



TORAH OHR • PARSHAS BESHALACH • MAAMAR 6

ביאור על הנ"ל

An Explanation of the Above



An arousal from below can draw down G-dliness only as high as Chochmah, the source of Malchus, while Keser, beyond all comparison, is revealed only of itself. That is why the Shechinah led Israel out of Egypt, an ascent from below, but went behind them at the Sea, where Keser was revealed and Israel rose above it.

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

An arousal from below can draw down G-dliness only as high as Chochmah, the source of Malchus, while Keser, beyond all comparison, is revealed only of itself. That is why the Shechinah led Israel out of Egypt, an ascent from below, but went behind them at the Sea, where Keser was revealed and Israel rose above it.

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

This maamar explains the one before it. The female horses are an arousal from below and the male horses an arousal from above: as the female's arousal draws the male, the lower worlds' arousal draws the flow from above in its own form: song, praise or request. Malchus of Atzilus, the Shechinah, is clothed in the limited lower worlds, called Mitzrayim, 'straits'; this is the exile of the Shechinah. The Exodus is its ascent into the unlimited Atzilus by an arousal from below, which a person repeats in the Shema, where boundless love from below draws love from above. Yet such an ascent reaches only Chochmah, the source of Malchus, as speech rises only to the wisdom it comes from. Keser, above all comparison, is revealed only of itself, as at the splitting of the Sea, when G-d asked Moshe, "Why do you cry out to Me?" and Israel was told to be silent; only Keser could turn the concealed sea into revealed dry land. Keser is also drawn through the mitzvos, its 'limbs,' and its revelation is the joy of a mitzvah. So the Shechinah went before Israel at the Exodus, but at the Sea Israel rose above it, and it went behind them.

OUTLINE

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|----------|--|------|
| 1 | The question and the two kinds of horses | ¶1-3 |
| | The Shechinah went before Israel at the Exodus and behind them at the Sea. The female and male horses are the arousal from below and the arousal from above, and the receiver's arousal comes first. | |
| 2 | Malchus rises and draws down | ¶4-5 |
| | Malchus of Atzilus, clothed in the lower worlds, rises to receive from above; the flow it draws comes in the form of its ascent, whether song, praise or request. | |
| 3 | Egypt and the exile of the Shechinah | ¶6-7 |
| | Beriah, Yetzirah and Asiyah are 'Egypt,' straits and limits, while Atzilus is unlimited; Malchus confined in them is the exile of the Shechinah. | |

4 The Exodus and the Shema

¶18-9

The Exodus is Malchus rising into Atzilus by an arousal from below, a pattern Pharaoh tried to reverse for the kelipos. In the Shema, contemplation brings boundless love from below, which draws love from above.

5 Only as high as Chochmah

¶10

“Abba founded the Daughter”: Malchus is rooted in Chochmah, so its ascent, like speech rising to its source in wisdom, reaches Chochmah and no higher.

6 Keser and the splitting of the Sea

¶11-12

Keser is beyond comparison with Chochmah, like a crown above the head, and is revealed only of itself. At the Sea it depended on Atika, so Israel was told to be silent, and only Keser could turn the concealed into the revealed.

7 The joy of a mitzvah

¶13-16

The mitzvos are rooted in Keser, 620 with the rabbinic mitzvos, and clothed in physical deeds as its ‘limbs’; through them Keser is drawn down, and the joy of a mitzvah is its revelation, as at the Sea.

8 Before them and behind them

¶17-19

At the Exodus the Shechinah led and the souls followed; at the Sea, Keser lifted Israel above Malchus, beyond even its ascent at Ne’ilah, so the Shechinah went behind them.

KEY CONCEPTS

Arousal from below and arousal from above אתערותא דלעילא
דלתתא ואתערותא דלעילא

The ‘female’ and ‘male’ horses: an initiative from the lower worlds or from a person, and the divine flow that answers it, always in its form and measure.

Malchus of Atzilus, the Shechinah מלכות דאצילות, שכינה

The lowest Sefirah of Atzilus, clothed in the lower worlds; its confinement there is the exile of the Shechinah, and its ascent is the Exodus.

Mitzrayim: straits and limits מצרים וגבולים

Egypt read as ‘straits’: the limitation of Beriah, Yetzirah and Asiyah, out of which Malchus and the soul go into the unlimited Atzilus.

“Abba founded the Daughter” אבא יסד ברתא

Malchus is founded on Chochmah, its source, so its ascent by an arousal from below reaches Chochmah and no higher.

Keser Elyon (the Supernal Crown) כתר עליון

The level above the chain of worlds and beyond comparison with Chochmah, like a crown above the head. It is revealed only of itself, as at the splitting of the Sea, or drawn down through the mitzvos rooted in it.

The concealed world and the revealed world עלמא
דאתכסייא ועלמא דאתגלייא

Abba and Imma are the concealed world and Z’eir Anpin and Nukva the revealed; at the Sea the revelation of Keser, where both are equal, turned the concealed into the revealed.

The joy of a mitzvah שמחה של מצוה

The delight in the mitzvos as they are in the Supernal Will, rooted in Keser; it was revealed at the Sea, “there we will rejoice in Him.”

SECTION 1 • 11-3

The question and the two kinds of horses

1 ביאור על הנ"ל

An explanation of the above.

This short maamar is an explanation (biur) of the preceding one, which opened with "To my mare among Pharaoh's chariots." It takes up that maamar's themes, the female and male horses, the Exodus from Egypt and the splitting of the Red Sea, and explains them step by step.

2 וה' הולך לפניהם יומם. וה' הוא וב"ד² היינו שכינה שהי' בשעת יצ"מ הולך לפני מחנה ישראל ואח"כ בשעת קי"ס ויסע כו' וילך מאחריהם³ שנעשה שכינתא לאחוריהם דישראל.

"And Havayah went before them by day." "And Havayah": He and His court, that is, the Shechinah (Divine Presence), which at the time of the Exodus from Egypt went before the camp of Israel. And afterward, at the time of the splitting of the Red Sea, "And [the angel of G-d] journeyed," etc., "and went behind them": the Shechinah came to be behind Israel.

The maamar opens with the verse that tells how G-d went before the Israelites as they left Egypt, in a pillar of cloud by day. The Midrash says that G-d and His court went before them, and the Alter Rebbe identifies this with the Shechinah, the Divine Presence; at the splitting of the Sea, the verse says, the angel of G-d that had gone before the camp moved and went behind them.

וביאור הענין הנה ענין ב' סוסים נקבות וזכרים והיינו אתעדל"ת ואתעדל"ע אתעדל"ת נקראים סוסים נקבות ואתעדל"ע נקראים סוסים זכרים.

The explanation of the matter: now, the concept of the two [kinds of] horses, female and male, is the arousal from below and the arousal from above. The arousal from below is called 'female horses,' and the arousal from above is called 'male horses.'

The preceding maamar spoke of Pharaoh's female horses and male horses. Here they are defined: the female horses are an arousal from below, an initiative that rises from the lower worlds, and the male horses are an arousal from above, the divine flow that answers it.

כי הנה עולמות התחתונים⁴ נקראים בשם נוקבא בחי' מקבל כמו שהנקבה מקבלת מן הזכר כן עולם התחתון מקבל ההשפעה מלמעלה שהוא בחי' דכר.

For the lower worlds are called by the name Nukva (the feminine), the level of a recipient: just as the female receives from the male, so the lower world receives the flow from above, which is the level of the masculine (dechar).

In this language, the one who gives is called 'male' and the one who receives 'female.' The lower worlds only receive their life and flow from above, so they are called Nukva, the feminine, while the source above that gives to them is called the masculine.

3 והנה כמו הנקבה שמקבלת מהזכר מוכרח להיות תמיד התעוררות הנקבה מקודם ועי"ז משפיע הזכר אליה כי דרכו של איש לחזר אחר אשה.⁵

Now, just as with the female, who receives from the male, there must always first be an arousal of the female, and through this the male bestows upon her, for "it is the way of a man to seek out a woman."

In the analogy, the female's arousal comes first, and it draws the male to give to her. The saying "it is the way of a man to seek out a woman" is from the Talmud, which uses it to explain why the Torah speaks of a man taking a wife: the one who seeks is drawn toward what he lacks.

כמו כן עי"י אתעדל"ת מעולמות התחתונים והוא בחי' סוסים נקבות בחי' מקבלים מעוררים ההשפעה מלמעלה בבחי' סוסים זכרים.

So too, through an arousal from below from the lower worlds, which is the level of the female horses, the level of recipients, they arouse the flow from above, at the level of the male horses.

Applied above, the lower worlds are the receivers, the 'female horses.' Their arousal from below comes first and calls forth the flow from above, the 'male horses.'

SECTION 2 • ¶4-5

Malchus rises and draws down

4 והנה מלכות דאצילות מתלבשת בבי"ע שהיא מדרגה התחתונה אזי תמיד היא עולה להתעורר למעלה בבחי' אצילות לקבל ההשפעה מלמעלה כמ"ש אלקים אל דמי לך.⁶ למען יזמרך כבוד^{7,8} כו'.

Now, Malchus (sovereignty) of the World of Atzilus (Emanation) is clothed in Beriah, Yetzirah and Asiyah, it being the lowest rank; therefore it always rises to be aroused upward into the level of Atzilus, to receive the flow from above, as it is written, "O Elokim, do not keep silent," [and] "So that glory may sing praise to You," etc.

Malchus of Atzilus, the lowest of the Sefiros of the highest world, is the divine power that creates and rules the lower worlds, and so it is 'clothed' in Beriah, Yetzirah and Asiyah. Because it stands at the lowest point, it always strives upward to receive from above. The verses "O Elokim, do not keep silent" and "so that glory may sing praise to You," which continues "and not be silent," are read here as describing Malchus, which never falls silent in its ascent.

והוא נק' אתעדל"ת ועי"ז נעשה ממילא אתעדל"ע להיות השפעת אלקות בבחי' מלכות דאצילות וחוזרת ומתלבשת בבחי' אברהם חסד כו' ובנשמות ומלאכי להיות גילוי ההשפעה בבי"ע כפי האופן אתעדל"ת.

This is called an arousal from below, and through it an arousal from above comes about of itself, so that there is a flow of G-dliness into the level of Malchus of Atzilus. And it in turn is clothed in the level of Avraham, Chesed (kindness), etc., and in souls and angels, so that the flow is revealed in Beriah, Yetzirah and Asiyah according to the manner of the arousal from below.

This upward striving is an arousal from below, and it draws an answering flow of G-dliness into Malchus. Malchus then passes the flow on through Avraham, the attribute of Chesed (kindness), and through souls and angels, so that it is revealed in the lower worlds, always in the manner of the arousal that called it forth.

5 ולכן פעמים עליית המלכות הוא בבחינת שירה כמ"ש אשירה לה' כו' בכדי שיהי' השפעה מלמעלה ג"כ בבחי' שיר ולפעמים ההעלאה בבחי' זמרה

Therefore, at times the ascent of Malchus (sovereignty) is in the mode of shirah (song), as it is written, "I will sing to Havayah," etc., so that the flow from above will also be in the mode of shir (song); and at times the ascent is in the mode of zimrah (singing praise),

Since the answer from above matches the arousal from below, the form of Malchus's ascent shapes what comes down. At times the ascent is song, "I will sing to Havayah"; the maamar calls it shirah, a feminine form of the word, and the answering flow shir, the masculine form, matching the female and male horses. At times the ascent is zimrah, singing praise.

כמ"ש למען יזמרח כו"ו ולפעמים בבחי' בקשה שתהיה ההשפעה מלמעלה באופן האתעדל"ת כי אתעדל"ע הוא ממש כפי אופן האתעדל"ת.

as it is written, "So that glory may sing praise to You," etc.; and at times in the mode of a request, so that the flow from above will be in the manner of the arousal from below. For the arousal from above is exactly according to the manner of the arousal from below.

Zimrah is the praise of "so that glory may sing praise to You," and at other times the ascent takes the form of a request. In every case the arousal from above comes in exactly the form of the arousal from below that called it forth.

SECTION 3 • ¶6-7

Egypt and the exile of the Shechinah

6 וזהו בחינת יצ"מ. כי הנה בי"ע נק' מצרים שהם בבחינת מצרים וגבולים כי עולם העשיי הוא בגבול ממש מהלך ת"ק שנה שית אלפין כו'.

And this is the concept of the Exodus from Egypt. For Beriah, Yetzirah and Asiyah are called Mitzrayim (Egypt), being at the level of meitzarim (straits) and limits; for the World of Asiyah (Action) is truly within limits: "a journey of five hundred years," "six thousand [years]," etc.

The Exodus is now explained in terms of the worlds. Egypt, Mitzrayim, is read as meitzarim, 'straits' or boundaries, and the three lower worlds are 'Egypt' because everything in them is limited. Our physical world is limited in the plainest sense: in the Sages' words, the distance to the heavens is a journey of five hundred years, and the world is to last six thousand years.

וכן יצירה ובריאה הם ג"כ בבחינת גבול להשגתם מאחר שהם נבראים מחודשים ואף ג"ע העליון שבבריאה וג"ע התחתון שביצירה הכל הוא בבחי' גבול

So too, Yetzirah and Beriah are also at the level of limitation in their comprehension, since they are created beings, newly brought into being; and even the Higher Garden of Eden, which is in Beriah, and the Lower Garden of Eden, which is in Yetzirah, are all at the level of limitation.

The spiritual worlds of Yetzirah and Beriah are limited too, not in space but in comprehension: their beings are created and new, so their grasp of G-dliness has an end. Even the Gardens of Eden, where souls take pleasure in G-dliness, are limited; the Lower Garden of Eden is in Yetzirah and the Higher in Beriah.

משא"כ עולם האצילות נקי עולם הא"ס שהמשכת אור א"ס שבעולם האצילות הוא בלי גבול כי איהו וחיוהי וגרמוהי חד בהון כו' רק מאצילות לבריאה נעשה הפסק הפרסא והמעקה והגג שעיי"ז הם בבחי' מצרים וגבול:

This is not so with the World of Atzilus (Emanation), which is called the world of the Infinite One (Ein Sof), for the drawing-down of the Infinite Light (Or Ein Sof) in the World of Atzilus is without limit, since "He, His life-force and His organs are one in them," etc. Only from Atzilus to Beriah is there a separation, the curtain (parsa), the parapet and the roof, through which they are at the level of meitzarim (straits) and limitation.

Atzilus is different: the Infinite Light is drawn into it without limit, because there G-d's 'life-force' and 'organs,' the lights and the vessels, are wholly one with Him. The boundaries begin only below Atzilus, where a separation, the 'curtain' (parsa), the 'parapet' and the 'roof,' divides it from Beriah and makes the worlds below it limited.

7 והנה ארז"ל גלו למצרים שכינה עמהם^{10,11} כמ"ש אנכי ארד עמך¹² מצרימה שבחינת מלכות דאצילות מתלבשת בבי"ע ממש והוא גלות השכינה¹³ גלות מצרים שהשכינה שהיא מלכות דאצילות היא בגלות בתוך מצרים וגבולים.

Now, our Sages, of blessed memory, said, "They were exiled to Egypt; the Shechinah (Divine Presence) was with them," as it is written, "I will go down with you to Egypt": the level of Malchus (sovereignty) of Atzilus is actually clothed in Beriah, Yetzirah and Asiyah. And this is the exile of the Shechinah, the exile of Egypt: the Shechinah, which is Malchus of Atzilus, is in exile within meitzarim (straits) and limits.

The Sages taught that wherever Israel went into exile the Shechinah went with them, beginning with Egypt, as G-d promised Yaakov, "I will go down with you to Egypt." The Alter Rebbe explains that this means Malchus of Atzilus, which is the Shechinah, is clothed within the limited worlds of Beriah, Yetzirah and Asiyah. Its confinement in those 'straits' is the exile of the Shechinah, the inner meaning of the exile in Egypt.

SECTION 4 • ¶8-9

The Exodus and the Shema

8 ויצ"מ היא שיוצאת מן הגלות דבי"ע ליכלל למעלה בבחינת אצילות אתעדל"ת הנ"ל לעורר למעלה שתהיי השפעת אלקות למטה

And the Exodus from Egypt is that [the Shechinah] goes out of the exile of Beriah, Yetzirah and Asiyah to be included above in the level of Atzilus (Emanation), by way of the arousal from below mentioned above, to arouse above, so that there will be a flow of G-dliness below.

In its inner meaning, the Exodus is the Shechinah going out of its exile in the lower worlds and rising to be included in Atzilus. This rising is the arousal from below described above, and its purpose is to draw a flow of G-dliness down below.

ועי"ז נעשה אתעדל"ע להיות גילוי אלקותו בבחינת מלכות להתפשט בבי"ע בבחינת אברהם שהוא בע"ג

Through this an arousal from above comes about, so that His G-dliness is revealed in the level of Malchus (sovereignty), to spread forth into Beriah, Yetzirah and Asiyah through the level of Avraham, who is a finite being,

In response comes an arousal from above: G-dliness is revealed in Malchus and spreads through it into Beriah, Yetzirah and Asiyah. It spreads there through the level of Avraham, Chesed (kindness), which the maamar here calls a finite being, so that limited worlds can receive it.

וכן במלאכי כו' ופרעה רצה להמשיך להפוך מן הקליפות ע"כ העמיד ג"כ סוסים נקבות תחלה שהוא אתעדל"ת בכדי שילכו הזכרים היינו אתעדל"ע ממילא אחר הנקבות

and likewise in the angels, etc. And Pharaoh wanted to draw down the opposite, from the kelipos (husks); therefore he too placed female horses first, which is an arousal from below, so that the males, that is, an arousal from above, would of themselves go after the females,

The flow spreads through the angels as well. Pharaoh tried to use the same principle in reverse, to draw down influence from the kelipos, the forces of concealment: he set the female horses first, an arousal from below, so that the male horses, an influence from above, would follow of themselves.

כי דרכו של איש כו¹⁴ וכן בעבודה בק"ש ע"י התבוננות שמע ישראל הו"ה אלקינו¹⁵ או"א והיינו מאין ליש ואיך שהיש בטל לאין בתכלית.

for "it is the way of a man," etc. So too in divine service, in the recital of the Shema: through contemplating "Hear, O Israel, Havayah our G-d (Elokeinu)," [which are] Abba and Imma (Chochmah and Binah), that is, from nothing to something, and how the something is utterly nullified before the nothing.

This follows the rule that the man goes after the woman. The same pattern applies in a person's service of G-d: in the Shema one contemplates "Hear, O Israel, Havayah our G-d," which corresponds to Abba and Imma, Chochmah and Binah; that is, how all things come into being from nothing, and how that 'something' is utterly nullified before the divine 'nothing.'

9 והיינו יחוד או"א וכדומה בהתבוננות באריכות. אזי נעשה אתעדל"ת לצאת מהחשך וגלות הגוף ולהיות ואהבת כו' בכל מאדך¹⁶ בלי גבול להיות נכלל למעלה בבחינת אצילות שהוא בלי גבול

That is, the union of Abba and Imma (Chochmah and Binah) and the like, in lengthy contemplation. Then an arousal from below comes about, to go out of the darkness and the exile of the body, so that there be "You shall love," etc., "with all your might," without limit, to be included above in the level of Atzilus (Emanation), which is without limit;

Lengthy contemplation of this union of Chochmah and Binah, and of similar themes, produces an arousal from below. The soul goes out of the darkness and exile of the body into the love of "You shall love ... with all your might," a love without limit, and so it is included in Atzilus, the unlimited world.

וע"י זה נעשה ממילא אתעדל"ע כפי שניה שהוא לאהבה את¹⁷ ה' אלקיכם שיהיה אהבה מלמעלה לימשך למטה שיהיה ה' אלקיכם ממש שיכולים לומר אח"כ ונתתי מטר כו'¹⁸

and through this an arousal from above comes about of itself, in the second paragraph [of the Shema], which is "to love Havayah your G-d": that there be love from above, to be drawn down below, so that Havayah will truly be "your G-d," so that afterward one can say, "I will give the rain," etc.,

The answering arousal from above is found in the second paragraph of the Shema, "to love Havayah your G-d," which the maamar reads as love drawn from above to below, so that Havayah becomes truly 'your G-d.' That is why the same paragraph can go on to promise, "I will give the rain of your land."

ונתתי עשב כו',¹⁹ ובסוף הק"ש חותם אני ה' אשר הוצאתי אתכם מארץ מצרים²⁰ שהוא בחי' יציאת מצרים וגבולים כנ"ל:

"I will give grass," etc. And at the end of the Shema one concludes, "I am Havayah, who brought you out of the land of Egypt," which is the level of the exodus from meitzarim (straits) and limits, as explained above.

The promises of grass and rain are blessings drawn down from above into the physical world. The Shema ends with "I am Havayah ... who brought you out of the land of Egypt" because the whole process is a going out from 'Egypt,' the straits and limits described above.

SECTION 5 • 110

Only as high as Chochmah

10 אך הנה האתעדל"ע שבא ע"י אתערותא דלתתא הנ"ל שהיא בחי' יציאת מצרים כנ"ל אינו אלא המשכה מלמעלה מבחי' חכמה דאצילות כי אין האתעדל"ת יכול לעורר כלל למעלה²¹ מבחינת חכמה דאצ"י

However, the arousal from above that comes through the arousal from below mentioned above, which is the level of the Exodus from Egypt, as explained above, is only a drawing-down from above from the level of Chochmah (wisdom) of Atzilus (Emanation); for the arousal from below cannot arouse at all above the level of Chochmah of Atzilus,

Now a limit is set. The arousal from above that answers an arousal from below, as at the Exodus, comes only from Chochmah of Atzilus, because an arousal from below cannot stir anything above that level.

כי אבא יסד ברתא²² כמו הדבור שנמשך מבחי' חכמה שהיא ראשית ומקור הדבור ע"כ אין בכח הדבור לעלות למעלה מבחי' חכמה.

for "Abba (the Father) founded Barta (the Daughter)": like speech, which is drawn from the level of Chochmah, which is the beginning and source of speech; therefore speech does not have the power to rise above the level of Chochmah.

The Kabbalistic saying "Abba founded the Daughter" means that Malchus, the 'Daughter,' is founded on Chochmah, the 'Father.' The analogy is speech, which flows from a person's wisdom: since wisdom is its beginning and source, speech can rise no higher than wisdom.

כמו"כ חכמה דאצי" נק' אבא שהוא מקור וראשית הגילוי ראשית ההשתלשלות ומל' נק' ברתא. ע"כ אין בכח מל' דאצי" לעלות ולעורר באתעדל"ת הנ"ל למעלה מבחי' חכמה דאצי".

So too, Chochmah of Atzilus is called Abba, for it is the source and beginning of revelation, the beginning of the chain of descending worlds (hishtalshelus), and Malchus (sovereignty) is called Barta. Therefore Malchus of Atzilus does not have the power to rise and arouse, through the arousal from below mentioned above, above the level of Chochmah of Atzilus.

In Atzilus, Chochmah is called Abba because it is the source and beginning of all revelation and of the whole chain of worlds, and Malchus is called the Daughter. Like speech, Malchus can rise and arouse, by an arousal from below, only up to its own source, Chochmah.

כמשל התנוק שנמשך אחר אביו מחמת שהוא מקורו. כמו"כ עליית המל' אינה אלא לבחי' חכמה שהוא ראשית הגילוי באתעדל"ת כנ"ל.

As in the analogy of the child who is drawn after his father because [his father] is his source: so too the ascent of Malchus is only to the level of Chochmah, which is the beginning of revelation, through an arousal from below, as explained above.

A child is drawn after his father because his father is his source. So the ascent of Malchus reaches Chochmah, the beginning of revelation, and no higher.

SECTION 6 • 111-12

Keser and the splitting of the Sea

11 ועי"ז רוח אייתי רוח ואמשיך רוח²³ כו' להיות אתעדל"ע להיות השפעה והמשכה מבחי' חכמה דאצי" לבחי' מל' להתפשט בבי"ע

And through this, "a spirit brings a spirit and draws down a spirit," etc., so that there is an arousal from above: a flow and drawing-down from the level of Chochmah (wisdom) of Atzilus (Emanation) to the level of Malchus (sovereignty), to spread forth into Beriah, Yetzirah and Asiyah.

Through the arousal from below, "a spirit brings a spirit and draws down a spirit": the spirit rising from below calls forth a spirit from above. This answering flow comes from Chochmah of Atzilus down to Malchus, and through Malchus into the lower worlds.

אבל למעלה מבחי' חכמה בחי' כ"ע אין אתעדל"ת יכול לעורר כלל כי הוא למעלה מהשתלשלות העולמות.

But above the level of Chochmah, the level of Keser Elyon (the Supernal Crown), an arousal from below cannot arouse at all, for it is above the chain of descending worlds (hishtalshelus).

Above Chochmah is Keser Elyon, the Supernal Crown, which no arousal from below can reach at all. Keser is above the whole chain of descending worlds, which begins with Chochmah.

והיינו מבחי' חכמה שנק' ראשית לבחי' בינה ומבינה למדות כו'. כי הנה אף שחכמה היא למעלה מבינה וכן בינה ממדות כו'.

That is, [the chain runs] from the level of Chochmah, which is called 'the beginning,' to the level of Binah (understanding), and from Binah to the emotive attributes (middos), etc. For although Chochmah is above Binah, and likewise Binah [is above] the emotive attributes, etc.,

Within the chain, each level gives rise to the next: Chochmah, called 'the beginning,' to Binah, and Binah to the emotive attributes. Each is higher than the one after it, yet they belong to one order.

עכ"ז יש להם ערך זה לזה אבל בחי' חכמה לגבי בחי' כ"ע נאמר אין ערוך לך שאין ערוך כלל שהוא בחי' אין ממש

nevertheless they bear a relation (erech) to one another. But of the level of Chochmah in relation to the level of Keser Elyon it is said, "There is no comparison (erech) to You": there is no comparison at all, for it is the level of actual nothingness (ayin),

Because they are links in one chain, they bear some relation (erech) to one another. Keser is beyond all comparison with Chochmah, as the words of the prayer say of G-d, "There is no comparison to You"; relative to Chochmah, Keser is 'nothing' (ayin), beyond any grasp.

כמ"ש והחכי מאין (ממש) תמצא שהוא בחי' כתר שהוא למעלה מהשתלשלות כלל, והוא בחינת גולגלתא דאריך בחי' מל' דא"ס והוא כמשל הכתר למטה שהוא על הראש ואין לה שייכו' כלל עם הראש

as it is written, "And wisdom is found from ayin" (truly [from nothing]), which is the level of Keser, which is entirely above the chain of descending worlds. And it is the level of the Skull (Gulgulta) of Arich [Anpin], the level of the Malchus of the Infinite One (Ein Sof). And it is like the analogy of the crown below, which is upon the head and has no connection at all with the head

The verse "wisdom is found from ayin" is read as saying that Chochmah comes forth from Keser, the true 'nothing' above the chain of worlds. Keser is identified with the Gulgulta (skull) of Arich Anpin, the configuration of Keser, and with the Malchus of the Infinite One, the last level of the Infinite Light itself. Like a crown resting on the head, it is above the head and not part of it.

כמו היד והרגל שאף שהן למטה במדרגה מן הראש עכ"ז יש להם שייכות עם הראש.

the way the hand and the foot [do]: for although they are lower in rank than the head, they nevertheless have a connection with the head.

The hand and the foot are lower than the head, yet they are part of the same body and connected with it. The chain of Sefiros is like this: lower and higher, but joined.

אבל הכתר הוא על הראש כו'. כמו"כ כ"ע אין לו שייכות כלל עם בחי' חכמה שאין ערוך כלל ע"כ אין אתעדל"ת יכול לעורר כלל לבחי' כתר

But the crown is upon the head, etc. So too, Keser Elyon has no connection at all with the level of Chochmah, for there is no comparison at all; therefore an arousal from below cannot arouse the level of Keser at all.

The crown, though, sits above the head and is not part of the body at all. In the same way Keser has no relation with Chochmah, so an arousal from below, which works within the chain, cannot stir it.

רק הוא דבר שחל ממילא שבחי' כתר מתגלה ממילא בלי אתעדל"ת כלל כמו בשבועות מתגלה בחי' הכתר כו'.

Rather, it is something that comes about of itself: the level of Keser is revealed of itself, without any arousal from below at all, as on Shavuot the level of Keser is revealed, etc.

Keser is revealed only from above, by itself, without being called forth from below. The maamar gives Shavuot, the time of the Giving of the Torah, as an example of such a revelation of Keser.

וזהו בחי' קריעת ים סוף שהי' אז התגלות בחי' כ"ע. כמ"ש ויאמר ה' (ז"א) אל משה מה תצעק אלי.²⁴

And this is the level of the splitting of the Red Sea, when there was a revelation of the level of Keser Elyon, as it is written, "And Havayah (Z'eir Anpin) said to Moshe, 'Why do you cry out to Me?'"

The splitting of the Sea was such a revelation of Keser. When Moshe cried out, G-d answered, "Why do you cry out to Me?", and the maamar notes that "Havayah" here means Z'eir Anpin, the emotive attributes of Atzilus.

שאין הדבר תלוי בי אלא בעתיקא תליא בחי' גולגלתא הנ"ל בחי' כתר ולגבי בחי' כתר אין אתעדל"ת יכול לעורר כלל. וזהו ה' ילחם לכם ואתם תחרישון.^{25,26}

That is, the matter does not depend on Me; rather, "it depends on Atika (the Ancient One)," the level of the Gulgalta mentioned above, the level of Keser, and with regard to the level of Keser an arousal from below cannot arouse at all. And this is [the meaning of] "Havayah will fight for you, and you shall be silent."

G-d's answer means that the matter did not depend on the level of Z'eir Anpin, which prayer can reach, but on Atika, 'the Ancient One,' the Gulgalta and Keser mentioned above, which no arousal from below can reach. This is the meaning of Moshe's words to the people, "Havayah will fight for you, and you shall be silent": they were to make no arousal from below.

12 וכמאמר הזוהר לא תתעורר מידי²⁷ שאם תתעורר אזי אין יכול להיות אתעדל"ע אלא כפי האתעדל"ת²⁸

שאינו

As the Zohar says, "Do not arouse anything": for if you arouse, then there can be an arousal from above only according to the arousal from below, which is

The Zohar reads "you shall be silent" as "do not arouse anything": at the Sea G-d did not want Israel to make an arousal from below. Had they done so, the answer from above would have been limited to the measure of their arousal.

אלא מבחי' חכמה אבל אז היה התגלות בחי' כתר שהוא מתגלה ממילא בלי אתעדל"ת כלל ולכן תחרישון.²⁹

only from the level of Chochmah (wisdom). But then there was a revelation of the level of Keser (the Crown), which is revealed of itself, without any arousal from below at all; and therefore, "you shall be silent."

An arousal from below reaches only Chochmah, while at the Sea Keser was revealed, which comes only of itself. Any arousal from below would have limited what was given, so Israel had to be silent.

ועי"ז נעשה קי"ס שהפך ים ליבשה³⁰ כו' שנעשה מהעלם גלוי דאוי"א נק' עלמא דאתכסייא וזו"נ נק' עלמא דאתגלייא ואיך יהי ההעלם לגילוי

Through this the splitting of the Red Sea came about, "He turned the sea into dry land," etc., in which the concealed became revealed. For Abba and Imma (Chochmah and Binah) are called the concealed world (alma de'iskasya), and Z'eir Anpin and Nukva are called the revealed world (alma de'isgalya); and how could the concealed become revealed?

This revelation split the Sea: "He turned the sea into dry land," and what was concealed became revealed. As the preceding maamar explained, the creatures of the sea are covered while those of the land are seen; so too above, Abba and Imma (Chochmah and Binah) are the 'concealed world,' and Z'eir Anpin and Nukva, the emotions and Malchus, are the 'revealed world.'

רק מחמת שהיה התגלות בחי' כתר הנ"ל שלמעלה מהשתלשלו' ששם העלם וגלוי שוין כחשכה כאורה³¹ ויכול להיות מהעלם גילוי:

Only because there was a revelation of the level of Keser mentioned above, which is above the chain of descending worlds (hishtalshelus), where concealment and revelation are equal, "as darkness, so light"; and [so] revelation can come from concealment.

Within the chain of worlds, the concealed and the revealed are distinct levels, and one cannot simply become the other. Only Keser, above the chain, where "darkness and light are alike," could turn the concealed into the revealed.

SECTION 7 • ¶13-16

The joy of a mitzvah

13 וזהו שם נשמחה בו³² שהוא בחי' שמחה של מצוה שהוא ג"כ התגלות בחי' כתר הנ"ל.

And this is [the meaning of] "There we will rejoice in Him": it is the level of the joy of a mitzvah, which is also a revelation of the level of Keser (the Crown) mentioned above.

The verse "He turned the sea into dry land" continues, "there we will rejoice in Him," and the maamar links this joy with the joy of a mitzvah, the joy in fulfilling G-d's command. That joy, too, is a revelation of Keser.

והוא בחי' תענוג המצות כמו שהם בעצם בבחי' רצה"ע כי הנה אורייתא מחכמה נפקת^{33,34} והיינו הפירוש של המצות שהם מבחינת חכמה

It is the level of the delight in the mitzvot as they are in essence, in the level of the Supernal Will. For "the Torah comes forth from Chochmah (wisdom)": that is, the explanation of the mitzvot, which are from the level of Chochmah;

The joy of a mitzvah comes from the delight in the mitzvot as they are in G-d's Supernal Will itself, above reason. The saying "the Torah comes forth from Chochmah" refers to the explanation of the mitzvot, their reasons and details, which belong to Chochmah.

אבל שרש המצות הוא מבחי' כתר חיוורתא דגלגלתא שמשם נמשכין שית מאה ותליסר ארחין³⁵ בז"א שהם ארחות הוי"ה.³⁶

but the root of the mitzvot is from the level of Keser, "the whiteness of the Skull (Gulgulta)," from which are drawn "six hundred and thirteen paths" into Z'eir Anpin (the emotive attributes), which are "the paths of Havayah."

The root of the mitzvot, however, is in Keser, described in Kabbalah as 'the whiteness of the Skull,' from which 613 paths are drawn into Z'eir Anpin. These are "the paths of Havayah" of the verse, and, as the next paragraph says, they are the 613 mitzvot.

14 והם התרי"ג מצות עם ז' מצות דרבנן הוא בגימטריא תר"ך בחי' כתר ונמשכים למטה במצות גשמיים בבחי' כלים דוקא

These are the 613 mitzvot; together with the seven rabbinic mitzvot, they have the numerical value of 620, the level of Keser (the Crown). And they are drawn down below into physical mitzvot, specifically at the level of vessels.

The 613 commandments of the Torah, with the seven mitzvot instituted by the Sages, make 620, the numerical value of the word keser (crown). Drawn down from Keser, the mitzvot are clothed in physical deeds, which serve as their vessels.

ולכן נקראו המצות אברים דמלכא שהוא כמו שמוליכין את האדם ממקום למקום בידו הימנית כו'.

Therefore the mitzvot are called "the limbs of the King": just as one leads a person from place to place by his right hand, etc.,

That is why the mitzvot are called "the limbs of the King": they relate to Keser as the limbs relate to the soul. Just as one leads a person from place to place by taking his right hand, so through the mitzvot one can 'move' what is clothed in them.

15 ועיי' מתנענע הנשמה ג"כ אף שאין יכולי לאוחזה ולתופסה כלל. אך אעפ"כ עיי' התלבשותה באברים אזי כשמנענעין את ידו כו' ממילא מתנענע הנשמה ג"כ.

and through this the soul moves as well, although one cannot hold it or grasp it at all. Yet even so, through its being clothed in the limbs, when one moves his hand, etc., the soul too moves of itself.

A person's soul cannot be grasped or held, yet because it is clothed in the body, when someone moves his hand the soul moves along with it. The limbs give a hold on what is in itself beyond grasp.

כמו"כ למעלה אף שבחי' כתר הנ"ל הוא למעלה מהשתלשלות ואין יכולים לעורר כלל באתעדל"ת רק דוקא

So too above: although the level of Keser (the Crown) mentioned above is above the chain of descending worlds (hishtalshelus), and one cannot arouse it at all through an arousal from below, except specifically

In the same way, Keser is above the chain of worlds, and no arousal from below can stir it. There is, however, one way to reach it, which the next words explain.

עיי' התלבשותו במצותיו שהם כלים ואברים לבחי' כתר הנ"ל חסד דרועא ימינא³⁷ אזי עיי' חסד שעושים למטה מוליכים אותו בדרועא ימינא כו'.

through its being clothed in His mitzvos, which are vessels and limbs for the level of Keser mentioned above. "Chesed (kindness) is the right arm": so through the kindness that one does below, one leads it by the right arm, etc.

Keser is clothed in G-d's mitzvos, which are its vessels and limbs, and Chesed (kindness) is the King's 'right arm.' Through acts of kindness done below, such as the charity the preceding maamar mentions, one 'leads' Keser by its right arm and draws it down.

16 וכן גבורה כו' וכן ת"ת עמודא דאמצעיתא שהוא המצו' של תורה שהוא ג"כ מבחי' כתר הנ"ל.

And likewise Gevurah (restraint), etc.; and likewise Tiferes (beauty), "the middle pillar," which is the mitzvah of Torah [study], which is also from the level of Keser (the Crown) mentioned above.

In the same way Gevurah (restraint) and Tiferes (beauty), 'the middle pillar,' are drawn down through mitzvos. Tiferes corresponds to the mitzvah of Torah study, which is also rooted in Keser.

וזהו שם נשמחה בו³⁸ שהוא בחי' שמחה של מצוה הנ"ל שהי' אז התגלות בחי' כתר הנ"ל ועי"ז נעשה קיי"ס כנ"ל:

And this is [the meaning of] "There we will rejoice in Him": the level of the joy of a mitzvah mentioned above, for at that time there was a revelation of the level of Keser mentioned above; and through this the splitting of the Red Sea came about, as explained above.

This is why it says of the Sea, "there we will rejoice in Him": the joy of a mitzvah is a revelation of Keser. Keser was revealed then, and that revelation split the Sea.

SECTION 8 • 117-19

Before them and behind them

17 וזהו שמתחלה בשעת יציאת מצרים היה וי"ה הוא בחי' מלכות דאצי" מקור נשמות ישראל הולך לפנייהם שנשמות ישראל נמשכין אחריה שביציאת מצרים שמלי דאצי" עולה מן הגלות דבי"ע ונכלל למעלה באתעדלי"ת כנ"ל.

And this is [the meaning of the fact] that at first, at the time of the Exodus from Egypt, "And Havayah," which is the level of Malchus (sovereignty) of Atzilus (Emanation), the source of the souls of Israel, "went before them": for the souls of Israel are drawn after it. For at the Exodus from Egypt, Malchus of Atzilus rises out of the exile of Beriah, Yetzirah and Asiyah and is included above through an arousal from below, as explained above.

Now the opening question is answered. At the Exodus, "And Havayah went before them" refers to Malchus of Atzilus, the Shechinah and the source of the souls of Israel, and the souls follow it. It went first because the Exodus was Malchus's own ascent out of the lower worlds, an arousal from below.

18 ועי"ז נשמות ישראל גי"כ עולים ממצרים ליכלל למעלה בבחי' אצילות ונמשכים אחר כנסי". אבל בשעת קיי"ס שהיה התגלות לישראל בחי' כתר עליון כנ"ל שאין מלי יכול לעלות כ"כ למעלה שעליית המלי אינה

Through this the souls of Israel also rise out of Egypt, to be included above in the level of Atzilus (Emanation), and they are drawn after the Community of Israel (Knesses Yisrael). But at the time of the splitting of the Red Sea, when there was a revelation to Israel of the level of Keser Elyon (the Supernal Crown), as explained above, and Malchus (sovereignty) cannot rise that high, since the ascent of Malchus is

Following Malchus, the souls of Israel also rose out of 'Egypt' and were included in Atzilus, drawn after the Community of Israel, Knesses Yisrael, a name for Malchus, the Shechinah. At the Sea, however, Keser itself was revealed to Israel, a level that Malchus cannot reach by its ascent.

אלא עד בחי חכמה כנ"ל רק ביוכ"פ בנעילה שאז עליית המלי עד הכתר וגם זאת אינה

only up to the level of Chochmah (wisdom), as explained above, except on Yom Kippur at Ne'ilah, when the ascent of Malchus is up to Keser; and even this is

The ascent of Malchus reaches only Chochmah, as explained above. The one exception is Ne'ilah, the closing prayer of Yom Kippur, when Malchus rises to Keser.

אלא לדיקנא דאריך אבל לא לבחי גלגלתא אזי ישראל נעשו אז למעלה מבחי שכינה מלי דאצי.

only to the Beard (Dikna) of Arich [Anpin], but not to the level of the Skull (Gulgalta), then Israel came to be, at that time, above the level of the Shechinah (Divine Presence), Malchus of Atzilus.

Even then it reaches only the 'Beard' (Dikna) of Arich Anpin, and not the Gulgalta, the 'Skull,' which was revealed at the Sea. So at the Sea, Israel stood higher than the Shechinah, Malchus of Atzilus.

19 וזהו עד יעבור עמך³⁹ הוי"ה שנעשית למעלה מהוי"ה בהתגלות בחי כתר כנ"ל. ולכן כתיב ויסע

מלאך⁴⁰ ה'

And this is [the meaning of] "Until Your people pass over, Havayah": [Your people] came to be above Havayah, through the revelation of the level of Keser (the Crown), as explained above. Therefore it is written, "And the angel of G-d journeyed,"

In the Song at the Sea, "until Your people pass over, Havayah" is read as 'until Your people pass beyond Havayah': through the revelation of Keser, Israel came to be above the level of Havayah. Therefore the verse says that the angel of G-d, which had gone before them, moved.

היינו שכינה הנ"ל ההולך לפניהם שהי בשעת יצ"מ לפני מחנה ישראל שנשמות נמשכו אחריה כנ"ל.

וילך מאחריהם שבשעת קי"ס נעשו ישראל למעלה וכנס"י נעשה לאחריהם וד"ל:

that is, the Shechinah (Divine Presence) mentioned above, "which went before them," which at the time of the Exodus from Egypt was before the camp of Israel, for the souls were drawn after it, as explained above. "And it went behind them": for at the time of the splitting of the Red Sea, Israel came to be above, and the Community of Israel (Knesses Yisrael) came to be behind them. And this suffices for one who understands.

The 'angel' is the Shechinah, which at the Exodus went before the camp because the souls followed it. At the Sea it went behind them, because Israel, receiving the revelation of Keser, had risen above it; this answers the question with which the maamar began.

IN ONE'S AVODAH

In the Shema, lengthy contemplation of how everything comes from nothing and is utterly nullified to it should bring a person out of the darkness and exile of the body into a love “with all your might,” without limit; this arousal from below draws love from above. Beyond what his own arousal can reach, he draws down Keser itself through the mitzvos in which it is clothed, kindness, restraint and Torah study, and the joy of a mitzvah is that revelation.

QUESTIONS FOR DISCUSSION

1. Why must the arousal from below come first, and why does the arousal from above come in exactly its form?
2. In what sense are even the spiritual worlds and the Gardens of Eden ‘Egypt’?
3. Why can an arousal from below reach Chochmah but not Keser? How do the analogies of speech and of the crown on the head explain this?
4. Why were the Israelites told to be silent at the Sea, and what does the maamar learn from this about the limits of prayer?
5. How can the mitzvos draw down Keser when no arousal from below can reach it, and what does this teach about the joy of a mitzvah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

A transcript (hanachah) of this discourse, written down by the Mittlerer Rebbe, is printed there, so the two versions can be compared.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ז ע"מ. ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. הצ"צ באוה"ת בשלח ע"י תרכה מציין למאמר "בדיה וה' הולך לפניו יומם".

PARAGRAPH 2

2 וה' הולך לפניו . . הוא וב"ד

The verse describes G-d going before the Israelites as they left Egypt, in a pillar of cloud by day and a pillar of fire by night. It opens this maamar, as it closed the preceding one.

שמות י"ג:כ"א Exodus 13:21

וה' הולך לפניו יומם בעמוד ענן לנחמם הדרך ולילה בעמוד אש להאיר להם ללכת יומם ולילה:

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

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שמות רבה י"ט:ו' Shemot Rabbah 19:6

... חפזון שיצאתם בו, מיכן ואילך, כי לא בחפזון תצאו. לשעבר, אני ובית דיני, הייתי מהלך לפניו, שנאמר (שם יג, כא): וה' הולך לפניו יומם, אבל לעתיד לבוא אני לבדי, שנאמר (ישעיה שם, שם): כי הולך לפניו ה' ומאספכם אליו ישראל:

"No foreigner shall eat of it" - to fulfill what is stated: "He declares His word to Jacob, His statutes and His ordinances unto Israel" (Psalms 147:19). The Holy One blessed be He said to them that they should not intermingle with another nation, and they should not know its secrets, but rather you shall remain by yourselves. In this world, when Israel partook of the paschal offering, they ate it hastily, as it is stated: "So you shall eat it...[and you shall eat it hastily]" (Exodus 12:11), commemorating: "For ...

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KEHOT'S NOTE

שמות יג, כא. שמו"ר יט, ו.

3 ויסע כו' וילך מאחריהם

At the Sea, the angel of G-d that went before the camp of Israel journeyed and went behind them, and the pillar of

cloud moved behind them too. The Alter Rebbe reads it as the Shechinah moving from before Israel to behind them.

שמות י"ד:19 Exodus 14:19

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

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

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4 כי הנה עולמות התחתונים

On the words "For the lower worlds," the note points to the Tzemach Tzedek's Or HaTorah on Beshalach, page 625.

KEHOT'S NOTE

ראה אוה"ת פ' בשלח ע' תרכה.

PARAGRAPH 3

5 כי דרכו של איש לחזור אחר אשה

Rabbi Shimon explains why the Torah writes "when a man takes a woman" and not "when a woman is taken": it is the way of a man to seek out a woman, like one who has lost something and searches for it. The Alter Rebbe uses the saying to show that the giver is drawn to respond to the receiver.

קידושין ב' ב:י"ג-י"ד Kiddushin 2b:13-14

... מפני מה אמרה תורה "כי יקח איש אשה", ולא כתב "כי תלקח אשה לאיש"? - מפני שדרכו של איש לחזור על אשה ואין דרכה של אשה לחזור על איש. משל לאדם שאבדה לו אבידה - מי חוזר על מי? בעל אבידה מחזר על אבידתו. והא דתנן: "בשבעה דרכים בודקין את הזב", ליתני "דברים"! הן הן קא משמע לן, דדרכא דמיכלא יתירא לאתויי לידי זיבה, ודרכא דמישתא יתירא לאתויי לידי זיבה.

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PARAGRAPH 4

6 אלקים אל דמי לך

A plea to G-d not to keep silent or still in the face of Israel's enemies. The Alter Rebbe reads it as describing Malchus, which never rests in its striving upward.

תהילים פ"ג:ב' Psalms 83:2

אלקים אל־דמי־לך אל־תחַרשׁ ואל־תשקט אל:

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

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KEHOT'S NOTE

תהלים פג, ב.

7

למען יזמרך כבוד

David's thanksgiving: "so that glory may sing praise to You and not be silent." Here it describes Malchus rising in praise without falling silent.

Psalms 30:13ג"ל: תהילים

למען יזמרך כבוד ולא ידם Havayah אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent;
O L-RD my G-d, I will give thanks unto Thee for ever.

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KEHOT'S NOTE

תהלים ל, י ג.

8

Kehot's note points to Psalms 30:13 for these words.

Psalms 30:13ג"ל: תהילים

למען יזמרך כבוד ולא ידם Havayah אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent;
O L-RD my G-d, I will give thanks unto Thee for ever.

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PARAGRAPH 5

9

למען יזמרך כו'

"So that glory may sing praise to You and not be silent." It illustrates an ascent in the form of praise (zimrah).

Psalms 30:13ג"ל: תהילים

למען יזמרך כבוד ולא ידם Havayah אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent;
O L-RD my G-d, I will give thanks unto Thee for ever.

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PARAGRAPH 7

10

גלו למצרים שכינה עמהם

Rabbi Shimon bar Yochai: wherever Israel was exiled the Shechinah was with them; they were exiled to Egypt and the Shechinah was with them, and it will return with them at the redemption.

Megillah 29a:4ד"א: כ"ט מגילה

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

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

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KEHOT'S NOTE

ספרי מסעי לה, לד. מגילה כט, א. ראה לעיל ה, א.

11

גלו למצרים שכינה עמהם

Rabbi Nasan teaches how beloved Israel is: wherever they were exiled the Shechinah was with them, in Egypt, Babylon, Eilam and Edom. The Alter Rebbe cites it as the basis for the exile of the Shechinah.

Sifrei Bamidbar 161:5ה"א: ספרי במדבר

... ולא תטמא הארץ. רבי נתן אומר: חביבים ישראל שבכל מקום שגלו שכינה עמהם: גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבליה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיך.

ואומר (שיר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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12

אנכי ארד עמך

G-d's promise to Yaakov as he went down to Egypt: "I will go down with you to Egypt, and I will also surely bring you up." Here it shows that the Shechinah itself went down into the exile.

Genesis 46:4ד"ד: בראשית

אנכי ארד עמך מצרימה ואנכי אעלה גם-עלה ויוסף ישיב ידו על-עיןך:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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KEHOT'S NOTE

בראשית מו, ד.

13

והוא גלות השכינה

There the exile of the Shechinah is applied to the soul: the love hidden in the inner point of the heart is covered "in sackcloth," in exile within the body and the animal soul, as in the Sages' saying "They were exiled to Edom; the Shechinah was with them." The Shechinah, it explains, is the spark of G-dliness in the soul, in exile and bondage under the worry of earning a living, which surrounds and clothes the inner heart.

KEHOT'S NOTE

ראה בלקו"ת תצא לה, ד.

PARAGRAPH 8

14

כי דרכו של איש כו'

"It is the way of a man to seek out a woman." The Alter Rebbe repeats the saying for Pharaoh's plan: the 'male' influence follows the 'female' arousal that comes first.

Kiddushin 2b:8-9 ט"ז-ב: ח"ט

קראי אהדי לא קשיין: הכא, דבתורה קאי, ותורה איקרי לשון נקבה, דקתיב: "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 קשיין: הכא, דלגבי אשה קאי - קתני לה בלשון נקבה. התם, דלגבי איש קאי, דדרכו של איש ליכדק ואין דרכה של אשה ליכדק, דהא אשה נמי באונס מיטמאה - תני לשון זכר.

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15

שמע ישראל הוי"ה אלקינו

The first verse of the Shema. The maamar reads "Havayah our G-d" as Abba and Imma, Chochmah and Binah, and makes its contemplation the arousal from below in prayer.

Deuteronomy 6:4 ו': דברים

שמע ישראל Havayah אלקינו Havayah אהד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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PARAGRAPH 9

16

ואהבת כו' בכל מאדך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar reads "with all your might" as a love without limit, the soul's going out of its 'Egypt.'

Deuteronomy 6:5 ו': דברים

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

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

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17

לאהבה את ה' אלקים

From the second paragraph of the Shema. The Alter Rebbe reads it as love drawn from above, the answer to the love from below in the first paragraph.

Deuteronomy 11:13 י"א: דברים

והיה אם-שמע תשמעו אל-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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18

ונתתי מטר כו'

"I will give the rain of your land in its season." It shows the flow from above reaching even the physical world.

Deuteronomy 11:14 י"ד: דברים

ונתתי מטר-ארצכם בעתו יורה ומלקוש ואספת דגנה ותרשף ויצהרה:

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

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19

ונתתי עשב כו'

"I will give grass in your field for your cattle." Like the promise of rain, it follows the love drawn from above.

Deuteronomy 11:15 ט"ו: דברים

ונתתי עשב בשדה בזהמתך ואכלת ושבעת:

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

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20

אני ה' אשר הוצאתי אתכם מארץ מצרים

The last verse of the Shema: "I am Havayah your G-d, who brought you out of the land of Egypt." Here it names the going out from the straits and limits.

Numbers 15:41 מ"א: במדבר

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

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

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PARAGRAPH 10

21

כי אין האתעדל"ת יכול לעורר כלל למעלה מבחי חכמה

Likkutei Torah cites this maamar by name for this point: the ascent of Malchus of Atzilus, the Community of Israel, by an arousal from below reaches only Chochmah, its source.

KEHOT'S NOTE

ראה לקו"ת שה"ש כ, ד.

22

אבא יסד ברתא

The source of the saying is noted there, and the passage explains it: Malchus is founded in Chochmah because, just as Chochmah comes from nothing to something and not by gradual progression, so Malchus, the level of letters, is drawn from a level of 'nothing'; by gradual progression, letters could not have come from intellect or emotion.

KEHOT'S NOTE

נסמן לעיל ד, ג.

PARAGRAPH 11

23

רוח אייתי רוח ואמשיך רוח

The Zohar (Terumah): everything in the world depends on desire, for "a spirit draws a spirit and brings a spirit";

when a person arouses his love for the Holy One, blessed be He, He arouses His right hand toward him. The Alter Rebbe cites it for the arousal from below that draws the arousal from above.

ספר הזהר, תרומה ס"ד:תר"ס-ס"ד:תרס"ט-ס"ד:תרס"ט
Zohar, Terumah 64:660-66:669

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

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

24 ויאמר ה' (ז"א) אל משה מה תצעק אלי

With Israel trapped at the Sea, G-d said to Moshe, "Why do you cry out to Me? Speak to the children of Israel, that they go forward." The maamar reads it as saying that the salvation did not depend on prayer, an arousal from below, but on a level beyond it.

Exodus 14:15 וי"ד:ט"ו

וַיֹּאמֶר ה' אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלַי דְּבַר אֶל־בְּנֵי־יִשְׂרָאֵל וְיִסְעוּ:

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

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25 והחכמה מאין . . תמצא

Iyov asks, "And wisdom, from where (me'ayin) shall it be found?" The Alter Rebbe reads me'ayin as 'from nothing': Chochmah comes forth from Keser, the level of 'nothing' above it.

Job 28:12 אִיּוֹב כִּי־יָחַד

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

אִיּוֹב כַּח, יב.

26 ה' ילחם לכם ואתם תחישון

Moshe's words to the people at the Sea: "Havayah will fight for you, and you shall be silent." Here it means the salvation came from Keser alone, without any arousal from below.

Exodus 14:14 וי"ד:ט"ו

Havayah יִלָּחֵם לָכֶם וְאַתֶּם תִּחְשֹׁן:

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

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PARAGRAPH 12

27 וכמאמר הזהר לא תתערון מידי

The Zohar on "Havayah will fight for you, and you shall be silent": as Pharaoh drew near, G-d did not want Israel to make any arousal below, because the arousal was already above, awakened by the Patriarchs; "you shall be silent" means "do not arouse anything." The Alter Rebbe uses it to show that Keser was revealed without an arousal from below.

Zohar II, 47b מז, ב"ב

KEHOT'S NOTE

זח"ב מז, ב.

28 שאם תתערון אזי . . אתעדל"ע . . כפי האתעדל"ת

The Rebbe suggests there that the arousal from above can follow the arousal from below in two ways: either it is drawn down from the outset according to the arousal from below, or, as it comes down below, it changes to match it.

KEHOT'S NOTE

בלקו"ש ח"י"ח ע' 354 הערה 25 "ואולי י"ל שיש בזה ב' אופנים: (א) שמלכתחילה נמשך כפי אתעדל"ת. (ב) שבבואה לתתא נשתנית כפי האתעדל"ת", ע"ש.

29 וכמאמר הזהר לא תתערון מידי . . ולכן תחרישון

This passage is quoted there, and on the next page the Tzemach Tzedek explains that this silence is not meant literally.

KEHOT'S NOTE

קטע זה מובא בביאורו ל"צ"צ כרך א ע' צב. ושם ע' צג: שענין שתיקה זו אינה כפשוטו ממש, אלא ע"ד מלה בסלע משתוקה בתרין, שהשתיקה הוא בחי' ביטול שלמעלה מהדבור דקום עשה, ע"ש.

30 שהפך ים ליבשה

"He turned the sea into dry land; they crossed the river on foot; there we will rejoice in Him." The maamar reads the turning of sea into land as the concealed becoming revealed.

Psalms 66:6 וי"ו:ט"ו

הִפָּךְ יָם לִיבִשָּׁה בְּנָהָר יַעֲבְרוּ בְּרִגְלָם שָׁם נִשְׁמַחַה־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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31 כחשכה כאורה

"Even darkness is not dark for You, and night shines like day; darkness and light are alike." Here it describes Keser, where concealment and revelation are the same.

Psalms 139:12 וי"ב:ט"ו

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁיךָ מִמֶּךָ וְלַיְלָה כִּיּוֹם כְּחֹשֶׁכָה כְּאוֹרָה:

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

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PARAGRAPH 13

32 שם נשמחה בו

The end of the verse about the crossing: "there we will rejoice in Him." The maamar reads it as the joy of a mitzvah, a revelation of Keser.

Psalms 66:6: וַיִּשְׂמְחוּ בַּיָּם

הָפַךְ יָם לַיַּבֵּשׁ בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שָׁם נִשְׁמְחָה-בוּ:

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

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33 אורייתא מחכמה נפקת

Kehot's note points to Zohar II, 121b for these words.

Zohar II, 121b: זח"ב קכא, כ

KEHOT'S NOTE

זח"ב קכא, ב.

34 אורייתא מחכמה נפקת

The Zohar, on "And wisdom, from where shall it be found?", says that the Torah comes forth from Chochmah and Chochmah from the place called the Holy of Holies; the Alter Rebbe uses it to place the explanation of the mitzvos in Chochmah, while their root is higher. Kehot gives Zohar 2:121b; in Sefaria's text these words stand just before it, on 121a.

Zohar, Mishpatim 20:501:א"תק"א: ספר הזהר, משפטים כ"ה

For the Torah itself emanates from Wisdom, from the realm called "holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies". Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

35 שית מאה ותליסר ארחין

The Idra Rabba (3:136a in Sefaria's pagination): in the parting of the hair a single fine path appears, joined to the path of the Ancient of Days, and from it 613 paths branch out into the paths of the Torah's commandments, as it is written, "All the paths of Havayah are kindness and truth." The maamar draws on this teaching for its 613 paths and "the paths of Havayah."

Zohar, Idra Rabba 27:197:קצ"ז: רבא כ"ז: האדרא רבא כ"ז: קצ"ז: 27:197

36 ארחות הוי"ה

"All the paths of Havayah are kindness and truth to those who keep His covenant." The maamar applies "the paths of Havayah" to the 613 paths drawn into Z'eir Anpin, the mitzvos.

Psalms 25:10: כ"ה: תהילים

כָּל־אֲרָחוֹת ה' חֶסֶד וְאֱמֻנָה לְנֶצְרִי בְרִיתוֹ וְעֵדוּתוֹ:

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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PARAGRAPH 15

37 חסד דרועא ימינא

In the prayer of Eliyahu (Pasach Eliyahu), the Sefiros are described as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the torso." The maamar uses the image for the mitzvos as the King's limbs.

Tikkunei Zohar 17a:16-17:י"ז-י"ז: חסד דרועא ימינא. גבורה דרועא שמאלא.

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

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 16

38 שם נשמחה בו

"There we will rejoice in Him," said of the crossing of the Sea. The maamar returns to it as the joy of a mitzvah, the revelation of Keser that split the Sea.

Psalms 66:6: וַיִּשְׂמְחוּ בַּיָּם

הָפַךְ יָם לַיַּבֵּשׁ בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שָׁם נִשְׁמְחָה-בוּ:

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

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PARAGRAPH 19

39 עד יעבור עמך ה'

From the Song at the Sea: "until Your people pass over, Havayah, until the people You acquired pass over." The maamar reads it as Israel passing beyond the level of Havayah.

Exodus 15:16:ט"ז: שמות

תפל עליהם אימתה ופחד בגדל זרועך ידמו כְּאֶבֶן עַד־יַעֲבֹר עִמָּךְ Havayah עַד־יַעֲבֹר עִמָּו קִנִּיתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טז, טז.

40 ויסע מלאך ה'

"The angel of G-d, who went before the camp of Israel, journeyed and went behind them." It answers the maa-

mar's opening question: Israel had risen above the Shechinah, so it went behind them.

שמות י"ד:19 Exodus 14:19

וַיִּסַּע מִלֶּאֱךָ הָאֱלֹקִים הַהוּלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע
עֲמוּד הָעָנָן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאַחֲרֵיהֶם:

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

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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