



TORAH OHR • PARSHAS BESHALACH • MAAMAR 5

לסוסתי ברכבי פרעה דמיתך רעיתי

“To My mare in Pharaoh’s chariots
have I likened you, My beloved”



The letters of a person’s words are “horses” that carry him beyond his own understanding: the “female letters” of prayer rise from below and draw down the “male letters” of the Torah, in which G-d’s very essence comes to fill the world. Beyond both stands the splitting of the Sea, an arousal from above that nothing from below could call forth, and that is the joy of a mitzvah.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The letters of a person's words are "horses" that carry him beyond his own understanding: the "female letters" of prayer rise from below and draw down the "male letters" of the Torah, in which G-d's very essence comes to fill the world. Beyond both stands the splitting of the Sea, an arousal from above that nothing from below could call forth, and that is the joy of a mitzvah.

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

THE MAAMAR IN BRIEF

The Song of Songs likens Israel to Pharaoh's horses, and the Zohar tells how Pharaoh first set mares before his chariots and then reversed the order. The Alter Rebbe explains that letters are "horses": the intellect steers speech, yet words carry a person beyond what intellect can reach. "Female letters" are the ascent of prayer, an arousal from below, and they draw down "male letters," the letters of the Torah, through which the infinite light is revealed below, so that G-d Himself fills heaven and earth, as at Sinai. Kelipah has its counterparts: idle talk and evil speech draw down a surrounding flow of vanity. Pharaoh used both kinds of horses to drag Israel into kelipah, and G-d reversed them for holiness. Every day a person leaves Mitzrayim, the limits of the world: contemplation in the morning prayers brings a limitless love in the Shema, which draws love from above, so that G-d's own words are in his mouth. Higher still was the splitting of the Sea, where G-d's essence, for which hidden and revealed are alike, was revealed with no arousal from below. That is the joy of a mitzvah, through which His essence is drawn down.

OUTLINE

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|----------|---|------|
| 1 | The verse and the horses | ¶1-2 |
| | Pharaoh's mares and stallions, and the change of order in G-d's leading at the Exodus and at the Sea. Letters are horses that carry the intellect beyond itself; in prayer they need contemplation, and G-d desires the awe they serve. | |
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| 2 | Female and male letters | ¶3-4 |
| | Prayer rises from below and draws down the letters of the Torah, through which G-d's very self fills heaven and earth, as at the Giving of the Torah. | |
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| 3 | The horses of kelipah | ¶5-7 |
| | Idle talk and evil speech draw down a surrounding flow of vanity from the depth of kelipah. Pharaoh sought to drag Israel into kelipah, and G-d reversed his horses for holiness. | |

4 The daily Exodus

¶18-11

Every world is Mitzrayim, a place of limits. Contemplation in Pesukei Dezimra and the blessings before the Shema, on angels and souls without number that live only from His Name, prepares the heart's cry.

5 Love below and love above

¶12-13

A limitless love in the Shema draws love from above; through the letters of the Torah G-d's words are in a person's mouth, and the Shema closes with the going out from limits.

6 The splitting of the Sea

¶14-16

A higher arousal from above, not called forth from below: G-d's essence, beyond the chain of hidden and revealed, made the sea itself dry land.

7 The joy of a mitzvah

¶17-20

The joy of a mitzvah reaches His essence. The mitzvos are the King's limbs and the Torah His whole body; at the Sea, "Why do you cry out to Me?", for the matter depended on Atika.

KEY CONCEPTS

Female letters אותיות נקבות

The ascent from below: the words of prayer, in which a person's own initiative, an arousal from below, rises toward G-d.

Male letters אותיות זכרים

The drawing down from above: the letters of the Torah, through which the infinite light, beyond the worlds, is revealed below.

An arousal from below, an arousal from

above אתערותא דלתתא, אתערותא דלעילא

"A spirit brings a spirit": human initiative draws a divine response. At the Sea there was an arousal from above that nothing from below could call forth.

Mitzrayim and meitzarim מצרים

Egypt as the limits of every created world; the daily Exodus is leaving those limits through a love "with all your might."

The chain of descending worlds

(hishtalshelus) השתלשלות

Levels linked like a chain, each hidden relative to what is below it and revealed relative to what is above it; G-d's essence is above the whole chain.

The joy of a mitzvah שמחה של מצוה

Joy that reaches G-d's very essence, "more than the abundance of everything": the reward of the mitzvos, revealed at the splitting of the Sea.

Atika עתיקא

The level on which, according to the Zohar, the salvation at the Sea depended; the maamar calls it the Essence of the Supernal Emanator, beyond the reach of prayer.

SECTION 1 • ¶1-2

The verse and the horses

1 לסוסתי ברכבי פרעה^{1,2,3} דמיתוך רעיתי. הנה רעיתי נמשלה לסוסי פרעה כמו שפרעה העמיד תחלה סוסים נקבות

“To My mare in Pharaoh’s chariots have I likened you, My beloved.” Now, “My beloved” is likened to Pharaoh’s horses: just as Pharaoh first stationed female horses,

The maamar opens with Song of Songs 1:9, in which G-d likens His beloved, the people of Israel, to the horses of Pharaoh’s chariots. The Alter Rebbe begins with a detail of the Exodus as the Zohar tells it: Pharaoh at first harnessed mares at the front of his chariots.

ואח”כ היפך זכרים קודם לנקיבות כמ”ש בזהר פ’ בשלח (ד’ מז) כמו”כ בשעת יציאת מצרים נאמר וה’ הולך לפניהם⁴ יומם וגו’.

and afterward reversed [the order], males before females, as is written in the Zohar, Parshas Beshalach (folio 47). So too, at the time of the Exodus from Egypt it is said, “And G-d went before them by day,” etc.

According to the Zohar, Pharaoh harnessed the mares in front with the stallions behind them, and the stallions pressed after the mares as the mares hurried ahead; when he came close to Israel he switched them, putting the stallions in front to do battle. The Zohar, and the Alter Rebbe after it, sets beside this a change of order in G-d’s own leading of Israel, beginning with the Exodus, when “G-d went before them by day” in a pillar of cloud.

ואח”כ בשעת קריעת י”ס נאמר ויסע מלאך האלקים⁵ ההולך לפני מחנה כו’ וילך מאחריהם כו’. הנה צריך להבין מהו המשל והנמשל שנמשלה רעיתי לסוסי פרעה.

And afterward, at the time of the splitting of the Sea of Reeds, it is said, “And the angel of G-d moved, who was going before the camp,” etc., “and went behind them,” etc. Now, we need to understand what the analogy is, and what it stands for, in “My beloved” being likened to Pharaoh’s horses.

At the Sea the order was reversed: the angel of G-d who had been going before the camp of Israel moved and went behind them. With these two reversals before him, the Alter Rebbe asks what the comparison of the Jewish people to Pharaoh’s horses really means.

הנה אותיות נקראו סוסים⁶ כמו הסוס שהאדם רוכב עליו ומוליכו כפי רצונו ואעפ"כ הסוס מוליך את האדם למקום רחוק⁷ מאד אשר בלתי אפשר להגיע לשם בלי סוס.

Now, letters are called horses. [It is] like a horse, which a person rides and steers as he wishes; and yet the horse carries the person to a very distant place, which it would be impossible to reach without a horse.

The answer begins with an analogy: letters, the building blocks of speech, are called "horses." A rider steers his horse wherever he wants, yet the horse carries him far beyond where he could ever go on foot.

כמו"כ השכל מנהיג את האותיות ורוכב עליהם שלפי ערך השכל כך הוא הדבור אעפ"כ ע"י האותיות מתעלה למעלה יותר מה שאין השכל יכול להשיג כלל.⁸

So too, the intellect directs the letters and rides upon them, for speech is according to the measure of the intellect; nevertheless, through the letters one rises higher, [to] what the intellect cannot attain at all.

So it is with intellect and speech: the mind directs the words, and a person speaks according to what he understands. Yet the words can lift a person higher than his understanding could ever reach on its own.

2 והיינו ע"י אותיות התפלה.⁹ אך אעפ"כ צ"ל התבוננות ג"כ. אם לא מי שערכו פחות מלהתבונן כלל שלזה בהכרח להעמיק אף בהאותיות לבד

That is, through the letters of prayer. But even so, there must also be contemplation; unless [it is] someone whose stature is too small to contemplate at all, for whom it is necessary to go deep even into the letters alone,

The horses that carry a person beyond his intellect are the letters of the words of prayer. Even so, prayer also needs contemplation (hisbonenus) of G-d's greatness; only someone who is unable to contemplate at all must put all his depth into the words themselves.

כמ"ש בא אתה¹⁰ וכל ביתך אל התבה וע"י האותיות יכול לעלות כאשר יבואר לקמן בעז"ה.

as it is written, "Come, you and all your household, into the ark"; and through the letters he can ascend, as will be explained below, with G-d's help.

G-d told Noah to come into the teivah, the ark; in Chassidic teaching teivah is also read as "word," so the verse becomes a call to enter wholly into the words of prayer. Through the letters themselves such a person can rise, and the Alter Rebbe promises to explain this further on.

אך אעפ"כ כתיב לא בגבורת¹¹ הסוס יחפץ כו' שאעפ"כ אין רצון וחפץ ה' שורה בבחי' האותיות כנ"ל שהם רק בחי' שוקיים כ"א רוצה ה' את יראיו¹² כו':

But even so, it is written, "He does not desire the strength of the horse," etc.: that even so, G-d's will and desire do not rest on the level of the letters mentioned above, which are only the level of "legs"; rather, "G-d desires those who fear Him," etc.

Yet the letters are not the goal. The psalm says that G-d "does not desire the strength of the horse, nor want the legs of a man; G-d desires those who fear Him": the letters are only "legs," the means of travel, while G-d's will rests on the awe of Him that they serve.

SECTION 2 • 113-4

Female and male letters

3 והנה יש ב' מיני אותיות¹³ אותיות זכרים ואותיות נקבות אותיות נקבות היינו ההעלאה שממטה למעלה ע"י האותיות הנ"ל באתעדל"ת ועי"ז באתעדל"ת אתעדל"ע

Now, there are two kinds of letters: male letters and female letters. Female letters are the ascent from below upward through the letters mentioned above, by an arousal from below; and through this, by an arousal from below, [comes] an arousal from above,

The Alter Rebbe now distinguishes two kinds of letters. "Female letters" are the movement from below upward, the human initiative of prayer, and this arousal from below calls forth a response from above.

כי רוח אייתי רוח¹⁴ ואמשיך רוח (כי דרכו של איש לחזור¹⁵ אחר אשה) המשכה מלמעלה למטה בבחי' סוכב

for "a spirit brings a spirit and draws forth a spirit" (for it is the way of a man to go in search of a woman): a drawing down from above to below, from the level of the light that encompasses all worlds (sovev kol almin),

The Zohar's principle "a spirit brings a spirit and draws forth a spirit" means that a stirring below draws a matching stirring from above; the parenthetical remark adds the Talmud's image that it is the way of a man to seek a woman. What comes down in response is from sovev, the light that surrounds all worlds rather than entering them.

שהוא בלי גבול דלית מחשבה תפיסא ביה¹⁶ למעלה מהשגה להיות בחיי גלוי למטה ע"י סוסים זכרים והיינו באותיות התורה להיות השמים והארץ אני מלא¹⁷ ממש.

which is without limit, for "no thought can grasp Him," above comprehension, so that it becomes revealed below through male horses, that is, through the letters of the Torah, so that there will be, in actual fact, "The heavens and the earth I fill."

That light is infinite, beyond the grasp of any thought. It is revealed below through the "male horses," the letters of the Torah, so that G-d's words "The heavens and the earth I fill" become true in actual fact.

דהנה לכאורה תמוה לפעמים כתיב מכה"א כבודו¹⁸ שאינו רק כבודו ולא מהותו ועצמותו ולפעמים אמר השמים והארץ אני מלא דהיינו מהו"ע שהוא בחיי אני ממש.

For at first glance it is puzzling: sometimes it is written, "The whole earth is full of His glory," which is only His glory and not His very being and essence; and sometimes He said, "The heavens and the earth I fill," that is, His very being and essence, which is the level of the very "I."

Here is the difficulty: Isaiah's verse says that "the whole earth is full of His glory," which is only a radiance of G-d and not His essence, while in Jeremiah G-d says "I fill the heavens and the earth," speaking of His very self. Which is it?

אך שניהם אמת שבאמת אני מלא ממש. אך איך יוכל להתלבש בעולם הגשמי והשפל ומלא קליפות זהו

But both are true, for in truth "I fill," in actual fact. But how can He be clothed in the physical and lowly world, full of kelipos (husks)? This is

Both are true: G-d's very self does fill the world. The real question is how His essence can be clothed in a physical, lowly world full of kelipos, the forces that conceal holiness.

ע"י שמלא כל הארץ כבודו ואין כבוד אלא תורה^{19,20} כבוד בגימ' ל"ב והם ל"ב נתיבות החכמה והיא חכמת התורה

through "The whole earth is full of His glory," and "there is no glory but Torah." Kavod (glory) is numerically thirty-two, and these are the thirty-two paths of Chochmah (wisdom), which is the wisdom of the Torah;

The answer is through His "glory," and the Mishnah teaches that "there is no glory but Torah." The word kavod (כבוד, glory) has the numerical value thirty-two (20+2+6+4), matching the thirty-two paths of wisdom, which are the wisdom of the Torah.

כי אורייתא מחכמה נפקת^{21,22} ועי"ז יוכל להיות את השמים ואת הארץ אני מלא ממש ע"י התלכשותו באותיות התורה שהם אותיות זכרים המשכה מלמעלה למטה

for “the Torah comes forth from Chochmah.” And through this there can be, in actual fact, “The heavens and the earth I fill,” through His being clothed in the letters of the Torah, which are male letters, a drawing down from above to below.

As the Zohar says, the Torah comes forth from Chochmah. Because G-d is clothed in the letters of the Torah, the “male letters” that bring light down from above, His very self can fill heaven and earth.

וכמארז"ל כל היושב ושונה²³ הקב"ה קורא ושונה כנגדו²⁴ היינו מה שהוא קדוש ומובדל שאף בחי חכמה נחשבת אצלו כבחי עשי גשמיית כמ"ש כלם בחכמה עשית²⁵ ויומשך ויתגלה למטה ע"י אותיות התורה.²⁶

As our Sages, of blessed memory, said, “Whoever sits and studies, the Holy One, blessed be He, reads and studies opposite him.” That is: He Who is holy and set apart, before Whom even the level of Chochmah is considered like the level of physical action (asayah), as it is written, “You made them all with wisdom,” is drawn down and revealed below through the letters of the Torah.

The teaching of Tanna Devei Eliyahu that when a person studies Torah, G-d studies opposite him, shows this drawing down. G-d is so far above the world that even Chochmah is to Him like physical action, as the verse says, “You made them all with wisdom”; yet He is revealed below through the letters of the Torah.

4 וזהו שעל מתן תורה נאמר כי תרכב על סוסך²⁷ כו'. והיינו בחי סוסים זכרים הנ"ל.

And this is [why] concerning the Giving of the Torah it is said, “When You ride upon Your horses,” etc. That is, the level of male horses mentioned above.

Habakkuk's image of G-d riding upon His horses is applied to the Giving of the Torah. These are the “male horses,” the letters of the Torah that carry G-d's light down into the world.

וזהו מדלג על ההרים²⁸ מקפץ כו' שהוא בבחי דילוג ממקום למקום והיינו המשכה מלמעלה מבחי סובב שיומשך ויתגלה למטה כמ"ש וירד ה' על הר סיני²⁹ וכל העם רואים³⁰ את הקולות כו'.

And this is [the meaning of] “leaping over the mountains, bounding,” etc.: that it is in the manner of leaping from place to place, that is, a drawing down from above, from the level of sovev, so that it is drawn down and revealed below; as it is written, “And G-d descended upon Mount Sinai,” and “All the people saw the voices,” etc.

The Song of Songs describes the beloved “leaping over the mountains, bounding over the hills”: a leap skips the places in between. So at Sinai, light from sovev, beyond the ordered descent of the worlds, came straight down: “G-d descended upon Mount Sinai,” and the people “saw the voices,” seeing what is ordinarily only heard.

SECTION 3 • 15-7

The horses of kelipah

5 והנה זה לעו"ז עשה האלקים³¹ כמו שבקדושה יש ב' בחי' סוסים הנ"ל אתוון נוקי ואתוון דכורין מלמעלה למטה וממטי למעלה.

Now, "G-d has made the one opposite the other": as in holiness there are the two kinds of horses mentioned above, female letters and male letters, from above to below and from below to above.

Ecclesiastes says that G-d made one thing opposite the other: whatever exists in holiness has a counterpart on the opposing side. Holiness has two kinds of horses, the female letters that rise from below and the male letters that come down from above.

כמו"כ בקליפות יש ג"כ ב' בחינות האותיות והיינו שע"י התקשרותו להבלי עולם בדב"ט ומכ"ש לה"ר והוא בחי' אותיות נקבות הנה האותיות מוליכים אותו למקום רחוק מאד.

So too, in the kelipos (husks) there are likewise two kinds of letters. That is: through a person's attachment to the vanities of the world in idle talk, and all the more so in evil speech, which is the level of female letters, then the letters carry him to a very distant place.

The kelipos, the forces that conceal G-dliness, have both kinds as well. Their "female letters" are a person's own words spent on the world's vanities, idle talk and all the more so evil speech; like the horse in the analogy, these letters carry him far, but away from holiness.

6 והיינו לעומק הקליפות בחי' מקיף שלהם שנקי פרעה עורף³² כו' להמשיך עליו המשכה מלמעלה מבחינת המקיף שלהם להקיפו ולהלבישו

That is, to the depth of the kelipos (husks), the level of their encompassing [light], which is called Pharaoh, "the nape" (oref), etc.: to draw upon him a drawing down from above, from the level of their encompassing [light], to encompass him and clothe him.

The words of vanity carry a person into the depth of the kelipos, to their makif, their encompassing level. In the Arizal's teaching this level is called Pharaoh, whose name has the letters of הערף, "the nape" (the back of the neck); from there a flow comes down upon the person, surrounding and clothing him.

והוא בחי הבל ורעות רוח ונעשים לבושים צואים עליו והוא בחי סוסים זכרים אותיות זכרים שנעשים ע"י אותיות נקבות הנ"ל כי בהפוך אמר ג"כ רוח אייתי רוח³³ וכי.

And this is the level of "vanity and chasing after wind," and they become soiled garments upon him. And this is the level of male horses, male letters, which come about through the female letters mentioned above; for of the opposite [side], too, it is said, "a spirit brings a spirit," etc.

What surrounds him is "vanity and chasing after wind," and it becomes soiled garments upon him. This is the kelipah's version of the "male horses," a flow from above brought on by the person's own "female letters," for the rule "a spirit brings a spirit" works on the opposite side as well.

7 והנה פרעה רדף אחר ישראל בשעת יצ"מ כמ"ש וירדף פרעה שרצה להוריד ולהמשיך את נש"י לתוך עומק הקליפות.

Now, Pharaoh pursued Israel at the time of the Exodus from Egypt, as it is written, "And Pharaoh pursued": for he wanted to bring down and draw the souls of Israel into the depth of the kelipos (husks).

Pharaoh's pursuit of Israel after the Exodus is read as an attempt to drag the souls of Israel down into the depth of kelipah.

וע"כ העמיד סוסים נקבות תחלה בכדי שע"י יהי המשכה מלמעלה ג"כ מעומק הקליפות כי דרכו של איש³⁴ כו'.

Therefore he set female horses first, so that through this there would also be a drawing down from above, from the depth of the kelipos, for "it is the way of a man," etc.

That is why he put the mares first: to set off an arousal from below on his side that would draw down a flow from the depth of kelipah, just as "it is the way of a man" to seek a woman.

אך הקב"ה הפך ועשה את הסוסים שני אותיות האלו באלקות בכדי להיות המשכת אלקות למטה כנ"ל.

But the Holy One, blessed be He, reversed [this] and made the horses, these two [kinds of] letters, in G-dliness, so that there would be a drawing down of G-dliness below, as mentioned above.

G-d turned Pharaoh's design around: He made both kinds of "horses," the female and the male letters, work in holiness, so that G-dliness would be drawn down into the world.

וזהו וה' הולך לפניהם יומם³⁵ כו' ואח"כ בשעת קי"ס נעשה להפך ויסע מלאך וילך מאחריהם³⁶ כנ"ל:

And this is [the meaning of] “And G-d went before them by day,” etc.; and afterward, at the time of the splitting of the Sea of Reeds, it became the reverse: “And the angel moved and went behind them,” as mentioned above.

This reversal is seen in the verses: at the Exodus G-d went before Israel, and at the Sea the order was reversed and the angel moved and went behind them. The change of order in G-d's leading mirrors the change Pharaoh made in his horses.

SECTION 4 • 18-11

The daily Exodus

8 והנה כ"ז הוא ע"פ תורה. וכמו"כ הוא ע"פ עבודת ה' כי הנה בכל נפש ישראל צ"ל בכל יום בחי' יצי"מ וקי"ס כמ"ש למען תזכר את יום צאתך³⁷ מארץ מצרים וגו'.

Now, all this is in terms of the Torah. And so too it is in terms of the service of G-d: for in every Jewish soul there must be, every day, the aspect of the Exodus from Egypt and of the splitting of the Sea of Reeds, as it is written, “So that you remember the day you went out of the land of Egypt,” etc.

The Alter Rebbe moves from the Torah's account to the inner service of every Jew: each day must have its own Exodus from Egypt and its own splitting of the Sea. The Torah commands remembering the day of the Exodus “all the days of your life.”

וכמארז"ל בכל יום יהיה בעיניך כאלו היום יצאת מאמ"צ וגם בקי"ש אומרים בכל יום אני הוי"ה אלקיכם³⁸ כו'

And as our Sages, of blessed memory, said: every day it should be in your eyes as if you went out of the land of Egypt today. And also in the Shema we say every day, “I am Havayah your G-d,” etc.,

The Sages teach that a person should see himself every day as if he left Egypt that very day. The Shema, said every day, ends with G-d's words, “I am Havayah your G-d, Who brought you out of the land of Egypt.”

מארץ מצרים כו' וגם באמו"צ נאמר וים סוף להם בקעת כו' שצ"ל בכל יום שני בחינות הנ"ל

“...from the land of Egypt,” etc. And also in Emes Veyatziv it is said, “And the Sea of Reeds You split for them,” etc. For there must be, every day, the two aspects mentioned above.

The blessing after the morning Shema, Emes Veyatziv, also speaks of the splitting of the Sea. So both, the Exodus and the Sea, belong to every day's prayer.

כי כל העולמות נק' מצרים שהם מבחי' מצרים וגבול' כמו מן הארץ לרקיע מהלך ת"ק שנה ³⁹ כו'

For all the worlds are called Mitzrayim (Egypt), since they are of the nature of meitzarim (straits) and limits, as in "From the earth to the firmament is a journey of five hundred years," etc.,

Why every day? Mitzrayim, Egypt, is read as meitzarim, straits and limits, and every created world is bounded. The Talmud measures even the distance from the earth to the firmament as a journey of five hundred years: vast, but finite.

וכן שית אלפי שנין ^{40,41} הוי עלמא כו' וגלות מצרים נק' ההתקשרות בזה העולם הגשמי והמוגבל ⁴² ומלך מצרים נק' השכל של הבלי העולם. ⁴³

and likewise "The world exists for six thousand years," etc. And the exile of Egypt is the name for attachment to this physical and limited world, and "the king of Egypt" is the name for the intellect of the vanities of the world.

Time, too, is bounded: the world exists for six thousand years. The inner exile in Egypt is a person's attachment to this limited physical world, and "the king of Egypt" is the intellect that is occupied with its vanities.

9 וכשנעשה התקשרות לזה העולם כ"כ בחוזק עד שהוא בלי שכל כלל בלי טעם ודעת נק' אז וימת מלך מצרים

And when the attachment to this world becomes so strong that it is without any intellect at all, without reason or knowledge, it is then called "And the king of Egypt died."

The Alter Rebbe describes a further stage of the inner Egypt: a person's bond to the world can grow so strong that it no longer follows any reasoning at all. This is called "the king of Egypt died": the worldly intellect, the "king," no longer rules, and the attachment has no reason behind it.

ואזי ויאנחו בני' מן העבודה ויזעקו ⁴⁴ שנעשה צעק לבם ⁴⁵ בק"ש בבחי' ובכל מאדך ⁴⁶ שהוא בלי גבול

And then, "The children of Israel sighed from the labor, and they cried out": that there comes about, in the Shema, "their heart cried out," on the level of "and with all your might," which is without limit;

In the verse, after the king of Egypt died, the children of Israel sighed from their labor and cried out. In a person's service this is the cry of the heart in the Shema, at the level of "with all your might" (bechol me'odecha), a love that knows no limit.

דהיינו לצאת מן החושך וגבול הנקי מצרים רק להיות צעק לכם למהותו ועצמותו ממש והוא בחי' יצי"מ. אך איך יבא לבחי' בכל מאדך הנ"ל. הנה זהו ע"י התבוננות בפסוד"ז מבי"ש וכו'.⁴⁷

that is, to go out of the darkness and limitation called Mitzrayim, only so that their heart cries out to His very being and essence. And this is the level of the Exodus from Egypt. But how does one come to the level of “with all your might” mentioned above? This is through contemplation in Pesukei Dezimra, from Baruch She'amar on, etc.

Such a love breaks out of the darkness and limits of “Mitzrayim” and cries out only to G-d's very being and essence; this is the daily Exodus from Egypt. A person reaches it through contemplation in Pesukei Dezimra, the psalms of praise said from Baruch She'amar on, before the Shema.

10 והעיקר הוא כברכות ק"ש בשתים שלפניה⁴⁸ כו' והיינו בורא קדושים ישתבח שמך לעד. הנה לעד הוא בלי גבול.

And the main thing is in the blessings of the Shema, the “two before it,” etc.; that is, “Creator of holy beings, may Your Name be praised forever.” Now, “forever” is without limit.

The main contemplation comes in the two blessings before the Shema. The first speaks of G-d as “Creator of holy beings” and says “may Your Name be praised forever (la'ad)”; the Alter Rebbe reads “forever” as “without limit.”

כי הנה הארץ הגשמית היא בבחי' גבול ממש אבל ברוחניות והיינו מלאכים ונשמות הם בלי גבול ממש כמ"ש היש מספר לגדודיו⁴⁹ כו' שהם בלי גבול.

For the physical earth is truly limited; but in spirituality, that is, angels and souls, they are truly without limit, as it is written, “Is there any number to His legions?” etc., for they are without limit.

The physical earth is bounded, but spiritual beings, angels and souls, are beyond number, as Job says: “Is there any number to His legions?”

11 ועי"ז ישתבח שמך לעד שחיותם אינו אלא מבחי' שמו לבד שאינו כמו כח הפועל בנפעל⁵⁰ שמתלבש ממש בנפעל בבחי' שינוי אבל לפניו אין שינוי כלל.

And through this, “may Your Name be praised forever”: for their life-force is only from the level of His Name alone, which is not like the power of the maker in the thing made, which is actually clothed in the thing made, in a manner of change; but before Him there is no change at all.

All these limitless beings draw their life only from G-d's “Name,” an expression of Him, and not from His essence. It is not like a craftsman whose power goes into his work and is changed by it: G-d is not changed at all by creating.

כמ"ש אני הוי"ה לא שנית⁵¹ כו' המרומם לבדו מאז שכמו שקודם בריאת העולמו' היה הוא מרומם לבדו כן עתה הוא בלי שינוי כלל המתנשא מימיו"ע רק חיות כל העולמות אינו

As it is written, "I, Havayah, have not changed," etc. "He Who alone was exalted from of old": just as before the creation of the worlds He alone was exalted, so now He is without any change at all, "Who is elevated from days of old." However, the life-force of all the worlds is nothing

Malachi's "I, Havayah, have not changed" says this, and so do the words of the morning prayers, "He Who alone was exalted from of old ... Who is elevated from days of old": as He was alone before creation, so He is now.

אלא מבחי' שמו נק' עליהם שהוא מלך עליהם כמאמר אלקים חיים ומלך עולם⁵² היינו שמחיה כל העולמות רק בבחי' שהוא מלך עליהם שמו לבד ואעפ"כ הוא בלי גבול ששמו הוא ג"כ בלי גבול.

but from the level of His Name, which is called upon them, in that He is King over them, as it says, "the living G-d and eternal King": that is, He gives life to all the worlds only in that He is King over them, His Name alone. And even so, it is without limit, for His Name, too, is without limit.

The worlds live because His Name is "called upon them" as their King; Jeremiah calls Him "the living G-d and eternal King," Who gives life as King. Yet His Name, too, is without limit, so the beings it sustains are beyond number.

וזוהו בורא קדושים ישתבח שמך לעד כו' כנ"ל אבל מהותו ועצמותו רם ומתנשא כו':

And this is [the meaning of] "Creator of holy beings, may Your Name be praised forever," etc., as explained above; but His very being and essence is high and exalted, etc.

This is the meaning of the blessing: the limitless "holy beings" praise only His Name, while His own being and essence is high and exalted above it all.

SECTION 5 • ¶12-13

Love below and love above

12 והנה אחר שיתבונן כל זאת ואזי ממילא יתעורר מזה בק"ש להיות ואהבת כו'. בכל מאדך⁵³ בלי גבול לצאת מהחשך כו'

Now, after one contemplates all this, then, as a matter of course, one will be stirred by it, in the Shema, so that there is "And you shall love," etc., "with all your might," without limit, to go out of the darkness, etc.,

Having contemplated that all of creation, however vast, is only His Name, a person is stirred in the Shema to "You shall love ... with all your might," a love beyond limit that seeks to leave the darkness of limitation.

ורק להיות צעק לבם למהותו ועצמותו ממש באתעדל"ת והוא בחי' אתוון נוקבין ועי"ז באתעדל"ת אתעדל"ע לעורר האהבה למעלה ג"כ והוא פ' שניה שבק"ש שהוא לאהבה את⁵⁴ ה' אלקיכם וגו'

and only so that "their heart cries out" to His very being and essence, by an arousal from below. And this is the level of female letters. And through this, by an arousal from below [comes] an arousal from above, to arouse love above as well. And this is the second paragraph of the Shema, which is "to love Havayah your G-d," etc.

The heart cries out to G-d's essence alone; this is the arousal from below, the "female letters." It draws an arousal from above, love from G-d's side, which the second paragraph of the Shema expresses in the words "to love Havayah your G-d."

דאינו לשון שם דבר כמו לאהוב רק לאהבה לעשו' אהבה למעלה שימושך אלקות למטה הוי"ה אלקיך ממש.

For it is not a verbal noun like le'ehov ("to love"), but le'ahavah: to bring about love above, so that G-dliness is drawn down below: Havayah, truly your G-d.

The Alter Rebbe reads le'ahavah not as the verb "to love" but as "for love": to bring about love above, so that G-dliness comes down and Havayah, the Name beyond the world, becomes truly "your G-d."

דהנה לאו מכל אליו מדות כלל⁵⁵ ואיך יהיה אהבה למעלי רק ע"י אתעדל"ת בבחי' אהבה מלמטה אתוון נוקבין ואהבת וגו' אזי ממילא נעשה אהבה למעלה ג"כ כי רוח אייתי רוח⁵⁶ כו'.

For [He is] "not of these attributes at all"; so how can there be love above? Only through an arousal from below, in the form of love from below, female letters, "And you shall love," etc.; then, as a matter of course, love comes about above as well, for "a spirit brings a spirit," etc.

G-d in Himself is "not of these attributes at all": love and the other attributes do not apply to Him. Love above comes about only in response to our love below, by the principle "a spirit brings a spirit."

13 וזהו והחיות רי"ש⁵⁷ שהוא אותיות נקבות ואותיות זכרים וזה נקרא אותיות זכרים דהיינו המשכה מלמעלה למטה שיהיה הוי"ה אלקיך ממש

And this is [the meaning of] "And the chayos (holy creatures) ran and returned": which is female letters and male letters. And this is called male letters, that is, a drawing down from above to below, so that Havayah will truly be your G-d.

Ezekiel saw the chayos, the holy creatures, "running and returning." Their running up is the female letters; their returning down is the male letters, the drawing from above, so that Havayah becomes truly "your G-d."

ועי"ז יכולים לומר אח"כ ונתתי עשב בשדך⁵⁸ ונתתי מטר ארצכם⁵⁹ וגוי דלכאורה איך אומרים ונתתי כוי אלא רק מחמת שנמשך מלמעלה להיות הוי"ה אלקיכם ממש

And through this we can afterward say, "And I will give grass in your field," and "I will give the rain of your land," etc. For seemingly, how do we say "And I will give"? Only because it has been drawn down from above, so that Havayah is truly your G-d,

This is why, in the second paragraph of the Shema, a person can say G-d's own words, "I will give rain ... I will give grass." How can a person speak in G-d's first person? Only because G-dliness has been drawn down from above.

ועי"י התלבשותו באותיות התורה שהן אתוון דכורין שהקב"ה יושב ושונה כנגדו⁶⁰ שקדוש ומובדל ממש מתלבש באותיות התורה להיות ואשים דברי בפוך⁶¹ ממש

and through His being clothed in the letters of the Torah, which are male letters; for the Holy One, blessed be He, "sits and studies opposite him": He Who is truly holy and set apart is clothed in the letters of the Torah, so that there is truly "And I have put My words in your mouth,"

The drawing down comes through the letters of the Torah, the male letters, in which G-d "sits and studies opposite" the one who learns. Then Isaiah's words "I have put My words in your mouth" are literally true: G-d's own words are in the person's mouth.

כמ"ש ודברת בהם⁶² ולא נאמר ודברת אותם והיינו בהם ממש מתניתין מלכתא⁶³ מאן מלכי רבנן⁶⁴ שהוא as it is written, "And you shall speak in them," and it does not say "And you shall speak them"; that is, "in them," literally. "Our Mishnah is a queen"; "Who are kings? The Sages." That is,

The Shema says vedibarta bam, "you shall speak in them," and not "speak them": the speaker is inside the words, and they are G-d's. In the same vein come the Talmud's phrases "our Mishnah is a queen" and "Who are kings? The Sages."

כמו מלך שגזור ומצוה על מדינתו ברצונו כך הם רבנן גוזרים על כשר פסול טמא וטהור שהוא דברי בפוך ממש

like a king who decrees and commands over his country by his will, so the Sages decree what is valid, invalid, impure and pure; and this is truly "My words in your mouth."

Like a king whose word is law in his country, the Sages rule what is valid or invalid, impure or pure. Their rulings carry G-d's will because His words are in their mouths.

וזהו הדברים האלה אשר אנכי⁶⁵ מי שאנכי⁶⁶ מצוך כו' ועיי' יכולים לומר אח"כ ונתתי מטר כו'

And this is [the meaning of] “These words which I” — Who I am — “command you,” etc. And through this we can afterward say, “And I will give rain,” etc.

The Shema says “these words which I (anochi) command you,” and the Alter Rebbe adds “Who I am”: the One commanding is G-d's very self. This is why we can afterward say, in His name, “I will give rain.”

ובק"ש חותמים אני הוי"ה אלקיכם אשר הוצאתי אתכם מארץ מצרים⁶⁷ שהוא בחי' יציאה מן מצרים וגבולים ורק להיות הוי"ה אלקיכם כו'.

And in the Shema we conclude, “I am Havayah your G-d, Who brought you out of the land of Egypt,” which is the going out from meitzarim (straits) and limits, and only so that Havayah will be your G-d, etc.

The Shema closes with “I am Havayah your G-d, Who brought you out of the land of Egypt”: going out of meitzarim, straits and limits, so that Havayah alone is “your G-d.”

והוא אתעדל"ע אותיות זכרים שבאים אחרי אתעדל"ת אותיות נקבות כי דרכו של איש⁶⁸ כנ"ל:

And this is an arousal from above, male letters, which come after an arousal from below, female letters; for “it is the way of a man,” as mentioned above.

All this is an arousal from above, the male letters, which comes in answer to the arousal from below, the female letters, as “it is the way of a man” to seek a woman.

SECTION 6 • ¶14-16

The splitting of the Sea

14 אך הנה יש עוד אתעדל"ע⁶⁹ שהם אותיות זכרים⁷⁰ שהם באי שלא על ידי אתעדל"ת כלל שהם אותיות נקבות.

But there is yet another arousal from above, male letters, which come not through an arousal from below, the female letters, at all.

There is a further arousal from above that no arousal from below calls forth at all: “male letters” with no “female letters” before them.

והוא בחי קריעת ים סוף כי הנה ענין ים הוא שכל מה שיש ביבשה יש בים⁷¹ שכל הברואים שיש בים ישנם ג"כ ביבשה

And this is the level of the splitting of the Sea of Reeds. For the concept of a sea is that whatever there is on dry land there is in the sea: all the creatures that are in the sea exist on dry land as well,

This is the splitting of the Sea. The Talmud teaches that whatever exists on dry land exists in the sea: the same kinds of creatures live in both.

אלא שבים הם נעלמים ומכוסים וביבשה הם באתגליי כמו"כ למעלה ג"כ יש בחי ים ובחי יבשה עלמא דאתכסיי ועלמא דאתגליי וכמו"כ באדם שהוא עולם קטן^{72,73,74} יש ג"כ שכל ומדות מחשבה דבור ומעשה.

except that in the sea they are hidden and covered, while on dry land they are revealed. So too above, there are likewise the level of sea and the level of dry land: the concealed world (alma d'iskasya) and the revealed world (alma d'isgalya). And so too in man, who is a small world, there are likewise intellect and the emotive attributes (middos), thought, speech and action.

In the sea they are covered by water and hidden; on land they are in plain view. Above, too, there is a "sea" and a "dry land," the concealed world and the revealed world, and a person, "a small world," has the same structure in his intellect, emotions, thought, speech and action.

שכל הוא בחי עלמא דאתכסיי כי הוא בעולם ומדות הם בחינת עלמא דאתגליי שהם בחי גלוי לגבי השכל.

Intellect is the level of the concealed world, for it is hidden; and the emotive attributes are the level of the revealed world, for they are a level of revelation relative to the intellect.

Intellect is the concealed world, at work within the mind, and the emotions are the revealed world, showing outwardly what the intellect holds within.

ומחשבה נקי ג"כ בחי גלוי לגבי השכל ודבור הוא יותר בחי גלוי אף לגבי המחשבה כמו"כ למעלה¹⁵ יש מחשבה

And thought, too, is called a level of revelation relative to the intellect; and speech is even more a level of revelation, even relative to thought. So too above, there is thought.

Within a person, thought is more revealed than intellect, and speech is more revealed still. The same holds above: there is a divine "thought."

ואף דכתיב כי לא מחשבותי מחשבותיכם⁷⁵ עכ"ז הוא כערך האדם למטה שמחשבתו נקי העלם לגבי דבורו. כך למעלה יש בחי העלם שהוא בחי מחשבה.

And although it is written, "For My thoughts are not your thoughts," nevertheless it is comparable to man below, whose thought is called concealment relative to his speech. So too above, there is a level of concealment, which is the level of thought.

G-d's thoughts are not like ours, as Isaiah says, yet the comparison holds in this respect: as a person's thought is hidden relative to his speech, so G-d's "thought" is a level of concealment relative to His "speech."

כמ"ש בזוהר כמה מחשבתין אית^{76,77} כו' שהוא מחשבה למחשבה שמה שנקי העלם לגבי למטה הימנו נקי בחי גילוי לגבי מדרגה העליון ממנו

As is written in the Zohar, "How many thoughts there are," etc.: that is, thought relative to thought; for what is called concealment relative to what is below it is called a level of revelation relative to the rank above it.

The Zohar speaks of "how many thoughts there are," thought above thought. Each level is hidden relative to the one below it and revealed relative to the one above it.

וכן גבוה מעל גבוה⁷⁸ שהתחתון הוא בחי גילוי לגבי העליון ממנו שהוא בחי העלם ממנו וזה נקי השתלשלות העולמות שהוא כמו שלשלת שכ"א אחוז בחבירו.⁷⁹

And so it is, "higher above higher": the lower is a level of revelation relative to the one above it, which is a level of concealment relative to it. And this is called the chain of descending worlds (hishtalshelus), which is like a chain (shalsheles), each [link] holding on to the next.

This is "higher above higher": every lower level is the revelation of a higher one. It is called hishtalshelus, from shalsheles, a chain, because each level is linked to the next like the rings of a chain.

כמו כן השתלשלות כל העולמות שהוא גבוה מעל גבוה עילה ועלול העלם וגילוי כו' אבל לגבי מהותו ועצמותו עצמות המאציל שלמעלה מעלה מהשתלשלות העולמות

So too, the chain of descent of all the worlds is higher above higher: cause and effect, concealment and revelation, etc. But relative to His very being and essence, the Essence of the Emanator, Who is far above the chain of descending worlds,

The whole order of the worlds is built this way, as cause and effect, concealment and revelation. But G-d's own essence, the Emanator, is far above this chain.

שהם נעלמים אין שייך לפניו כלל מעלה ומטה גם חשך לא יחשיך ממך ולילה כיום יאיר⁸⁰ כו:

which are hidden, above and below have no relevance before Him at all: “Even darkness is not dark for You, and night shines like day,” etc.

Before Him the distinctions of above and below, hidden and revealed, do not apply at all, as the psalm says: “Even darkness is not dark for You, and night shines like day.”

16 והנה בשעת קי"ס היי התגלות מהותו ועצמותו ממש שלמעלה מהשתלשלות ועי"ז ים ויבשה שוין ממש

ונעשה מים יבשה מהעלם גילוי

Now, at the time of the splitting of the Sea of Reeds there was a revelation of His very being and essence, which is above the chain of descending worlds (hishtalshelus); and through this, sea and dry land were truly equal, and out of sea was made dry land, out of concealment, revelation.

At the splitting of the Sea, G-d's very essence, which is above the whole chain of worlds, was revealed. Before it the hidden (the sea) and the revealed (dry land) are the same, so the sea itself became dry land: the hidden became revealed.

וזהו הפך ים ליבשה בנהר יעברו ברגל⁸¹ ויעברו בתוך הים ביבשה⁸² דייקא שההעלם נעשה גילוי ע"י גילוי עצמותו שהעלם וגילוי שוין ממש.

And this is [the meaning of] “He turned the sea into dry land; they passed through the river on foot,” and “They passed through the midst of the sea,” specifically “on dry land”: that the concealed became revealed through the revelation of His essence, for concealment and revelation are truly equal.

The verses say this precisely: “He turned the sea into dry land,” and Israel passed “through the midst of the sea on dry land,” within the sea itself. The concealment itself became revelation, because for G-d's essence concealment and revelation are truly equal.

SECTION 7 • ¶17-20

The joy of a mitzvah

17 וזהו שם נשמחה בו⁸³ ממש במהותו ועצמותו ממש והוא בחי שמחה של מצוה. כי הנה כתיב תחת

אשר לא עבדת את ה' אלקיך בשמחה וכו'

And this is [the meaning of] “There we rejoiced in Him”: truly in Him, in His very being and essence itself. And this is the level of the joy of a mitzvah. For it is written, “Because you did not serve Havayah your G-d with joy,” etc.,

The same psalm goes on, “there we rejoiced in Him”: in Him, in G-d’s very essence revealed at the Sea. This, says the Alter Rebbe, is the level of the joy of a mitzvah, and he brings the Torah’s rebuke for not serving G-d with joy.

מרוב כל⁸⁴ שרוב כל נקי השתלשלות כל העולמות שהם רוב מאד כגלדי בצלים גבוה מעל גבוה כו'

“...more than the abundance of everything (merov kol)”; for “the abundance of everything” is the name for the chain of descent of all the worlds, which are very abundant, like the layers of onions, higher above higher, etc.;

The verse ends merov kol, plainly “out of the abundance of everything.” “The abundance of everything” is the chain of worlds, many and layered like an onion, each level higher than the one below it.

אבל השמחה של מצוה⁸⁵ היא בבחי עצמותו ממש שהוא מרוב כל למעלה מהשתלשלות כל העולמות.

but the joy of a mitzvah is on the level of His very essence, which is “more than the abundance of everything,” above the chain of descent of all the worlds.

The Alter Rebbe reads merov kol as “more than all the abundance”: the joy of a mitzvah reaches G-d’s very essence, which is beyond the whole abundance of the worlds.

18 וזהו ושמחת לפני⁸⁶ הוי אלקיך שהוא בחי שמחה של מצות התורה שהוא לפני הוי ממשיכי כו'.

And this is [the meaning of] “And you shall rejoice before Havayah your G-d”: which is the level of the joy of the mitzvos of the Torah, which is “before Havayah”: we draw [it] down, etc.

The Torah commands, “you shall rejoice before Havayah your G-d.” The joy of the Torah’s mitzvos is “before Havayah,” which in this context points to G-d’s essence beyond even the Name, and through the mitzvos it is drawn down.

כי הנה אנו אומרים אק"ב כו' דרמ"ח מצות הן רמ"ח אברים דמלכא⁸⁷ והוא כמשל אברים של אדם

For we say, "Who has sanctified us with His mitzvos," etc., since the 248 mitzvos are the 248 limbs of the King. And this is like the analogy of the limbs of a person:

Before a mitzvah we bless G-d "Who has sanctified us with His mitzvos." The 248 mitzvos are called the 248 "limbs of the King," and the Alter Rebbe explains this with a parable of the human body.

הנה הנשמה אין יכולים לאוחזה ולתופסה כלל רק אעפ"כ כשנוטלין את האדם בידו הימנית או השמאלית ומושכין אותו ממקום למקום.

now, the soul cannot be held or grasped at all; yet even so, when one takes a person by his right hand or his left and pulls him from place to place,

No one can take hold of another person's soul. But take him by the right hand or the left and pull him, and he comes along.

אזי נמשכה הנשמה ג"כ ממקום למקום אף שהנשמה בעצמה אין יכולים לאוחזה כלל רק שע"י שהתלבשות הנשמה היא בהאברים ע"כ נמשכה הנשמה ג"כ ממילא.

then the soul too is drawn from place to place, even though the soul itself cannot be held at all; only, because the soul is clothed in the limbs, the soul too is thereby drawn along, as a matter of course.

His soul comes with him, though it cannot itself be held, because it is clothed in his limbs. So too, G-d's essence cannot be grasped, yet it is drawn along through the mitzvos, the "limbs" in which He is clothed.

19 וכמו"כ המצות הם אברין דמלכא כמו חסד דרועא ימינא⁸⁸ שע"י הצדקה וחסד שנותנים למטה לעני

ממשיכין את עצמותו כביכול ע"י התלבשותו בבחי' חסד דרועא ימינא

So too, the mitzvos are "limbs of the King." For example, "Chesed (kindness) is the right arm": through the charity and kindness given below to a poor person, one draws down His very essence, as it were, through His being clothed in the level of Chesed, "the right arm."

Each mitzvah corresponds to a "limb." In Kabbalistic imagery Chesed, kindness, is the right arm, so giving charity and kindness to a poor person draws G-d's essence down, so to speak, through His being clothed in Chesed.

וכן גבורה דרועא שמאלא וכמארז"ל איזהו גבור הכובש את יצרו^{89,90} כמו לכבוש איזה תאוה כו' שעייז ממשיכים אותו מלמעלה ג"כ עייז. גבורה דרועא שמאלא.

And likewise, "Gevurah (restraint) is the left arm," as our Sages, of blessed memory, said, "Who is mighty? One who conquers his inclination," such as conquering some craving, etc.; for through this one draws Him down from above as well, through this. "Gevurah is the left arm."

Gevurah, restraint and might, is the left arm. The Mishnah calls mighty the one who conquers his inclination, and overcoming a craving likewise draws G-d down, through Gevurah.

20 וכן ת"ת עמודא דאמצעיתא שהוא בחי' תורה שהוא כמו שנוטלין את האדם בכל גופו. ועייז מוליכים אותו למקום שרוצים כמו"כ עיי תורה ממשיכין את עצמותו כביכול למטה.

And likewise, "Tiferes (beauty) is the middle pillar," which is the level of Torah; this is like taking a person by his whole body, and thereby leading him to the place one wishes. So too, through Torah one draws His essence, as it were, down below.

Tiferes, the middle pillar, corresponds to the body as a whole, and it is the Torah. Taking a person by his whole body brings all of him wherever one wishes; so through the Torah G-d's essence, so to speak, is drawn down below.

וזהו שמחה של מצוה שהוא מתן שכרן של מצות שהוא בחי' גלוי עצמותו שהי' אז התגלות בשעת קייס

And this is the joy of a mitzvah, which is the giving of the reward of the mitzvos, which is the level of the revelation of His essence, of which there was a revelation then, at the time of the splitting of the Sea of Reeds.

The joy of a mitzvah is the giving of its reward: the revelation of G-d's essence. That revelation took place at the splitting of the Sea.

וזהו שם נשמחה בו⁹¹ בעצמותו ממש והוא בחי' אתעדל"ע בחי' אותיות זכרים שבא שלא באתעדל"ת כלל כי אין אתעדל"ת יכול לעורר כלל.⁹²

And this is [the meaning of] "There we rejoiced in Him": in His very essence. And this is the level of an arousal from above, the level of male letters, which comes not through an arousal from below at all, for an arousal from below cannot arouse [it] at all.

So the verse "there we rejoiced in Him" refers to His very essence. This was an arousal from above, male letters with no female letters before them, for no arousal from below can call it forth.

וזהו ויאמר ה' אל משה מה תצעק אלי⁹³ בעתיקא תליא מילתא⁹⁴ שהוא עצמות המאציל העליון שאין אתעדל"ת יכול לעורר כלל אלא ה' ילחם לכם ואתם תחרישון:⁹⁵

And this is [the meaning of] “And G-d said to Moshe, ‘Why do you cry out to Me?’”: “the matter depends on Atika (the Ancient One),” which is the Essence of the Supernal Emanator, which an arousal from below cannot arouse at all; rather, “G-d will fight for you, and you shall be silent.”

At the Sea G-d said to Moshe, “Why do you cry out to Me?” and the Zohar explains that “the matter depends on Atika,” the Ancient One, which the Alter Rebbe identifies as the Essence of the Emanator, beyond the reach of any prayer. That is why Israel were told, “G-d will fight for you, and you shall be silent.”

IN ONE'S AVODAH

Every day a person must leave his own Egypt: through contemplation in Pesukei Dezimra and the blessings before the Shema he comes to love G-d “with all your might” in the Shema, and that love draws G-d’s love down. His words are horses: idle talk and evil speech carry him into kelipah, while the letters of prayer and of Torah lift him, and through the Torah G-d’s own words are in his mouth. Through each mitzvah, giving charity, conquering a craving, studying Torah, he draws G-d’s essence down, and the joy of the mitzvah is its reward.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call letters “horses,” and in what sense can words carry a person beyond his own understanding?
2. What distinguishes the “female letters” of prayer from the “male letters” of Torah, and how does each depend on the other?
3. Why is a bond to the world so strong that it is without any reason called “the king of Egypt died,” and what follows from it in the Shema?
4. Why was the splitting of the Sea an arousal from above that nothing from below could call forth, and what does “Why do you cry out to Me?” teach about prayer?
5. How is the joy of a mitzvah its reward, and how does the parable of the soul and the limbs explain the way a mitzvah draws G-d down?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לסוסתי ברכבי פרעה

The note lists the other transcripts of this maamar.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ז ע"מ, רק חלק קטן. עוד הנחה במאמרי אדה"ז כתובים כרך ב (הוצאה שני) ע"ק. עוד הנחה בהנחת הר"פ ע"י ג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הג"ה באוה"ת בשלח ע"ת תקעו. ראה מאמרי אדה"ז כתובים כרך ב ע"ע. והנחת הר"פ בס' הנחות הר"פ ע"ח. בבוך 1113 גוכתי"ק הצ"צ נמצאים קיצורים וכנראה שהם שייכים לד"ה לסוסתי. ב. אותיו נקבות וזכרים תפלה ותורה מכה"כ גלוי סובב (אך התורה משל הקדמוני וגלוי א"ס בתורה ע"י אותיו ואתא מרבבו קדש לכן תרכב על סוסך אך תחלה צ"ל תפלה העלא' כו). ג. זלעז"ז — לכן הולך לפניהם כו (ע"י התקשרו בתפלה מתבטלי המ"י אותיו נוקבין וכן ע"י עסק התורה דוכרין דקדושה מתבטלי הרהורי רע"י) — כי י' חבל נחלתו וע"י עליי שרש נש"י ממילא מתעלי כו. ד. כמ"כ בכל יום יצ"מ מהתקשרו הבלי עולם השכל מלך ושריו וושוט ורידין תאו"ר. ויצ"מ ק"ש ע"י התבוננו פד"י הריבוי קדושי נמשכי רק משמך לא כח הפועל בנפעל לא שנית המרומם לבדו והמתנשא מימות עולם. אלקי חיים ומלך עולם. ומ"מ בלי גבול הקדושי כו לכן צעק לבי לצאת מגבול ק"ש מאדך סוסי נוקבין ומזה והא"ש לאהבה אייתי רוח והחיות רוי"ש ונתתי מטר יושב ושונה כנגדו ודברת הנהגה מלכתא אשר אנכי כו וזהו אני כו.

2 לסוסתי ברכבי פרעה

"To My mare in Pharaoh's chariots have I likened you, My beloved." The whole maamar explains this comparison of Israel to Pharaoh's horses in terms of the letters of prayer and of Torah.

Song of Songs 1:9 שיר השירים א':ט

לסוסתי ברכבי פרעה דמיתיה רעיתי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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

KEHOT'S NOTE

שה"ש א, ט.

3 לסוסתי ברכבי פרעה

The Zohar on Beshalach explains the verse: when Pharaoh pursued Israel he harnessed mares at the front of his chariots with the stallions behind them, and when he came close to Israel he put the mares behind and the stallions in front, to harm Israel and do battle. The Zohar itself sets beside this "G-d went before them by day," after which the Shechinah went behind Israel; this is the Zohar the Alter Rebbe cites as folio 47.

Zohar, Beshalach 5:63-7:71א"ע:ז'ס"ג-ז'ס"ד

AND PHARAOH DREW NEAR. Said R. Jose: It has been pointed out that the word hikrib (drew near, lit. brought near) is in the causative form, signifying that he brought the Israelites near to G-d by repentance. So the Scripture says elsewhere, "O L-rd, they have visited thee in trouble, they

have poured out prayer when thy chastisement was upon them" (Isa. 26, 16), i.e. Israel do not turn to the Almighty when they are at ease, but only when they are "in trouble"; when He chastises them, then "they ...

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

4 וה' הולך לפנייהם

When Israel left Egypt, G-d went before them by day in a pillar of cloud and by night in a pillar of fire. The Alter Rebbe sets this order beside the order of Pharaoh's horses.

שמות י"ג:כ"א Exodus 13:21

וה' הולך לפנייהם יומם בעמוד ענן וּלְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לָלֶכֶת יוֹמָם וּלְלַיְלָה:

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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

KEHOT'S NOTE

שמות יג, כא.

5 ויסע מלאך האלקים

At the Sea, the angel of G-d who had gone before the camp of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them. The Alter Rebbe sees in this a reversal of the earlier order.

שמות י"ד:19 Exodus 14:19

וַיִּסַּע מַלְאָךְ הָאֱלֹקִים הַהוּלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע עִמּוֹד הָעֲנָן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאַחֲרֵיהֶם:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

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KEHOT'S NOTE

שמות יד, יט.

6 אותיות נקראו סוסים

There the teaching that letters are called horses is brought in the name of the Maggid.

KEHOT'S NOTE

ראה בס' הנחות הר"פ ע"א בשם הה"מ.

7 שו"ה האדם — הסוס מוליך את האדם למקום רחוק

This transcript gives the analogy in fuller form: a high and lofty mountain that a person cannot climb by himself, to which the horse carries him; so the letters are a vehicle for the intellect.

KEHOT'S NOTE

בהנחת הר"פ ע"ח מביא המשל "ד"מ הר גבוה ונישא אשר האדם לבדו לא יוכל לילך והסוס נושא אותו לשם כמו"כ אותי הם מרכב לגבי השכל".

רוצה ה' את יראיו

12

"G-d desires those who fear Him, those who hope for His kindness." What G-d wants is the awe that the letters serve.

Psalms 147:11א"י: תהילים קמ"ז

רוצה 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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PARAGRAPH 3

והנה יש ב' מיני אותיות

13

The note points to Or HaTorah on Beshalach for a further discussion of the two kinds of letters.

KEHOT'S NOTE

ראה אוה"ת פ' בשלה ע' תרכה. המשך תרס"ו ע' רו ואילך [שם מיוסד על תו"ח בשלה קנ, א ואילך].

רוח אייתי רוח

14

The Zohar teaches that one who loves the Holy One, blessed be He, arouses His love in return, for "a spirit draws a spirit and brings a spirit." The Alter Rebbe applies it to the arousal from below that draws the arousal from above.

Zohar II, 162bב, ח"ב קסב,

KEHOT'S NOTE

זח"ב קסב, ב.

דרכו של איש לחזר

15

Rabbi Shimon explains why the Torah says "when a man takes a woman": it is the way of a man to seek a woman, as the one who lost something seeks it. The Alter Rebbe uses it for the response from above to the longing below.

Kiddushin 2b:13-14ד"ג-י"ג: קידושין ב'

... מפני מה אמרה תורה "כי יקח איש אשה", ולא כתב "כי תלקח אשה לאיש"? - מפני שדרכו של איש לחזר על אשה ואין דרכה של אשה לחזר על איש. משל לאדם שאבדה לו אבידה - מי חוזר על מי? בעל אבידה מחזר על אבידתו. והא דתנן: "בשבועה דרבים בודקין את הזב", ליתני "דברים"! ה"מ הא קא משמע לן, דדרקא דמיקלא יתירא לאתויי לידי זיכה, ודרקא דמישתניא יתירא לאתויי לידי זיכה.

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

KEHOT'S NOTE

קידושין ב, ב. בהנחת הר"פ ובמאמרי אדה"ז כתובים ובאוה"ת שם לא נמצא כל המוסגר. אבל בכרך 1824 נמצא.

דלית מחשבה תפיסא ביה

16

In the prayer of Elijah that opens the Tikkunei Zohar (Pat- ach Eliyahu), Elijah says of G-d, "No thought can grasp You at all." The Alter Rebbe uses the phrase for the light of sovev, which is above all comprehension.

Tikkunei Zohar 17a:10א"י: תקוני זוהר י"ז

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל.

שו"ה שאין השכל — להשיג כלל

8

After "what the intellect cannot attain at all," this manuscript adds: "(Now, there are two kinds of letters, male letters and female letters, that is, male horses and female horses)."

KEHOT'S NOTE

בכרך 1824 נוסף: "(והנה יש שני מיני אותיות אותיות זכרים ואותיות נקבות והיינו סוסים זכרים וסו" נקבות)". בהנחת הר"פ ע' ט מוסיף אחר הענין להשיג כלל "וכמבואר לעיל ג"כ מזה בזה פ' ויחי קצת באריכות מקור ושרש האותיות מאד נעלה ולבעבור זה אותי נק' סוסים שהם מביאים במרוצה את רוכבו למקום גבוה ונעלה" — מה שכתב לעיל פ' ויחי, הכוונה להמאמר שנדפס בהנחת הר"פ ע' א, והנחת אדה"א בס' תקס"ז ע' יא, ובתוספות הגהות מכ"ק הצ"צ באוה"ת בראשית כרך א ע' תתשמב, ב.

PARAGRAPH 2

והיינו ע"י אותיות התפלה

9

This transcript reads: "Now, it is written, 'Come, you and all your household, into the ark,' that is, through the letters of prayer, which are called horses."

KEHOT'S NOTE

בהנחת הר"פ ע' ט "והנה כתיב בא אתה וכל ביתך אל התיבה, היינו ע"י אותיות התפלה הנק' סוסים". באוה"ת פ' בשלה ע' תקעו נמצא הג"ה השייך לכאן: והנה הילוך זה דוקא ע"י התלבשות בנה"ב, משא"כ המלאכים נק' עומדים כי סוס שבו וע"י ההילוך היינו לפי שהוא משם ס"ג שלמעלה משם מ"ה, ועיין בד"ה ונתתי לך מהלכים, ובביאור ע"פ וקבל היהודים, עכ"ה. ראה גם הוספות לכש"ט (הוצאת קה"ת) סי' ז ואילך.

בא אתה

10

G-d tells Noah, "Come, you and all your household, into the ark." The Alter Rebbe uses the verse for entering into the words of prayer.

בראשית ז:א"ז: Genesis 7:1

ויאמר ה' לנח בא-אתה וְכָל־בֵּיתְךָ אֲלֵי־הַתֶּבֶה כִּי־אַתָּה רָאִיתָ צִדִּיק לְפָנַי בְּדוֹר הַזֶּה:

And the L-RD said unto Noah: 'Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

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

KEHOT'S NOTE

בראשית ז, א.

לא בגבורת

11

"He does not desire the strength of the horse; He does not want the legs of a man." The Alter Rebbe reads the horse and the legs as the letters, which are only a vehicle.

Psalms 147:10א"י: תהילים קמ"ז

לא בגבורת הסוס יִחְפֹּץ לֹא־בִשְׁוִקֵי הָאִישׁ יִרְצֶה:

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

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KEHOT'S NOTE

תהלים קמז, י.

Constantinople, 1740 (CC-BY-NC)

17

השמים והארץ אני מלא

“Do I not fill the heavens and the earth? says G-d.” The Alter Rebbe reads “I” as G-d’s very essence filling the world.

Jeremiah 23:24 כ”ג:יג: ירמיהו

אִם-יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא-אֶרְאֶנּוּ נְאֻם-ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻם-ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT’S NOTE

ירמיה כג, כד.

18

מכה”א כבודו

The angels call, “Holy, holy, holy is G-d of hosts; the whole earth is full of His glory.” The Alter Rebbe first reads “His glory” as less than His essence, and then as the Torah, through which His essence fills the world.

Isaiah 6:3 יג:ו: ישעיהו

KEHOT’S NOTE

ישעיה ו, ג. ראה אוה”ת נ”ך כרך א ע” קסד ואילך.

19

ואין כבוד אלא תורה

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

KEHOT’S NOTE

אבות ו, ג.

20

ואין כבוד אלא תורה

The Mishnah proves from verses that “there is no glory but Torah.” The Alter Rebbe uses it to identify the “glory” that fills the earth with the Torah.

Pirkei Avot 6:3 יג:ו: משנה אבות

... וְהָלֹא דְבָרִים קָל וְחֶמֶר, וּמֵה דְּוָד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לִמַּד מֵאַחֲתֵּיכֶם אֶלָּא שְׁנֵי דְבָרִים בְּלִבְדִּי קִרְאוּ רַבּוֹ אֶלּוּפּוֹ וּמִיָּדְעוֹ, הִלּוּמִּד מִחֲבָרֵי פֶּרֶק אֶחָד אוֹ הִלְכָּה אֶחָת אוֹ פְּסוּק אֶחָד אוֹ דְּבוּר אֶחָד אוֹ אֶפְלוֹ אוֹת אֶחָת, עַל אֶחָת פְּמָה וְכִמְה שְׁצָרֶיהָ לְהוֹגִי בּוֹ כְּבוֹד. וְאֵין כְּבוֹד אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר (משלי ג) כְּבוֹד חֲכָמִים יִנְחֵלוּ, (משלי כח) וְתַמִּימִים יִנְחֵלוּ טוֹב, וְאֵין טוֹב אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר (משלי ד) כִּי לִקַּח טוֹב נִתְּתִי לָכֶם תוֹרָתִי אֵל תַּעֲזֹבוּ:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, “But it was you, a man mine equal, my guide and my beloved friend” (Psalms 55:14). Is this not [an instance of the argument] “from the less to the ...

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21

אורייתא מחכמה נפקת

The Zohar on Mishpatim says that the Torah came forth from Chochmah. The Alter Rebbe uses it to show that G-d is clothed in the Torah through Chochmah.

Zohar II, 121a א”ב קכא, זח”ב

KEHOT’S NOTE

זח”ב קכא, א. וראה שם פה, א.

22

אורייתא מחכמה נפקת

The Zohar on Yitro brings the teaching that the Torah came forth from the supernal Chochmah, with the view that it came from Binah as well. Kehot’s note points here as a second place for the saying.

Zohar, Yitro 21:378-22:389 ט”כ:כ”ב:שפ”ט

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

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

23

כל היושב ושונה

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

KEHOT’S NOTE

ראה תדב”א רבה רפ”ח.

24

כל היושב ושונה הקב”ה קורא ושונה כנגדו

Every Torah scholar who sits and reads and studies Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him. The Alter Rebbe brings it to show that G-d Himself is present in the letters of the Torah one studies.

Tanna DeBei Eliyahu Rabbah 18:1-2 ב”א:י”ח:א-ב”א:1-2

... אִיכָּ לְמַה נֶאֱמַר בְּכָל צִרְתָּם לוֹ צֵר אֵלָּא אִמַּר הַקִּבְיָהּ בְּכָל צֵר וְצֵר שִׁישׁ לִישְׂרָאֵל כְּבִיכּוֹל אֲנִי עִמָּהֶם שְׁנֵאֱמַר לוֹ צֵר אִיתְּ לוֹ צֵר אֵלָּא לִי צֵר שְׁנֵאֱמַר (ישעיהו מ”ט:ג) וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר לַכֹּךְ נֶאֱמַר קוֹמִי רִנִּי בְּלִילָה וְגוֹי מֵאֵי שְׁפָכִי כְּמִים לְבָךְ נִכַּח פְּנֵי ה’ מִכָּאֵן אִמְרוּ כָל ת”ח שִׁיּוֹשֵׁב וְקוֹרֵא וְשׁוֹנֶה וְעוֹסֵק בְּתוֹרַת הַקִּבְיָהּ יוֹשֵׁב כִּנְגּוֹד וְקוֹרֵא וְשׁוֹנֶה עִמּוֹ שְׁכָאֵן נֶאֱמַר נִכַּח פְּנֵי ה’ וְלֵהֲלֹךְ הוּא אוֹמֵר וַיַּחֲנוּ אֵלֶּה נּוֹכַח אֵלֶּה וְגוֹי (מַלְכִּים א כ”כ:ט) מֵה לֵּהֲלֹךְ פְּנִיָּהֶם שֶׁל אֵלּוּ נּוֹכַח פְּנִיָּהֶם ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

25

כלם בחכמה עשית

“How many are Your works, G-d; You made them all with wisdom.” The Alter Rebbe reads it to mean that, to G-d, wisdom is no more than an instrument of making.

Psalms 104:24 ד”ד:כ”ד:תהילים

מִהָרְבוּ מַעֲשֵׂיךָ ה' כָּלָם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

26

כבוד בגימט' ל"ב

The passage there explains "His glory" as G-d's being clothed, says that kavod is numerically thirty-two, the thirty-two paths of wisdom, because the Infinite Light is clothed in Chochmah, and brings the verse "You made them all with wisdom," as here.

KEHOT'S NOTE

ראה גם לעיל ל, ב. לקו"ת שה"ש מז, ג.

PARAGRAPH 4

27

כי תרכב על סוסך

Habakkuk's prayer describes G-d, "when You ride upon Your horses, Your chariots of salvation." The Alter Rebbe applies the verse to the Giving of the Torah, the "male horses."

Habakkuk 3:8 ח"ח:ב

הַבְּנֵהרִים הָרָה ה' אִם בְּנֵהרִים אֶפֶה אִם-יָפִים עֲבָרְתָּה כִּי תִרְכַּב עַל-סוּסֶיךָ מִרְכַּבְתִּיךָ יְשׁוּעָה:

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

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KEHOT'S NOTE

חבוקק ג, ח.

28

מדלג על ההרים

"The voice of my beloved! Here he comes, leaping over the mountains, bounding over the hills." The leap stands for light that comes down without passing through the levels in between.

Song of Songs 2:8 ח"ח:ב

קוֹל דּוֹדִי הִנֵּה-זֶה בָּא מְדַלֵּג עַל-הַהָרִים מְקַפֵּץ עַל-הַגְּבוּעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה"ש ב, ח.

29

וירד ה' על הר סיני

G-d descended upon Mount Sinai, to the top of the mountain. The Alter Rebbe brings it as the revelation of light from above in the world below.

Exodus 19:20 ט"ז:כ

וַיֵּרֶד ה' עַל-הָהָר סִינַי אֶל-רֹאשׁ הָהָר וַיִּקְרָא ה' לְמֹשֶׁה אֶל-רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

30

וכל העם רואים

At Sinai "all the people saw the voices" and the flames. The Alter Rebbe brings it as a sign of how fully the light from above was revealed below.

שמות כ"ט:י"ו Exodus 20:15

וְכָל-הָעָם רֹאִים אֶת-הַקּוֹלֹת וְאֶת-הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת-הָהָר עֹשֵׂן וַיֵּרָא הָעָם וַיִּנְעֻזוּ וַיַּעֲמָדוּ מֵרָחֹק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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KEHOT'S NOTE

שמות כ, טו.

PARAGRAPH 5

31

זה לעו"ז עשה האלקים

"In a day of good, be glad, and in a day of evil, see: G-d has made the one opposite the other." The Alter Rebbe uses it for the principle that the realm of kelipah mirrors the structure of holiness.

Ecclesiastes 7:14 י"ד:ז קהלת

בְּיוֹם טוֹבָה הָיָה כְּטוֹב וּבְיוֹם רָעָה רָאָה גַּם אֶת-זֶה לְעִמְתּוֹ עֲשֵׂה הָאֱלֹקִים עַל-דִּבְרֵת שְׁלֵא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוּמָּה:

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

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PARAGRAPH 6

32

שנק' פרעה עורף

KEHOT's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

ראה לקו"ת להאר"ז ל ר"פ וישב ור"פ שמות. ובכ"מ.

33

רוח אייתי רוח

The Zohar's principle that "a spirit draws a spirit and brings a spirit" is applied here to the opposite side: words of vanity draw down a flow of vanity.

Zohar, Terumah 64:660-66:669 ס"ד:תר"ס-ס"ד:תר"ס

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" ...

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

PARAGRAPH 7

34

כי דרכו של איש

"It is the way of a man to seek a woman": Pharaoh's mares were meant to draw a response from above, as a man responds to a woman.

Kiddushin 2b:8-9 ט"ח-ט"ז

קראי אהדדי לא קשיו: הכא, דבתורה קאי, ותורה איקרי לשון נקבה, דכתיב: "תורת ה' תמימה משיבת נפש" - כתב לה בלשון נקבה. התם, דבמלחמה קאי, דדרכו של איש לעשות מלחמה ואין דרכה של אשה לעשות מלחמה - כתב לה בלשון זכר. מתניתין אהדדי לא קשיו: הכא, דלגבי אשה קאי - קתני לה בלשון נקבה. התם, דלגבי איש קאי, דדרכו של איש ליבדק ואין דרכה של אשה ליבדק, דהא אשה נמי באונס מיטמאה - תני לשון זכר.

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

35

והי הולך לפניו יומם

G-d went before Israel by day in a pillar of cloud. Here the verse shows the order G-d set when He reversed Pharaoh's design.

Exodus 13:21 ט"ז:כ"א

והי הולך לפניו יומם בעמוד ענן לנחתם הדרך ולילה בעמוד אש להאיר להם ללכת יומם ולילה:

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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36

ויסע מלאך וילך מאחריהם

At the Sea the angel of G-d moved from before the camp of Israel and went behind it. The Alter Rebbe calls this the reverse of the earlier order.

Exodus 14:19 ט"ז:י"ד

ויסע מלאך האלוקים ההלך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

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PARAGRAPH 8

37

למען תזכר את יום צאתך

The Torah commands eating matzah "so that you remember the day you went out of the land of Egypt all the days of your life." The Alter Rebbe brings it to show that the Exodus is a daily matter.

Deuteronomy 16:3 ט"ז:ג

לא־תאכל עליו חמץ שבועת ימים תאכל־עליו מצות לחם עני כי בחפזו יצאת מארץ מצרים למען תזכר את־יום צאתך מארץ מצרים כל ימי חייך:

לסוסתי ברכבי פרעה דמיתך רעיתי

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

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KEHOT'S NOTE

דברים טז, ג.

38

אני הוי"ה אלקיכם

The last verse of the Shema: "I am Havayah your G-d, Who brought you out of the land of Egypt to be your G-d." It is said every day, so the Exodus belongs to every day.

Numbers 15:41 ט"ו:מ"א

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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39

מן הארץ לרקיע מהלך ת"ק שנה

The Talmud says that from the earth to the firmament is a journey of five hundred years, and so between each firmament and the next. The Alter Rebbe brings it to show that even the heavens are measured and limited.

Chagigah 13a:3 א"ג:א'ג

כמה שנותיו של אדם — שבועים שנה, שנאמר: "ימי שנותינו בהם שבועים שנה ואם בגבורות שמונים שנה". והלא מן הארץ עד לרקיע מהלך חמש מאות שנה, ועוביו של רקיע מהלך חמש מאות שנה, וכן בין כל רקיע ורקיע.

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

KEHOT'S NOTE

חגיגה יג, א.

40

שית אלפי שנין הוי עלמא

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

KEHOT'S NOTE

ראש השנה לא, ג.

41

שית אלפי שנין הוי עלמא

Rav Ketina says that the world exists for six thousand years and for one [thousand] it lies desolate. The Alter Rebbe brings it to show that the world is limited in time as well.

Rosh Hashanah 31a:8 ט"ז:א

וקמפלגי בדרב קטינא, דאמר רב קטינא: שיתא אלפי שני הוה עלמא וחד חורב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אמר אבוי: תרי חורב, שנאמר: "יחיינו מיומים". במוספי דשבטא מה היו אומרים? אמר רב ענן בר רבא אמר רב: "היו לך".

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42

בזה העולם הגשמי והמוגבל

After these words, the text in Or HaTorah adds: "(This is the meaning of Mitzrayim, from the word meitzarim,

straits and limits; and see Likkutei Torah on Shir HaShirim, the maamar 'Kol dodi')."

KEHOT'S NOTE

באזה"ת פ' בא כרך ז ע' ב'תריא מוסיף: "דזוהו פ' מצרים לשון מצרים וגבולים, וע' בלקו"ת בשה"ש בד"ה קול דודי".

43 ומלך מצרים נק' השכל של הבלי העולם

Here the Or HaTorah adds: "(Thus he explains 'the king of Egypt' as the wisdom of kelipah)," and the note says to see there further.

KEHOT'S NOTE

באזה"ת שם "א"כ מפרש מלך מצרים חכמה דקליפה". ע"ש עוד.

PARAGRAPH 9

44 וימת מלך מצרים ואזי ויאנחו בני" מן העבודה ויזעקו

"The king of Egypt died, and the children of Israel sighed from the labor, and they cried out." The Alter Rebbe reads it as the turn from attachment to the world to the heart's cry to G-d.

Exodus 2:23: שמות ב': כ"ג

ויהי כַּיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעְקוּ וַתֵּעַל שׁוֹעַתָּם אֶל־הָאֱלֹקִים מִן־הָעֲבֹדָה:

And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto G-d by reason of the bondage.

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45 צעק לבם

"Their heart cried out to G-d." The Alter Rebbe uses the phrase for the inner cry of the Shema.

Lamentations 2:18: איכה ב': י"ח

צָעַק לָבָם אֶל־אֲדֹנָי חֲוִמַת בְּתִצִּיּוֹן הוֹרִידִי כְנָחַל דִּמְעָה יוֹמָם וְלַיְלָה אֶל־תִּתְּנִי פֹגֶת לָךְ אֶל־תִּדְמַם בְּתִצִּיּוֹן:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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

46 ובכל מאדך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your might" stands here for a love without limit.

Deuteronomy 6:5: דברים ו': ה'

וְאַהֲבַתְּ אֶת־ה' אֱלֹהֶיךָ כָּל־לִבְּךָ וּכְכָל־נַפְשְׁךָ וּכְכָל־מְאֹדְךָ:

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

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47 שו"ה הבלי — וכשנעשה התקשרות

That passage cites this place in our maamar, on attachment to the world so strong that it is without any intellect: since G-d made the one opposite the other, the other side

too has a will above reason and taste, so a person can have an intense will even for worldly things.

KEHOT'S NOTE

ראה לקו"ת ראה כה, א.

PARAGRAPH 10

48 בשתיים שלפניה

The Mishnah rules that in the morning one says two blessings before the Shema and one after it. The Alter Rebbe names the two blessings before it as the main place for the contemplation that leads to love in the Shema.

Mishnah Berakhot 1:4: משנה ברכות א': ד'

בַּשָּׁחַר מְבַרְךְ שְׁתֵּים לְפָנֶיהָ וְאַחַת לְאַחֶיהָ, וּבְעֶרֶב שְׁתֵּים לְפָנֶיהָ וְשֶׁמֶתִים לְאַחֶיהָ. אַחַת אֶרְכָּה וְאַחַת קְצֵרָה. מְקוֹם שֶׁאָמְרוּ לְהֶאָרִיד, אֵינוֹ רִשְׁאִי לְקַצֵּר. לְקַצֵּר, אֵינוֹ רִשְׁאִי לְהֶאָרִיד. לְהֶאָרִיד, אֵינוֹ רִשְׁאִי שְׁלֹא לְהֶאָרִיד. וְשֶׁלֹּא לְהֶאָרִיד, אֵינוֹ רִשְׁאִי לְהֶאָרִיד:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

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

49 היש מספר לגדודיו

Bildad says of G-d, "Is there any number to His legions?" The Alter Rebbe brings it for the limitless number of angels and souls.

איוב כ"ה: ג' Job 25:3

הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרְהוֹ:

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

PARAGRAPH 11

50 כח הפועל בנפעל

The passage there explains that the word "created" implies the power of the maker in the thing made, which applies only to G-d's Names, while of His essence it is said "He commanded and they were created"; even the level of sovev is only "His Name alone."

KEHOT'S NOTE

ראה לקמן צו, ג במ"מ.

51 אני ה' לא שניתי

"For I, Havayah, have not changed." The Alter Rebbe brings it to show that creating the worlds brings no change

in G-d.

Malachi 3:6: מלאכי ג' ו':

כי אני ה' לא שניתי ואנכם בני יעקב לא כליתם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג', ו'.

52

אלקים חיים ומלך עולם

“G-d is true; He is the living G-d and eternal King.” The Alter Rebbe reads it as G-d giving life to the worlds as their King, through His Name.

Jeremiah 10:10: ירמיהו י' י"א:

וה' אלקים אמת הוא אלקים חיים ומלך עולם מקצפו תרעש הארץ ולא יכלו גוים זעמו:

But the L-RD G-d is the true G-d, He is the living G-d, and the everlasting King; At His wrath the earth trembleth, And the nations are not able to abide His indignation.

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PARAGRAPH 12

53

בכל מאדך

“You shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The Alter Rebbe reads the first paragraph of the Shema as the love from below that has no limit.

Deuteronomy 6:5: דברים ו' ה':

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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54

לאהבה את ה' אלקיכם

The second paragraph of the Shema: “to love Havayah your G-d and to serve Him with all your heart.” The Alter Rebbe reads “to love” as bringing about love above.

Deuteronomy 11:13: דברים י"א י"ג:

והיה אם שמעו תשמעו אלי מצותי אשר אנכי מצוה אתכם היום לאהבה את ה' אלקיכם ולעבדו בכל לבבכם ובכל נפשכם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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55

לאו מכל אליו מדות כלל

In Elijah's prayer (Patach Eliyahu), after describing the Sefiros as G-d's ways of conducting the world, the Tikkunei Zohar says that He is “not of these attributes at all.” The

Alter Rebbe brings it to show that love, an attribute, does not apply to G-d in Himself.

Tikkunei Zohar 17b:5-7: תיקוני זוהר י"ז ב' ה' ז' ו':

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיע דאיהו רחמי ולא מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכי

Constantinople, 1740 (CC-BY-NC)

56

רוח אייתי רוח

The Zohar teaches that one who loves G-d arouses His love in return, for “a spirit draws a spirit.” Here it explains how love below brings love above.

Sf. Zohar, Terumah 64:660-66:669: ס"ד:תר"ס-ס"ד:תרס"ט

Hence, “Thou shalt love” is the first outstretching of the right hand to love the Holy One, blessed be He, with that close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the “right hand” ...

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

PARAGRAPH 13

57

והחיות רי"ש

“And the chayos ran and returned, like the appearance of a flash.” The Alter Rebbe reads the running as female letters and the returning as male letters.

Ezekiel 1:14: יחזקאל א' י"ד:

והחיות רצו ושוב כמראה הקזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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58

ונתתי עשב בשדך

“And I will give grass in your field for your cattle.” In the Shema a person says these words of G-d in the first person.

Deuteronomy 11:15: דברים י"א ט"ו:

ונתתי עשב בשדך לקהמתך ואכלת ושבעת:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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59

ונתתי מטר ארצכם

“I will give the rain of your land in its season.” The Alter Rebbe asks how a person can say “I will give,” and an-

swers that G-dliness has been drawn down.

דברים י"א:י"ד:11:14 Deuteronomy

וְנָתַתִּי מִטֶּרֶם אֲרֻצְכֶם בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ וְאֶסַּפְתָּ דִּגְגָה וְתִירֹשֶׁךָ וְיִצְהָרְךָ:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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60

יושב ושונה כנגדו

The Holy One, blessed be He, sits opposite the one who studies and studies with him. The Alter Rebbe returns to this teaching from paragraph 3.

Tanna DeBei Eliyahu Rabbah 18:1-2:א"י:ח:ב'2:18 Tanna

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"י לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר כך אתפאר לך נאמר קומי רני בלילה וגוי מאי שפכי כמים לכך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ"ט:ט) מה להלן פניהם של אלו נוכח פניהם ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

61

ואשים דברי בפוך

"I have put My words in your mouth, and covered you in the shadow of My hand." The Alter Rebbe reads it literally: through Torah study G-d's own words are in a person's mouth.

ישעיהו נ"א:ט"ז:51:16 Isaiah

וְאֶשֶׁם דְּבָרִי בְּפִיךָ וּבִצֵּל יָדִי כְּסִיתִיךָ לְנֹטֵעַ שְׁמַיִם וְלִיסַד אֲרָץ וְלֵאמֹר לְצִיּוֹן עֲמִי־אֵתָהּ:

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

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62

ודברת כם

"You shall teach them to your children and speak in them." The Alter Rebbe stresses that it says "in them," not "them."

דברים ו':ז:6:7 Deuteronomy

וְשִׁנַּנְתָּם לְבִנְיָהּ וּדְבַרְתָּ בָּם בְּשִׁכְתָּהּ בְּבֵיתָהּ וּבְלִכְתָּהּ בְּדֶרֶךְ וּבְשֹׁכְכָהּ וּבְקוּמָהּ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו', ז.

63

מתניתין מלכתא

Rav Pappa gives "our Mishnah is a queen" as a mnemonic for which teachings are in the name of Rav Malkiya. The Alter Rebbe uses the phrase for the royal authority of the Mishnah.

Beitzah 28b:14-15:י"ד-ט"ו:14-28b Beitzah

רב פפא אָמַר: מִתְּנִיתִין וּמִתְּנִיתָא — רַב מַלְכִּיָּא. שְׁמַעְתָּתָא — רַב מַלְכִּיָּו. וְסִימְנִיה: מִתְּנִיתִין מַלְכִּיתָא. מֵאִי בִּינְיָהּ? אִיכָא בִּינְיָהּ שְׁפָחוֹת. מִתְּנִי לֹא יֵאמַר אָדָם לְשָׁבָח: שְׁקוּל לִי בְּדִינָר בָּשָׂר, אֲכָל שׁוֹחַט וּמַחְלֵק בִּינְיָהּ.

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KEHOT'S NOTE

ביצה כ"ח ב. וראה לעיל מט, ב.

64

מאן מלכי רבנן

The Talmud teaches that the Sages are called kings, from the verse "Through me kings reign." The Alter Rebbe uses it for the Sages' authority to rule.

Gittin 62a:14:י"ד-ט"ו:14 Gittin

רב הונא ורב חסדא הוו יתבי. חליף ואיל גניבא, אָמַר לָקָה חַד לְחִבְרִיָּה: נִיקוּם מִשְׁמִיָּה, דְּבַר אֲוִרְיָן הוּא. אָמַר לוֹ: וּמִשְׁמִי פְּלִגְנָא נִיקוּם! אֲדַהֲכִי אֵתָא אִיהוּ לְגַבִּיָּהּ, אָמַר לָהּ: שְׁלֵמָא עֲלִיכּוֹ מַלְכִּי, שְׁלֵמָא עֲלִיכּוֹ מַלְכִּי! אָמְרוּ לָהּ: מָנָא לָךְ דְּרַבְנָן אִיקְרוּ מַלְכִּים? אָמַר לָהּ: דְּקִתְיָב: "כִּי מַלְכִּים יִמְלוּכוּ וְגוֹ'".

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Zohar III, 253b:ג' רנ, בבב253 Zohar

KEHOT'S NOTE

ג' רנ, א. זח"ג רנ, ב.

65

הדברים האלה אשר אנכי

"And these words which I command you today shall be upon your heart." The Alter Rebbe reads anochi, "I," as G-d's very self.

דברים ו':6:6 Deuteronomy

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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66

אנכי מי שאנכי

The note says the source of this phrase was given there.

KEHOT'S NOTE

נסמן לעיל א, א.

67

אני הוי"ה אלקיכם אשר הוצאתי אתכם מארץ מצרים

The closing verse of the Shema. The Alter Rebbe reads the Exodus it mentions as the going out from limits, so that Havayah alone is "your G-d."

במדבר ט"ו:מ"א:15:41 Numbers

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים: אֲנִי ה' אֱלֹהֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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68

כי דרכו של איש

"It is the way of a man to seek a woman": the arousal from above answers the arousal from below.

Kiddushin 2b:8-9 ט"ח-ט"ז

קראי אהדי לא קשין: הקא, דבתורה קאי, ותורה איקרי לשון נקבה, דכתיב: "תורת ה' תמימה משיבת נפש" - כתב לה בלשון נקבה. התם, דבמלחמה קאי, דדרכו של איש לעשות מלחמה ואין דרכה של אשה לעשות מלחמה - כתב לה בלשון זכר. מתניתין אהדי לא קשין: הקא, דלגבי אשה קאי - קתני לה בלשון נקבה. התם, דלגבי איש קאי, דדרכו של איש ליבדק ואין דרכה של אשה ליבדק, דהא אשה נמי באונס מיטמאה - תני לשון זכר.

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PARAGRAPH 14

69

יש עוד אתעדל"ע . . . שלא ע"י אתעדל"ת כלל

The passage there cites this maamar and adds that this arousal from above, not called forth from below, means drawings from the level of Atika, and that from there comes the power and strength for the ascent of the "horse" of the arousal from below.

KEHOT'S NOTE

בלקו"ת שה"ש יא, ד מצין ע"ז: והיינו המשכות מבחינת עתיקא כר ע"ש והנה משם הוא שנמשך הכה ועז לעליית הסוס דאתעדל"ת.

70

אך הנה יש עוד אתעדל"ע שהם אותיות זכרים

This passage of the maamar is quoted there.

KEHOT'S NOTE

מובא באוה"ת תשא ע' איתתקסז. ובסה"מ תרכ"ז ע' קנא.

71

שכל מה שיש ביבשה יש בים

The Sages taught: "Everything that is on dry land is in the sea, except the weasel." The Alter Rebbe uses it for sea and land as the hidden and revealed forms of the same things.

Chullin 127a:12-14 ט"ז-י"ב

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 בשמטא נרש תרביה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ שמעי דבר ה' אמר רב פפא לא אבה נרש שמוע דבר ה'

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KEHOT'S NOTE

חולין קכו, א.

72

באדם שהוא עולם קטן

The note also points to the opening of the maamar "Vehayah mispar" in Likkutei Torah on Bamidbar, on man as a small world.

Tikkunei Zohar, Tikkun 69 • 100a:6 ט"ז

ומה דאמר אי בעית דאחריב לעלמא ויהדר אבריה ואפשר דנפלת בשעתא דמוזני, הכי שמענא בודאי דכל צדיק וצדיק יש לו עולם בפני עצמו, דא גופא דבר נש דאתקרי עולם קטן, ובגין כך אתמר אי בעית דאחריב לעלמא, ואייתי לקה בגלגולא אחרא, ואולי דנפלת בשעתא דמוזני.

דאחריב לעלמא, ואייתי לקה בגלגולא אחרא, ואולי דנפלת בשעתא דמוזני.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

תנחומא פקודי ג. ת"ז תי' סט קרוב לתחלתו. וראה לקו"ת פי במדבר רד"ה והי' מספר.

73

באדם שהוא עולם קטן

The Midrash says the Mishkan is equal to the whole world and to the forming of man, "who is a small world." The Alter Rebbe uses it for the parallel between the levels above and a person's faculties.

Midrash Tanchuma, Pekudei 3:3-4 ד"ג-ד"ה

... ואמלא אתו רוח אלקים בְּחִמָּה (שמות לא, ג). ללמדך, שהמשכן שקול כנגד כל העולם, וכנגד יצירת האדם שהוא עולם קטן. כיצד, כשברא הקדוש ברוך הוא את עולמו, כילוד אשה בראו. מה ילוד אשה מתחיל הקדוש ברוך הוא ומותק לקטן ולקטן לארבעה צדדיו, כך התחיל הקדוש ברוך הוא לבראת את עולמו מאבן שתיה תחלה, וממנה השתת העולם. ולמה נקרא שמה אבן שתיה, מפני שממנה התחיל הקדוש ברוך הוא לבראת את עולמו. וברא בית המקדש ...

Another explanation of It hath been already (Eccles. 1:10). It is written: The L-rd by wisdom founded the earth (Prov. 3:19) and also: I have filled him with the spirit of wisdom (Exod. 31:3). This teaches us that the Tabernacle was equal both to all the world and to a human embryo, which is a world in miniature. 5:75, n. 20. How is that so? When the Holy One, blessed be He, created His world, He did so just as a child is born to a woman. A child starts ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma - Yelammedenu, trans. Samuel A. Berman (CC-BY)

74

שהוא עולם קטן

Near the start of Tikkun 69 the Tikkunei Zohar teaches that every righteous person has a world of his own: "the body of a person, which is called a small world." Like the Midrash, it is a source for the Alter Rebbe's "man, who is a small world."

Tikkunei Zohar 100a:6 ט"ז

ומה דאמר אי בעית דאחריב לעלמא ויהדר אבריה ואפשר דנפלת בשעתא דמוזני, הכי שמענא בודאי דכל צדיק וצדיק יש לו עולם בפני עצמו, דא גופא דבר נש דאתקרי עולם קטן, ובגין כך אתמר אי בעית דאחריב לעלמא, ואייתי לקה בגלגולא אחרא, ואולי דנפלת בשעתא דמוזני.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 15

75

כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts, nor are your ways My ways, says G-d." The Alter Rebbe grants this and still uses human thought and speech as an analogy.

Isaiah 55:8 ט"ה:ח

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיי נה, ח.

76

כמ"ש בוהר כמה מחשבתין אית

The words here quote Tikkunei Zohar, Tikkun 69 • 103a:6; the passage is shown below.

Tikkunei Zohar, Tikkun 69 • 103a:6 טקונו

... רגליו, ואתלבש בגופא דאנפוי וזירין כוהרא דאתמר בקה (דניאל יב ג) והמשכילים יזיירו וכו', ואנפי תלמידוי נהירין ככבים לעולם ועד, והו פתחין ספרא דקהלת, וקרניו בקה (קהלת א ב) הבל הקלים אמר קהלת כו', והו חזרין פמה זמניו, אמרו לקה אינון חכמי דרא וכי שלמה לא עבד קרא אחרא בקהלת, על להו ההוא דאתחזי חגר בארשא, לשבעה היכלין מפספא ודהבא ואבניו גיריו, ובהיכלא שבעה פרסין דארבע חיוון, ויונה תמן דכספא ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז ט"ט (קטו, א).

77

כמה מחשבתין אית

The Tikkunei Zohar says there are many "thoughts," one above the other, up to the hidden thought above them all. The Alter Rebbe brings it for the chain of concealment and revelation.

Tikkunei Zohar 115a:1 א:א' קט"ו

אי הבל אחיד, תא חזי תרין אתוון אליון שמענא דלא תר עלאה הו סלקין, א"י, אי אמון מופלא ומכוסה, "מחשבה" דבהאי אתר חאבו אדם והכל, ואתמר דאינון אי כתר עליון, "מחשבה" לעילא לעילא אסתלק האי חוכה, אמר לקה רבי אלעזר, אבא, והא כמה מחשבות אינון, שכינתא אתקרי מחשבה, ואיהי י מן אדני, וחכמה מחשבה, וכתר דאיהי א מן אדני מחשבה, וכמה מחשבין אינון דא לעילא מן דא, ודא על גב דא, הךא הוא דכתיב (קהלת ז ה) כי גבה מעל גבה ...

Tikkunei Zohar - Vocalized (Public Domain)

78

גבוה מעל גבוה

"For one higher than the high watches, and there are higher ones over them." The Tikkunei Zohar there quotes this verse for the many levels of thought, and the Alter Rebbe uses it for the chain of levels.

Ecclesiastes 5:7 ה:ז קהלת

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

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

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79

כמו שלשלת שכ"א אחוז בחבירו

The passage in Va'eschanan explains hishtalshelus as a chain whose rings hold one another, light and light of

light, from intellect to emotions to thought and speech; the note also points to Likkutei Torah, Berachah 98b.

KEHOT'S NOTE

ראה לקו"ת ואתחנן יב, א. ברכה צח, ב. אוה"ת ואתחנן כרך ה ע' ב"ד.

80

גם חשך לא יחשיך ממך ולילה כיום יאיר

"Even darkness is not dark for You, and night shines like day; darkness and light are alike." The Alter Rebbe brings it for G-d's essence, before which concealment and revelation are the same.

Psalms 139:12 ט:י"ב תהילים

גם-חשך לא-יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

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

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PARAGRAPH 16

81

הפך ים ליבשה בנהר יעברו ברגל

"He turned the sea into dry land; they passed through the river on foot; there we rejoiced in Him." The Alter Rebbe reads the turning of sea into land as the hidden becoming revealed.

Psalms 66:6 ו: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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KEHOT'S NOTE

תהלים טו, ו.

82

ויעברו בתוך הים ביבשה

"You split the sea before them, and they passed through the midst of the sea on dry land." The Alter Rebbe stresses "on dry land" within the sea itself.

Nehemiah 9:11 ט:י"א נחמיה

והים כמעט לפניהם ויעברו בתוך-הים ביבשה ואת-רדפיהם השלכת במצולת כמו-אבן במים עזים:

And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers Thou didst cast into the depths, as a stone into the mighty waters.

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KEHOT'S NOTE

נחמ"י ט, יא.

PARAGRAPH 17

83

שם נשמחה בו

"There we rejoiced in Him": the psalm's rejoicing at the Sea, read here as joy in G-d's very essence.

Psalms 66:6 ו: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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KEHOT'S NOTE

תהלים סו, ו.

84

תחת אשר לא עבדת . . מרוב כל

"Because you did not serve Havayah your G-d with joy and gladness of heart, out of the abundance of everything." The Alter Rebbe reads "the abundance of everything" as the chain of worlds, and the joy of a mitzvah as above it.

דברים כ"ח:מ"ז:Deuteronomy 28:47

תחת אשר לא-עבדת את-ה' אלקיך בשמחה ובטוב לבב מרוב כל: because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

85

אבל השמחה של מצוה

The note points to the first discourse beginning "Tze'enuh ure'enuh" in Likkutei Torah on Shir HaShirim for a further discussion of the joy of a mitzvah.

KEHOT'S NOTE

ראה לקו"ת שה"ש ד"ה צא"נה ורא"נה דרוש הראשון.

PARAGRAPH 18

86

ושמחת לפני ה' אלקיך

"You shall rejoice before Havayah your G-d in all your undertakings." The Alter Rebbe reads "before Havayah" as the level that the joy of a mitzvah reaches.

דברים י"ב:י"ח:Deuteronomy 12:18

כי אם-לפני ה' אלקיך תאכלנו במקום אשר יבחר ה' אלקיך בו אתה ובנה ובתה ועבדך ואמתך וחלוי אשר בשעריך ושמחת לפני ה' אלקיך בכל משלח ידך:

but thou shalt eat them before the L-RD thy G-d in the place which the L-RD thy G-d shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates; and thou shalt rejoice before the L-RD thy G-d in all that thou puttest thy hand unto.

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KEHOT'S NOTE

דברים יב, יח.

87

דרמ"ח מצות הן רמ"ח אברים דמלכא

The Tikkunei Zohar links the blessing "Who has sanctified us" with the 248 commandments and speaks of "every limb of the King." The Alter Rebbe uses it for the mitzvot as the King's limbs.

Tikkunei Zohar, Tikkun 30 • 74a:8 לקו"ת

ועוד מצוה דא עמודא דאמצעיתא, דאיהו מצוה מסטרא דאבא דאיהו ראש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה

לסוסתי ברכבי פרעה דמיתך רעיתי

מתרנייהו, ובגין דא אתמר על תרנייהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתאה, דאיהי פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודיו, איהי מצות יהו"ה בכל אבר ואבר דמלקא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)
KEHOT'S NOTE

ראה ת"ז ת"ל.

PARAGRAPH 19

88

חסד דרועא ימינא

Elijah's prayer in the Tikkunei Zohar (Patach Eliyahu) pictures the Sefiros as a body: "Chesed is the right arm, Gevurah is the left arm, Tiferes the body." The Alter Rebbe uses this picture for the mitzvot as the King's limbs.

תקוני זוהר י"ז א:ט"ז-י"ז:16-17 Tikkunei Zohar 17a:

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

89

איזהו גבור הכובש את יצרו

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

KEHOT'S NOTE

אבות ד, א.

90

איזהו גבור הכובש את יצרו

Ben Zoma teaches, "Who is mighty? One who conquers his inclination." The Alter Rebbe uses it for the mitzvot of restraint, which draw G-d down through Gevurah.

משנה אבות ד:4:1 Pirkei Avot

בן זומא אומר, איזהו חכם, הולמד מכל אדם, שנאמר (תהלים קיט) מכל מלמדי השכלתי כי עדותיך שיתך לי. איזהו גבור, הכובש את יצרו, שנאמר (משלי טז) טוב ארך אפים מגבור ומשל ברוחו מלכד עיר. איזהו עשיר, השמח בחלקו, שנאמר (תהלים קכח) יגיע כפיר כי תאכל אשריך וטוב לך. אשריך, בעולם הזה. וטוב לך, לעולם הבא. איזהו מקבד, המקבד את הבריות, שנאמר (שמואל א ב) כי מקבדי אכבד ובני יקלו:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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

PARAGRAPH 20

91 שם נשמחה בו

The psalm's words about the Sea, "there we rejoiced in Him," read here as joy in G-d's very essence, revealed there by an arousal from above.

Psalms 66:6 ט"ו: ויִשְׂמְחוּ

הַפֶּה יָם לִיְבֹשָׁה בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שֵׁם נִשְׂמְחָה-בּוֹ:

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

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92 כי אין אתעדלית יכול לעורר כלל

The note quotes the point made there: the practical mitzvos are very lofty in their inner dimension and root, though clothed in many garments through the chain of worlds.

KEHOT'S NOTE

ע' לעיל בפ' תולדות כ, א: כי ענין המצוות מעשיות הם הגבה למעלה מעלה בפנימיותם ושרשם. ע' לקו"ת בד"ה ואתחנן. וע' באוה"ת דרושים לר"ה ע' אישה.

93 ויאמר ה' אל משה מה תצעק אלי

At the Sea G-d said to Moshe, "Why do you cry out to Me? Speak to the children of Israel, and let them travel." The Alter Rebbe reads it to mean that the salvation here did not depend on prayer from below.

Exodus 14:15 ט"ד: ויאמר

וַיֹּאמֶר ה' אֶל-מֹשֶׁה מַה-תִּצְעַק אֵלַי דִּבֶּר אֶל-בְּנֵי-יִשְׂרָאֵל וַיֵּסְעוּ:

And the L-RD said unto Moses: 'Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

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94 ויאמר . . מה תצעק אלי . . בעתיקא תליא מילתא

The Zohar on Beshalach explains "Why do you cry out to Me?": the matter depends on Atika. The Alter Rebbe identifies Atika here with the Essence of the Emanator, which no arousal from below can reach.

Zohar II, 48a, זח"ב מח,

KEHOT'S NOTE

בשלח יד, טו. זח"ב מח, א.

95 ה' ילחם לכם ואתם תחישון

Moshe tells the people, "G-d will fight for you, and you shall be silent." The salvation at the Sea came from above, without their own doing.

Exodus 14:14 י"ד: ויִלָּחֶם

Havayah יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲשִׁיחוּ:

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

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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