



TORAH OHR • PARSHAS BO • MAAMAR 2

למען תהי' תורת ה' בפיך כי ביד חזקה...

“So that the Torah of G-d may be in your mouth”



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 CHASSIDISHE PARSHA

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1 למען תהי תורת ה' בפִּיךָ כִּי בִיד חֲזָקָה הוצאךָ ה' ממצרים. ולכאורה הוא תמוה וכי מה ענין התורה ליצי"מ להזכירם.

"So that the Torah of G-d may be in your mouth, for with a strong hand G-d brought you out of Egypt." At first glance this is puzzling: what does the Torah have to do with the Exodus from Egypt, that they should be mentioned [together]?

ולהבין ענין התורה דהנה כתיב וידבר הוי" אל משה לאמר קדש לי כל בכור ובאמירת משה כתיב ויאמר משה אל העם זכור את היום הזה אשר יצאתם ממצרים כו' וכמוהו רבים במקרא.

And to understand the matter of the Torah: now, it is written, "And G-d spoke to Moshe, saying: Sanctify to Me every firstborn," and of Moshe's saying it is written, "And Moshe said to the people: Remember this day, on which you went out of Egypt," etc.; and there are many like it in Scripture.

ולהבין זאת ביאור מצות והגית בו יומם ולילה ואף שיש כמה דינים שאינן נוהגין בזה הזמן והנהוגים אינם שוה לכל נפש:

And to understand this, [one needs] the explanation of the mitzvah "And you shall meditate on it day and night," even though there are several laws that are not in practice in our time, and those that are in practice do not apply alike to every soul.

2 אמנם הנה יש ב' מיני אהבות. יש אהבה שנמשלה למים כדכתיב מים רבים לא יוכלו לכבות את האהבה שהולך תמיד בלי שינוי ותוספות ומגרעת כלל כתמול שלשום כמאז כן עתה.

Now indeed, there are two kinds of love. There is a love that is likened to water, as it is written, "Many waters cannot quench the love," which flows on constantly, without any change, increase or decrease at all, as yesterday and the day before; as it was then, so it is now.

ויש אהבה שנמשלה לאש כדכתיב רשפיה רשפי אש כו'. והוא שמתנענע תמיד ברצוא ושוב. וכ' אהבות הללו נמשכו מב' דעות שבאדם.

And there is a love that is likened to fire, as it is written, "Its flashes are flashes of fire," etc. That is, it is constantly in motion, running and returning (ratzo vashov). And these two loves are drawn from two kinds of awareness that are in a person.

3 והנה כתיב בנים אתם לה' אלהיכם שהוא ית' אוהב אותנו כאב את בנו וממיל' נמשך לדעת אותו כמים הפנים כו'

Now, it is written, "You are children to G-d your G-d": that He, blessed be He, loves us as a father [loves] his son. And as a matter of course, [love] follows from knowing this, "as water [reflects] the face," etc.

והוא כמים דייקא שהולך בתמידות שוה בלי שום שינוי. שכן אהבת האב שעל בנו לא ישתנה לעולם.
And it is specifically "like water," which flows on constantly and evenly, without any change at all; for a father's love for his son will never change.

4 ויש דעה אחרת שמכיר בוראו שהניח כל צבא השמים ושמי השמים העליונים ורצה להיות לו דירה בתחתונים

And there is another awareness: that one recognizes one's Creator, Who set aside all the host of heaven and the supernal heavens of heavens, and desired to have a dwelling place among the lower realms;

דהיינו שיהי' שכלו הא"ס ליצמצם בגבולים גשמיים וזאת התורה אשר שם הוא מדבר בדברים גשמיים.
that is, that His infinite intellect should be contracted into physical limits. And this is the Torah, where He speaks of physical matters.

5 והכל בשביל אהבתו אותנו שלא כדרך הטבע כי אהבה מקלקלת את השורה והכל מרצונו ית' שכרצונו ית' חכמתו שבשביל שהוא רם ונשא וגבוה מאד יכול להתלבש ביותר גבולי ומצומצם

And all this is because of His love for us, not in the way of nature, for "love upsets the [proper] order"; and all is from His will, blessed be He, for as His will is, blessed be He, [so is] His wisdom: because He is high and exalted and very lofty, He is able to be clothed in what is most limited and contracted.

וזהו טעמי מצות שהוא רצונו ית' לא נתגלה כי בלתי אפשר להשיגם עד ביאת משיחנו.
And this is [why] the reasons for the mitzvos, which are His will, blessed be He, have not been revealed: for it is impossible to grasp them until the coming of our Moshiach.

6 וזהו נודע בשערים בעלה וגוי מה שיכולי' להשיג את הקב"ה הוא בשבתו עם זקני ארץ.
And this is [the meaning of] "Her husband is known in the gates," etc.: the fact that one can grasp the Holy One, blessed be He, is "in His sitting with the elders of the earth."

פ"י בשביל שבתו הוא הורדתו והשתלשלותו עם זקני ארץ. פ"י החכמה שבארץ דזקן היינו זה שקנה חכמה.

That is: because of His sitting, which is His being brought down and His progression through the chain of descending worlds (hishtalshelus), with the elders of the earth. That is: the wisdom that is on earth, for an "elder" (zaken) is one who has acquired (zeh shekanah) wisdom.

7 וזאת ישים האדם אל לבו ויתעורר בו אהבה גדולה מאד שלא לחשוב שום רצון בעניניו

And a person should lay this to heart, and let a very great love be aroused in him, so that he does not think of any will at all in his own affairs,

רק יבטל רצונו מפני רצון שמים שלא יהיה לו רק רצון אי לעבודת הבורא וכרצונו יעשה השכל ג"כ שהשכל נמשך אחר הרצון.

but only nullifies his will before the will of Heaven, so that he has only one will: for the service of the Creator. And the intellect, too, will act according to his will, for the intellect follows the will.

8 וכמו שמצינו בגמ' גבי שוחד דאמר אי בעי טעין הכי והיינו משום שרצונו נוטה לזה דגם השכל השלים אתו

And as we find in the Gemara concerning a bribe, that [the judge] said, "If he wants, he can argue this way": that is because his will leaned that way, so that the intellect, too, came to terms with it.

וכמו שהשי"ת רוצה להיות לו דירה בתחתונים שלא כדרך הטבע להיות א"ס בלי גבול מוגבל ומצומצם

And just as G-d, blessed be He, desires to have a dwelling place among the lower realms, not in the way of nature, that the Infinite One (Ein Sof), Who is without limit, should be limited and contracted,

כמו כן יעשה האדם רצונו להפרד מן הגוף והטבע לדבקה בו יתב' ושלא כדרך הטבע. ולכן נאמר והגית בו יומם ולילה. לא ישבות יומם מלראי' לרצונו ית'.

so too a person should make it his will to separate himself from the body and from nature, to cleave to Him, blessed be He, and not in the way of nature. Therefore it is said, "And you shall meditate on it day and night": he should not cease by day from looking to His will, blessed be He.

וזהו כבודו של מקום באהבתו אותנו מתלבש ומגביל ומצמצם וממנו יראה האדם וכן יעשה וחי כו':

And this is the glory of the Omnipresent: in His love for us He clothes Himself, and limits and contracts [Himself]; and from Him a person should see, and do likewise, and live, etc.

9 וזהו למען תהיה תורת ה' בפִּיךָ כִּי בִיד חֲזָקָה הוצאךָ כו'. פִּי דכ"מ שנאמר יד אינו אלא ימין (מנחות דף י') שהוא רחמים ונאמר ועברתי בארץ מצרים.

And this is [the meaning of] "So that the Torah of G-d may be in your mouth, for with a strong hand He brought you out," etc. That is: wherever "hand" is said, it is none other than the right (Mena-chos 10), which is mercy; and it is said, "And I will pass through the land of Egypt."

פִּי שהעביר על מדותיו שעשה דינים במצרים אע"פ שמדותיו לרחם ולהטיב לברואיו והכל מחמת אהבתו לישראל כמשל האב בעבור אהבתו שרוצה לעשות חסד עם בנו כובש חסדו וכועס על אחרים המצעים את בנו.

That is: He passed over His attributes, in that He executed judgments in Egypt, even though His attributes are to have mercy on His creatures and to do them good. And all this was because of His love for Israel, as in the analogy of a father who, because of his love, since he wants to do kindness to his son, suppresses his kindness and is angry with others who cause his son pain.

10 וזהו ביד חֲזָקָה שהוא הימין היתה כבושה בכדי להוציאם ממצרים והיה שינוי שלא ע"פ הטבע לכן תהיה תורת ה' בפִּיךָ לעשות רצונך כרצונו וכיון שהכל הוא מרצונו הפשוט הוצרך לצמצם בכדי שיוכל העולם לקבלו.

And this is [the meaning of] "with a strong hand": [the hand,] which is the right, was suppressed in order to bring them out of Egypt, and there was a change that was not according to nature. Therefore "the Torah of G-d shall be in your mouth": to make your will like His will. And since everything is from His simple will, He had to contract [Himself] so that the world would be able to receive it.

ולכן נאמר פעם ויאמר הוי' אל משה ופעם לא נאמר אמירת הוי' אל משה אלא אמירת משה

And therefore it says at one time, "And G-d said to Moshe," and at another time it does not state G-d's saying to Moshe, but Moshe's saying

אל העם כפי כח ויכולת העם שיוכלו לקבל כך צמצם את עצמו והכל גלוי וידוע לפניו באיזה אופן יוכל לצמצם בכדי שיוכל העולם לסובלו:

to the people: according to the strength and capacity of the people, what they would be able to receive, so did He contract Himself. And everything is revealed and known before Him: in what manner He could contract [Himself] so that the world would be able to bear it.



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THE CHASSIDISHE PARSHA

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English translation: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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