two realms: "sea" is the hidden world and "dry land" is the revealed world, so the same things exist in both, hidden in one and revealed in the other.

והנה ההפרש שבין יבשה לים²¹ בגשמיות הוא שהברואים שבים אינם נראים לחוץ כי הים מכסה עליהם

Now, the difference between dry land and sea in physical terms is that the creatures in the sea are not visible on the outside, for the sea covers them;

The first physical difference: sea creatures cannot be seen, because the water covers them.

וגם חיותם וקיומם הוא בתוך הים²² דוקא וא"א להם לחיות ביבשה שמיד מתים משא"כ ברואים שביבשה הנה הארץ תוציא צמחה²³ ועושה פרי למעלה.²⁴

and also, their life-force and existence are specifically within the sea, and they cannot live on dry land, for they die at once. That is not so with the creatures on dry land: "the earth brings forth its growth" and produces fruit above [the ground].

The second: sea creatures live only within the sea and die at once on dry land. On land, by contrast, the earth sends up plants that bear their fruit above it, apart from the soil.

6 והגם שיניקותם ממנה הם נראים כאלו הן יש ודבר בפ"ע ומכ"ש שאר הברואים אשר בהם נפש חיה למינה²⁵. ועד"ז יובן ההפרש ברוחניות למעלה ההפרש בין עלמא דאתכסיא לעלמא דאתגלייא.

And although they draw their nourishment from it, they appear as though they were an existence (yesh), a thing unto themselves; and all the more so the other creatures, which have "a living soul after its kind." In the same way one can understand the difference above, in the spiritual realm: the difference between the hidden world and the revealed world.

Plants and creatures on land draw their life from the earth, yet they look like independent things, and animals, which have "a living soul," even more so. The same distinction holds in the spiritual realm, between the hidden world and the revealed world.

כי הנה מבשרי אחזה²⁶ שיש בנשמה שכל ומדות והשכל נחלק לג' והמדות לז' ויש עליהם ג' לבושים מחדו"מ

For "from my flesh I behold" that the soul has intellect and emotive attributes (middos): the intellect divides into three and the emotive attributes into seven, and over them are three garments, thought, speech and action.

Job's words "from my flesh I behold" are used here to learn about the spiritual worlds from the structure of the human soul. The soul has intellect, divided into three faculties, and seven emotive attributes, and these are clothed in three garments: thought, speech and action.

וגם הם מתחלקים לפרטים רבים ובכללן הם ה' בחינות שכל ומדות ומחדו"מ כנגד נרנח"י וכמה מיני מדרגות גבוה מעל גבוה

These too divide into many particulars, and taken together they are five levels, intellect, emotive attributes, and thought, speech and action, corresponding to Nefesh, Ruach, Neshamah, Chayah and Yechidah. And [there are] many kinds of rungs, "one higher than the high,"

Taken together these make five levels, intellect, emotions, thought, speech and action, corresponding to the five levels of the soul: Nefesh, Ruach, Neshamah, Chayah and Yechidah. Within them there are many further gradations, one above another, in the words of Koheles.

וגבוהים עליהם²⁷ כולם הם בבחי' נרנח"י כל אחד יש לו בחי' בפני עצמו מה שאין בחבירו יש מי שעובד בבחי' ומדרגת כלות הנפש כו'

"and higher ones above them": all of them are within the levels of Nefesh, Ruach, Neshamah, Chayah and Yechidah. Each one has a level of its own that the other does not have: there is one who serves [G-d] at the level and rung of the soul's expiry (kelos hanefesh), etc.

All these gradations remain within the five levels of the soul, yet each soul has a quality that is its own. Some, for example, serve G-d with kelos hanefesh, a longing so intense that the soul seems to "expire" in its yearning for G-d.

וכן הנשמה בפ"ע בגי"ע יש כמה בחי' ומדרגות שונות. אך יש מהן בבחי' עלמא דאתגליא שנראים המדרגות מופרדים בגילוי.

So too, the soul on its own in Gan Eden has many different levels and rungs. But some of them are at the level of the revealed world, where the rungs appear openly as separate from one another.

Souls in Gan Eden also differ in their levels. Some of them belong to the revealed world: their levels are visibly distinct, each standing out as itself, like the creatures of dry land.

7 ויש מהם שהם עלמא דאתכסייא שהם בטלים במציאות במקורם שהוא בחי' סוכ"ע דכולא קמיה כלא חשיב ומבחי' זו היתה מדרגת משה רבינו ע"ה

And some of them are [of] the hidden world: they are nullified in their very existence within their source, which is the level of the light that encompasses all worlds (sovev kol almin), where "all before Him is considered as nothing." From this level was the rung of Moshe our teacher, peace be upon him,

Other souls belong to the hidden world: within their source, the light that encompasses all worlds, before which everything is as nothing, they have no sense of a separate existence at all. Moshe's soul was of this kind.

שנאמר עליו כי מן המים משיתהו²⁸ מבחי' ים עלמא דאתכסייא ולכן היה כבד פה^{29,30} שבחי' דבור והתגלות נמנע ממנו לפי שהיה לו יתרון ומעלה בבחי' ומדרגת בטול במציאות במאד כמ"ש ונחנו מה³¹ כו'.

as it is said of him, "for from the water I drew him out": from the level of "sea," the hidden world. Therefore he was "heavy of mouth": the level of speech and revelation was withheld from him, because he had an advantage and superiority in the level and rung of utter self-nullification (bittul) of [his very] existence, as it is written, "And what are we?" etc.

Moshe was "drawn out of the water," from the "sea" that stands for the hidden world. That is why he was "heavy of mouth": speech, which is revelation, was withheld from him because his self-nullification was so complete, as his words "and what are we?" show.

וזהו ענין הברכה ברוך אתה כו' מן העולם ועד העולם שיהיה בחי' עלמא דאתכסייא ובחי' סוכ"ע שהוא בחי' בטול דכולא קמיה כלא חשיב נמשך בגלוי גם בעלמא דאתגלייא וראו כל בשר כו':

And this is the meaning of the blessing “Blessed are You,” etc., “from the world unto the world”: that the level of the hidden world and the level of the light that encompasses all worlds, which is the level of the nullification in which “all before Him is considered as nothing,” be drawn down openly into the revealed world as well, “and all flesh shall see,” etc.

Now the blessing formula can be understood: “Blessed are You ... from the world unto the world” asks that the hidden world, the level of the light that encompasses all worlds, where all is nullified before G-d, be drawn openly into the revealed world as well. Then, in the prophet’s words, “all flesh shall see.”

SECTION 4 • 18-10

The song of the Levites

8 אך כל בחי' ברכה והמשכה מלמעלה למטה זו היא בחי' ומדרגת עבודת הכהן. אבל עבודת הלויים מדה אחרת היתה בם היא ממטה למעלה

However, every [form of] blessing and drawing down from above to below is the level and rung of the service of the Kohen. But as for the service of the Levites, a different quality was in them: it is from below to above,

Drawing down from above to below, which is what a blessing does, is the service of the Kohen, who blesses the people. The Levites served in the opposite direction, from below upward.

דכתיב ועבד הלוי הוא ³² שבחי' עבודתו היא בבחינה עלמא דאתכסייא שלא יהיה בחי' ומדרגת עלמא דאתגלייא נראה לבחי' ומדרגה כלל ולא יהיה תופס מקום כלל

as it is written, “And the Levite, he (hu) shall serve”: the level of his service is in the level of the hidden world, so that the level and rung of the revealed world should not be seen as a level and rung at all, and should take up no room at all,

The verse “And the Levite, he (hu) shall serve” is read as placing their service in the hidden world: hu is taken as “He,” G-d spoken of in the third person, as hidden, unlike the “You” of a blessing, which addresses Him as revealed. In the hidden world, the revealed world does not count as a level at all and takes up no room.

כמ"ש אתה הוא ³³ הוי' לבדך וגוי שאינו בגדר עלמין כלל לא בגדר ממלא ולא בגדר סוכב ולזה היתה עבודתם בשירה וזמרה בנגון.

as it is written, "You are He, G-d, alone," etc.: He is not within the category of worlds at all, neither in the category of "filling" (memalei) nor in the category of "encompassing" (sovev). For this reason their service was with song and hymn, with melody (niggun).

This is the level of "You are He, G-d, alone": G-d as He is beyond any relation to worlds, beyond both the light that fills them and the light that encompasses them. That is why the Levites served through song and melody.

כי ענין הנגון הוא שאין בו רק התפעלות הנפש ³⁴ מפני גילוי התנועות ולא מפני שיש בתנועות ההם מצד עצמם שום שכל והתחדשות אלא מפני גילוי התנועה מתעורר גילוי הלב.

For the nature of melody is that there is nothing in it but the soul's being stirred, because of the expression of the movements [of the tune], not because there is, in those movements in themselves, any intellect or novelty; rather, through the expression of the movement, the expression of the heart is aroused.

A melody holds no ideas and no new information; it moves the soul only through its movements, the rise and fall of the tune. The outward expression of the tune awakens and brings out what is in the heart.

9 ולכן אפילו בנגון ישן יש התעוררות והתפעלות מפני גילוי התנועה שבה כך הוא ענין עבודת ³⁵ הוי' בשירה להיות בחי' התפעלות הנפש מצד עצמה ולא מצד השגה להוליד מבינתו כו'

Therefore, even with an old melody there is arousal and stirring, because of the expression of the movement in it. Such is the service of the Levite in song: to be the level of the soul's being stirred of itself, and not through comprehension, giving birth [to feeling] from one's understanding, etc.,

Because a melody works through its movements and not through ideas, even an old, familiar tune still stirs the heart. So too the Levite's song is meant to stir the soul from within itself, not as feeling born of understanding, as when contemplation gives rise to emotion.

מאחר שעבודתו בכח' הוא אתה הוא ³⁶ ה' לבדך וגוי דלית מחשבה תפיסא ביה כלל

since his service is in the level of "He" (Hu), the level of "You are He, G-d, alone," etc., Whom no thought can grasp at all,

His service is at the level of "He" (hu), as in "And the Levite, he shall serve": the hidden level of "You are He, G-d, alone," which no thought can grasp at all. Since understanding cannot reach there, the service cannot come through comprehension.

אלא התפעלות רעותא דלכא שיהיה נוגע עד הנפש נקודת הלב ולא להיות בחי' מקיף לבד.

rather, [it is] the stirring of the heart's desire (re'usa d'liba), so that it touch the soul, the point of the heart, and not be merely at the level of something that encompasses (makif).

What remains is the heart's inner yearning (re'usa d'liba), which must reach the very point of the heart and the soul. It must not stay a makif, something that only surrounds a person from outside without entering him.

10 ועדי' נתקן פסוקי דזמרה קודם ק"ש ולכן קוראין אותן פסוד"י שהם כעין בחי' נגון שהוא רק הרחבת

הדבור

In the same way, Pesukei deZimra were instituted before the reading of the Shema, and that is why they are called Pesukei deZimra ("verses of song"): for they are something like the level of melody, which is only an expansion of speech

Pesukei deZimra, the psalms and verses of praise said in the morning prayer before the Shema, follow the pattern of the Levites' song. Their name means "verses of song," because they are like a melody: speech drawn out and expanded.

וביאור הענין בתוספת ביאור לפרש הדבר היטיב להלהיב לבו ונפשו שיתפעל מזה משא"כ כשאומר הפסוקים ואינו נוגע לנקודת לבבו אין זה בחי' זמרה ונגון ואין זו עבודה תמה.

and an explanation of the matter with added explanation, to set out the matter well, so as to set one's heart and soul aflame, that one be stirred by it. But when one says the verses and it does not touch the point of one's heart, that is not the level of song and melody, and that is not complete service.

As a melody draws out the words, these verses elaborate and explain, so that the subject becomes clear and sets the heart aflame. Saying them without letting them touch the heart's inner point is neither song nor complete service.

SECTION 5 • ¶11

Exalted above exalted

11 וזהו אשירה לה' כי גאה גאה. ³⁷ פ"י שבח"י אשירה הוא מפני כי גאה למעלה מגאה וגאה הוא ³⁸ בחינת סובב כל עלמין דכולא קמיה כלא חשיב.

And this is [the meaning of] "I will sing to G-d, for He is exalted, exalted." That is: the level of "I will sing" is because He is "exalted" above "exalted." And "exalted" is the level of the light that encompasses all worlds (sovev kol almin), where "all before Him is considered as nothing."

Now the opening verse can be explained: "I will sing" because G-d is "exalted" above "exalted." "Exalted" alone is the level of the light that encompasses all worlds, before which everything is as nothing.

וגאה על גאה הוא יתברך בעצמו ובכבודו אין סוף ברוך הוא ממש דלית מחשבה תפיסא ביה כלל בחינת אתה הוא ³⁹ ה' לבדך וגוי לא נערוך אליו קדושתו.

And "exalted" over "exalted" is He, may He be blessed, in His very Self and glory: the Infinite One (Ein Sof), blessed be He, Himself, Whom no thought can grasp at all, the level of "You are He, G-d, alone," etc. "We cannot compare His holiness to Him."

"Exalted over exalted" is G-d's very Essence, the Infinite One Himself, beyond the reach of all thought, the level of "You are He, G-d, alone." The closing words come from the hymn Yigdal, "We cannot compare His holiness to Him": even His holiness falls short of Him.

פ"י שאפילו קדושתו שהוא קדוש ומובדל כו' לא נערוך אליו לפי שאינו בגדר עלמין כלל:

That is: even His holiness, that He is holy and set apart, etc., we cannot compare to Him, because He is not within the category of worlds at all.

Holiness means being separate and set apart from the worlds, yet even this is defined in relation to worlds. G-d's Essence is not in the category of worlds at all, so even "holy and separate" does not describe Him.

SECTION 6 • ¶12-13

The letters are horses

12 ולכן סוס ורוכבו רמה בים.⁴⁰ כי הנה כתיב כי תרכב על סוס⁴¹ מרכבותיך ישועה. וביאור הדבר דהנה האותיות נקראים סוסים⁴² כמו שסוס בטל לגבי רוכבו והרוכב מנהיגו.

Therefore, “the horse and its rider He cast into the sea.” For it is written, “When You ride upon Your horses, Your chariots are salvation.” The explanation of this: the letters are called “horses,” for just as a horse is nullified (batel) before its rider, and the rider directs it,

This leads to “the horse and its rider He cast into the sea.” Habakkuk’s verse about G-d riding on His horses introduces the image, and the Alter Rebbe explains that the letters of speech are called “horses”: a horse submits to its rider, who steers it.

כך הנה אותיות דבורו הם בטלים לגבי השכל והשכל מנהיגו לכל אשר יחפוץ יטנו⁴³ אך מ”מ יש יתרון מעלה בסוס שיכול להוליך את הרוכב למקום שאין הרוכב יכול לילך שם.

so the letters of one’s speech are nullified before the intellect, and the intellect directs it: “wherever it wishes, it turns it.” Yet nevertheless the horse has a superior advantage: it can carry the rider to a place where the rider cannot go.

In the same way, the letters of speech submit to the intellect, which steers them wherever it wishes. Yet a horse can also carry its rider to places he could never reach on his own.

13 וכך יש יתרון ומעלה באותיות הדבור שיכולים להגביה את השכל למדרגה מאד נעלה מה שאין ביכולת השכל להשיג מצד עצם השכלתו כמו שנראה בחוש שע”י הדבור יתוסף השפעת שכל בשכלו.

So too, the letters of speech have an advantage and superiority: they can lift the intellect to a very exalted level, which the intellect cannot attain by its own reasoning, as one sees from experience that through speech an added flow of insight comes into one’s intellect.

As a horse carries its rider farther, the letters of speech can lift the intellect to heights it could not reach by thinking alone. Experience shows this: putting an idea into words brings new insight.

וכך הוא הענין בנפש האדם המדברת בתפלה הגם שהדבור הוא רק מלבושי הנפש ואין לו ערך כלל לגבי מהות הנפש עצמה שהארי ממנה בלבד היא מתפשטת להיות שכל ומדות כו’

And so it is with the soul of a person who speaks in prayer: although speech is merely [one of] the garments of the soul and bears no comparison at all to the essence of the soul itself, only a glimmer of which spreads forth to become intellect and emotive attributes (middos), etc.,

The same holds in prayer. Speech is only an outer garment of the soul and bears no comparison to its essence, of which only a glimmer becomes intellect and emotions.

מ"מ מבחי' הדיבור נעשה אור מקיף להנשמה שמקיפה מראשה ועד רגלה להיות צרורה בצרור החיים את⁴⁴ ה' ממש וכו' כמ"ש בלק"א⁴⁵ מה שלא היה כח בנשמה מצד עצמה.

nevertheless, from the level of speech an encompassing light (or makif) is made for the soul, which encompasses it from its head to its foot, so that it be "bound up in the bond of life with G-d" Himself, etc., as is written in Likkutei Amarim: something the soul had no power [to reach] on its own.

Even so, the words of prayer create an encompassing light (or makif) around the whole soul, from head to foot, binding it "in the bond of life with G-d," as Likkutei Amarim (Tanya) explains. The soul could not achieve this by its own power.

SECTION 7 • ¶14-17

Not in the strength of the horse

14 והנה כתיב לא בגבורת הסוס יחפץ⁴⁶ ולא בשוקי האיש ירצה רוצה ה' את יראיו⁴⁷ כו'

Now, it is written, "Not in the strength of the horse does He desire, nor in the legs of a man does He take pleasure; G-d takes pleasure in those who fear Him," etc.

A new verse enters the discussion: G-d does not desire the strength of the horse or the legs of a man, but takes pleasure in those who fear Him. The next paragraphs read it in light of the letters as "horses."

כי בחי' אותיות שהם בחי' סוסים הם בחי' גבורות וכענין וגבורתך ידברו. וגבורותיך יגידו.⁴⁸ להודיע לבני האדם גבורותיו.^{49,50}

For the letters, which are the level of "horses," are the level of gevuros (powers of might), as in "and they shall speak of Your might," "and they shall declare Your mighty acts," "to make known to the sons of man His mighty acts":

The letters, the "horses," are gevuros, powers of might and restraint. The verses of Psalm 145 join speech with G-d's mighty acts: "they shall speak of Your might."

שהם בחי' צמצומים ומסכים הרבים מינים ממינים שונים כדי להתהוות עולמות עליונים ותחתונים שבאמת הן הם גבורותיו כו'

they are the level of the many contractions (tzimtzumim) and screens, of kinds upon different kinds, so that higher and lower worlds may come into being; for in truth these are "His mighty acts," etc.,

These gevuros are the many contractions and "screens," of many kinds, that limit and filter G-d's light so that higher and lower worlds can come into being. In truth they are His "mighty acts."

דכולא קמיה כלא חשיב והוא צופה ומביט עד סוף כל הדורות⁵¹ וקורא הדורות מראש⁵² ובמחשבה אחת ברא את העולם⁵³ כו' כמ"ש במ"א:

for “all before Him is considered as nothing,” and He “sees and looks to the end of all generations,” and “calls the generations from the beginning,” and with one thought He created the world, etc., as is explained elsewhere.

They are mighty acts because before G-d everything is as nothing: He sees all generations to their end, calls them from the beginning, and created the world with a single thought, so bringing out many separate worlds requires great contraction. The words “sees and looks to the end of all generations” come from the Zichronos blessing of the Rosh Hashanah prayers, as the Kehot note shows.

15 וזהו יש קונה עולמו בשעה אחת.⁵⁴ פ"י שכל בחי' תענוגי הנבראים מה שיכול להיות נמשך לנברא בעל גבול להיות מקבל תענוג מזה ואפילו תענוג רוחני וג"ע העליון נק' בחי' יש. וכמ"ש להנחיל אוהבי יש.⁵⁵

And this is [the meaning of] “There is (yesh) one who acquires his world in a single hour.” That is: all the delights of created beings, whatever can be drawn down to a created being that has limits, so that it receives delight from it, even spiritual delight and the higher Gan Eden, are called the level of yesh (“something”). As it is written, “to bequeath yesh to those who love Me.”

The Gemara's saying “There is one who acquires his world in a single hour” is read with yesh, “there is,” as a noun, “something.” Every delight a limited creature can receive, even spiritual delight and the pleasure of the higher Gan Eden, is called yesh, as in the verse “to bequeath yesh to those who love Me.”

16 והנה בחי' יש זה קונה עולמו כשנכלל בבחי' שעה אחת שהוא בחי' מחשבה אחת שבה כו' ברא את העולם.

Now, this level of yesh “acquires its world” when it is included in the level of “one hour,” which is the level of the “one thought” with which, etc., He created the world.

This yesh, all created delight, “acquires its world” when it is included in “one hour,” which stands for the single thought with which G-d created the world. In other words, the yesh, the “something” a created being receives, gains its world when it is absorbed into that one thought, its source, rather than standing apart as a thing of its own.

וזוהו לא בגבורת הסוס יחפץ.⁵⁶ פ"י שאינו מאיר חפץ ה' בגבורות וצמצומים בחי' האותיות לבדם כי האומר אין לי אלא תורה⁵⁷ כו'.

And this is [the meaning of] "Not in the strength of the horse does He desire": G-d's desire does not shine in the gevuros and contractions, the level of the letters, by themselves, for "one who says, 'I have nothing but Torah,'" etc.

Now "He does not desire the strength of the horse" can be explained: G-d's desire does not shine in the letters and contractions by themselves. The Gemara's teaching that one who says "I have nothing but Torah" does not even have Torah is cited to the same effect.

וכן לא בשוקי האיש המחזיקים בחי' הסוסים דהיינו הדעת והמחשבה הצריך לדבור ומעשה בלבד בזה אין חפץ ורצון ה' מאיר כ"כ.

Likewise, "nor in the legs of a man," which grip the "horses": that is, the knowledge (daas) and thought that are needed only for speech and action. In this, G-d's desire and will do not shine so much.

Nor does He take pleasure in "the legs of a man," the legs that hold the horse: the knowledge and thought used only to produce speech and action. G-d's will does not shine much in them either.

אלא רוצה ה' שמאיר חפצו ורצונו בפנימיותו את יראיו דהיינו מי שהוא בבחי' בטול כמו שאמר משרע"ה ונחנו מה⁵⁸ והוא מצד התפעלות הנפש מפני עצמותו ומהותו ית':

Rather, "G-d takes pleasure," His desire and will shining in their inner dimension (pnimiyus), "in those who fear Him": that is, one who is in a state of self-nullification (bittul), as Moshe our teacher, peace be upon him, said, "And what are we?" And this comes from the soul's being stirred before His very Essence and Being, may He be blessed.

Rather, G-d's desire shines in its innermost dimension in "those who fear Him," those who are nullified before Him, like Moshe, who said "and what are we?" Their self-nullification comes from the soul's being moved by G-d's very Essence.

17 וזוהו המיחלים לחסדו.⁵⁹ פ"י שאין להם בחי' אהבה מצד עצמם להיות תשוקתם לדכקה בו ית' לרוות צמאונם בלבד

And this is [the meaning of] "those who hope for His kindness." That is: they do not have love on their own account, such that their yearning to cleave to Him, may He be blessed, would be only to quench their thirst;

The verse continues: "those who hope for His kindness." Their love is not for their own sake: they do not long to cleave to G-d only to quench their own thirst for Him.

אלא להיות המשכת חסדו חסד עולם מעולם ועד עולם ומיחלים כאשר ירד ויומשך מלמעלי ולא שהדבר נוגע לעצמם.

rather, [they long] that His kindness be drawn down, an everlasting kindness, from world unto world, and they hope for it to descend and be drawn down from Above, and not because the matter concerns themselves.

Their wish is that His everlasting kindness be drawn down from world to world, and they hope for it to come down from Above. Their concern is not for themselves at all.

SECTION 8 • ¶18-19

Raised into the sea

18 וזהו סוס ורוכבו רמה בים.⁶⁰ פ"י שבח"י האותיות דומ"ח מקור דעלמא דאתגליא שהן הן בח"י צמצומים וגבורותיו רמה והגביה⁶¹ עד בח"י ים הוא עלמא דאתכסיא

And this is [the meaning of] “the horse and its rider He cast (ramah) into the sea.” That is: the level of the letters of speech and thought, the source of the revealed world, which are none other than the level of the contractions and His gevuros, He raised high (ramah) and lifted up to the level of “sea,” which is the hidden world.

Now “the horse and its rider ramah into the sea” is explained. Ramah usually means “cast,” but it is read here as “raised high”: the letters of speech and thought, the source of the revealed world, which are themselves G-d’s contractions and gevuros, were raised up to the level of “sea,” the hidden world.

והיינו מפני כי גאה גאה שאתה הוא⁶² ה' לבדך כולא קמיה כלא חשיב לפניו כחשיכה כאורה⁶³ דעלמא דאתכסיא ועלמא דאתגליא שוין.

This is because “He is exalted, exalted”: for “You are He, G-d, alone”; “all before Him is considered as nothing”; before Him “darkness and light are alike,” for the hidden world and the revealed world are equal.

This is possible because G-d is “exalted, exalted”: before His Essence, everything is as nothing. For Him darkness and light are alike, and so the hidden world and the revealed world are equal.

19 ולכן הפך ים ליבשה וזהו בנהר יעברו ברגל שם נשמחה בו. פי' בעצמותו ומהותו כביכול אך מפני כי בבחי' זו גם האויב אמר ארדוף⁶⁴ כו'.

Therefore “He turned the sea into dry land,” and this is [the meaning of] “they passed through the river on foot; there we rejoiced in Him”: that is, in His very Essence and Being, as it were. But because at this level even “the enemy said, ‘I will pursue,’” etc.:

Because hidden and revealed are alike before G-d, the sea, the hidden world, could be turned into dry land, the revealed world. “There we rejoiced in Him” means rejoicing in G-d’s very Essence, as it were. But at this level the enemy too said, “I will pursue,” as the next part explains.

פי' שגם עכו"ם רוצים להיות יניקתם ואחיזתם משם מאחר שלפניו ית' כחשיכה כאורה⁶⁵ וסוס ורוכבו רמה בים⁶⁶ ולזה אמר עיניו בגוים תצפינה והסוררים אל ירומו למו סלה^{67,68} שאין לעכו"ם התרוממות זו

that is, the idolaters too want to draw their nourishment and their hold from there, since before Him, may He be blessed, “darkness and light are alike,” and “the horse and its rider He raised high (ramah) into the sea.” For this reason it says, “His eyes keep watch on the nations; the rebellious shall not be raised up, Selah”: for the idolaters do not have this elevation;

The idolaters, too, wanted to draw their life and their hold from this level, where darkness and light are alike and even “the horse and its rider” are raised. To this the psalm answers, “the rebellious shall not be raised up”: the idolaters have no share in this elevation.

אלא ויכסו מים צריהם⁶⁹ ואין להם אלא ירידה מבחי' זו עצמה כי רם על כל גוים⁷⁰ ה' וזהו סיבת נפילתם.

rather, “the waters covered their foes,” and from this very level they have nothing but descent, for “G-d is high above all nations,” and this is the cause of their downfall.

Instead, “the waters covered their foes”: from this very level they have only descent, because G-d is “high above all nations.” This was the cause of their fall.

אבל ובני ישראל הלכו ביבשה בתוך הים כי המים להם חומה מימינם ומשמאלם⁷¹ פ"י כי הנה ארז"ל על ג' דברים העולם עומד⁷² על התורה ועל העבודה ועל גמ"ח.⁷³

But “the Children of Israel walked on dry land in the midst of the sea, for the waters were a wall for them on their right and on their left.” That is: our Sages, of blessed memory, said, “The world stands on three things: on the Torah, on the service (avodah), and on acts of kindness (gemilus chasadim).”

The Jewish people, by contrast, walked on dry land inside the sea, with walls of water on their right and left. The Alter Rebbe connects these walls with the three things on which, as the Sages say, the world stands: Torah, avodah and acts of kindness.

שהוא בחי' ימין ושמאל וישראל עלו במחשבה^{74, 75} ולכך אומרים אשר קדשנו במצותיו שע"י המצות הם מתעלים

This is the level of right and left. And “Israel arose in [G-d’s] thought”; therefore we say, “Who has sanctified us with His commandments,” for through the mitzvos they are elevated

Torah, service and kindness are the “right and left” that guarded the Jewish people in the sea. Israel “arose in G-d’s thought” before creation, and so in each blessing over a mitzvah we say “Who has sanctified us with His commandments,” for through the mitzvos they are raised.

בקודש העליון שמשם שרש נשמתם ורוח אייתי רוח⁷⁶ ואמשיך רוח ולכך אצלם סוס ורוכבו רמה בים והלכו ביבשה משא"כ הסוררים אל ירמו כו' כנ"ל:

into the supernal holiness, from which is the root of their souls; and “spirit brings spirit and draws down spirit.” Therefore, for them, “the horse and its rider He raised high (ramah) into the sea,” and they “walked on dry land,” which is not so with “the rebellious,” who “shall not be raised up,” etc., as said above.

Through the mitzvos they rise into the supernal holiness in which their souls are rooted, for “spirit brings spirit and draws down spirit.” That is why for them “the horse and its rider” are raised into the sea and they walk on dry land, while “the rebellious” are not raised.

IN ONE'S AVODAH

Prayer is today's offering: one gives over the animal soul so that a love from Above can rest in it, and the words of prayer surround the soul with a light it could not reach on its own. Pesukei deZimra should be said like a melody, dwelling on the words until they set the heart aflame; said without touching the heart, they are not complete service. And one's love for G-d should seek His kindness for the worlds, not only the quenching of one's own thirst.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe answer "who was left to know?" by saying there is an "Egypt" in every person and at every time?
2. How does the Kohen's blessing, which draws down from above, differ from the Levite's song, which rises from below? Which parts of our prayer are like each?
3. Why can an old melody still stir us, and what does that teach about serving G-d beyond understanding?
4. In what sense is speech both a "horse" that submits to the intellect and a way of carrying it higher than it could go alone?
5. Why could the Egyptians not share in the elevation at the sea, while the Jewish people walked through it on dry land?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אז ישיר

The note records that two other transcripts (hanachos) of this maamar are printed there: one by the Mittlerer Rebbe and one by Rabbi Moshe, the Alter Rebbe's son.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי והנחת הר"מ בן אדה"ז — בסה"מ תקס"ג ע"ק. ראה בציורים לכ"ק אדמו"ר ז"ע. ביאור באוה"ת כרך 2 ע' ב'תרסו. ראה ד"ה זה בסה"מ תרכ"ו ע' סג ואילך. ובסה"מ תרל"ט ע' קנב ואילך.

2 אז ישיר משה

The opening of the Song at the Sea, sung by Moshe and the Jewish people after the splitting of the sea. The whole maamar explains this verse, especially "He is exalted, exalted" and "the horse and its rider He cast into the sea."

שמות ט"ו:15: Exodus

אז ישיר משה ובני ישראל את השירה הזאת ל Havayah ויאמרו לאמר אשירה ל Havayah כ"גאה גאה סוס ורכבו רמה בים:

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

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KEHOT'S NOTE

שמות טו, א.

3 וישבו ויחנו

G-d tells Moshe to have the people turn back and encamp by the sea, away from the route out of Egypt. The Alter Rebbe cites it to show that they came to the sea only by G-d's command, which raises the question of its purpose.

שמות י"ד:2: Exodus

דבר אל־בני ישראל וישבו ויחנו לפני פי החירת בין מגדל ובין הים לפני בעל צפון נכחו תחנו על־הים:

'Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon, over against it shall ye encamp by the sea.

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4 באותו צד שירדו . . עלו

The words here quote Arakhin 15a:12; the passage is shown below.

ערכין ט"ו א:12: Arakhin

ממאי? דלמא משום דרבי חנינא בר פפא, דאמר רבי חנינא בר פפא: דבר גדול דברו מרגלים באותה שעה, דכתיב: "כי חזק הוא ממנו", אל תיקרי "כי חזק הוא ממנו" אלא "ממנו", כככול, בעל הבית אין יכול להוציא כליו משם.

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

KEHOT'S NOTE

תור"ה כשם (ערכין טו, א).

5 וגם לא עברו את הים מעבר לעבר אלא באותו צד שירדו באותו צד עצמו עלו

Tosafos (beginning "Kesheim") explains that the Jewish people did not cross the sea from side to side but went through it in a strip along its length and came out on one side, toward the desert. The Alter Rebbe adds this in parentheses to sharpen the question: the crossing did not even advance them on their way.

Tosafot on Arakhin 15a ט"ו ערכין על

6 וידעו מצרים

G-d declares that when He is glorified over Pharaoh, his chariots and his horsemen, "Egypt shall know that I am G-d." The Alter Rebbe calls this the stated reason for the event at the sea.

שמות י"ד:18: Exodus

וידעו מצרים כי אני ה' בהכבדי 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.

7 ויכסו מים צריהם אחד מהם לא נותר

The psalm recalls that the waters covered the Egyptians and not one of them was left. This sharpens the question: no Egyptian remained to come to know G-d.

תהילים ק"ו:11: Psalms

ויכסו־מים צריהם אחד מהם לא נותר:

And the waters covered their adversaries; There was not one of them left.

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KEHOT'S NOTE

תהלים קו, יא.

8 בכל דור ודור

The Mishnah rules that in every generation a person must see himself as though he himself had come out of Egypt. The Alter Rebbe takes it as a sign that "Egypt" exists in every person and at every time.

פסחים קט"ז ב:4-3: Pesachim

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים, שנאמר: "והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים". לפיכך אנחנו חייבים להודות, להלל, לשבח, לפאר, לרומם, להדר, לברך, לעלה ולקלס למי שעשה לאבותינו ולנו את כל הנסים האלו. הוציאנו מעבדות לחרות, מיגון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו הללויה.

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KEHOT'S NOTE

פסחים קטז, ב.

9

למען תזכור את יום צאתך

The Torah commands remembering the day of the Exodus all the days of one's life. Here it shows that leaving Egypt is a constant task, not only a past event.

דברים ט"ז:3

לֹא־תֹאכַל עִלּוֹי חֶמֶץ שְׁבַעַת יָמִים תֹּאכַל־עִלּוֹי מִצּוֹת לֶחֶם עֲנִי כִּי כִּחְפוּזֹן יֵצֵאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ:

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

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KEHOT'S NOTE

דברים טז, ג.

PARAGRAPH 2

10

ואיתא בתוספתא

The note refers the reader to the Alter Rebbe's halachic code, Orach Chaim 66:12.

KEHOT'S NOTE

רפ"ב דברכות. ראה שו"ע רבינו הזקן סי' סו סעיף יב. בד"ה והחרים תשל"ד (מהנחה בלתי מוגה) מציין "דזה מתאים עם משי"ב אדה"ז בשו"ע שלו [אריה] סי' ת"צ ס"ב] דגם בשביעי ושמיני ש"פ אומרים בקידוש ובתפלה זמן חרותנו, אע"פ שיציי"מ היתה כבר בימים הראשונים בכ"ז אומרים גם בימים האחרונים זמן חרותנו.

11

שצריך לזכור ג"כ קריעת ים סוף

The Tosefta says that in the blessing after the Shema one must mention the Exodus, and records others who say one must also mention the plague of the firstborn and the splitting of the Sea of Reeds. The Alter Rebbe sets out to explain why the splitting of the sea, too, must be remembered.

Tosefta Berakhot 2:1 א"א

הקורא את שמע צריך להזכיר יציאת מצרים באמת ויציב רבי אומר צריך להזכיר בה מלכות אחרים אומרים צריך להזכיר בה מכת בכורות וקריעת ים סוף.

Tosefta B'rachot (Public Domain)

12

על ג' דברים העולם עומד

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

KEHOT'S NOTE

אבות א, ב.

13

על ג' דברים העולם עומד. על התורה ועל העבודה ועל גמ"ח

The Mishnah teaches that the world stands on three things: Torah, the service (avodah) and acts of kindness. The Alter

Rebbe identifies "the service" with the offerings, and then with prayer.

משנה אבות א"ב:2

שְׁמַעוֹן הַצִּדִּיק הָיָה מְשִׁירֵי כְּנֻסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֲסִדִּים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

14

ארי דאכיל קורבנין

The Zohar says that in earlier times the image of a lion would come down from above and was seen crouching on the altar, consuming the offerings. The Kehot note gives this passage for the fire from Above that came down on the altar.

Zohar I, 6b ו, זח"א

Zohar II, 278a זח"ב רעה, א

Zohar III, 17a זח"ג י, א

KEHOT'S NOTE

ראה זח"א ו, ב. זח"ב רעה, א. זח"ג י, א.

15

ארי דאכיל קורבנין

Here the Zohar speaks of a lion of fire that came down to consume the offerings. The Kehot note gives it together with the other two passages.

ספר הזהר, ויקרא מ:ער"ח-מ"א:רפ"ה 40:278-41:285 Zohar, Vayikra

PARAGRAPH 3

16

תפלה כנגד הקרבנות

The Gemara records Rabbi Yehoshua ben Levi's view that the prayers were instituted to correspond to the daily offerings. The Alter Rebbe draws from this that prayer, like an offering, brings fire from Above into a person.

Berakhot 26b:5-6 ב:ה-ו

תנ"א כוותיה דרבי יוסי ברבי חנינא, ותנ"א כוותיה דרבי יהושע בן לוי. תנ"א כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינחס ויפלל". יצחק תקן תפלת מנחה, שנאמר "ויצא יצחק לשוח בשדה לפנות ערב", ואין "שיחה" אלא תפלה, שנאמר "תפלה לעני כי יעטר ולפני ה' ישפך שיחו".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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KEHOT'S NOTE

ברכות כו, ב. ראה לקו"ש ח"י"א ע"י 237.

17

כיצד הוא מרומז בתפלה

According to the note, at this point the second version, the transcript of Rabbi Moshe, the Alter Rebbe's son, explains the verse "The days of our years" here.

KEHOT'S NOTE

בס"מ תקס"ג ע"י קנד נוסחא שני (הנחת הר"מ בן אדה"ז, מבאר כאן הפסוק ימי שנותינו).

PARAGRAPH 4

18

ברוך ה' אלקי ישראל מן העולם ועד העולם

The closing verse of the fourth book of Psalms: "Blessed is G-d, the G-d of Israel, from the world unto the world." The Alter Rebbe reads "from the world unto the world" as from the hidden world to the revealed world.

תהלים ק"ו: 106:48 Psalms

ברוך ה' אלקי ישראל מן העולם ועד העולם ואמר כל העם אמן הללו קה:

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

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KEHOT'S NOTE

תהלים קו, מה.

19 | Kehot's note points to I Chronicles 16:36 for these words.

דברי הימים א ט"ז: 16:36 I Chronicles

ברוך ה' אלקי ישראל מן העולם ועד העולם ויאמרו כל העם אמן והלל לה' Havayah אלקי ישראל מן העולם ועד העולם ויאמרו כל העם אמן והלל לה' Havayah

Blessed be the L-RD, the G-d of Israel, From everlasting even to everlasting. And all the people said: 'Amen, 'and praised the L-RD.

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PARAGRAPH 5

20

כל מה שיש ביבשה

The Gemara teaches that everything on dry land has its counterpart in the sea. The Alter Rebbe uses it to show that the hidden and revealed worlds hold the same things, hidden in one and revealed in the other.

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

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

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין קכו, א. בלקו"ת צו יד, ב, ס"מ תרל"ב ע"י קלו — מצייין לכאן.

...אז ישיר משה ובני ישראל את השירה הזאת

21

והנה ההפרש שבין יבשה לים

The note refers the reader there on the difference between sea and dry land.

KEHOT'S NOTE

ראה ב"אזה"ז מב, ג ואילך. מאמרי אדה"ז פרשיות ע"י רנה. רסו. סה"מ תרכ"ח ע"י קלו. סה"מ תרכ"ט (הוצאת תשנ"ב) ע"י ריג. סה"מ תרנ"ב ע"י מט.

22

וגם חיותם וקיומם הוא בתוך הים

As quoted in the note, this transcript adds another difference: sea creatures have life only from the sea itself; their life is only in the water and they cannot live without it, for they are swallowed up in the water, and the water is their very life.

KEHOT'S NOTE

בס"מ תקס"ג ע"י קנה (בהנחת הר"מ בן אדה"ז): וגם יש עוד הפרש ביניהם שהברואים שבים אין חיותם רק מן הים עצמו שחיותם הוא רק בהמים שהמים מחייהם, וא"א להם לחיות בלתי מים. . שהם נבלעים בהמים והמים הוא חיותם ממש.

23

Isaiah compares G-d's bringing forth of righteousness to the earth that brings forth its growth. The Alter Rebbe borrows the words for the plants and creatures that grow up out of the earth and stand apart from it.

ישעיהו ס"א: 61:11 Isaiah

כי כארץ תוציא צמחה וכגנה ירועיקה תצמיח כן אדני ה' יצמיח צדקה ויתהלך נגד כל הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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24

הנה הארץ תוציא צמחה ועושה פרי למעלה

As quoted in the note, the same transcript says that the main life of the creatures of dry land does not come from the earth itself but from food.

KEHOT'S NOTE

בס"מ תקס"ג שם ע"י קנה "הברואים שביבשה אין עיקר חיותם הוא מן הארץ עצמו כ"א ממאכלים". וראה באזה"ת פ' בשלח ע"י תלא שמבאר "הברואים דיבשה אעפ"י שמקבלים חיות מצמח הארץ הרי הם בחי' ריחוק מן הארץ, משא"כ הברואים שבים הם כלולים ומתאחדים עם הים וא"א להם להפרד מן הים כו".

PARAGRAPH 6

25

On the sixth day G-d said, "Let the earth bring forth a living soul after its kind." The Alter Rebbe uses the words for land animals, which seem even more independent than plants.

בראשית א: 1:24 Genesis

ויאמר אלקים תוצא הארץ נפש חיה למינה בהמה ורמש וחיית ארץ למינה ויהי כן:

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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26

מבשרי אחזה

Job says, "From my flesh I behold G-d." Here the Alter Rebbe uses it to learn about the spiritual worlds from the structure of the human soul.

איוב כ"ו:19 Job 19:26

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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27

גבוה מעל גבוה וגבוהים עליהם

Koheles speaks of "one higher than the high ... and higher ones above them," officials set one above another. The Alter Rebbe borrows the phrase for the many levels of souls.

קהלת ה'ז:1 Ecclesiastes 5:7

אם-עשק רש וגנל משפט וצדק תראה במדינה אלי-תתמה עליהם כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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PARAGRAPH 7

28

מן המים משיתהו

Pharaoh's daughter named him Moshe, "for from the water I drew him out." The Alter Rebbe reads it as a statement about Moshe's soul: it comes from the "sea," the hidden world.

Exodus 2:10 שמות ב'י:10 Exodus 2:10

ויגדל הילד ותבאנהו לבת-פרעה ויהי-לה לבן ותקרא שמו משה ותאמר כי מן-המים משיתהו:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

29

ולכן היה כבד פה

The note refers the reader to this discourse on Grace after Meals in the Siddur, on Moshe's being "heavy of mouth."

KEHOT'S NOTE

ראה סידור שער בהמ"ז בד"ה מנין לברהמ"ז מן התורה. לקוית פי עקב בד"ה להבין שרש טעם.

30

כבד פה

At the burning bush, Moshe protests that he is "heavy of mouth and heavy of tongue." The Alter Rebbe explains it

as the result of his complete self-nullification, which withheld speech and revelation from him.

שמות ד'י:10 Exodus 4:10

ויאמר משה אלהי בי אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז דברך אלי-עבדך כי כבד-פה וכבד-לשון אנכי:

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

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31

ונחנו מה

Moshe and Aharon say of themselves, "and what are we?" The Alter Rebbe cites it as the expression of Moshe's complete self-nullification.

Exodus 16:7 שמות ט"ז:7 Exodus 16:7

ובקר וראיתם את-כבוד ה' בשמעו את-תלנתיכם עליה ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?'

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KEHOT'S NOTE

שמות טז, ז.

PARAGRAPH 8

32

ועבד הלוי הוא

The Torah gives the service of the Tent of Meeting to the Levites: "and the Levite, he shall serve." The Alter Rebbe reads it as a service rooted in the hidden world, rising from below upward.

במדבר י"ח:כ"ג Numbers 18:23

ועבד הלוי הוא את-עבדת אהל מועד והם ישאו עונם חטת עולם לדתיתכם ובתוך בני ישראל לא ינהלו נחלה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

33

אתה הוא הוי לבדך

The Levites' prayer in Nehemiah continues, "You are He, G-d, alone; You made the heavens." The Alter Rebbe reads "alone" as G-d beyond the category of worlds altogether.

Nehemiah 9:6 נחמיה ט:6 Nehemiah 9:6

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

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

and Thou preservest them all; and the host of heaven worshippeth Thee.

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34 שאין בו רק התפעלות הנפש

The note refers the reader there on melody as a stirring of the soul alone.

KEHOT'S NOTE

ראה תורת חיים בראשית דף נח. בסה"מ תקס"ג ע"ק קס בהנחת הר"מ בן אדה"ז "שהזמר והניגון הגשמי שאינו לא חכמה ולא דבר חדש כלל, כ"א הוא רק בחי' התפעלות הנפש בלבד [פ"י שבהזמר שמזמר אין מלוכש בו בחי' חכמה ושכל כלל כ"א רק בחי' התפעלות הנפש בלבד . . .]."

PARAGRAPH 9

35 כך הוא ענין עבודת הלוים

According to the note, this passage on the service of the Levites is quoted in that maamar.

KEHOT'S NOTE

מובא בד"ה עבדו את ה' בשמחה תרל"ט ע"ש פזו.

36 אתה הוא ה' לבדך

"You are He, G-d, alone." The Alter Rebbe places the Levite's service at this level, which no thought can grasp.

Nehemiah 9:6 ט"ו:6

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עֹשֶׂית אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צְבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כָּלֶם 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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PARAGRAPH 11

37 אשירה לה' כי גאה גאה

"I will sing to G-d, for He is exalted, exalted." The Alter Rebbe reads the doubled word as two levels: "exalted" is the light that encompasses all worlds, and "exalted over exalted" is G-d's very Essence.

Exodus 15:1 ט"ו:1 שמות

אֲזַ יִשְׁרִי־מִשָּׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לְHavayah וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לְHavayah כִּי־גָאָה גָאָה סוֹס וָרֹכֵב וְרָמָה בָּיִם:

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

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38 וגאה הוא בחי' סוכ"ע

The next maamar, on the same verse, reads "exalted, exalted" as the level of the "Master of wonders," the Infinite

...אז ישיר משה ובני ישראל את השירה הזאת

One Who encompasses all worlds, before Whom small and great, above and below, are equal.

KEHOT'S NOTE

ראה המאמר דלהלן, ובתו"ח ד"ה אשירה לה' רלז, א. רנג, א ואילך. באוה"ת מגלת אסתר ע"ק מביא קטע מכאן. וראה גם סה"מ ה'תשי"י ע"ק קנג.

39 אתה הוא ה' לבדך

"You are He, G-d, alone." Here it describes G-d's Essence, beyond all thought and beyond the category of worlds.

Nehemiah 9:6 ט"ו:6

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עֹשֶׂית אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צְבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כָּלֶם 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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PARAGRAPH 12

40 סוס ורוכבו רמה בים

"The horse and its rider He cast into the sea." The Alter Rebbe now begins to explain the horse and its rider as the letters of speech and the one who directs them.

Exodus 15:1 ט"ו:1 שמות

אֲזַ יִשְׁרִי־מִשָּׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לְHavayah וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לְHavayah כִּי־גָאָה גָאָה סוֹס וָרֹכֵב וְרָמָה בָּיִם:

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

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41 כי תרכב על סוסך

Habakkuk, speaking of G-d's wrath against the sea, says, "When You ride upon Your horses, Your chariots are salvation." The Alter Rebbe uses the image of horses and rider to explain the letters of speech.

Habakkuk 3:8 ח"ג:8 חבקוק

הַבְּנֵה־רִים תָּרָה ה' אִם בְּנֵה־רִים אָפָה אִם־בָּיִם עֲבָרְתָּהּ כִּי תִרְכַּב עַל־סוּסֶיךָ מִרְכַּבְתִּיךָ יְשׁוּעָה:

Is it, O L-RD, that against the rivers, is it that Thine anger is kindled against the rivers, or Thy wrath against the sea? That Thou dost ride upon Thy horses, upon Thy chariots of victory?

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KEHOT'S NOTE

חבקוק ג, ח.

42 האותיות נקראים סוסים

The note refers the reader there on the letters being called "horses."

KEHOT'S NOTE

ת"ז בהדמה ח, א (כ, ב). ראה ד"ה באתי לגני תשכ"ז אות י.

43 לכל אשר יחפץ יטנו

"The heart of a king is in G-d's hand; wherever He wishes, He turns it." The Alter Rebbe borrows the phrase for the intellect, which turns speech wherever it wishes.

משלי כ"א:א' Proverbs 21:1

פלגיימים לב־מֶלֶךְ בְּיַד־ה' עַל־כֵּל־אֲשֶׁר יַחְפֹּץ יִטְנוּ:

The king's heart is in the hand of the L-RD, as the water-courses: He turneth it whithersoever He will.

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PARAGRAPH 13

44 צרורה בצרור החיים את ה'

Avigail blesses David that his soul will be "bound up in the bond of life with G-d." The Alter Rebbe uses the phrase for the bond with G-d that the words of prayer bring about.

שמואל א כ"ה:כ"ט I Samuel 25:29

וַיִּקַּם אָדָם לְרִדְפָהּ וּלְבַקֵּשׁ אֶת־נַפְשָׁהּ וְהִי־תָהּ נֶפֶשׁ אֲדֹנָי צְרוּרָה בְּצִרּוּר הַחַיִּים אֵת ה' אֱלֹקֶיהָ וְאֵת נֶפֶשׁ אִיבֶיהָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקֶּלַע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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45 כמ"ש בלק"א

There the Alter Rebbe writes that through all the mitzvos of speech and action the Holy One, blessed be He, clothes the soul, and the light of G-d encompasses it from head to foot.

KEHOT'S NOTE

פרק ה.

PARAGRAPH 14

46 לא בגבורת הסוס יחפץ

The psalmist says that G-d does not desire the strength of the horse nor take pleasure in the legs of a man. The Alter Rebbe reads the horse as the letters of speech, and the legs as the thought that holds them. (The Kehot note as given here reads verse 8; the words are in verse 10.)

תהילים קמ"ז:10 Psalms 147:10

לֹא בַגְבוּרַת הַסּוּס יַחְפֹּץ לֹא־בְשׁוּקֵי הָאִישׁ יִרְצֶה:

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man.

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KEHOT'S NOTE

תהלים קמז, ח.

47 רוצה ה' את יראיו

The next verse: G-d takes pleasure in those who fear Him, those who hope for His kindness. The Alter Rebbe explains

it below as those who are nullified before Him.

תהילים קמ"ז:11 Psalms 147:11

רוֹצֵה ה' אֶת־יִרְאָיו אֶת־הַמִּיַּחֲלִים לְחַסְדּוֹ:

The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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48 וגבורותיך יגידו

"One generation shall praise Your works to another and declare Your mighty acts." It is cited with the other verses that join speaking and declaring with G-d's mighty acts.

תהילים קמ"ה:4 Psalms 145:4

דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יִגִּידוּ:

One generation shall laud Thy works to another, And shall declare Thy mighty acts.

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49 וגבורתך ידברו. וגבורותיך יגידו. להודיע לבני האדם גבורותיו

"They shall speak of the glory of Your kingdom and talk of Your might." The Alter Rebbe cites it to join speech with G-d's gevuros.

תהילים קמ"ה:11 Psalms 145:11

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרֹתְךָ יִדְבְּרוּ:

They shall speak of the glory of Thy kingdom, And talk of Thy might;

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KEHOT'S NOTE

תהלים קמה, יא, ד. יב.

50 להודיע לבני האדם גבורותיו

"To make known to the sons of man His mighty acts." With the other verses, it shows that the letters, the substance of speech, are gevuros.

תהילים קמ"ה:12 Psalms 145:12

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדָּר מַלְכוּתוֹ:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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51 צופה ומביט עד סוף כל הדורות

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

KEHOT'S NOTE

נוסח ברכת זכרונות דר"ה.

52 וקורא הדורות מראש

"Who has done and made it? He Who calls the generations from the beginning." The Alter Rebbe cites it for G-d's seeing all generations at once.

ישעיהו מ"א:4 Isaiah 41:4

מִי־פָעַל וַעֲשָׂה קְרָא הַדּוֹרוֹת מֵרֵאשִׁית אֲנִי ה' רִאשׁוֹן וְאֶת־אֲחֵרִים אֲנִי־הוּא:

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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KEHOT'S NOTE

ישע"י מא, ד.

53

ובמחשבה אחת ברא את העולם

The Zohar says that when it arose in G-d's thought to create His world, all the worlds arose in one thought, and with that thought all were created. The Kehot note gives it for "with one thought He created the world."

Zohar II, 20a כ, זח"ב

KEHOT'S NOTE

זח"ב כ, א.

PARAGRAPH 15

54

יש קונה עולמו בשעה אחת

Rebbi wept and said, "There is one who acquires his world in a single hour," when a heavenly voice declared that Ketia bar Shalom was destined for the World to Come. The Alter Rebbe reads "yesh" as the name for all the delights a created being can receive.

עבודה זרה י"ב ט"ו-ט"ז Avodah Zarah 10b:15-16

יצתה בת קול ואמרה: קטיעה בר שלום מזומן לחיי העולם הבא. ככה רבי ואמר: יש קונה עולמו בשעה אחת, ויש קונה עולמו בכמה שנים. אנטונינוס שמשיה לרבי, אדרכן שמשיה לרבי. כי שכיב אנטונינוס, אמר רבי: נתפרדה חבילה. כי שכיב אדרכן, אמר רבי:

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

KEHOT'S NOTE

ע"י י, ב.

55

להנחיל אוהבי יש

Wisdom promises "to bequeath yesh (substance) to those who love me." The Alter Rebbe cites it to show that the reward of delight, even spiritual delight, is called yesh.

Proverbs 8:21 א"ב: כ"א

להנחיל אוהבי יש ואצרתיהם אמלא:

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

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KEHOT'S NOTE

משלי ח, כא.

PARAGRAPH 16

56

לא בגבורת הסוס יחפץ

"He does not desire the strength of the horse." Here the Alter Rebbe explains it: G-d's desire does not shine in the letters and contractions alone.

Psalms 147:10 י"א: י"ז

לא בגבורת הסוס יחפץ לא־בשוקי האיש ירצה:

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man.

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57

האומר אין לי אלא תורה

The Gemara teaches that whoever says he has nothing but Torah does not even have Torah, since learning must lead

to doing. The Alter Rebbe cites it to show that the letters alone are not where G-d's desire shines.

Yevamot 109b:4-5 ה"ד-ה"ט ק"ט

ערבי שלציון — דעבדי שלוף דויץ. תוקע עצמו לדבר הלכה — דתניא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשייתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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

KEHOT'S NOTE

יבמות קט, ב.

58

ונחנו מה

Moshe and Aharon say of themselves, "and what are we?" The Alter Rebbe cites it as the mark of those who fear G-d: complete self-nullification.

שמות ט"ז:7 Exodus 16:7

ובקר וראיתם את־כבוד ה' בשמעו את־תלנתים עליה ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD;
for that He hath heard your murmurings against the L-RD;
and what are we, that ye murmur against us?'

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PARAGRAPH 17

59

המיחלים לחסדו

The verse ends, "those who hope for His kindness." The Alter Rebbe explains it as people whose love seeks G-d's kindness for the worlds, not for themselves.

Psalms 147:11 י"א: י"ז תהילים

רוצה ה' את־ראיו את־המיחלים לחסדו:

The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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PARAGRAPH 18

60

סוס ורוכבו רמה בים

"The horse and its rider He cast into the sea." The Alter Rebbe reads ramah, "cast," as "raised high": the letters were raised to the level of the sea.

Exodus 15:1 א"ו: ט"ו שמות

אז ישיר־משה ובני ישראל את־השירה הזאת Havayah ויאמרו לאמר אֲשִׁירָה Havayah כִּי־גָאָה גָאָה סוס ורכבו רמה בים:

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

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61

שבחי האותיות . . רמה והגבי

Further on, Torah Ohr explains that there are also letters that go from below upward, which are likewise called horses, male horses and female horses.

KEHOT'S NOTE

ראה לקמן סה, ב. ובאזה"ת פ' זו בהגהות על ד"ה אשירה לה' בסופו.

62

אתה הוא ה' לבדך

"You are He, G-d, alone." Before G-d alone, all is as nothing, and so hidden and revealed are equal.

Nehemiah 9:6 ט"ז: נחמיה

אתה-הוא ה' לְבַדְךָ אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאם
הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחַיֶּה אֶת־כָּל־וְצָבָא
הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

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

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63

כחשיכה כאורה

"Even darkness is not dark for You ... darkness and light are alike." The Alter Rebbe uses it to say that before G-d the hidden world and the revealed world are equal.

Psalms 139:12 ט"ז: תהילים

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁה מִמֶּךָ וְלַיְלָה כִּיּוֹם יֹאִיר כְּחֹשֶׁכָה כְּאוֹרָה:

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

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PARAGRAPH 19

64

האויב אמר ארדוף

In the Song at the Sea, "the enemy said, 'I will pursue, I will overtake.'" The Alter Rebbe explains that the Egyptians, too, sought to draw on the level revealed at the sea.

Exodus 15:9 ט"ז: שמות

אָמַר אוֹיֵב אֲרֻדֹּף אֲשִׁיג אַחֲלַק שָׁלַל תִּמְלָאֻמוֹ נִפְשֵׁי אֲרִיק חֲרָבִי תוֹרִישֵׁמוֹ
יָדִי:

The enemy said: 'I will pursue, I will overtake, I will divide the spoil; My lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.'

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65

כחשיכה כאורה

"Darkness and light are alike" before G-d. Here it explains why the idolaters sought to draw from this level.

Psalms 139:12 ט"ז: תהילים

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁה מִמֶּךָ וְלַיְלָה כִּיּוֹם יֹאִיר כְּחֹשֶׁכָה כְּאוֹרָה:

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

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66

סוס ורכבו רמה בים

"The horse and its rider ramah into the sea," read in this maamar as raised into the sea. The idolaters wished to share in that elevation, but it belongs to the Jewish people.

Exodus 15:1 ט"ז: שמות

אָז יִשְׁרַם־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לְHavayah וַיֹּאמְרוּ
לֵאמֹר אֲשִׁירָה לְHavayah כִּי־גָאָה גָּאָה סוּס וּרְכָבוֹ רָמָה בַּיָּם:

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

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67 בנהר יעברו ברגל . . עיניו בגוים תצפינה והסוררים אל ירומו למו סלה

The psalm recalls that G-d "turned the sea into dry land; they passed through the river on foot; there we rejoiced in Him." The Alter Rebbe reads "in Him" as rejoicing in G-d's very Essence.

Psalms 66:6 ט"ז: תהילים

הִפְךָ יָם לִיבֶשֶׁת בְּנָהַר יַעֲבְרוּ בְּרַגְלָם שָׁם נִשְׁמַחְה־בּוֹ:

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

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KEHOT'S NOTE

תהלים סו, ו-ז.

68

עיניו בגוים תצפינה והסוררים אל ירומו למו סלה

"His eyes keep watch on the nations; the rebellious shall not be raised up, Selah." The Alter Rebbe reads it as saying that the idolaters cannot share in the elevation at the sea.

Psalms 66:7 ט"ז: תהילים

מִשָּׁל בְּגִבּוֹרָתוֹ עוֹלָם עֵינָיו בַּגּוֹיִם תִּצְפִּינָה הַסּוֹרְרִים אֲלֵי־[יְרוּמוֹ] (ירימו)
לְמוֹ סָלָה:

Who ruleth by His might for ever; His eyes keep watch upon the nations; Let not the rebellious exalt themselves. Selah

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69

ויכסו מים צריהם

"The waters covered their foes." For the Egyptians, the level revealed at the sea brought only descent.

Psalms 106:11 ט"ז: תהילים

וַיִּכְסּוּ־מֵי־צָרִיהֶם אַחַד מֵהֶם לֹא נוֹתַר:

And the waters covered their adversaries; There was not one of them left.

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70

רם על כל גוים ה'

"G-d is high above all nations." The Alter Rebbe sees in G-d's being high above them the cause of their fall.

Psalms 113:4 ט"ז: תהילים

רָם עַל־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ:

The L-RD is high above all nations, His glory is above the heavens.

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71 ובני ישראל הלכו ביבשה בתוך הים כי המים להם חומה מימינם ומשמאלם

"The Children of Israel walked on dry land in the midst of the sea, and the waters were a wall for them on their right and on their left." The Alter Rebbe links the walls on the right and the left with the pillars of Torah, service and kindness.

שמות י"ד:כ"ט Exodus 14:29

ובני ישראל הלכו ביבשה בתוך הים והמים להם חומה מימינם ומשמאלם:

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

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72 על ג' דברים העולם עומד

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

KEHOT'S NOTE

אבות א, ב.

73 על ג' דברים העולם עומד על התורה ועל העבודה ועל גמ"ח

The Mishnah teaches that the world stands on Torah, the service and acts of kindness. Here these pillars are the right and left that protected the Jewish people in the sea.

משנה אבות א':ב"ב Pirkei Avot 1:2

שְׁמֵעוֹן הַצִּדִּיק הָיָה מְשִׁירֵי כְּנֻסֵּת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשׁ דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֶסֶדִּים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

74 וישראל עלו במחשבה

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

KEHOT'S NOTE

ב"ר בתחלתו.

75 וישראל עלו במחשבה

The Midrash lists six things that preceded the creation of the world; among those that "arose in thought" to be created is Israel. The Alter Rebbe uses it for the root of the souls of Israel in the supernal holiness.

בראשית רבה א':ד"ד Bereshit Rabbah 1:4

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף

... אז ישיר משה ובני ישראל את השירה הזאת

התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם,

...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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76

ורוח אייתי רוח

The Zohar says that everything depends on desire: "spirit draws spirit and brings spirit." The Alter Rebbe uses it to explain how, through the mitzvot, the Jewish people rise to the root of their souls.

Zohar II, 162b, בב קסב, זח"ב

KEHOT'S NOTE

זח"ב קסב, ב.



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THE CHASSIDISHE PARSHA

About this edition

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

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