



LIKKUTEI TORAH • PARSHAS TZAV • MAAMAR 7

# ששת ימים תאכל מצות וביום השביעי עצרת להוי' אלקיך וגו'

“Six Days You Shall Eat Matzos,  
and on the Seventh Day an Atzeres”



Eating matzah for six days draws a light from above the order of the worlds into the six emotive attributes, and this brings the Atzeres of the seventh day, when Malchus, the hidden “sea,” became revealed “dry land” at the Splitting of the Sea. Matzah has two levels, the lower awe of before midnight and the higher awe revealed after midnight; since the giving of the Torah, the matzah we eat before midnight carries both.

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

Eating matzah for six days draws a light from above the order of the worlds into the six emotive attributes, and this brings the Atzeres of the seventh day, when Malchus, the hidden “sea,” became revealed “dry land” at the Splitting of the Sea. Matzah has two levels, the lower awe of before midnight and the higher awe revealed after midnight; since the giving of the Torah, the matzah we eat before midnight carries both.

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 maamar asks why the Torah ties six days of matzah to the Atzeres of the seventh day, the day the sea split, and why the Haggadah explains our matzah, eaten before midnight, by a revelation that came after midnight. The answer begins with spelling. מצת without a vav is the matzah of before midnight: lower awe and childlike faith, which must be guarded from chametz, self-exaltation. מצות with a vav is the matzah of after midnight, drawn from the revelation of the King of the kings of kings: higher awe, on which the external forces have no hold. Bread gives life because it is rooted in Tohu, above man’s root in Tikkun; matzah, bread from the supernal earth, gives the G-dly soul a knowing of G-d as faith, like a child who calls “Father” after tasting grain. Since Sinai, the Torah and mitzvos let our matzah carry both levels, hinted in the doubled hei. Six days of matzah draw the encompassing light into the six attributes, and on the seventh, Malchus, the concealed “sea,” became dry land. Israel was still a youth, so it was not yet “for you”: “an Atzeres to Havayah your G-d,” without the complete Hallel.

## OUTLINE

- 1 Six days or seven** ¶1-3  
The opening verse links six days of matzah to the Atzeres of the seventh day, the day of the Splitting of the Sea; yet at the Pesach of Egypt chametz was forbidden only one day, and they reached the Sea without six days of matzah.
- 2 Two spellings, two matzos** ¶4-7  
Why does Exodus 12:39 explain the matzah by their haste, and the Haggadah by a revelation after midnight? מצת without a vav is the matzah of before midnight; מצות with a vav, the drawing-down of the King of the kings of kings, is the matzah of after midnight, and our matzah shares in it.

- 3 Not by bread alone** ¶18-13  
Food gives life through the word of G-d within it; the inanimate, vegetative and animal are rooted in Tohu, above man's root in Tikkun, so once refined they strengthen even his intellect, his Shema and his prayer.
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- 4 Matzah, the food of faith** ¶14-22  
As a child knows nothing until he tastes bread, Israel knew G-d only after eating matzah; chametz is self-exaltation and matzah lowliness; the matzah of before midnight is lower awe and faith, like the child's call of "Father," a bond below understanding whose root is above it.
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- 5 Guarded and unguarded matzah** ¶23-27  
The first matzah, in smallness, must be guarded and is a "strife" against the evil inclination; the second comes from the King of the kings of kings, the Malchus of the Infinite, as mora gadol, higher awe, so the dough could not leaven and needs no guarding.
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- 6 Our matzah before midnight** ¶28-33  
In Egypt, without Torah and mitzvos, only the lower matzah came before midnight; now the Torah and mitzvos of the whole year, the 620 pillars of light of Keser, bring the higher matzah into the one we eat before midnight, as the doubled hei of matzah hints.
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- 7 Sea and dry land** ¶34-36  
Malchus of Atzilus is the "sea," the concealed world, and the "earth," the revealed world; on the seventh night of Pesach a light from the Primordial One, the "east wind," made the concealed itself revealed, the higher unity of "One" within the lower unity of "forever."
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- 8 An Atzeres to Havayah your G-d** ¶37-38  
The seventh day is Malchus; six days of matzah, an arousal from below, draw the encompassing light into the six attributes, and the seventh day becomes an Atzeres to both Havayah and Elokim; the Omer count and the Pesach of Egypt are reconciled, and the question of Hallel is raised.
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- 9 Hallel, and "for you"** ¶39-40  
Israel at the Exodus was a youth, before the Torah, and received the great love only as a small child; so the seventh day of Pesach has no complete Hallel and is not "for you," while Sukkos, after the Torah, has complete Hallel and Shemini Atzeres is "for you."
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#### KEY CONCEPTS

**Matzah lacking a vav and full with a vav** מצת חסר וי"ו / מצות מלא וי"ו  
מדות מלא וי"ו

The two spellings of the Torah: the matzah of before midnight, lower awe that must be guarded, and the matzah of after midnight, the vav of drawing-down from the King of the kings of kings.

**The food of faith** מיכלא דמהימנותא

The Zohar's name for matzah: it draws into the soul a knowing of G-d that is faith, a bond below understanding whose root is above it, like the child who calls "Father."

**Lower awe and higher awe** יראה תתאה / יראה עילאה

Lower awe (yirah, a feminine word) comes from Malchus of each world and is the preparation and vessel; higher awe (mora gadol, a masculine word) is true bittul from the revelation from above.

**Tohu and Tikkun** תהו ותיקון

Tohu, whose attributes shattered for lack of inter-inclusion, is the root of food and of the animal soul; Tikkun, rooted in Chochmah, is the root of man. Fallen below him, Tohu is higher in its root.

### **The King of the kings of kings** מלך מלכי המלכים

“The kings of kings” are Malchus in each of the four worlds; “the King of the kings of kings” is the Malchus of the Infinite, far above them, whose revelation redeemed Israel.

### **Concealed world and revealed world** עלמא דאתכסיא

ועלמא דאתגליא

Malchus of Atzilus as it conceals the light (“sea”) and as it gives existence to the lower worlds (“earth,” “dry land”); at the Sea the concealed itself became revealed.

### **The east wind, the Primordial One** רוח קדים / קדמונו של עולם

The kadim wind that split the sea is a drawing-down from the Primordial One of the world, the Infinite One Himself, Who is beyond the category of worlds.

### **Atzeres** עצרת

The name of the seventh day of Pesach, of Shemini Atzeres and of Shavuot: “to Havayah your G-d” before the Torah, “for you” once the light is revealed in Israel.

## SECTION 1 • 11-3

## Six days or seven

1 ששת ימים<sup>1</sup> תאכל מצות<sup>2</sup> וביום השביעי עצרת להוי' אלקיך וגו'. וצ"ל אומרו ית' ששת ימים תאכל מצות והלא לעיל מיניי אמר שבעת ימים תאכל<sup>3</sup> עליו מצות.

“Six days you shall eat matzos, and on the seventh day [shall be] an Atzeres to Havayah your G-d,” etc. Now, we must understand why He, may He be blessed, says, “Six days you shall eat matzos,” when just before it He said, “Seven days you shall eat matzos with it.”

The maamar opens with Deuteronomy 16:8, which calls the seventh day of Pesach “an Atzeres to Havayah your G-d” after six days of eating matzah. Atzeres is the Torah’s name for a closing festival day, a day of assembly, from a root meaning to hold back or to conclude. The difficulty is that a few verses earlier (16:3) the Torah already commanded eating matzah for seven days, so why does this verse speak of six?

אך הענין דכאן אין הכוונה להזהיר על אזהרת אכילת מצה אלא על שביום הוי' עצרת כו'.

But the point is that here the intent is not to give the warning about eating matzah, but rather [to tell] that on the seventh day there is an Atzeres, etc.

The first answer: this verse is not repeating the command to eat matzah. Its subject is the seventh day, which is an Atzeres.

אך מה שהקדים ששת ימים תאכל מצות משמעות הכתוב הוא דעיי"ז שששת ימים תאכל מצות עיי"ז יהיה אח"כ וביום השביעי עצרת כו'.

But as for its first saying “Six days you shall eat matzos,” the implication of the verse is that through this, that “six days you shall eat matzos,” through this there will afterwards be “and on the seventh day an Atzeres,” etc.

Still, the verse mentions the six days of matzah first, and the Alter Rebbe reads this as cause and effect: eating matzah for six days is what brings about the Atzeres of the seventh day. The rest of the maamar explains how this works.

2 ולהבין מהו ענין השייכות דאכילת מצה ששת ימים להיות עיי' וביום השביעי עצרת<sup>4</sup>, ועוד דהנה ענין וביום השביעי עצרת להוי' אלקיך היינו לפי שבשביעי של פסח היה הנס דקיי"ס [דקריעת ים סוף].

Now, we need to understand what the connection is between eating matzah for six days and there being, through this, “and on the seventh day an Atzeres.” Furthermore, [the meaning of] “and on the seventh day an Atzeres to Havayah your G-d” is because on the seventh [day] of Pesach there was the miracle of the Splitting of the Sea of Reeds.

Two questions follow. What links six days of eating matzah with the Atzeres of the seventh day? And since the seventh day of Pesach is an Atzeres because the Sea of Reeds split on that day, what does eating matzah have to do with the Splitting of the Sea?

3 והנה פסח מצרים היה חימוצו נוהג רק יום אחד<sup>5</sup> ואי"כ הרי זכו לקיי"ס [לקריעת ים סוף] שלא עיי' אכילת מצה כל ששת הימים, ומדוע לדורות נאמר שבעת ימים<sup>6</sup> תאכל עליו מצות

Now, [at] the Pesach of Egypt, its [prohibition of] chametz applied only one day; if so, they merited the Splitting of the Sea of Reeds not through eating matzah all six days. Why, then, is it said for the generations [to come], “Seven days you shall eat matzos with it,”

At the first Pesach in Egypt, the prohibition of chametz applied for only one day, yet the Jews still merited the Splitting of the Sea on the seventh day without six days of matzah. Why, then, are all later generations commanded to eat matzah for seven days?

וגם דדוקא עיי' שששת ימים תאכל מצות עיי' הוא שיוכלו לבוא להיות וביום השביעי עצרת כו'.

and also, [why is it] specifically through “six days you shall eat matzos” that they will be able to come to “and on the seventh day an Atzeres,” etc.?

And why should the six days of matzah be the condition for reaching the Atzeres of the seventh day, when the first generation reached it without them?

## SECTION 2 • ¶4-7

### Two spellings, two matzos

4 וגם להבין מה דבשביעי של פסח נאמר עצרת להוי' אלקיך<sup>7</sup> ובשמיני עצרת נאמר עצרת תהיה לכם,

We also need to understand why, of the seventh [day] of Pesach, it is said, “an Atzeres to Havayah your G-d,” while of Shemini Atzeres it is said, “an Atzeres shall be for you.”

A further question: the seventh day of Pesach is called “an Atzeres to Havayah your G-d,” while Shemini Atzeres, after Sukkos, is called “an Atzeres shall be for you” (Numbers 29:35). Why is the one described as G-d's and the other as “yours”?

גם להבין מ"ש ויאפו את הבצק<sup>8</sup> אשר הוציאו ממצרים עוגות מצות כי לא חמץ כי גורשו ממצרים ולא יכלו להתמהמה כו',

We also need to understand what is written, "And they baked the dough that they had brought out of Egypt into cakes of matzos, for it had not leavened, because they were driven out of Egypt and could not tarry," etc.,

Another question concerns Exodus 12:39, which tells how the Jews leaving Egypt baked the dough they had taken with them into cakes of matzah, because they were driven out in haste.

דמשמע שזהו נתינת טעם למה שאפו מצות ולא חמץ לפי שגורשו ממצרים ולא הספיק להחמיץ.<sup>9</sup>

which implies that this gives the reason why they baked matzos and not chametz: because they were driven out of Egypt and [the dough] did not have time to leaven.

Read simply, the verse gives the reason their bread was matzah and not chametz: they were rushed out, and the dough had no time to rise.

5 וזה תמוה דהרי נאסר להם אכילת חמץ יום האחד עכ"פ [על כל פנים] כדאיתא בפסחים דף צ"ו ע"ב. וא"כ איך היו יכולים לאפות חמץ עד שצריך נתינת טעם כי גורשו כו'.

But this is puzzling, for eating chametz was forbidden to them at least on the one day, as is stated in Pesachim, folio 96b. If so, how could they have baked chametz, so that a reason would be needed, "because they were driven out," etc.?

But that reason seems unnecessary: chametz was already forbidden to them on that day, as the Talmud states (Pesachim 96b), so they could not have baked chametz in any case. Why would the Torah need to explain that they were rushed?

גם להבין מ"ש בהגדה מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקב"ה וגאלם.<sup>10, 11</sup>

We also need to understand what is said in the Haggadah: "This matzah that we eat, for what reason? Because the dough of our fathers did not have time to leaven before there was revealed to them the King of the kings of kings, the Holy One, blessed be He, and He redeemed them."

The same question applies to the Haggadah, which explains the matzah we eat at the Seder by the dough of our ancestors not having time to rise before the King of the kings of kings, the Holy One, blessed be He, was revealed to them and redeemed them.

**6** והרי בלאה"נ [בלאו הכי נמי] כבר נצטוו על מצות ומרורים יאכלוהו,<sup>12</sup> ועוד דזה שנגלה עליהם מלך מלכי המלכים היה אחר חצות לילה.

For in any case they had already been commanded, "With matzos and bitter herbs they shall eat it." Moreover, the revelation to them of the King of the kings of kings was after midnight.

Moreover, quite apart from the haste of leaving, they had already been commanded to eat the Pesach offering with matzah and bitter herbs. And the revelation of the King of the kings of kings, at the plague of the firstborn, came only after midnight.

וצווי על מצות ומרורים יאכלוהו היינו קודם חצות לילה שהפסח אינו נאכל אלא עד חצות<sup>13, 14, 15</sup>

And the command, "With matzos and bitter herbs they shall eat it," is before midnight, for the Pesach [offering] is eaten only until midnight;

That command was fulfilled before midnight, since the Pesach offering may be eaten only until midnight, as the Mishnah rules (Zevachim 5:8), and the Rambam codifies at the end of chapter 8 of the laws of the Pesach offering.

וכן מצה זו שאנו אוכלים הוא ג"כ קודם חצות דוקא וא"כ איך הוא על שום כו' שנגלה כו'.

and likewise this matzah that we eat is also specifically before midnight. If so, how is it "because," etc., "there was revealed," etc.?

Our Seder matzah, too, must be eaten before midnight. So how can the Haggadah explain it by an event that happened only after midnight?

והענין הוא דהנה גבי בערב תאכלו מצת<sup>16</sup> כתיב מצת חסר וי"ו וגבי ויאפו כו' עוגות מצות<sup>17</sup> כתיב מצות מלא בוי"ו.

The explanation is this. Regarding "In the evening you shall eat matzos," [the word] matzos is written מצת, lacking a vav; but regarding "And they baked," etc., "cakes of matzos," matzos is written מצות, full, with a vav.

The answer begins from the spelling of the Torah. In Exodus 12:18, "In the evening you shall eat matzos," the word is written מצת, without a vav; in Exodus 12:39, "cakes of matzos," it is written מצות, with a vav.

והיינו כי הווי' זהו ההמשכה שנגלה עליהם מלך מלכי המלכים (ועיין בזהר ויצא דקנ"ז<sup>18</sup> א' וברע"מ [וברע"א מהימנא] פ' פנחס דרנ"א ב').

That is because the vav is the drawing-down, [namely] that there was revealed to them the King of the kings of kings (and see the Zohar, Vayetze, folio 157a, and the Raaya Mehemna, Parshas Pinchas, folio 251b).

The vav, a straight line drawn downward, stands for a drawing-down from above; here it is the revelation of the King of the kings of kings. In the Zohar passages cited (Vayetze, and the Raaya Mehemna, "the Faithful Shepherd," a part of the Zohar, on Pinchas), matzah joined with the vav becomes מצוה, a mitzvah, and the matzah is "guarded for her husband, who is the vav." In Torah Ohr, Toldos, the Alter Rebbe reads the vav the same way: the vav of "and the G-d of (ve-Elokei) our fathers" is the drawing-down through which "our fathers," Chochmah and Binah, come into being.

וא"כ היה ב' בחי' מצה. הא' מ"ש בערב תאכלו מצת שהיא מצה דקודם חצות והיא מצת חסר וי"ו.

If so, there were two levels of matzah. The first is what is written, "In the evening you shall eat matzos," which is the matzah of before midnight, and it is מצת, lacking a vav.

So there were two kinds of matzah. The first is the matzah of before midnight, commanded in Exodus 12:18 and spelled without a vav.

והב' מ"ש ויאפו כו' מצות כו' והוא המצה שאחר חצות והוא מלא בוי"ו דהיינו אחר שנגלה עליהם כו'.<sup>19, 20, 21</sup>

And the second is what is written, "And they baked," etc., "matzos," etc., which is the matzah of after midnight, and it is full, with a vav, that is, after there was revealed to them, etc.

The second is the matzah of after midnight, baked as they left Egypt (Exodus 12:39) and spelled with a vav, because it came after the King of the kings of kings was revealed to them.

7 וע"כ אמר בהגדה מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים<sup>22</sup> כו' שהוא ענין מצות מלא בוי"ו שהיה אחר חצות דוקא.

Therefore it says in the Haggadah, "This matzah that we eat, for what reason? Because the dough of our fathers did not have time to leaven before there was revealed to them the King of the kings of kings," etc., which is the matter of מצות, full with a vav, which was specifically after midnight.

This is why the Haggadah explains our matzah by the moment after midnight when the King of the kings of kings was revealed: it refers to the second matzah, מצות with a vav.

דהמצה זו שאנו אוכלים הוא ג"כ מבחי' זו והיינו מדכתיב ששת ימים תאכל מצות<sup>23</sup> בוי"ו, שמזה מוכח דמצה זו שאנו אוכלים היא ג"כ מבחי' ומדרגה זו. ולכן עי"ז יומשך להיות וכיום השביעי עצרת כו':

For this matzah that we eat is also of this level, as [is seen] from its being written, "Six days you shall eat matzos," with a vav, which proves that this matzah that we eat is also of this level and rung. And therefore, through this, there will be drawn down "and on the seventh day an Atzeres," etc.

Our matzah, though eaten before midnight, also belongs to that higher level, as the verse about the six days shows by spelling מצות with a vav. And this is why the six days of matzah lead to the Atzeres of the seventh day.

### SECTION 3 • ¶8-13

## Not by bread alone

8 ב ולהבין כ"ז [כל זה] צריך להקדים ענין מ"ש כי לא על הלחם לבדו<sup>24</sup> יחיה האדם וכו', דבזה מתורץ הקושיא

2. To understand all this, we must first introduce [the meaning of] what is written, "For not by bread alone does man live," etc., for this resolves the question:

The second section begins the explanation with Deuteronomy 8:3, "For not by bread alone does man live, but by all that comes forth from the mouth of Havayah does man live." This verse answers a basic question about food.

איך יש בכח המאכל להחיות את האדם הלא הלחם הוא בחי' צומח והאדם הוא בחי' מדבר וא"כ איך יהיה הצומח בחי' מחיה להמדבר שלמעלה ממנו הרבה.

How does food have the power to give life to a person? Is not bread of the level of the vegetative, and man of the level of the speaking? If so, how can the vegetative be that which gives life to the speaking, which is far above it?

Creation is ranked in four orders: the inanimate, the vegetative (plants), the animal, and the "speaking," the human being. Bread comes from grain, a plant, so how can something of a lower order give life to a person, who is far above it?

אלא כי לא על הלחם לבדו מצד עצמות הלחם יחיה האדם, אלא על כל מוצא פי הוי' שמלובש ממש בהלחם, דהיינו ממאמר תדשא הארץ דשא,<sup>25</sup>

But [the answer is]: “Not by bread alone,” by virtue of the bread’s own essence, “does man live,” but rather “by all that comes forth from the mouth of Havayah,” which is actually clothed in the bread, namely, from the utterance “Let the earth sprout vegetation.”

The answer: what gives life is not the bread itself but G-d’s creative word clothed in it, the utterance “Let the earth sprout vegetation” (Genesis 1:11) by which plants were created.

וכמ”ש בלק”ת [בלקוטי תורה (להאריז”ל)] פ’ עקב כי אותו דבר ה’ נכנס באותו המזון והוא זן ומחיה את האדם. אך צ”ל דהלא גם באדם מלובש דבר ה’ ממאמר נעשה אדם.<sup>26</sup>

And as is written in the Arizal’s Likkutei Torah, Parshas Eikev, that very word of G-d enters into that food, and it nourishes and gives life to the person. But we need to understand: is not the word of G-d clothed in man as well, from the utterance “Let us make man”?

The Alter Rebbe cites the Likkutei Torah of the Arizal (his teachings on the Torah as recorded by his disciple Rabbi Chaim Vital, not this book of the same name), on Parshas Eikev: that very word of G-d enters the food and nourishes the person. But this raises a new question: the human being too was created by a divine utterance, “Let us make man” (Genesis 1:26), so why should he need the word in the bread?

9 וא”כ למה יקבל חיות מהלחם שמלובש בו ממאמר תדשא כו’. אך הענין הוא ע”פ המבואר בכמה מקומות [ועמ”ש בפ’ בשלח<sup>27</sup> בד”ה להבין ענין לחם משנה]

If so, why should he receive life-force from the bread, in which [the word] from the utterance “Let [the earth] sprout,” etc., is clothed? But the explanation is according to what is explained in several places [and see what is written in Parshas Beshalach, in the discourse beginning “To understand the matter of lechem mishneh (the double bread)”]:

If the human being has a divine utterance of his own, why should he receive life from the utterance in the bread? The answer rests on a principle explained elsewhere, and the text points to the discourse on lechem mishneh, the double loaves of Shabbos, in Torah Ohr, Parshas Beshalach.

דבחי דצ"ח [דומם צומח חי] שרשן הוא מבחי עולם התהו שקדם לבחי עולם התיקון כו' אלא שנשתלשלו בריבוי המדרגות וע"י שבה"כ [שבירת הכלים] עד שירדו למטה מטה ונתהוו מהם דברים גשמיים.<sup>28,29</sup>

that the root of the inanimate, the vegetative and the animal is from the level of the World of Tohu (Chaos), which preceded the level of the World of Tikkun (Rectification), etc.; only they descended through many levels and through the shattering of the vessels (sheviras hakeilim), until they came down very low and physical things came into being from them.

The principle: the inanimate, vegetative and animal have their root in the World of Tohu (Chaos), which came before the World of Tikkun (Rectification). Through the shattering of the vessels and a long chain of descent they fell lower and lower, until physical things came into being from them. In Likkutei Torah, Sh'lach, the Alter Rebbe answers the same question in these terms: the "word of G-d" in food is the 288 sparks that fell in the shattering of the vessels, whose root is very high, while man is from Tikkun.

10 והאדם שרשו מעולם התיקון ועיקר בחי עולם התיקון הוא בחי חכמה דאצי". ונקרא המשכת מוחין כי בחכמה אתברירו<sup>30,31</sup> והאדם שיש בו נפש השכלית שרש השתלשלותה הוא ג"כ מבחי חכמה.

And man's root is from the World of Tikkun, and the principal [element] of the World of Tikkun is the level of Chochmah (wisdom) of Atzilus. And it is called "the drawing-down of the intellect (mochin)," for "through Chochmah they were refined." And man, in whom there is an intellectual soul, the root of its descent is also from the level of Chochmah.

The human being, by contrast, is rooted in the World of Tikkun, whose main element is Chochmah (wisdom) of Atzilus. Tikkun is the drawing-down of mochin, intellect, since, as the Zohar puts it, "through Chochmah they were refined"; and the human intellectual soul likewise descends from Chochmah.

ושבה"כ [ושבירת הכלים] שהיה בעולם התהו הוא בבחי ז' מדות, אמנם הם בחי המדות שלמעלה מהחכמה דאצי ונק' בהמה רבה [וע' בע"ח [בעץ חיים] ש"ח שהדעת דתהו נפל בשבה"כ [בשבירת הכלים]<sup>32</sup> וגם שבז"ת [שבז' תחתונות] הי' [היה] כלול ג"כ כח המוחין שבמדות כו'

And the shattering of the vessels that took place in the World of Tohu was in the level of the seven emotive attributes (middos); but they are the level of the middos that are above the Chochmah of Atzilus, and they are called "the great beast" (behemah rabbah) [and see Etz Chaim, Shaar 8, that the Daas (knowledge) of Tohu fell in the shattering of the vessels, and also that in the seven lower [Sefiros] there was included as well the power of the mochin that is within the middos, etc.

The shattering in Tohu took place in its seven emotive attributes, but those attributes stood above the Chochmah of Atzilus, and they are called behemah rabbah, "the great beast." In a bracketed note the Alter Rebbe adds from Etz Chaim that the Daas of Tohu fell in the shattering, and that the power of the intellect within the attributes was included in them.

ולכן הנה"ב [הנפש הבהמית] שבאדם שנלקחה מקי"נ [מקליפת נוגה] משבה"כ [משבירת הכלים] היא ג"כ משכלת ומשגת כו' ועמ"ש בפי מקץ בד"ה המגביהי לשבת<sup>33</sup> כו'.

And therefore the animal soul in man, which is taken from kelipas nogah, from the shattering of the vessels, also reasons and comprehends, etc. And see what is written in Parshas Miketz, in the discourse beginning "Who is enthroned on high," etc.]

That is why the animal soul, which comes from kelipas nogah, the mixed realm formed from the shattered vessels, can also think and understand: the intellect of Tohu is included in its root. The text refers to the Torah Ohr discourse "Who is enthroned on high" in Parshas Miketz on this point.

**11** ולפי שלא היה בהם בחי' ההתכללות נשברו ונפלו ונמצא הן למטה מהאדם ולכן צריכים להתברר ע"י האדם דוקא כי בחכמה אתברירו כנ"ל.

And because there was no [quality of] inter-inclusion in them, they shattered and fell, and so they are [now] below man; therefore they need to be refined specifically through man, for "through Chochmah they were refined," as mentioned above.

The Sefiros of Tohu lacked inter-inclusion: each attribute stood alone without blending with the others, so they shattered and fell, and their sparks now lie below man, in physical things. They can be refined only through man, because refinement comes through Chochmah, and man is rooted in Chochmah.

אך לאחר שמתבררים הם מחי' את האדם מצד שרשן שהוא למעלה מהאדם, וזהו כי על כל מוצא פי<sup>34</sup> ה' יחיה האדם

But once they are refined, they give life to man by virtue of their root, which is above man. And this is [the meaning of] "but by all that comes forth from the mouth of Havayah does man live."

Once refined, these sparks give life to man by virtue of their root, which is higher than his. This is the deeper meaning of the end of Deuteronomy 8:3, "by all that comes forth from the mouth of Havayah does man live."

דהנה פי מוצא פי ה' הוא המקור ושרש שמשם נמשכו להיות גילוי המאמרות מפי ה' ובבחי מקורו ושרשן הרי הלחם נלקח מבחי עליונה יותר כנ"ל.

For the meaning of "that which comes forth from the mouth of Havayah" is the source and root from which the utterances were drawn forth, to be revealed from the mouth of Havayah; and at the level of their source and root, the bread is taken from a higher level, as mentioned above.

In Likkutei Torah, Matos (the discourse the text cites in the next paragraph), the Alter Rebbe explains that motza (מוצא) has two senses: "that which comes forth," the utterance itself, and "the source," as in motza mayim, a spring of water. Here it is the source, the place from which the utterances come forth; and at the level of that source, the root of the bread is higher than the root of man.

12 וזהו הטעם שהמאמר נעשה אדם<sup>35</sup> הוא האחרון בעשרה מאמרות שהמאמרו' [שהמאמרות] תדשא<sup>36</sup> ותוצא הארץ<sup>37</sup> כו' כולם הם קודמים למאמר נעשה אדם והיינו מטעם הנ"ל להיות ששרשן בעולם התהו שקדם לעולם התיקון ששם שרש האדם.

And this is the reason that the utterance "Let us make man" is the last of the Ten Utterances, while the utterances "Let [the earth] sprout" and "Let the earth bring forth," etc., all precede the utterance "Let us make man": it is for the reason mentioned above, since their root is in the World of Tohu, which preceded the World of Tikkun, where the root of man is.

This explains the order of Creation in Genesis 1: the utterances that brought forth plants and animals, "Let the earth sprout" and "Let the earth bring forth," all come before "Let us make man," the last of the ten utterances. What came first is rooted in Tohu, which preceded Tikkun, the root of man.

ולכן אמר רב נחמן והאי דלא אמרית לך באורתא דלא אכלי<sup>38</sup> בישראל דתורא (בב"ק [בבבא קמא] דע"ב), שנמצא מוכן מזה שהמאכל מוסיף חיות ג"כ בכח החכמה והשכל של האדם.

And therefore Rav Nachman said, "And the reason I did not tell you [this] in the evening is that I had not eaten beef" (in Bava Kamma, folio 72). From this it is understood that food adds life-force also to the power of a person's wisdom and intellect.

The Talmud (Bava Kamma 71b-72a) tells that Rav Nachman, asked a question in the evening, answered it only the next morning, explaining that the evening before he had not eaten beef. This shows that food strengthens even a person's intellect, not only his body.

וכן ארז"ל [אמרו רבותינו זכרונם לברכה] שאין התינוק יודע<sup>39</sup> לקרות אבא עד שיטעום טעם דגן והיינו מטעם הנ"ל

And so too our Sages, of blessed memory, said that a child does not know how to call "Father" until he tastes the taste of grain; and that is for the reason mentioned above:

Similarly the Sages say (Berachos 40a) that a child does not know to call "Father" until he has tasted grain. The reason is the one given above.

להיות כי שרש המאכלים הן למעלה בעולם התהו שהוא למעלה מהחכמה דתיקון ע"כ יש בהם הכח והיכולת לחזק ולהוסיף גם כח החכמה של האדם [ועמ"ש ע"פ וידבר משה אל ראשי המטות].<sup>40, 41, 42</sup>

since the root of foods is above, in the World of Tohu, which is above the Chochmah of Tikkun, therefore they have the power and the ability to strengthen and to add to even a person's power of Chochmah [and see what is written on the verse "And Moshe spoke to the heads of the tribes"].

Because food is rooted in Tohu, above the Chochmah of Tikkun, it can strengthen even a person's Chochmah. The text points to its discourse on "And Moshe spoke to the heads of the tribes" in Likkutei Torah, Parshas Matos.

**13** וכמ"כ [וכמו כן] הנה יובן בעבודת ה' שזהו ענין בירורי [בירורים / בירורין] דרפ"ח ניצוצין<sup>43</sup> דתהו שמלובשים בדברים הגשמיים שמתבררי [שמתבררים] ועולים למעלה בבחי' התיקון שרש נפש האלקית,

So too, this will be understood in the service of G-d: this is the matter of the refinements of the 288 sparks of Tohu that are clothed in physical things, which are refined and rise up into the level of Tikkun, the root of the G-dly soul;

The same principle applies in the service of G-d. According to the Arizal, 288 sparks of holiness fell in the shattering of the vessels of Tohu and are clothed in physical things; they are refined and raised into Tikkun, the root of the G-dly soul.

והיינו ע"י עבודת ה' בק"ש [בקריאת שמע] ותפלה שבחי' כח וחיות שניתוסף בו ע"י האכילה לש"ש [לשם שמים] הוא נכלל באחד ואהבת ומוסיף כח ההתבוננות והתפעלות האהבה לה' להיות ההתבוננות והדעת והאוי"ר [והאהבה ויראה] בתוקף והתקשרות יותר מכח נפש האלהית עצמה,

that is, through the service of G-d in the Shema and prayer. The strength and life-force added to him through eating for the sake of Heaven are included in "One" and "And you shall love," and they add to the power of contemplation and to the stirring of love for G-d, so that the contemplation, the Daas, and the love and awe are with a force and a bond greater than [comes from] the power of the G-dly soul itself;

This happens in the Shema and in prayer: the strength a person gains from eating for the sake of Heaven enters his contemplation of G-d's oneness ("One") and his love ("And you shall love"). Its force can make his contemplation, his knowing (Daas), his love and his awe stronger and more firmly bound to G-d than the G-dly soul could achieve by itself.

דהיינו מטעם הנ"ל להיות שמלובש בהן בחי' רפ"ח ניצוצין דתהו שלמעלה מבחי' התיקון ע"כ ביכולתם להוסיף עילוי גם לבחי' חכמה ומדות שבנפש האלהית

that is, for the reason mentioned above: since there are clothed in them the 288 sparks of Tohu, which are above the level of Tikkun, they are therefore able to add an elevation even to the Chochmah and the middos in the G-dly soul

The reason is that the sparks of Tohu in the food stand above Tikkun in their root, so they can raise even the Chochmah and the emotive attributes of the G-dly soul.

(וכנודע מענין והחיות נושאות כו' וכמ"ש בפי יתרו ע"פ זכור את יום השבת<sup>44</sup> לקדשו<sup>45</sup> כו') בקי"ש  
[בקריאת שמע]<sup>46</sup> ותפלה ועסק התורה ומצות:

(as is known from the matter of "and the chayos carry," etc., and as is explained in Parshas Yisro on the verse "Remember the Shabbos day to keep it holy," etc.) in the Shema, in prayer, and in occupation with Torah and mitzvos.

The text compares this to "and the chayos carry," the holy creatures beneath the divine Throne: in Torah Ohr, Yisro, the Alter Rebbe explains that like a horse that carries its rider to a place he could not reach by himself, the chayos carry the Throne higher, and so the lower power that comes from food lifts the G-dly soul. The Kehot note adds that the errata table of the first edition records that something is missing here, before "in the Shema."

#### SECTION 4 • ¶14-22

### Matzah, the food of faith

#### 14 ג וע"פ הקדמה הנ"ל יוכן ג"כ בענין מצות אכילת מצה בחג הפסח

3. And according to the above introduction, the matter of the mitzvah of eating matzah on the festival of Pesach will also be understood.

The third section applies the principle about bread to the mitzvah of eating matzah on Pesach.

דמבואר בזהר ויצא קנ"ז ב' דכמו שבהשכלת גשמיות אין התינוק יודע ומשכיל כלום עד שטועם לחם וכמבואר הטעם למעלה. כך בצאת ישראל ממצרים לא ידעו<sup>47</sup> להשכיל גדולת ה' עד שאכלו מצה שהיא בחי' לחם היוצא מן הארץ העליונה.

For it is explained in the Zohar, Vayetze, [folio] 157b, that just as in physical understanding a child does not know or understand anything until he tastes bread, as the reason has been explained above, so too, when Israel went out of Egypt, they did not know how to grasp the greatness of G-d until they ate matzah, which is the level of bread that comes forth from the supernal earth.

The Zohar (Vayetze 157b) says that a child knows and understands nothing until he tastes bread (the reason, as explained above, is that bread is rooted in Tohu, above Chochmah). In the same way, when Israel left Egypt they could not grasp G-d's greatness until they ate matzah, bread from the "supernal earth"; the Zohar draws this from the verse "the earth, from which bread comes forth" (Job 28:5).

שעל מוצא פי ה' הנמשך בלחם זה יחיה האדם והנפש אלקית לידע ולהכיר את מי שאמר והיה העולם.<sup>48</sup>

For by that which comes forth from the mouth of Havayah, which is drawn into this bread, man and the G-dly soul live, to know and to recognize Him Who spoke and the world came to be.

Through the word of G-d drawn into this bread, the G-dly soul gains life: the ability to know and recognize the Creator, "Him Who spoke and the world came to be."

15 וכמו שנמשך חיות סתם לנפש השכלית מלחם גשמי כנ"ל. כך נמשך מאכילת מצה בפסח חיות לדעת הנפש האלקית.

And just as plain life-force is drawn to the intellectual soul from physical bread, as mentioned above, so from eating matzah on Pesach life-force is drawn to the Daas of the G-dly soul.

As ordinary bread gives the intellectual soul its life, so matzah on Pesach gives life to the Daas, the knowing, of the G-dly soul.

והענין כי החמץ הוא בחי' הגבהה והתנשאות שתופח ועולה ומגביה א"ע [את עצמו], משא"כ מצה שאין בה שום הגבהה, וכמ"כ [וכמו כן] בעבודת ה' חמץ הוא בחי' התנשאות וגסות הקליפה משא"כ מצה בחינת שפלות והכנעה בבחי' בטל רצונך<sup>49</sup>

The explanation is that chametz is [the quality of] elevation and self-exaltation, for it swells and rises and raises itself up, whereas matzah has no elevation at all. So too in the service of G-d: chametz is the self-exaltation and coarseness of the kelipah, whereas matzah is lowliness and submission, in the mode of "Nullify your will."

Why matzah? Chametz is dough that swells and raises itself, an image of self-exaltation and of the coarseness of kelipah; matzah does not rise at all, an image of lowliness and submission, as in the Mishnah's "Nullify your will before His will."

[וזהו כי יתחמץ לבכי<sup>50</sup> המשיל הלב הנוטה להרשיע לחמץ, וכן בלשון רז"ל [רבותינו זכרונם לברכה] (בר"ה [בראש השנה] ד"ג סע"ב [סוף עמוד ב]) כאן קודם שהחמיץ<sup>51</sup> כאן לאחר שהחמיץ,<sup>52</sup>

[And this is "For my heart was soured (yischametz)": [the verse] likens the heart that inclines to wickedness to chametz. And so in the language of our Sages, of blessed memory (Rosh HaShanah, folio 3, end of side b): "Here, before he soured; here, after he soured."

The bracketed note gives examples of chametz as an image of evil: the verse "For my heart was soured" (Psalms 73:21), and the Talmud's words about King Koresh (Cyrus) of Persia, who changed for the worse, "here, before he soured; here, after he soured" (Rosh HaShanah 3b).

וכן משלו היצה"ר [היצר הרע] לשאור ואמרו מי מעכב שאור שבעיסה<sup>53</sup> מעכב והיינו מפני שבחי גסות הוא מקור כל הנפילות לתאוות וכל מיני רע ה' ישמרנו].

And so too they likened the evil inclination to sourdough, and said, "Who holds [us] back? The sourdough in the dough holds [us] back." This is because coarseness is the source of all the falls into lusts and every kind of evil, may G-d protect us].

The Sages also compare the evil inclination to the sourdough in the dough (Berachos 17a): "Who holds us back? The sourdough in the dough." The coarseness of self-inflation that chametz stands for is the source of every fall into desire and evil.

16 והנה ידוע דבגלות מצרים היו ישראל מקושרים מאד למטה והיה שכלם ומדותם בבחי המיצרים וגבולים גשמיות העולם הגורמים להיות יש ונפרד כו',

Now, it is known that in the exile of Egypt, Israel were very much bound up below, and their intellect and their middos were in the straits (meitzarim) and limits of the world's physicality, which cause [one] to be a separate existence (yesh), etc.

In the Egyptian exile the Jews were deeply attached to what is low and physical; their intellect and emotions were confined in the "straits" (meitzarim, מיצרים, the same letters as Mitzrayim, מצרים, Egypt) and limits of the physical world, which make a being feel itself a separate existence.

ועיקר יצ"מ [יציאת מצרים] הוא ע"י שנגלה עליהם מלך מלכי המלכים שהוא בחי אור א"ס ב"ה שלמעלה מסדר ההשתלשלות שע"י נמשך בהם בחי הביטול

And the essence of the Exodus from Egypt was through there being revealed to them the King of the kings of kings, which is the level of the Infinite Light (Or Ein Sof), blessed be He, that is above the order of the chain of descending worlds (hishtalshelus); through this the quality of self-nullification (bittul) was drawn into them,

The Exodus came about mainly through the revelation of "the King of the kings of kings," the Infinite Light that transcends the whole chain of worlds. This revelation drew self-nullification into them.

וכמאמר ובמורא גדול זו גילוי שכינה<sup>54, 55, 56</sup> וע"י ביטול ויראה עילאה זו יצאו מכל המיצרים וגבולים.

as the teaching says, "And with great awe': this is the revelation of the Shechinah." And through this bittul and higher awe (yirah ila'ah) they went out of all the straits and limits.

So "and with great awe" (Deuteronomy 26:8) is explained in the Sifrei, and in the Haggadah, as "the revelation of the Shechinah." Through the bittul and the higher awe that this revelation brought, they left all their straits and limits.

17 וכן יצ"מ [יציאת מצרים] בגשמיות כו' וזה היה אחר חצות לילה, אמנם נצטוו תחלה באכילת מצה קודם חצות כמ"ש בערב תאכלו מצת<sup>57</sup>

And so too the physical Exodus from Egypt, etc. And this was after midnight. But first they were commanded to eat matzah before midnight, as it is written, "In the evening you shall eat matzos,"

The physical Exodus likewise came through this revelation, after midnight. Before that, though, they were commanded to eat matzah before midnight: "In the evening you shall eat matzos" (Exodus 12:18).

שהוא בחי' ביטול רצון והכנעה ושפלות הנמשך מבחי' יראה תתאה שזה הוא ההכנה והכלי לבחי' הגילוי ויראה עילאה הנמשך ונתגלה להם אחר חצות כו',

which is the level of nullifying [one's] will, submission and lowliness, drawn from the level of lower awe (yirah tata'ah); this is the preparation and the vessel for the revelation and the higher awe that was drawn down and revealed to them after midnight, etc.

That first matzah expresses setting aside one's will, submission and lowliness, which come from lower awe (yirah tata'ah), the fear of a subject before the King. This lower awe was the preparation and the vessel for the revelation of higher awe after midnight.

וגם נק' המצה בזהר מיכלא דמהימנותא<sup>58</sup> שהאמונה הוא ג"כ בחי' ביטול שמבטל שכלו ואינו מבקש טעם רק מאמין האמת באמונה הטהורה.

And also, the matzah is called in the Zohar "the food of faith" (michla di-mehemnusa), for faith too is a level of bittul: one nullifies his intellect and seeks no reason, but believes the truth with pure faith.

The Zohar calls matzah "the food of faith" (michla di-mehemnusa). Faith too is a kind of bittul: a person sets aside his own intellect and does not demand reasons, but believes the truth with pure faith. In the maamar before this one (Likkutei Torah, Tzav 12b), the Alter Rebbe gives the reason for the name: matzah draws down the level of Abba, which is above comprehended knowledge, but in smallness, like the child's knowing to call "Father."

18 ונמשך בחי' זו בנשמה ע"י מצות אכילת מצה. והוא ע"ד שנוי [שנוכר] לעיל ממשל שהלחם מחיה את האדם, והוא ע"ד מ"ש רז"ל [רבותינו זכרונם לברכה] שאין התינוק יודע לקרות אבא עד שיטעום<sup>59</sup> כו',

And this level is drawn into the soul through the mitzvah of eating matzah. This is along the lines of what was mentioned above, from the analogy that bread gives life to man, and it is along the lines of what our Sages, of blessed memory, said, that a child does not know how to call "Father" until he tastes, etc.

This faith is drawn into the soul through the mitzvah of eating matzah. It works like the analogy above, that bread gives a person life, and like the Sages' saying that a child does not know to call "Father" until he tastes grain.

דהנה ידיעת התינוק להיות קורא אבא שנמשך ונתחדש בו ע"י שטעם טעם לחם, אין ידיעה זו אצלו בבחי' הבנה וטעם ודעת גמור שהרי אינו יודע איך הוא אביו ולמה צריך לאהוב אותו ועכ"ז [ועם כל זה] הוא קורא אביו

For the child's knowing to call "Father," which was drawn into him and newly arose in him through his tasting the taste of bread, is not in him as understanding, reason and complete knowledge, for he does not know how [this is] his father or why he must love him; and nevertheless he calls his father.

The child's new ability to call "Father," which comes from tasting bread, is not real understanding: he does not know how this man is his father or why he should love him, and still he calls out to him.

ונמצא זו הקריאה הוא ההתקשרות שלו באביו שלא ע"י טעם ודעת המושג אצלו כ"א בבחי' הכרה בלבד והוא בחי' קטנות מאד למטה מן הטעם ודעת.

It turns out that this calling is his bond with his father, not through reason and knowledge that he grasps, but only as recognition; and it is a level of very great smallness (katnus), beneath reason and knowledge.

So his calling is a bond with his father that comes not from understanding but from bare recognition. It is a very immature state (katnus), below reason and knowledge.

19 ומ"מ ההתקשרות ההוא חזק מאד עד שנפשו קשורהמאד בנפש אביו. והיינו מפני שהדעת ההוא שנתחדש בתינוק ע"י טעם לחם שרשו משרש הלחם

Nevertheless, that bond is very strong, so much so that his soul is very bound to his father's soul. That is because that knowing, which newly arose in the child through the taste of bread, has its root in the root of the bread,

Yet this bond is very strong; the child's soul is tightly bound to his father's. The reason is that this knowing, which came from bread, shares the root of bread.

שהוא מעולם התהו שהוא בחי' שלמעלה מהדעת המושג כנ"ל למעלה מהחכמה כו', ולכן נמשך בבחי' שלמטה מהדעת המושג כו', וע"כ ההתקשרות חזק מאד.

which is from the World of Tohu, which is a level above comprehended knowledge, as mentioned above, above Chochmah, etc.; and therefore it is drawn down in a level that is beneath comprehended knowledge, etc., and therefore the bond is very strong.

That root is in Tohu, above comprehended knowledge and above Chochmah. Because it is so high, it comes down below comprehended knowledge, as recognition rather than understanding, and for that very reason the bond is so strong.

**20** וכמ"כ [וכמו כן] בענין אכילת מצוה דמצה שנק' בזהר מיכלא דמהימנותא שהאמונה היא ההכרה והדעת וההתקשרות בהקב"ה

So too with the eating of matzah as a mitzvah, [matzah] being called in the Zohar "the food of faith": for faith is the recognition, the knowing and the bond with the Holy One, blessed be He.

Matzah, "the food of faith," works in the same way. Faith, as the text defines it, is the recognition and knowing of G-d and the bond with Him.

וכל ישראל מאמינים שהוא לבדו הוא כמו שהיה קודם שנברא העולם ממש כדכתיב אני הווי לא שנית<sup>60</sup> [עיי' בפ' ואתחנן בד"ה וידעת היום<sup>61</sup> ביאור ענין דעת ואמונה].

And all Israel believe that He alone is, exactly as He was before the world was created, as it is written, "I, Havayah, have not changed" [see in Parshas Va'eschanan, in the discourse beginning "And you shall know this day," the explanation of the matter of knowledge and faith].

Every Jew believes that G-d alone is, exactly as He was before the world was created, as Malachi 3:6 says, "I, Havayah, have not changed": creation has made no change in Him. The bracketed note refers to the discourse "And you shall know this day" in Likkutei Torah, Va'eschanan, which explains the difference: sensing the life-force that fills the worlds is "knowledge," as if one saw it, while that G-d is unchanged by the worlds can be held only by faith.

**21** והמשכה זו הוא מבחי' דעת עליון כי אי"ס ב"ה הוא למעלה מהחכמה כו' ולכן נמשך ומתלבש בבחי' אמונה.

And this drawing-down is from the level of supernal Daas, for the Infinite One (Ein Sof), blessed be He, is above Chochmah, etc.; therefore it is drawn down and clothed in the level of faith.

This faith flows from supernal Daas, a knowing higher than Chochmah, because the Infinite One is above Chochmah. What is above intellect can reach a person only as faith, not as understanding.

ולכך המצה היא מיכלא דמהימנותא שהרי הלחם שרשו מבחי' זו כנ"ל מענין ידיעת התינוק להיות קורא אבא ע"י הלחם כו' אלא שזהו בהשכלת ענין עוה"ז שנמשך מהלחם גשמי הנמשך מארץ הגשמיות.

And therefore matzah is "the food of faith," for the root of bread is from this level, as mentioned above regarding the child's knowing to call "Father" through bread, etc.; except that this is in the understanding of matters of this world, which is drawn from physical bread, drawn from the earth of physicality.

That is why matzah is "the food of faith": bread has its root in this level, as the child's calling "Father" after eating bread shows. But ordinary bread, which comes from the physical earth, gives only understanding of the matters of this world.

אמנם בלחם דמצה בפסח נמשך ומתלבש הכח מבחי' ארץ עליונה שממנה יצא לחם הממשיך בחי' זו באלקות ממש שידע לקרות את אבא שבשמים כו' בהתקשרות חזקה עד מיצוי הנפש כו' אף שאינו משיג בשכל והשגה ממש.

But in the bread of matzah on Pesach there is drawn down and clothed the power from the level of the supernal earth, from which bread comes forth, which draws down this level in [relation to] G-dliness itself, so that one knows to call [to] the Father in Heaven, etc., with a strong bond, to the point of the soul's being wrung out, etc., even though he does not actually grasp [it] with intellect and comprehension.

The matzah of Pesach draws its power from the "supernal earth," and it brings this kind of knowing to bear on G-dliness itself: a Jew comes to call to his Father in Heaven with a strong bond, to the point of the soul's being wrung out in longing, though he cannot grasp G-d with his intellect.

**22** וזהו בחי' ביטול. ומוזה נמשך ג"כ בחי' בטל רצונך<sup>62,63</sup> ובחי' שפלות ונפשי כעפר<sup>64</sup> לכל תהיה שזהו כח בחי' ארץ שממנה יצא לחם<sup>65</sup>

And this is the level of self-nullification (bittul). From this there is also drawn the level of "Nullify your will," and the level of lowliness, "and let my soul be as dust to all," which is the power of the level of "earth" from which bread comes forth.

This faith is bittul, self-nullification. From it come the setting aside of one's will ("Nullify your will," Avos 2:4) and the lowliness of the prayer "Let my soul be as dust to all" (Berachos 17a), which express the quality of "earth," the source of bread.

[ועמ"ש ע"פ וישב יעקב<sup>66</sup> בארץ מגורי אביו<sup>67</sup> ועמ"ש ע"פ ויגש אליו יהודה<sup>68,69</sup> מענין בחי' ארץ שבמחשבה ארץ קדמה אפילו לשמים ולכן דוקא ממנה יצא לחם כו' הנ"ל]:

[And see what is written on the verse "And Yaakov dwelt in the land of his father's sojournings," and see what is written on the verse "And Yehudah approached him," concerning the level of "earth": that in thought, earth came first, even before heaven, and therefore it is specifically from it that bread comes forth, etc., as mentioned above.]

The bracketed note refers to the Torah Ohr discourses on "And Yaakov dwelt" and on "And Yehudah approached him," which explain the level of "earth": in thought the earth came first, even before the heavens, and that is why bread comes from it.

SECTION 5 • ¶23-27

## Guarded and unguarded matzah

**23** ד והנה בחי' מצה זו צריכה שימור כמ"ש ושמרתם את המצות<sup>70</sup> דהיינו לשמור מן החיצונים שלא לבוא לבחי' חימוץ שהוא הגסות וההתנשאות,

4. Now, this level of matzah requires guarding, as it is written, "And you shall guard the matzos," that is, to guard [it] from the external forces, so that it not come to the level of leavening, which is coarseness and self-exaltation;

The fourth section turns to the guarding of matzah. The Torah says, "And you shall guard the matzos" (Exodus 12:17): the dough must be watched so that it does not leaven, and inwardly it must be guarded from the external forces, the forces of kelipah, so that it does not turn into the coarseness and self-exaltation of chametz.

והיינו להיותה בבחי' יראה תתאה והתקשרות האמונה בלבד למטה מן הטעם ודעת ע"כ צריכה שימור. that is, because it is at the level of lower awe (yirah tata'ah) and the bond of faith alone, beneath reason and knowledge, it therefore requires guarding.

This matzah needs guarding because it stands only at the level of lower awe and simple faith, beneath reason and knowledge, a level that can still be spoiled.

**24** וע"כ נק' מצת חסר וי"ו להיותו עדיין בבחי' קטנות.

And therefore it is called מצת, lacking a vav, since it is still at the level of smallness.

That is why the first matzah is spelled מצת, without a vav: it is still in a state of smallness (katnus), without the vav of the drawing-down from above.

גם מצת חסר וי"ו הוא מלשון מצותא כמו מצה ומריבה<sup>71</sup> כדאי [כדאיתא] בזהר ח"ג [חלק ג'] דרנ"א ב' שהמריבה הוא להיות ביטול היש והגסות ע"ד לעולם ירגיז אדם<sup>72</sup> יצ"ט [יצר טוב] על יצה"ר [יצר הרע] כו' וע"כ היתה קודם חצות.

Also, מצת lacking a vav is from the language of matzusa (strife), as in "strife (matzah) and quarrel (merivah)," as is stated in the Zohar, Part III, folio 251b. The quarrel is in order to bring about the nullification of the yesh and of the coarseness, in the manner of "A person should always stir up his good inclination against his evil inclination," etc.; and therefore it was before midnight.

The spelling also recalls matzusa, Aramaic for strife. The Zohar (Pinchas, 3:251b) says that matzah drives away the forces of evil and makes strife among them, as in "Massah and Merivah" (Exodus 17:7); it objects that massah (מסה) is spelled with a samekh, and answers that its Aramaic rendering is matzusa. Here the strife is a person's quarrel with his own sense of self and coarseness, as the Sages say, "A person should always stir up his good inclination against his evil inclination" (Berachos 5a); that is the matzah of before midnight.

משא"כ ענין המצה הב' הוא אחר חצות דוקא אחר קרבן הפסח<sup>73</sup> אחר שנגלה עליהם כו'.

Whereas the matter of the second matzah is specifically after midnight, after the Pesach offering, after there was revealed to them, etc.

The second matzah comes only after midnight, after the Pesach offering, when the King of the kings of kings was revealed to them.

דהנה ענין הפסח הוא מ"ש ופסח ה' שהוא ענין דילוג והמשכה שלא כסדר ההשתלשלות וכמ"ש ובמורא גדול זו גילוי שכינה<sup>74</sup>

For the matter of Pesach is what is written, "And Havayah will pass over (u-fasach)," which is the matter of skipping, a drawing-down that is not according to the order of the chain of descending worlds (hishtalshelus), as it is said, "And with great awe': this is the revelation of the Shechinah,"

"Pesach" means passing over: "And Havayah will pass over (u-fasach)" (Exodus 12:23) is a leap, a drawing-down that does not follow the step-by-step order of the worlds. It is the "great awe" that the Sifrei and the Haggadah explain as the revelation of the Shechinah.

שהוא בחי' אור א"ס ב"ה שלמעלה מעלה מהשתלשלות העולמות שהיה מאיר ומתגלה אז בנפשם האלקית, וזהו עד שנגלה עליהם מלך מלכי המלכים.

which is the level of the Infinite Light (Or Ein Sof), blessed be He, that is far above the chain of descent of the worlds, which then shone and was revealed in their G-dly soul. And this is "before there was revealed to them the King of the kings of kings."

That revelation was of the Infinite Light that is far above all the worlds, shining openly in their G-dly souls. This is what the Haggadah means by "before the King of the kings of kings was revealed to them."

פיי מלכי המלכים הן ד' בחיי מלכות שמאיר בארבע עולמות אבי"ע [אצילות בריאה יצירה עשיה] ומלך מלכי המלכים הוא בחיי מלכות דא"ס שלמעלה מעלה מהשתלשלות ד' עולמות אבי"ע [אצילות בריאה יצירה עשיה]

That is, “the kings of kings” are the four levels of Malchus that shine in the four worlds of Atzilus, Beriah, Yetzirah and Asiyah; and “the King of the kings of kings” is the level of the Malchus of the Infinite One (Ein Sof), which is far above the chain of descent of the four worlds of Atzilus, Beriah, Yetzirah and Asiyah.

“The kings of kings” are the four levels of Malchus (sovereignty) that rule in each of the four worlds, Atzilus, Beriah, Yetzirah and Asiyah. “The King of the kings of kings” is the Malchus of the Infinite One Himself, far above all four worlds.

[וזהו בחיי בריש הורמנותא דמלכא <sup>75</sup> הנז' [הנזכר] בזהר בראשית דט"ו כ"כ [כל כך] בספר אשל אברהם <sup>76</sup> שם] שע"י בחיי הגילוי זה דוקא וגאלם וכמ"ש ועברתי בארץ מצרים <sup>77</sup> אני ולא מלאך. <sup>78, 79, 80, 81</sup>

[And this is the level of “At the head of the King’s authority” (beresh hurmanusa de-malka) mentioned in the Zohar, Bereishis, folio 15; so writes the book Eshel Avraham there.] For it was specifically through this level of revelation that “He redeemed them,” as it is said, “And I will pass through the land of Egypt’: I, and not an angel.”

The bracketed note identifies this with the Zohar’s opening words, “At the head of the King’s authority,” as the book Eshel Avraham explains that passage; in Likkutei Torah, Chukas, the Alter Rebbe quotes it: this is the Malchus of the Infinite One, what arose in His simple will, that He be called King. It was this revelation itself that redeemed Israel, as the Haggadah says on “And I will pass through the land of Egypt”: “I, and not an angel.”

25 ולכן נק' גילוי זה ובמורא גדול <sup>82</sup> כי יראה לשון נוק' [נוקבא] זהו בחיי יראה תתאה הנמשך מבחי מלי דאבי"ע [דאצילות בריאה יצירה עשיה] בכל עולם לפי ערכו.

And therefore this revelation is called “and with great awe (mora gadol).” For yirah (awe) is a feminine term: this is the level of lower awe, drawn from the level of the Malchus of Atzilus, Beriah, Yetzirah and Asiyah, in each world according to its measure.

This is why the revelation is called mora gadol, “great awe.” The usual Hebrew word for awe, yirah (יראה), is feminine, and it stands for lower awe, which flows from Malchus in each of the four worlds according to its level.

אכן מורא גדול לשון זכר זהו בחי' יראה עילאה שהוא בחי' דכר ונמשך ע"י גילוי בחי' מלך מלכי המלכים כנ"ל וזהו ענין המצה הב' שאחר חצות דמצה הוא בחי' ביטול כנ"ל,

But mora gadol is a masculine term: this is the level of higher awe (yirah ila'ah), which is the level of the masculine (dechar), and it is drawn down through the revelation of the level of the King of the kings of kings, as mentioned above. And this is the matter of the second matzah, of after midnight, for matzah is the level of bittul, as mentioned above;

Mora (מורא) is a masculine word, and it stands for higher awe, the masculine aspect, which comes from the revelation of the King of the kings of kings. This is the second matzah, of after midnight, since matzah is bittul.

אך מצה דקודם חצות הוא בחי' יראה תתאה ואמונה כמו שנתלכשה בבחי' שלמטה מהדעת המושג כנ"ל,

but the matzah of before midnight is the level of lower awe and of faith as it is clothed in a level beneath comprehended knowledge, as mentioned above;

The matzah of before midnight, by contrast, is lower awe and faith, clothed in a level beneath comprehended knowledge.

וזהו בחי' כי נער ישראל<sup>83</sup> כו' חסד נעוריק<sup>84</sup> כו' וממצרים קראתי לבני כו' וכקריאת התינוק אבא כו' and this is the level of "When Israel was a youth," etc., "the kindness of your youth," etc., and "Out of Egypt I called My son," etc., and like the child's calling "Father," etc.

This is Israel as a child: "When Israel was a youth, I loved him, and out of Egypt I called My son" (Hosea 11:1), and "I remember for you the kindness of your youth" (Jeremiah 2:2), like the child who calls "Father" without understanding.

אבל בחי' הביטול דמצה זו שאחר חצות היא בחי' ביטול אמיתי ויראה עילאה שנמשך בחי' גילוי מה שלמעלה מהדעת המושג שהאיר אז בנפשם,

But the level of bittul of this matzah of after midnight is the level of true bittul and higher awe, in which there was drawn down a revelation of what is above comprehended knowledge, which shone then in their souls;

The bittul of the after-midnight matzah is true bittul and higher awe, because a revelation of what is above comprehended knowledge shone in their souls.

והיינו מבחי' הגילוי אור א"ס שלמעלה מההשתלשלות שהאיר אז עליהם מלמעלה למטה בבחי' אתעדל"ע [אתערותא דלעילא], וזהו ענין ובמורא גדול זו גילוי שכינה,<sup>85</sup>

that is, from the level of the revelation of the Infinite Light that is above the chain of descent, which then shone upon them from above to below, as an arousal from above (isarusa dile'eila). And this is the matter of "And with great awe": this is the revelation of the Shechinah."

It came from the Infinite Light above the chain of worlds, shining down from above as an arousal from above, not as a response to their own service. This is the "great awe" that the Sifrei and the Haggadah call the revelation of the Shechinah.

וע"כ בחי' מצה זו א"צ [אין צריך / אינו צריך] שימור מחימוץ כלל שהוא בחי' הישות והגסות מאחר שאין לחיצונים בחי' אחיזה ויניקה כלל מבחי' זו, [כי יראה עילאה הוא אור אבא שדוחה החיצונים, רק בחי' יראה תתאה צריכה שימור כו'].

And therefore this level of matzah needs no guarding at all from leavening, which is the level of selfhood and coarseness, since the external forces have no hold [on it] and draw no nurture at all from this level [for higher awe is the light of Abba, which repels the external forces; only the level of lower awe requires guarding, etc.].

Therefore this matzah needs no guarding at all from leavening, which is selfhood and coarseness: the external forces have no hold on this level and draw nothing from it. The bracketed note explains that higher awe is the light of Abba (Chochmah), which drives the external forces away; only lower awe needs guarding.

26 וזהו ענין שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם<sup>86</sup> שקאי על בחי' ה'

And this is the meaning of "the dough of our fathers did not have time to leaven before there was revealed to them": it refers to the second level.

This is the meaning of the Haggadah's words, "the dough of our fathers did not have time to leaven before the King of the kings of kings was revealed to them": they speak of the second matzah.

דאין ביכולתו להחמיץ כלל מפני עוצם הגילוי דבחי' מלך מלכי המלכים שנגלה עליהם שאין שם יניקה ואחיזה לחיצונים שהוא היש וההתנשאות שנק' חמץ.

For it does not have the ability to leaven at all, because of the intensity of the revelation of the level of the King of the kings of kings that was revealed to them, where there is no nurture and no hold for the external forces, which is the yesh and the self-exaltation that are called chametz.

That dough could not leaven at all, because the revelation was so intense that the external forces, the self-assertion and self-exaltation called chametz, had no hold there.

27 וזהו ויאפו את הבצק כו' עוגות מצות כי לא חמץ<sup>87</sup> ר"ל [רוצה לומר] שלא בא לידי חימוץ,

And this is [the meaning of] “And they baked the dough,” etc., “cakes of matzos, for it had not leavened”: that is to say, it did not come to leavening.

This explains Exodus 12:39, “cakes of matzos, for it had not leavened”: the dough simply did not come to leavening.

והיינו להיות כי גורשו ממצרים שאין שום אחיזה כלל למצרים בבחי' זו שנגלה עליהם כו' וא"כ ממילא נמשך מזה כי לא חמץ כו',

And that is because “they were driven out of Egypt”: Egypt has no hold whatsoever on this level, [in] which there was revealed to them, etc.; and if so, it follows of itself that “it had not leavened,” etc.

The reason was not haste but that “they were driven out of Egypt”: Egypt, with its limits and its forces of keli-pah, had no hold at all on the level that was revealed to them, so the dough could not leaven.

ולכן אף שבהליכתם ממצרים עד בואם לרעמסס<sup>88</sup> אף שהיה להם קפיצת הדרך<sup>89</sup> מ"מ בצירוף עד שהציתו האש לאפות ודאי שהה הבצק יותר מכדי שיעור חימוץ ועכ"ז [ועם כל זה] לא חמץ מטעם הנ"ל (ומתורץ בזה א' מהקושיות דלעיל).

And therefore, even though on their way from Egypt until they came to Ramses they had a contraction of the road (kefitzas haderech), nevertheless, together with [the time] until they lit the fire to bake, the dough certainly stood longer than the time it takes to leaven; and even so it did not leaven, for the reason mentioned above (and this resolves one of the questions above).

Even though the road was miraculously shortened for them, the time on the way together with the time until they lit the fire to bake was certainly longer than dough needs to leaven; yet it did not leaven, for the reason just given, and this answers one of the questions at the start. The Kehot note cites Rashi that they covered the distance from Ramses to Sukkos in a moment (Exodus 12:37), and that all Israel, scattered through Goshen, were gathered to Ramses in a short time, “on eagles’ wings” (Exodus 19:4, from the Mechilta). It adds that where this maamar says “until they came to Ramses,” the version in the Siddur says “in Sukkos,” depending on the Sages’ views of where they baked the dough.

וע"כ נאמר כאן מצות מלא בוי"ו שהוי"ו הוא המשכה הנמשך בהם מבחי' מורא גדול ויראה עילאה

And therefore here it says מצות, full, with a vav, for the vav is the drawing-down that was drawn into them from the level of great awe (mora gadol) and higher awe,

That is why this verse spells מצות with a vav: the vav is the drawing-down into them of great awe, the higher awe.

וכמו שאומרים בתפלה והנורא אל עליון בתוספת וי' משא"כ הגדול הגבור<sup>90</sup> בלא וי' [וכמ"ש במ"א בפרשה ואתחנן בד"ה וידעת היום<sup>91</sup> כו'].

as we say in prayer, “and the awesome (ve-hanora), G-d Most High,” with an added vav, whereas “the great, the mighty” [are said] without a vav [as is explained elsewhere, in Parshas Va’eschanan, in the discourse beginning “And you shall know this day,” etc.].

Likewise in the Amidah we say “the great, the mighty and the awesome (ve-hanora),” following Deuteronomy 10:17, and only “awesome,” which expresses higher awe, carries the added vav. The text refers to its discourse on “And you shall know this day” in Parshas Va’eschanan.

משא"כ בחי' יראה תתאה נק' עדיין מצת חסר וי' ולכן היא צריכה שימור מהחיצונים אבל בחי' מצה הב' שנק' מצות מלא בוי' א"צ [אין צריך / אינו צריך] שימור

Whereas the level of lower awe is still called מצת, lacking a vav, and therefore it needs guarding from the external forces; but the level of the second matzah, which is called מצות, full with a vav, needs no guarding

Lower awe is still the מצת without a vav and needs guarding from the external forces; the second matzah, מצות with a vav, needs none.

(ועמ"ש ר"פ אלה תולדות<sup>92</sup> מענין שמות כשמת<sup>93</sup> מלא וי' וחסר וי' ע"ש ועמ"ש בפ' נשא ע"פ וישמרך ויחונך<sup>94</sup> כו):

(and see what is written at the beginning of Parshas “These are the generations,” on the matter of “names (שמות) like the names (כשמת),” full with a vav and lacking a vav; see there. And see what is written in Parshas Naso on the verse “and guard you... and be gracious to you,” etc.).

The text points to two parallels: Torah Ohr at the beginning of Parshas Toldos, on the wells to which Yitzchak gave “names (שמות) like the names (כשמת)” his father had given (Genesis 26:18), one spelled with a vav and one without; and Likkutei Torah, Naso, on the Priestly Blessing, “and guard you... and be gracious to you.”

## SECTION 6 • ¶28-33

### Our matzah before midnight

28 והנה מעתה י"ל [יש לומר] תירוץ הקושיא הנז' [הנוכח] לעיל

Now, from here we can give the answer to the question mentioned above.

The Alter Rebbe now answers the question about the Haggadah raised earlier: how can the matzah we eat before midnight be explained by “the dough did not have time to leaven”?

איך אנו אומרים במצה זו שאנו אוכלים קודם חצות לילה שהוא על שום שלא הספיק בצקת כו', והרי זהו בחי' ומדרגת המצה הכי שלא היתה אלא לאחר שנגלה כו' דהיינו אחר חצות.

How do we say of this matzah, which we eat before midnight, that it is "because the dough did not have time," etc., when this is the level and rung of the second matzah, which came only after there was revealed, etc., that is, after midnight?

The difficulty is that this phrase describes the second matzah, which existed only after the revelation at midnight.

אך הענין הוא כי כ"ז [כל זה] דוקא בזמן שהיו ישראל אז בגלות מצרים<sup>95</sup>

But the explanation is that all this was specifically at the time when Israel were then in the exile of Egypt,

The answer is that the division between the two matzos belonged to the time in Egypt, when Israel had not yet received the Torah and mitzvos. A manuscript of the maamar adds here: "and they did not know and recognize G-dliness so much."

ולא היה להם תורה ומצות עדיין ע"כ לא היה ביכולתם לקבל בחי' הגילוי העצום דבחי' מורא גדול ולהיות בהם בחי' ביטול ויראה עילאה קודם חצות.

and did not yet have Torah and mitzvos; therefore they were not able to receive the intense revelation of the level of great awe, or to have in them the level of bittul and higher awe, before midnight.

Without Torah and mitzvos they could not receive the intense revelation of great awe, the bittul and higher awe, before midnight.

אלא קודם חצות הי' [היה] רק בחי' מצת חסר וי"ו דהיינו בחי' יראה תתאה בטל רצונך.

Rather, before midnight there was only the level of מצת lacking a vav, that is, the level of lower awe, "Nullify your will."

Before midnight they had only the first matzah, מצת without a vav: lower awe, the setting aside of one's will.

29 ועי"ז דוקא היו יכולים לקבל בחי' הגילוי הנ"ל אחר חצות ועי"ז נמשך בהם בחי' שלא הספיק בצקת כו'.

And specifically through this they were able to receive the revelation mentioned above after midnight, and through this there was drawn into them the level of "the dough did not have time," etc.

It was precisely through that lower awe that they could receive the revelation after midnight, which brought them the level of "the dough did not have time to leaven."

אבל לאחר שקיבלו ישראל תורה ומצות בהר סיני והרי בכל השנה כולה גם קודם הפסח ממשיכים המשכת אלקות ע"י תורה ומצות

But after Israel received the Torah and mitzvos at Mount Sinai, and [now], throughout the entire year, also before Pesach, we draw down a drawing-down of G-dliness through Torah and mitzvos,

But since the giving of the Torah at Sinai, Jews draw G-dliness down all year through Torah and mitzvos, in the time before Pesach as well.

ע"כ גם במצה זו שאנו אוכלים קודם חצות יכולים אנו [על ידי קיום התורה ומצות שקדם כל השנה]<sup>96</sup> לקבל בחי גילוי שכינה מבחי שנגלה עליהם מלך מלכי המלכים אחר חצות כו'.

therefore also with this matzah that we eat before midnight we are able [through the fulfillment of the Torah and mitzvos that preceded it all year] to receive the level of the revelation of the Shechinah, from the level [of] "there was revealed to them the King of the kings of kings," after midnight, etc.

So even the matzah we eat before midnight, thanks to the Torah and mitzvos of the whole preceding year, can receive the revelation of the Shechinah that came to them only after midnight, the revelation of the King of the kings of kings. According to the Kehot note, these bracketed words are quoted in Sefer HaMaamarim, which explains there that this is an even higher revelation.

30 וכמ"ש בזהר ויצא הנ"ל מצה בקדמיתא<sup>97</sup> ולבתר מצוה. בתוספת<sup>98</sup> וא"ו ע"ש. נמצא בחי מצוה זהו מבחינת ומדרגת מצה הב' שהיא מצות מלא וי"ו.

As is written in the Zohar, Vayetze, mentioned above: "First matzah, and afterward mitzvah," with the addition of a vav; see there. It follows that the level of mitzvah is of the level and rung of the second matzah, which is מצות, full with a vav.

This matches the Zohar cited above (Vayetze 157a): "First matzah, and afterward mitzvah," mitzvah (מצוה) being matzah (מצה) with an added vav. So "mitzvah" belongs to the level of the second matzah, מצות with a vav.

והיינו לפי שע"י קיום התורה ומצות נמשך בחי תר"ך עמודי אור<sup>99</sup> דכתר עליון שזהו עצמו ענין שנגלה עליהם מלך מלכי המלכים כו'

That is because through the fulfillment of the Torah and mitzvos there is drawn down the level of the 620 pillars of light of the supernal Keser (Crown), which is itself the matter of "there was revealed to them the King of the kings of kings," etc.;

Through Torah and mitzvos, the "620 pillars of light" of the supernal Keser are drawn down, and this is the very revelation of the King of the kings of kings. The number 620 is the numerical value of כתר, Keser.

ולכן מה שנמשך להם בחצות לילה שהוא עת רצון נמשך לנו במצה זו שאנו אוכלים קודם חצות, והיינו מצד שיש לנו תורה ומצות שהן הן עצמיות רצון העליון כו'.<sup>100</sup>

and therefore what was drawn to them at midnight, which is a time of favor (eis ratzon), is drawn to us in this matzah that we eat before midnight; that is, because we have Torah and mitzvos, which are the very essence of the supernal will, etc.

So what came to them at midnight, a time of divine favor (eis ratzon), comes to us in the matzah we eat before midnight, because Torah and mitzvos are the very essence of the supernal will.

31 וזהו שאמר בהגדה מצה זו שאנו אוכלים על שום מה פ"י דבשלמא בהיותם בגלות מצרים שהיו בבחי' גלות הקליפות וסט"א [וסטרא אחרא] מאד

And this is what is said in the Haggadah: "This matzah that we eat, for what reason?" The meaning is: granted, when they were in the exile of Egypt, being very much in the state of exile of the kelipos and the sitra achra,

Now the Haggadah's question, "This matzah that we eat, for what reason?", can be read precisely. In Egypt, Israel was deep in the exile of the kelipos and the sitra achra, the forces opposed to holiness.

ולא היה להם תורה ומצות נצטוו באכילת מצה דקודם חצות שהיא בחי' מצת חסר וי"ו כדי להיות להם זו להכנה שע"י יוכלו לקבל אח"כ הגילוי גדול הנ"ל.

and they did not have Torah and mitzvos, they were commanded to eat the matzah of before midnight, which is the level of מצת lacking a vav, so that this would be a preparation for them, through which they could afterwards receive the great revelation mentioned above.

Lacking Torah and mitzvos, they were commanded to eat the matzah of before midnight, מצת without a vav, as a preparation through which they could afterwards receive the great revelation.

משא"כ אנו שכבר ניתן לנו התומ"צ [התורה ומצות], [והנה המצות הם מצות המלך<sup>101, 102, 103</sup> ובקימון מקיים שום תשים<sup>104</sup> עליך מלך

But we, to whom the Torah and mitzvos have already been given [now, the mitzvos are the commands of the King, and by fulfilling them one fulfills "You shall surely set a king over yourself,"

But we already have the Torah and mitzvos. The bracketed note explains that the mitzvos are the King's commands, and keeping them fulfills "You shall surely set a king over yourself" (Deuteronomy 17:15), the acceptance of G-d as King.

והוא בחי' יראה תתאה<sup>105</sup> עכ"פ [על כל פנים] כמ"ש בסי' ש"ב [של בינונים] פמ"א [פרק מ"א / פרשה מ"א] וכמ"ש במ"א ע"פ וידבר אלקים<sup>106</sup> כו' בדרוש חג השבועות] א"כ מהו ענין אכילת מצה זו דקודם חצות דוקא.

which is the level of lower awe at least, as is written in Sefer Shel Beinonim, chapter 41, and as is explained elsewhere on the verse "And G-d spoke," etc., in the discourse for the festival of Shavuot], if so, what is the point of eating this matzah specifically before midnight?

That acceptance is at least lower awe, as Sefer Shel Beinonim, that is, the Tanya, explains in chapter 41, and as the Shavuot discourse on "And G-d spoke" explains. If we already have this lower awe, why do we still need a matzah specifically before midnight? That, the Alter Rebbe says, is the Haggadah's question.

32 ומשני על שום שלא הספיק כו', פי' דאכילת מצה שלנו אע"פ [אף על פי] שאנו אוכלים אותה לפני חצות דוקא, מ"מ אין הענין וההמשכה רק מבחי' ומדרגת מצה הא' בלבד. אלא שנמשך בה ג"כ מבחי' ומדרגת המצה הב' שהיא בחי' הביטול ומורא גדול עד שלא הספיק להחמיץ

And it answers, "Because [the dough] did not have time," etc. That is: our eating of matzah, although we eat it specifically before midnight, nevertheless its matter and its drawing-down are not only from the level and rung of the first matzah alone; rather, there is drawn into it also from the level and rung of the second matzah, which is the level of bittul and great awe, to the point that [the dough] did not have time to leaven.

The Haggadah answers, "Because the dough of our fathers did not have time to leaven." Our matzah, though eaten before midnight, is not of the first matzah's level alone: it also carries the second, the bittul and great awe so intense that dough could not leaven.

והוא מבחי' הגילוי שנגלה עליהם מלך מלכי המלכים וגאלם שהוא גילוי אור א"ס ב"ה שלמעלה מעלה מהשתלשלות שגילוי והמשכה זו נמשך לנו במצה זו ג"כ מטעם הנ"ל,

And this is from the level of the revelation in which there was revealed to them the King of the kings of kings, and He redeemed them, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is far above the chain of descent (hishtalshelus); and this revelation and drawing-down is drawn to us in this matzah too, for the reason mentioned above.

That second level comes from the revelation of the King of the kings of kings who redeemed them, the Infinite Light far above the worlds; and it reaches us in our matzah too, for the reason explained, the Torah and mitzvos of the whole year.

ואיך מרומזים ב' ההמשכות במצה א'. אך נודע כי ההפרש בין חמץ למצה הוא רק באות ה'.

And how are the two drawings-down alluded to in one matzah? Now, it is known that the difference between chametz (חמץ) and matzah (מצה) is only in the letter hei.

But how can one matzah hint at both levels? The answer begins from the known teaching that חמץ (chametz) and מצה (matzah) differ only in one letter: the hei (ה) of matzah in place of the ches (ח) of chametz.

**33** והנה ההי מילוי שלה הוא ג"כ אות ה', ולכן נקראת המכפלה כמ"ש במ"א,<sup>107</sup> ובי' ההיין אלו המרומזים בה' אחת דמצה הן בחי' ב' מדרגות דמצה הנ"ל,

Now, the filling (milui) of the hei, [when it is spelled out,] is also the letter hei, and therefore it is called "the doubled" (ha-machpelah), as is explained elsewhere; and these two heis that are alluded to in the one hei of matzah are the two levels of matzah mentioned above;

When the letter hei is spelled out as a word, its spelling (הה) is again a hei, which is why it is called "the doubled." In Torah Ohr, Chayei Sarah, the Alter Rebbe ties this "doubling" to the Cave of Machpelah, "the double cave." These two heis, hinted in the one hei of matzah, are the two levels of matzah.

כי המילוי הוא מבחי' ההעלם המוסתר ונעלם תוך ההי עצמה,

for the filling is of the level of the concealment that is hidden and concealed within the hei itself.

The added hei of the spelling stands for what is hidden within the hei itself.

והעלם זה שבתוך ה' שהיא בחי' מל' שרשו מבחי' כתר כי נעוץ תחלתן בסופן<sup>108</sup> כו' ועמ"ש ע"פ ועתה יגדל נא כח אדי<sup>109</sup> כו' כח הוא ענין גילוי ההעלם כו' ע"ש:

And this concealment within the hei, which is the level of Malchus, has its root in the level of Keser, for "their beginning is wedged in their end," etc. And see what is written on the verse "And now, let the power of Ado-nai be great," etc.: "power" is the matter of the revelation of what is concealed, etc.; see there.

That hidden element within the hei, which is Malchus, is rooted in Keser, the highest level, by the principle of Sefer Yetzirah, "their beginning is wedged in their end": the highest is embedded in the lowest. The text points to the discourse on "And now, let the power of Ado-nai be great" (Numbers 14:17), where "power" means the revealing of what is hidden.

SECTION 7 • ¶34-36

## Sea and dry land

**34** ה ועתה צ"ל ענין שביעי של פסח ואיך דע"י ששת ימים תאכלו מצות תחלה אזי דוקא וכיום השביעי עצרת שהוא ענין קי"ס [קריעת ים סוף] וכנ"ל.

5. Now we must understand the matter of the seventh [day] of Pesach, and how it is that through "six days you shall eat matzos" first, then specifically "and on the seventh day an Atzeres," which is the matter of the Splitting of the Sea of Reeds, as mentioned above.

The fifth section turns to the seventh day of Pesach: how eating matzah for six days leads to the Atzeres of the seventh day, the day the sea split.

דהנה ענין ים ויבשה<sup>110</sup> למעלה הן בחי' עלמא דאתכסיא ועלמא דאתגלייא והוא עד"מ ים וארץ למטה

For the matter of sea and dry land above is the level of the concealed world (alma d'iskasya) and the revealed world (alma d'isgalya). It is like the sea and the land below.

In the supernal worlds, "sea" and "dry land" stand for the concealed world (alma d'iskasya) and the revealed world (alma d'isgalya), like sea and land in our world.

דכל מה שיש ביבשה יש בים,<sup>111</sup> אלא שביבשה הם באתגלייא משא"כ בהים הם באתכסייא לפי שהן מובלעין ומכוסים בתוך הים שמכסה עליהם (וע' בפ' בשלח בד"ה אז ישיר).<sup>112, 113</sup>

For everything that is on dry land is [also] in the sea, except that on dry land they are revealed, whereas in the sea they are concealed, for they are absorbed and covered within the sea, which covers over them (and see in Parshas Beshalach, in the discourse beginning "Then [Moshe] sang").

The Talmud teaches (Chullin 127a) that whatever lives on dry land has its counterpart in the sea; on land the creatures are visible, in the sea they are hidden, absorbed and covered by the water. The text refers to its discourse "Then Moshe sang" in Torah Ohr, Beshalach.

וכמו כן למעלה הנה בחי' מלכות דאצי' נקי ארץ ונקי ג"כ ים.

And likewise above: the level of Malchus of Atzilus is called "earth" and is also called "sea."

Likewise above, Malchus of Atzilus is called both "earth" and "sea." As the Tzemach Tzedek puts it in Or HaTorah (Beshalach, p. 569, quoted in the Kehot note), Malchus as it receives from the ten Sefiros of Atzilus is "sea," the concealed world, and as it descends to give life to Beriah, Yetzirah and Asiyah it is "earth," the revealed world.

והיינו כי הנה הארת והמשכת המלכות שנמשך ומתלבשת בבי"ע להחיות העולמות מאין ליש שהם בחי' עלמין דאתגליין שנראים דבר נפרד ויש בפני עצמו נקי' בחי' זו ארץ, וע"ז נאמר תדשא הארץ<sup>114</sup> כו' תוצא הארץ נפש חיה<sup>115, 116</sup> וכדפי' זוהר בכמה דוכתי ועי' [ועיין] בפ' שמיני דל"ט ע"ב.

That is, the radiance and the drawing-forth of Malchus that is drawn down and clothed in Beriah, Yetzirah and Asiyah, to give life to the worlds [and bring them] from nothing into something, which are the revealed worlds, which appear to be a separate thing, an entity of its own: this level is called "earth." Of this it is said, "Let the earth sprout," etc., "Let the earth bring forth living creatures," as is explained in the Zohar in many places; and see in Parshas Shemini, folio 39b.

The radiance of Malchus that comes down into Beriah, Yetzirah and Asiyah to bring the worlds from nothing into being is called "earth." Those lower worlds are "revealed worlds": each created thing appears as a separate existence of its own. This is why the verses of creation say "Let the earth sprout" and "Let the earth bring forth," as the Zohar explains in several places, including Parshas Shemini (folio 39b).

והיינו כמ"ש באגרת הקודש ד"ה איהו וחיה<sup>117</sup> שעיקר התהוות היש ודבר נפרד לגמרי הוא ממלי' דאצי' שנעשה עתיק דבריאה כי אין מלך בלא עם<sup>118, 119</sup> כו'<sup>120</sup> משא"כ מבחי' המדות עצמן דאצי' ע"ש.

That is, as is written in Iggeres HaKodesh, in the section beginning "He and His life-forces," that the main bringing-into-being of the yesh, a thing entirely separate, is from Malchus of Atzilus, which becomes the Atik of Beriah, for "there is no king without a people," etc.; which is not so of the level of the middos of Atzilus themselves; see there.

The text cites Iggeres HaKodesh ("the Holy Epistle," the fourth part of the Tanya), section 20: a truly separate existence comes into being mainly from Malchus of Atzilus, which becomes the Atik, the innermost root, of the World of Beriah, because "there is no king without a people," subjects distinct from him. It does not come from the middos of Atzilus themselves.

**35** והנה המלי' היא מקבלת האור והשפע מאור א"ס ע"י המדות דאצי' וממנה דוקא נמשך אח"כ בבי"ע,

Now, Malchus receives the light and the flow from the Infinite Light (Or Ein Sof) through the middos of Atzilus, and it is specifically from it that [the flow] is afterwards drawn into Beriah, Yetzirah and Asiyah;

Malchus of Atzilus receives the light of the Infinite through the middos, the emotive Sefiros, of Atzilus, and only through Malchus does that light then reach Beriah, Yetzirah and Asiyah.

כי בחי' אור א"ס כמו שמאיר בבחי' המדות עליונים דאצילות א"א שיבא בבחי' הגילוי תחלה בבי"ע,

for the Infinite Light, as it shines in the supernal middos of Atzilus, cannot come into revelation in Beriah, Yetzirah and Asiyah at the outset,

The Infinite Light as it shines in the middos of Atzilus cannot be revealed directly in the lower worlds.

כי באצ"י איהו וחיוהי וגרמוהי חד שהחסד דאצ"י הוא בחי' א"ס ממש ואין ערוך כלל בחי' חסד דבריא  
for in Atzilus "He, His life-forces and His vessels are one," so that the Chesed (kindness) of Atzilus is actually the level of the Infinite, and there is no comparison at all [with] the level of the Chesed of Beriah,

In Atzilus, in the words of the Tikkunei Zohar, "He, His life-forces and His vessels are one": the Chesed of Atzilus is truly infinite, and there is no comparison between it and the Chesed of Beriah.

שהוא בחי' גבול מחנה מיכאל באהבה לקבל ההשפעה בהשתלשלות מבחי' חסד דאצ"י שבלי גבול,  
וכמ"ש באגרת הק' בענין ואנכי עפר ואפר<sup>121</sup> כו' ע"ש.

which is a level of limitation, the camp of Michael, [standing] with love to receive the flow, through the chain of descent (hishtalshelus), from the level of the Chesed of Atzilus, which is without limit; as is written in Iggeres HaKodesh on the matter of "and I am dust and ashes," etc.; see there.

The Chesed of Beriah is limited: it is "the camp of Michael," the angels who stand with love to receive the flow, step by step, from the boundless Chesed of Atzilus. The text refers to Iggeres HaKodesh 15, where the Alter Rebbe brings his teacher's explanation of Avraham's words "I am dust and ashes": even Avraham's great love bears no comparison at all with the supernal Chesed, in which the Infinite Light is clothed.

אם לא ע"י שמתעלם תחלה אור החסד זה בבחי' מלכות וממנה יורד אח"כ השפע בבי"ע

[It cannot,] unless this light of Chesed is first concealed in the level of Malchus, and from it the flow afterwards descends into Beriah, Yetzirah and Asiyah;

So the light of Chesed must first be concealed in Malchus, and only from Malchus does the flow descend to Beriah, Yetzirah and Asiyah.

כי מדת מל' הוא רוממות והתנשאות כמ"ש והמתנשא מימות עולם<sup>122</sup> ודרך כלל ההתנשאות הוא  
הסתלקות שלא ירד החיות עליהם כ"כ [כל כד],

for the attribute of Malchus is exaltedness and loftiness, as it is said, "and Who is exalted from the days of old," and in general loftiness is a withdrawal, so that the life-force does not descend upon them so much;

Malchus is exaltedness: a king stands above his people, as the blessing before the morning Shema says, "Who is exalted from the days of old." Exaltedness means withdrawal, so the life-force does not descend to the worlds so fully. In Likkutei Torah, Balak, the Alter Rebbe explains that kingship, unlike kindness and love, implies distance: one reigns only over those who are separate from oneself.

ולכן נק' בחי' מלכות<sup>123</sup> ים<sup>124</sup> להיות כמו שהים מכסה ומעלים מה שבתוכו כמ"כ [כמו כן] בחי' מלכות מעלמת ומכסה על בחי' מדות העליונים דאצי

and therefore the level of Malchus is called "sea," since just as the sea covers and conceals what is within it, so too the level of Malchus conceals and covers the level of the supernal middos of Atzilus

That is why Malchus is called "sea": as the sea covers what is in it, Malchus conceals the supernal middos of Atzilus.

(ועמ"ש מענין והים עליהם מלמעלה<sup>125</sup> כפ' בלק ע"פ מי מנה<sup>126</sup> עפר יעקב), ולכן נק' בחי' זו דמלכות עלמא דאתכסיא.

(and see what is written on the matter of "and the sea was over them, above" in Parshas Balak, on the verse "Who has counted the dust of Yaakov"); and therefore this level of Malchus is called the concealed world.

The text refers to its discourse in Parshas Balak on "and the sea was over them, above," said of the great basin in Shlomo's Temple that stood upon twelve oxen (I Kings 7:25). In this aspect Malchus is called the concealed world.

אמנם מה שמאיר ומתפשט ממנה לנבראים דבי"ע להיות עלמין דאתגליין הנה בחי' זו נק' ארץ.

But what shines and spreads forth from it to the created beings of Beriah, Yetzirah and Asiyah, so that they are revealed worlds: this level is called "earth."

What shines out of Malchus to the creatures of Beriah, Yetzirah and Asiyah, so that they become revealed worlds, is called "earth."

(וכ"ה בזהר בראשית די"ח ע"ב דב' בחי' אלו זהו ענין ב' פסוקים ראשונים דק"ש [דקריאת שמע] שמע ישראל ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד]<sup>128</sup> וע' בס' ש"ב [של בינונים] ח"ב [חלק ב'] פ"ז [פרק ז']).

(And so it is in the Zohar, Bereishis, folio 18b, that these two levels are the matter of the first two verses of the Shema, "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever"; and see Sefer Shel Beinonim, Part II, chapter 7.)

The Zohar (1:18b) teaches that these two levels are the first two verses of the Shema: "Hear, O Israel... Havayah is One" is the higher unity, and "Blessed be the Name of the glory of His kingdom forever and ever" is the lower unity. Tanya, Part II, chapter 7, explains this.

והנה כ"ז [כל זה] הוא דוקא כשהאור וההשפעה נמשך בדרך וסדר ההשתלשלות מאצי' לבי"ע מבחי' ממלא שאז שייך בחי' ים ויבשה עלמא דאתכסיא ועלמא דאתגליא,

Now, all this is specifically when the light and the flow are drawn by way of, and in the order of, the chain of descent from Atzilus to Beriah, Yetzirah and Asiyah, from the level of the light that fills all worlds (memalei kol almin); for then the levels of sea and dry land, the concealed world and the revealed world, apply.

All this applies when the light flows step by step in the order of the chain of worlds, from Atzilus down, as memalei, the light that fills each world according to its capacity. Then there is a "sea" and "dry land," a concealed world and a revealed world.

שכך היא הדרגת ההשתלשלות העולמות שא"א שיבא האור וההשפעה שבאצילות שהוא בבחי' א"ס להתגלות בבי"ע נבראים ובעלי גבול אם לא ע"י ההעלם בתחלה בחי' עלמא דאתכסיא

For such is the gradation of the chain of descending worlds, that it is impossible for the light and the flow that are in Atzilus, which is in the mode of the Infinite, to be revealed in Beriah, Yetzirah and Asiyah, [which are] created and limited beings, except through concealment first, the level of the concealed world,

The light of Atzilus is infinite and the lower worlds are created and limited, so it can be revealed in them only after first being concealed in the "concealed world."

שהוא כאמת נשאר בבחי' אתכסיא והעלם אלא רק הארה והמשכה לכד נמשך מזה להיות מקור השפע לבי"ע בחי' עלמא דאתגליא.

which in truth remains in concealment and hiddenness, and only a radiance and a drawing-forth alone is drawn from it, to be the source of the flow to Beriah, Yetzirah and Asiyah, the level of the revealed world.

That concealed world itself stays hidden; only a glimmer of it comes down to be the source of the flow to Beriah, Yetzirah and Asiyah, the revealed world.

אמנם בליל שביעי של פסח שהיה מאיר ומתגלה הארה גדולה ועצומה מלמעלה מסדר ההשתלשלות מבחי' א"ס ב"ה עצמו הסוכ"ע השווה ומשוה <sup>129</sup> כו'

But on the night of the seventh [day] of Pesach there shone and was revealed a great and intense radiance from above the order of the chain of descent, from the level of the Infinite One, blessed be He, Himself, the light that encompasses all worlds (sovev kol almin), "Who is equal and makes equal," etc.,

But on the night of the seventh day of Pesach, a great light shone from above the whole order of the worlds, from the Infinite One Himself, sovev kol almin, the light that encompasses all worlds, of Whom the High Holiday hymn says that He is "equal and makes equal" small and great.

שאצ"י ועשייה שוין ממש לפניו וכחשכה כאורה<sup>130</sup> ממש שבח"י ההעלם והגילוי שבסדר השתלשלות העולמות עלמא דאתכסיא ועלמא דאתגלייא שוין ממש לפניו.

for Atzilus and Asiyah are truly equal before Him, and “darkness is like light,” truly, so that concealment and revelation in the order of the chain of the worlds, the concealed world and the revealed world, are truly equal before Him.

Before Him, Atzilus and Asiyah are equal, and “darkness is like light” (Psalms 139:12): concealment and revelation, the concealed world and the revealed world, are the same to Him.

כיון שבאמת אינו בגדר עלמין כלל לכן ע"י ירידה והמשכה מבח"י זו נמשך לשנות סדר ההשתלשלות לגמרי שבחינת עלמא דאתכסיא נעשה ממש בבח"י גילוי כמו עלמא דאתגלייא

Since in truth He is not within the category of worlds at all, therefore, through a descent and drawing-down from this level, [an effect] was drawn to change the order of the chain of descent entirely, so that the level of the concealed world actually became revealed, like the revealed world:

Because He transcends the category of worlds altogether, when His light came down it overturned the order of the worlds: the concealed world itself became revealed.

שכללות ההעלם עצמו בא לידי גילוי ולא דרך הארה והמשכה לבד (ועמ"ש בשה"ש [בשיר השירים] כפ"י כי טובים דודיך מיין).<sup>131</sup>

the concealment itself, as a whole, came into revelation, and not by way of a radiance and drawing-forth alone (and see what is written in Shir HaShirim on the explanation of “For your love is better than wine”).

The concealment itself, as a whole, came into revelation, not merely a glimmer of it. The text refers to its explanation of “For your love is better than wine” in Likkutei Torah on Shir HaShirim.

וזהו ויולך ה' את הים<sup>132</sup> ברוח קדים עזה וגו', פ"י רוח קדים הוא המשכה מבח"י קדמונו של עולם דהיינו מבח"י א"ס ב"ה עצמו שאינו בגדר עלמין כלל.

And this is “And Havayah drove the sea with a strong east wind (ruach kadim),” etc. The meaning: the “east (kadim) wind” is a drawing-down from the level of the Primordial One of the world (Kadmono shel olam), that is, from the level of the Infinite One, blessed be He, Himself, Who is not within the category of worlds at all.

This is the meaning of Exodus 14:21, “And Havayah drove the sea with a strong east wind (kadim)”: kadim (קדים) recalls Kadmono (קדמונו) shel olam, the Primordial One of the world, the Infinite One Himself, Who is beyond all worlds.

ועל ידי גילוי והמשכה זו וישם את הים לחרבה, שבחיי עלמא דאתכסיא נעשה בחיי יבשה שהוא בחיי גילוי ממש למטה.<sup>133, 134</sup>

And through this revelation and drawing-down, “He made the sea into dry ground”: the level of the concealed world became the level of dry land, which is the level of actual revelation below.

Through this revelation “He made the sea into dry ground”: the concealed world became “dry land,” fully revealed below. This is the inner meaning of the Splitting of the Sea.

**36** וזהו ענין קריעת ים סוף דהיינו שבחיי מלי דאצילות שהיא מקבלת מים החכמה עילאה דאצילות והיא סוף עולם האצי ובה מתעלמים האורות של האצילות,

And this is the matter of the Splitting of Yam Suf (the Sea of Reeds): the level of Malchus of Atzilus, which receives from the sea of the supernal Chochmah of Atzilus, is the end (sof) of the World of Atzilus, and in it the lights of Atzilus are concealed.

Here is the inner meaning of the Splitting of Yam Suf, plainly “the Sea of Reeds,” read here as “the sea of the end (sof).” Malchus of Atzilus receives from the “sea” of supernal Chochmah, and it is the end of the World of Atzilus, where the lights of Atzilus are hidden.

ועיכ נקי ים ועיי הגילוי מבחיי קדמונו של עולם שהי [שהיה] מאיר אז בבחיי מלי נעשה העלם הים סוף לבחיי גילוי ויבשה ממש דהיינו שעצמיות אורות האצי היו אז בבחיי הגילוי בבייע.

And therefore it is called “sea.” And through the revelation from the level of the Primordial One of the world (Kadmono shel olam), which then shone in the level of Malchus, the concealment of Yam Suf became actual revelation and dry land; that is, the very essence of the lights of Atzilus was then revealed in Beriah, Yetzirah and Asiyah.

That is why Malchus is called “sea,” the sea of the end. When the revelation of the Primordial One shone into Malchus, its concealment became revelation, “dry land”: the very essence of the lights of Atzilus was revealed in the lower worlds.

(ויובן זה יותר עפמ"ש [על פי מה שכתוב] בזהר בראשית הנ"ל דבחי אחד ובחי ועד שבק"ש [שבקריאת שמע]<sup>135</sup> זהו ענין ים ויבשה, וכמ"ש יקוו המים אל מקום<sup>136</sup> אחד<sup>137</sup> כו' שהמלי דאצילות היא בחי מקומו של אחד<sup>138</sup> כביכול עי' [עיינן] בת"ז [בתיקוני זהר] תיקון מ"ב.

(This will be understood better according to what is written in the Zohar, Bereishis, mentioned above, that the level of "One" (echad) and the level of "forever" (va'ed) in the Shema are the matter of sea and dry land; and as it is written, "Let the waters be gathered to one place," etc., for Malchus of Atzilus is the level of the "place" of the One, as it were; see the Tikkunei Zohar, Tikkun 42.

A long parenthesis explains this through the Shema. The Zohar links the "One" of "Hear, O Israel" and the "forever" (va'ed) of "Blessed be the Name" with sea and dry land; and in "Let the waters be gathered to one place" (Genesis 1:9), Malchus is the "place" of the One, as the Tikkunei Zohar (Tikkun 42) explains.

וביאור הענין מובן עפמ"ש [על פי מה שכתוב] ע"פ וארא,<sup>139</sup> שבאמת לגבי קב"ה [קודשא בריך הוא] מצד עצמותו ומהותו ית' לא שייך עליו מלת אחד כלל שהרי הוא יחיד ומיוחד והוא לבדו הוא, אלא כמארז"ל [כמאמר רבותינו זכרונם לברכה] שהוא אחד בשבעה רקיעים ובארץ וד' רוחות העולם<sup>140</sup> כו',

And the explanation of the matter is understood according to what is written on the verse "And I appeared" (Va'eira): that in truth, with respect to the Holy One, blessed be He, as He is in His essence and being, may He be blessed, the word "one" does not apply to Him at all, for He is singular (yachid) and unique and He alone is; but rather, as our Sages, of blessed memory, said, He is One in the seven heavens and the earth and the four directions of the world, etc.

Strictly, G-d in His essence is not called "one," a word that relates Him to something else, but "singular" (yachid), for He alone exists. "One" means that He is One in the seven heavens, the earth and the four directions, as the Kehot note shows from Berachos 13b and from the Alter Rebbe's Shulchan Aruch, where the ches of אחד (eight) stands for the seven heavens and the earth.

ולכן א"ש [אתי שפיר] שבחי זו נקי ים שהברואים שבים חיותם וקיומם הוא בתוך הים דוקא, וכך הוא בחי עלמא דאתכסיא דאינון מתיחדין באחד שכולם בטלים במציאות במקורם כו', הנה מקום אתי<sup>141</sup> כו',

And therefore it is well understood that this level is called "sea": for the creatures in the sea have their life and existence specifically within the sea; and so is the level of the concealed world, in which they are united in the One, for they are all nullified in existence within their source, etc.: "Behold, there is a place with Me," etc.

Malchus as "sea" is the concealed world: as sea creatures live only within the sea, the beings of the concealed world are united with the One and nullified within their source. That is "Behold, there is a place with Me" (Exodus 33:21), which the Midrash reads as G-d being the place of the world: the "place" is still "with Me."

ובחיי ועד הוא אחד בחלופי אתון<sup>142</sup> שהוא מקור עלמין דאתגליין שנראה כאלו העולם הוא דבר ויש בפ"ע [בפני עצמו] כו'.

And the level of va'ed ("forever") is echad ("one") with its letters exchanged; it is the source of the revealed worlds, where it seems as if the world is a thing and an entity of its own, etc.

Va'ed, "forever," is the word echad with its letters exchanged, as the Zohar says (the alef and ches of אחד become the vav and ayin of ועד, letters that interchange, while the dalet stays): it is the source of the revealed worlds, where the world appears to be something in its own right.

והנה מהותו ועצמותו ית' הוא בחי' יחיד, ועי"ש [ועיין שם] דע"י התורה נמשך בחי' יחיד ממש בבחי' גילוי וע"ז נאמר ושמי הוי' לא נודעת<sup>143</sup> כו'.

Now, His being and essence, may He be blessed, is the level of yachid (singular); and see there, that through the Torah the level of yachid itself is drawn down into revelation, and of this it is said, "But by My Name Havayah I was not known," etc.

G-d's own essence is yachid, singular, beyond even "One." The discourse on Va'eira explains that through the Torah this very level is revealed, a revelation of which G-d says that by the Name Havayah He was not known to the Patriarchs (Exodus 6:3).

והיינו מטעם שכי' [שכתב] במ"א שהתורה נקי' משל הקדמוני<sup>144</sup> בחי' קדמונו של עולם<sup>145, 146</sup> כו',

That is for the reason written elsewhere, that the Torah is called "the parable of the Primordial One" (mashal hakadmoni), the level of the Primordial One of the world, etc.

The Torah reveals this level because it is "the parable of the Primordial One" (I Samuel 24:14), which Rashi explains as the parable of the Holy One, blessed be He, the Primordial One of the world.

והנה בקי"ס [בקריעת ים סוף] שנאמר ג"כ ויולך ה' את הים ברוח קדים<sup>147</sup> כו' שהוא הגילוי מבחי' קדמונו של עולם שהוא יחיד ומיוחד והוא לבדו הוא לכן ע"י גילוי זה הפך ים ליבשה<sup>148</sup> שבחי' אחד נמשך בבחי' גילוי ממש בבחי' ועד דהיינו גילוי יחו"ע [יחודא עילאה] ממש ביחו"ת [ביחודא תתאה], (ועמ"ש ע"פ כי תשמע בקול<sup>149</sup> כו' לעשות הישר<sup>150</sup> כו' ע"ש).

Now, at the Splitting of the Sea, of which it is also said, "And Havayah drove the sea with an east wind (kadim)," etc., which is the revelation from the level of the Primordial One of the world, Who is singular and unique and He alone is, therefore through this revelation He turned the sea into dry land: the level of "One" was drawn into actual revelation in the level of "forever," that is, the revelation of the higher unity (yichuda ila'ah) itself within the lower unity (yichuda tata'ah). (And see what is written on the verse "If you will listen to the voice," etc., "to do what is right," etc.; see there.)

At the Sea too there was a revelation of the Primordial One, through the east wind (kadim), from Him Who is singular and unique. So that revelation "turned the sea into dry land" (Psalms 66:6): the level of "One," the higher unity, was revealed within "forever," the lower unity. The text also refers to Likkutei Torah, Re'eh, on "If you will listen to the voice of Havayah... to do what is right."

ועד"ז הוא ענין אנשי יריחו<sup>151</sup> שהיו כורכין את שמע שהיו אומרים אחד ואהבת ולא היו מפסיקין לומר בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] כי רצו שיומשך האהבה מבחי' אחד יחו"ע [יחודא עילאה] ממש,

And along these lines is the matter of the people of Jericho, who would "bundle" the Shema: they would say "One" and "And you shall love" without interrupting to say "Blessed be the Name of the glory of His kingdom forever and ever," for they wanted the love to be drawn from the level of "One," the higher unity itself;

The people of Jericho "bundled" the Shema (Pesachim 55b): they went straight from "One" to "And you shall love" without saying "Blessed be the Name," because they wanted their love to flow directly from the higher unity of "One."

אלא שאין הלכה כדבריהם כי זהו רק בחי' קי"ס [קריעת ים סוף] שנמשך באתעדל"ע [באתערותא דלעילא] והזכרת קי"ס [קריעת ים סוף] הוא באמת ויציב<sup>152</sup> שהוא אחר יציאת מצרים

except that the halachah is not according to them, for this is only the level of the Splitting of the Sea, which was drawn down through an arousal from above (isarusa dile'eila); and the mention of the Splitting of the Sea is in [the blessing] "True and firm" (Emes VeYatziv), which is after the Exodus from Egypt,

The halachah does not follow them, because that level belongs to the Splitting of the Sea, which came as an arousal from above. In the prayers, the Splitting of the Sea is mentioned only in the blessing "True and firm," after the Exodus.

דהיינו לאחר שחותם בק"ש [בקריאת שמע] אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים<sup>153</sup> כו' אזי דווקא מזכיר קי"ס [קריעת ים סוף] באמת ויציב:<sup>154, 155</sup>

that is, after one concludes the Shema with "I am Havayah your G-d, Who brought you out of the land of Egypt," etc.; only then does one mention the Splitting of the Sea, in "True and firm."

Only after the Shema ends with "I am Havayah your G-d, Who brought you out of the land of Egypt" (Numbers 15:41) do we mention the Splitting of the Sea, in "True and firm." The revelation of the Sea has its place only after the Exodus.

#### SECTION 8 • ¶ 37-38

### An Atzeres to Havayah your G-d

37 ו וזהו ששת ימים תאכל מצות וביום השביעי עצרת,<sup>156</sup>

6. And this is [the meaning of] "Six days you shall eat matzos, and on the seventh day an Atzeres."

The sixth section returns to the opening verse, "Six days you shall eat matzos, and on the seventh day an Atzeres."

כי הנה קי"ס [קריעת ים סוף] הי' [היה] בשביעי של פסח דוקא כי ים סוף הוא בחי' מלי' שהוא בחי' יום השביעי כנודע דיום הראשון הוא בחי' חסד.<sup>157</sup>

For the Splitting of the Sea of Reeds was specifically on the seventh [day] of Pesach, for Yam Suf is the level of Malchus, which is the level of the seventh day, as is known, for the first day is the level of Chesed.

The Splitting of the Sea happened specifically on the seventh day of Pesach, because Yam Suf is Malchus, and Malchus is the seventh of the emotive Sefiros, corresponding to the seventh day, just as the first day corresponds to Chesed, the first of them.

38 ויום השביעי הוא בחי' מלי' ואז נמשך ונתגלה בחי' רוח קדים כי נעוץ סופן בתחלתן<sup>158</sup> מראש ומקדם נסוכה,<sup>159</sup>

And the seventh day is the level of Malchus; and then the level of the "east wind" (ruach kadim) was drawn down and revealed, for "their end is wedged in their beginning": "from the beginning, from of old (mi-kedem), she was anointed."

The seventh day corresponds to Malchus, and on it the "east wind," the revelation of the Primordial One, was drawn down and revealed. As Sefer Yetzirah says, "their end is wedged in their beginning," and as the Friday-night hymn Lecha Dodi says of the Shabbos, which is Malchus, "from the beginning, from of old (mi-kedem), she was anointed": the last level is rooted in the very first.

אך גילוי זה הוא דוקא ע"י שמתחלה ששת ימים תאכל מצות,

But this revelation comes specifically through first "six days you shall eat matzos."

But this revelation on the seventh day comes only through the six days of eating matzah beforehand.

דהנה ענין אכילת מצה מבואר למעלה שהוא ג"כ ענין המשכת אור א"ס שלמעלה מסדר ההשתלשלות שזהו ענין הדילוג שלא הספיק להחמיץ עד שנגלה עליהם מלך מלכי המלכים כו',

For the matter of eating matzah has been explained above: that it too is the matter of the drawing-down of the Infinite Light (Or Ein Sof) that is above the order of the chain of descent (hishtalshelus), which is the matter of the "skipping," that [the dough] "did not have time to leaven before there was revealed to them the King of the kings of kings," etc.

Eating matzah, as explained above, also draws down a light from beyond the order of the worlds: it is the "skipping" of Pesach, for the dough "did not have time to leaven" because the King of the kings of kings was revealed.

ולכן ע"י אכילת מצה ששת ימים שהוא המשכת אור הסוכ"ע בבחי' גילוי בכל הששה מדות מבחי' חסד עד בחי' יסוד, אזי נמשך מזה וביום השביעי שהוא בחי' מל' עצרת כו'

And therefore, through eating matzah six days, which is the drawing-down of the light that encompasses all worlds (sovev kol almin) in revelation into all six middos, from the level of Chesed to the level of Yesod, there follows from this "and on the seventh day," which is the level of Malchus, "an Atzeres," etc.

So eating matzah for six days draws the encompassing light, sovev kol almin, openly into all six emotive attributes, one for each day, from Chesed through Yesod; and this brings about the seventh day, Malchus, as an "Atzeres."

דהיינו שבחי' היותה בחינת ים והעלם נעשה בחי' יבשה וגילוי.

That is, its being the level of sea and concealment becomes the level of dry land and revelation.

That is, Malchus, ordinarily the hidden "sea," becomes revealed "dry land."

(והיינו ע"י רוח קדים שהוא המשכה מבחינת קדמונו של עולם<sup>160</sup> שאינו בגדר עלמין כלל אפילו להיות סובב כו', והוא אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] שע"י מעשה המצות ולכן נאמר ואתם תחרישון,<sup>161</sup>

(That is, through the "east wind," which is a drawing-down from the level of the Primordial One of the world (Kadmono shel olam), Who is not within the category of worlds at all, not even so as to be [called] "encompassing," etc.; and it is an arousal from above that is above the arousal from below that comes through the performance of the mitzvos, and therefore it is said, "And you shall be silent."

The bracketed passage adds that this came through the "east wind," a revelation from the Primordial One, Who is beyond even the category of "encompassing" the worlds. It is an arousal from above, higher than anything our performance of the mitzvos can arouse; that is why Israel at the Sea was told, "And you shall be silent" (Exodus 14:14): the miracle came from above, not through their efforts.

אלא שאעפ"כ [שאף על פי כן] המשכה זו היא דוקא ע"י שמתחלה ששת ימים תאכל מצות שהוא אתעדל"ת [אתערותא דלתתא] להמשיך אתעדל"ע [אתערותא דלעילא] המשכה מבחי' סוכ"ע רצון העליון

Except that, even so, this drawing-down comes specifically through first "six days you shall eat matzos," which is an arousal from below, to draw down an arousal from above, a drawing-down from the level of sovev kol almin, the supernal will;

Yet the six days of matzah are still needed as an arousal from below, to draw down the encompassing light, the supernal will.

אזי עי"ז ישרה ויומשך ההמשכה מלמעלה מבחי' סוכ"ע כמ"ש במ"א בענין פתחי לי<sup>162, 163</sup> כו' ואני אפתח לך כו' ועמ"ש בביאור ע"פ אחרי<sup>164</sup> ה' אלקיכם תלכו<sup>165</sup> ומ"ש סדי"ה האזינו השמים<sup>166, 167</sup> בענין אהיה כטל<sup>168</sup> כו').

then, through this, the drawing-down from above the level of sovev kol almin will rest [upon us] and be drawn down, as is explained elsewhere on the matter of "Open to Me," etc., "and I will open to you," etc.; and see what is written in the explanation on the verse "After Havayah your G-d shall you walk," and what is written at the end of the discourse beginning "Give ear, O heavens," on the matter of "I will be like the dew," etc.)

Once that is drawn down, the still higher light, above even sovev, rests upon them. The text refers to three discourses: on "Open to Me... and I will open to you," where the Sages say, "Open for Me an opening like the eye of a needle, and I will open for you an opening like the entrance of the Hall," a small opening from below drawing a vast one from above; on "After Havayah your G-d shall you walk"; and on "Give ear, O heavens," where "I will be like the dew" comes from a level that no arousal from below reaches.

וזהו עצרת להוי' אלקיך,<sup>169</sup> כי הוי' זהו בחינת יחוי"ע [יחודא עילאה] שנק' ים וכמ"ש הוי' אחד,<sup>170</sup> ושם אלקים זהו בחי' מקור ההמשכה בבי"ע שנק' יבשה, ובשביעי של פסח הוא גילוי שלמעלה מבי' הבחי' כנ"ל

And this is “an Atzeres to Havayah your G-d (Elokecha)”: for Havayah is the level of the higher unity (yichuda ila’ah), which is called “sea,” as it is written, “Havayah is One”; and the Name Elokim is the level of the source of the drawing-down into Beriah, Yetzirah and Asiyah, which is called “dry land.” And on the seventh [day] of Pesach there is a revelation that is above both levels, as mentioned above;

This explains “an Atzeres to Havayah your G-d (Elokecha)”: Havayah is the higher unity, the “sea” (“Havayah is One”), and Elokim is the source of the flow into the lower worlds, the “dry land.” The revelation of the seventh day of Pesach is above both.

ולכן הוא בחי' עצרת לבי' הבחי' להוי' אלקיך, ואזי מה שהי' [שהיה] נק' הוי' שהוא בחי' ים ועלמא דאתכסיא נעשה אלהיך בבחי' אתגליא ממש,

and therefore it is an Atzeres for both levels, “to Havayah your G-d.” And then what had been called Havayah, which is the level of sea and the concealed world, became “your G-d” (Elokecha), in actual revelation.

Therefore the day is an Atzeres to both Names together, and Havayah, the hidden “sea,” became “your G-d” (Elokecha), openly revealed.

(וזהו ענין עצרת קליטה וכיוון שנתכווצו ונקרשו המים ונעשו כמו נד<sup>171</sup> עד שנעשה בבחי' יבשה: מ"כ וצי"ע [וצריך עיון]).<sup>172</sup>

(And this is the meaning of atzeres: retention and contraction, for the waters contracted and congealed and became like a heap (ned), until it became dry land. I found this written, and it needs examination.)

A short note, marked as something found written that needs examination, explains the word atzeres as retention and contraction: the waters contracted and congealed “like a heap” (Exodus 15:8) until they became dry land. According to the Kehot note, a manuscript adds here, “and see what is written below.”

והנה הגם שבחשבון ספירת העומר הרי יום שביעי ש"פ הוא בחי' יסוד ולא בחי' מל' כנודע, היינו בבחי' חושבנא דעומר שהוא העלאה מלמטה למעלה, ועיי' ההעלאה והאתעדל"ת [והאתערותא דלתתא] ממשיכים היום יום כו',

Now, although in the reckoning of the Counting of the Omer the seventh day of Pesach is the level of Yesod and not the level of Malchus, as is known, that is in the aspect of the count of the Omer (chushbena de-omer), which is an elevation from below to above; and through the elevation and the arousal from below one draws down "today is day," etc.;

An objection: in the Counting of the Omer, the forty-nine days counted from Pesach to Shavuot, the seventh day of Pesach is the sixth day of the count, Yesod, not Malchus. The answer is that the Omer count is an ascent from below to above: through our counting of each day we draw down that day's light.

ועיי' יום הראשון שהוא ענין הגילוי מלמעלה למטה מאיליו וממילא אין סופרים אותו ומתחילים מיום השני משא"כ לגבי בחי' ההמשכה שמלמעלה למטה שנמשך ביום א' של פסח,

and therefore the first day, which is the matter of the revelation from above to below, of itself and as a matter of course, is not counted, and one begins from the second day. This is not so with respect to the level of the drawing-down from above to below that is drawn on the first day of Pesach

That is why the first day of Pesach, when the revelation comes from above by itself, is not counted, and the count begins from the second day. But in terms of the revelation from above that came on the first day of Pesach, the order is different.

(שזהו עיקר בחי' חג הפסח לשון דילוג<sup>173, 174</sup> שהיא אתעדל"ת [אתערותא דלעילא] ואילו ההמשכה שעיי' חשבון ימי העומר עיקר ענינה הוא חג השבועות כו').

(which is the essence of the festival of Pesach, a term for skipping, which is an arousal from above; whereas the drawing-down through the counting of the days of the Omer has as its main point the festival of Shavuot, etc.).

The bracketed words explain that this revelation from above is the essence of Pesach, whose name means "skipping" (as Rashi explains on Exodus 12:11), while the drawing-down through the Omer count leads mainly to Shavuot.

הרי יום א' דפסח הוא עיקר ההמשכה ראשונה והוא בבחי' חסד, ואזי יום שביעי של פסח הוא בחי' מל'.

Thus the first day of Pesach is the main, first drawing-down, and it is in the level of Chesed; and then the seventh day of Pesach is the level of Malchus.

In that order, the first day of Pesach, the first drawing-down, is Chesed, and the seventh day of Pesach is Malchus.

אמנם בפסח מצרים לפי שהי' [שהיה] אצלם משה ואהרן וז' ענני הכבוד, ע"כ גם בלא אכילת מצה היו יכולים להמשיך מבחי' הגילוי שנגלה עליהם ביום א' להמשיכו בכל הז' ימים,

However, at the Pesach of Egypt, since Moshe and Aharon and the seven Clouds of Glory were with them, they were able, even without eating matzah, to draw down from the level of the revelation that was revealed to them on the first day, drawing it into all seven days.

At the Pesach of Egypt the Jews had Moshe, Aharon and the seven Clouds of Glory with them, so even without eating matzah they could draw the revelation of the first day into all seven days. In the maamar before this one (Likkutei Torah, Tzav 12b), the Alter Rebbe explains that Moshe and Aharon were both of the level of Abba, and the cloud of Aharon was the encompassing light of Abba, which blinds the external forces.

וע"כ לא הי' [היה] חימוצו נוהג רק יום הא' בלבד משא"כ עתה (וכמ"ש זה לעיל בד"ה מצה זו כו'. ע"ש).

And therefore its [prohibition of] chametz applied only on the first day alone, which is not so now (as is written above, in the discourse beginning "This matzah," etc.; see there).

That is why chametz was then forbidden only on the first day; now it is different. The text refers to the earlier maamar of this parsha, "This matzah," which explains this.

ומעתה יובן ג"כ מש"כ [מה שכתוב] עצרת להווי אלקיך ובשמיני עצרת נאמר תהיה לכם<sup>175</sup> ולמה לא נאמר כאן לכם ג"כ.

And from here it will also be understood why it is written "an Atzeres to Havayah your G-d," while of Shemini Atzeres it is said "shall be for you," and why "for you" is not said here as well.

This also leads to the question raised at the beginning: why the seventh day of Pesach is "an Atzeres to Havayah your G-d" while Shemini Atzeres is "for you."

ויובן זה בהקדים עוד ענין אחד והוא להבין הטעם שאין גומרים את ההלל בחג הפסח כ"א בבי' ימים הראשונים<sup>176</sup> ומאי שנא מחג הסוכות שגומרין את ההלל בכל ימי החג.

This will be understood by first introducing one more matter, namely, to understand the reason that the complete Hallel is not said on the festival of Pesach except on the first two days, and how it differs from the festival of Sukkos, on which the complete Hallel is said on all the days of the festival.

To explain it, the Alter Rebbe first asks another question: why is the complete Hallel said on Pesach only on the first two days, while on Sukkos it is said on every day of the festival?

SECTION 9 • ¶39-40

## Hallel, and “for you”

**39** ונודע מענין אמירת ההלל בחג הוא ענין רוב השמחה והשבח על תוספת האור והגילוי שמאיר ומתגלה מלמעלה.

Now, it is known regarding the saying of Hallel on a festival that it is a matter of abundant joy and praise for the added light and revelation that shines and is revealed from above.

Hallel on a festival expresses abundant joy and praise for the added light and revelation that shines from above on that day.

וגם פ"י הלל הוא ענין המשכת האור והגילוי מלשון בהילו נרו,<sup>177</sup> וכמ"ש במ"א דשני הענינים עולים בקנה א' שע"י ההלל והשבח ממשיכים ההארה והגילוי כו',

And also, the meaning of hallel is the drawing-down of light and revelation, from the expression “when His lamp shone (be-hilo).” And as is explained elsewhere, the two meanings go together, for through the hallel and praise one draws down the radiance and the revelation, etc.

Hallel (הלל) also means drawing down light, from “when His lamp shone (be-hilo, בהלו) over my head” (Job 29:3). The two meanings go together: as Torah Ohr, Vayeshev, explains, praising a person for his qualities brings them out of hiding into revelation, and so praise of G-d draws down His light.

ונודע שעיקר ענין מצות קריאת ההלל הוא כשגומרים אותו דוקא שאז נקי מצוה ומברכין עליו תחלה לד"ה אשר קדשנו במצותיו כו' משא"כ כשקורין אותו בדילוג נקי רק מנהג אבותיהם בגמרא (כתענית כ"ח ב')

And it is known that the essence of the mitzvah of reading Hallel is specifically when it is completed, for then it is called a mitzvah, and according to all opinions one first recites over it the blessing “Who has sanctified us with His commandments,” etc.; whereas when it is read with skipping, it is called in the Gemara only “the custom of their fathers” (in Taanis, folio 28b),

The complete Hallel is the real mitzvah, over which, all agree, a blessing is said. The partial Hallel, said with passages skipped, is called in the Talmud (Taanis 28b) only “the custom of their fathers.”

וארז"ל [ואמרו רבותינו זכרונם לברכה] (שם) הלל ברי"ח [בראש חודש] לאו דאורייתא, וא"כ אינו מובן הטעם כלל למה אין גומרין את ההלל ביום שביעי של פסח עכ"פ [על כל פנים] שבו הי' [היה] הגילוי הגדול מלמעלה מהשתלשלות כו'.

and our Sages, of blessed memory, said (there), "Hallel on Rosh Chodesh is not from the Torah." If so, the reason is not understood at all why the complete Hallel is not said at least on the seventh day of Pesach, on which there was the great revelation from above the chain of descent (hishtalshelus), etc.

The Talmud there concludes that Hallel on Rosh Chodesh, the New Moon, is not an obligation from the Torah. So why is the complete Hallel not said at least on the seventh day of Pesach, the day of the great revelation from above the chain of worlds?

אך הענין הוא דהנה בצאת ישראל ממצרים היו עדיין בבחי' קטנות שהרי לא קיבלו עדיין תורה ומצות עד שעמדו אצל הר סיני, וע"כ נקראו בשם נער כמ"ש כי נער ישראל<sup>178, 179</sup> ואוהבהו<sup>180</sup> (בהושע סי' י"א),

But the explanation is that when Israel went out of Egypt they were still at the level of smallness (katnus), for they had not yet received the Torah and mitzvos, not until they stood at Mount Sinai; and therefore they were called by the name "youth" (na'ar), as it is written, "When Israel was a youth, I loved him" (in Hosea, chapter 11);

The answer: when Israel left Egypt they were still in "smallness," spiritually immature, since they had not yet received the Torah at Sinai. That is why the prophet calls Israel then a "youth": "When Israel was a youth, I loved him" (Hosea 11:1).

ולכן אף שהיה להם אז התגלות נסים גדולים ועצומים שהוא ע"י ירידה הארה גדולה ועצומה מא"ס ב"ה הסוכ"ע, אמנם לא היה<sup>181</sup> הארה זו מאיר ומתגלה בהם כ"א בתכלית הקטנות

and therefore, although they then had the revelation of great and mighty miracles, which comes through the descent of a great and intense radiance from the Infinite One (Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), nevertheless this radiance did not shine and become revealed in them except in utmost smallness

So although they saw great miracles, which come from an intense light of the Infinite One, the light that encompasses all worlds, that light shone in them only in utmost smallness.

(וע' בפע"ח [בפרי עץ חיים] גבי כוונת<sup>182</sup> שביעי של פסח שנוי [שנזכר] קטנות כו' ע"ש, דלכאורה תמוה איך הוא בחי' קטנות והלא אדרבה האור והגילוי נמשך מבחי' שלמעלה מסדר ההשתלשלות וכמ"ש בזהר בעתיקא תליא.

(and see the Pri Etz Chaim, on the kavanah of the seventh [day] of Pesach, where smallness is mentioned, etc.; see there. At first glance it is puzzling how it is a level of smallness, when, on the contrary, the light and revelation are drawn from a level above the order of the chain of descent, as is said in the Zohar, "it depends on Atika (the Ancient One)."

A parenthesis cites the Pri Etz Chaim, the Arizal's teachings on the prayers and festivals, which speaks of "smallness" in the mystical intentions (kavanos) for the seventh day of Pesach (Shaar Chag HaMatzos, chapter 8, as the Kehot note locates it). This seems puzzling, for the light of that day came from above the order of the worlds, and the Zohar says of it, "it depends on Atika," the highest level.

ולפי הנ"ל א"ש [אתי שפיר] דבאמת הגילוי הוא מבחי' גבוה מאד אבל הגילוי להם הוא בבחי' קטנות מטעם הנ"ל שהרי לא קיבלו עדיין תומ"צ [תורה ומצות] ולא היה בהן עדיין שלימות כמ"ש בזהר)

But according to the above it is well understood: in truth the revelation is from a very high level, but the revelation to them was in a mode of smallness, for the reason mentioned above, since they had not yet received the Torah and mitzvos and there was not yet completeness in them, as is said in the Zohar).

The answer is that the revelation was indeed very high, but it was received in a state of smallness, because they did not yet have the Torah and mitzvos and were not yet complete, as the Zohar says.

(ועיין בגמרא פ"ח [פרק ח'] דב"ק [דבבא קמא] דף צ"ב סע"ב [סוף עמוד ב]<sup>183</sup> כד הוינא זוטרי<sup>184</sup> כו'

(And see in the Gemara, chapter 8 of Bava Kamma, folio 92, end of side b, "When I was small," etc.

Another parenthesis gathers sources on Israel's "youth" at the Exodus. The Talmud (Bava Kamma 92b) explains the saying "When we were small, [we were treated as] men; now that we are old, as children" from the verses: at first G-d Himself went before Israel in the pillars of cloud and fire, and later He sent an angel.

ועיין מענין כי נער ישראל ברבות כי תשא ס"פ מ"ג ובשה"ש [ובשיר השירים] <sup>185</sup> רבה <sup>186</sup> בפסוק אפריון עשה לו <sup>187, 188</sup> ובזח"ב [ובזהר חלק ב'] ס"פ בא דמ"ג ע"א. <sup>189</sup> ויקהל דרי"ז סע"א [סוף עמוד א.]. ובמק"מ [ובמקדש מלך] שם. <sup>190</sup> ועמ"ש בביאור ע"פ שימני כחותם <sup>191, 192</sup> בענין הרצועות דתש"ר [דתפילין של ראש].

And see on the matter of "When Israel was a youth" in the Midrash Rabbah, Ki Sisa, end of section 43, and in Shir HaShirim Rabbah on the verse "A palanquin he made for himself," and in the Zohar, Part II, end of Parshas Bo, folio 43a; Vayakhel, folio 217, end of side a; and in the Mikdash Melech there. And see what is written in the explanation on the verse "Set me as a seal," on the matter of the straps of the tefillin of the head.)

It also cites the Midrash on Ki Sisa, where Moshe pleads after the Golden Calf that Israel, just out of Egypt, are still "youths," like a young vineyard whose wine has soured; Shir HaShirim Rabbah, where a king speaks openly with his young daughter but, once she is grown, only from within a canopy; the Zohar, which calls this youth "little Israel," and the Mikdash Melech, a commentary on the Zohar; and the discourse on "Set me as a seal," about the straps of the head tefillin.

והוא עד"מ מאהבת האב לבנו שיש בזה ב' אופנים, דהיינו כשהבן הוא קטן אז האהבה מהאב אליו היא בכח"י הגילוי ותוקף כמאד עד שמחבקו ומנשקו ונושאו על זרועותיו.

And this is by way of analogy to a father's love for his son, in which there are two modes. When the son is small, the father's love for him is revealed and very intense, so much that he hugs him, kisses him and carries him in his arms.

An analogy: a father's love for a small child is open and intense; he hugs him, kisses him and carries him in his arms.

אמנם עכ"ז [עם כל זה] אין האהבה מתגלה כ"כ [כל כך] בהבן הקטן רק בדברים קטנים, שהרי אינו מבין ומרגיש עדיין כ"כ [כל כך] הדברים הגדולים.

Nevertheless, the love is not revealed so much in the small son, except in small things, for he does not yet understand and feel the great things so much.

But that love can show itself in the child only in small things, since the child cannot yet understand or feel great things.

משא"כ כשהבן גדול דהגם שאז האהבה מהאב אינו נראה ונגלה כ"כ [כל כך] להיות מחבקו ומנשקו עכ"ז [עם כל זה] מתפשטת ומתגלית לבנו יותר ללמדו חכמה וליתן לו כל צרכיו אז בגדלותו שהם דברים גדולים כו'.

Whereas when the son is grown, although the father's love is then not seen and revealed so much, in hugging and kissing him, nevertheless it extends and is revealed to his son more, in teaching him wisdom and giving him all his needs then, in his maturity, which are great things, etc.

When the son is grown, the father no longer shows his love with hugs and kisses, yet his love reaches the son more fully: he teaches him wisdom and provides all his needs, which are great things.

**40** וכמ"כ [וכמו כן] למעלה עדי"מ הנה ביצי"מ [ביציאת מצרים] שנאמר כי נער ישראל שעדיין לא הי' [היה] בהם שלימות כ"כ [כל כך], לכן אע"פ [אף על פי] שהגילוי הי' [היה] אהבה רבה ממקום גבוה מאד. אמנם לא האיר בהם רק בבחי' קטנות, וע"כ אין גומרינן בו את ההלל.

So too above, by way of analogy: at the Exodus from Egypt, of which it is said, "When Israel was a youth," for there was not yet so much completeness in them, therefore, although the revelation was a great love from a very high place, nevertheless it shone in them only in a mode of smallness; and therefore the complete Hallel is not said on it.

The same is true above. At the Exodus Israel was a "youth," not yet complete; so although the revelation they received was a great love from a very high place, it shone in them only in a mode of smallness, and therefore the complete Hallel is not said on the seventh day of Pesach.

(והא דבימים ראשונים של פסח גומרים את ההלל מבואר בזהר שם וגם ע"פ פשוט הוא נכון כי אע"ג [אף על גב] שלא הי' [היה] בהם עדיין שלימות כ"כ [כל כך] מ"מ הרי יציאתם מבחינת מצרים שהיא מאפילה לאורה ברוחניות ג"כ

(As for the complete Hallel being said on the first days of Pesach, it is explained in the Zohar there; and also according to the plain sense it is right, for although there was not yet so much completeness in them, nevertheless their going out of the state of Egypt was from darkness to light in a spiritual sense as well:

A parenthesis explains why the complete Hallel is nevertheless said on the first days of Pesach. The Zohar gives a reason, and the plain sense gives another: even though they were not yet complete, leaving Egypt was a passage from darkness to light in the spiritual sense too.

שמבחי' מצרים ערות הארץ<sup>193</sup> ומ"ט שערי טומאה<sup>194</sup> יצאו להיות עבדי ה'.

from the level of Egypt, "the nakedness of the land," and the forty-nine gates of impurity, they went out to be servants of G-d.

They left Egypt, called "the nakedness of the land" (Genesis 42:9), and the forty-nine gates of impurity, to become servants of G-d.

א"כ אין לך דבר גדול מזה אף שלא נשלמו עדיין עד קבלת התורה וע"ז גומרין את ההלל ביום צאתם ממצרים),

If so, there is nothing greater than this, even though they were not yet made complete until the receiving of the Torah; and for this the complete Hallel is said on the day of their going out of Egypt.)

Nothing is greater than that, even before the Torah was received, and so the complete Hallel is said on the day they left Egypt.

משא"כ בחג הסוכות שהוא אחר קבלת התורה שבחי' אהבה העליונה מאיר ומתפשט בהם בבחי' גדלות עד"מ אהבת האב לבנו הגדול שמתגלית ונמשך ממנה דברים גדולים כו' כנ"ל, ע"כ גומרין בהן את ההלל בכל ימי החג.

Whereas on the festival of Sukkos, which is after the receiving of the Torah, when the supernal love shines and spreads in them in a mode of maturity (gadlus), like a father's love for his grown son, which is revealed and from which great things are drawn, etc., as mentioned above, therefore the complete Hallel is said on them on all the days of the festival.

Sukkos is different: it comes after the receiving of the Torah, when the supernal love shines in Israel in a mode of maturity, like a father's love for his grown son, which brings great things. Therefore the complete Hallel is said on every day of Sukkos.

ובהקדמה זו מוכן ג"כ הטעם שבשמע"צ [שבשמיני עצרת] נאמר עצרת תהיה לכם<sup>195</sup> שמאיר ומתגלה לכם ממש משא"כ בשביעי של פסח נאמר עצרת לה' אלקיך<sup>196</sup> שאינו מאיר ומתגלה בבחי' לכם כ" כ עד קבלת התורה,

And with this introduction the reason is also understood that of Shemini Atzeres it is said, "an Atzeres shall be for you": it shines and is revealed to you yourselves; whereas of the seventh [day] of Pesach it is said, "an Atzeres to Havayah your G-d," for it does not shine and become revealed in the mode of "for you" so much, until the receiving of the Torah.

This answers the question about the two Atzeres verses: on Shemini Atzeres the light shines and is revealed "for you," in Israel itself, while on the seventh day of Pesach, before the Torah was received, it is "to Havayah your G-d," not yet revealed "for you."

(ולכן נקרא שבועות עצרת בגמרא, ואמרו בו הכל מודים בעצרת דבעינן לכם כו'.

(And therefore Shavuos is called Atzeres in the Gemara, and they said of it, "All agree that on Atzeres we require 'for you' [as well]," etc.

That is why the Talmud calls Shavuos "Atzeres" and rules that on it all agree "for you" is required as well, rejoicing with food and drink and not only prayer (Pesachim 68b).

ועיין ברבות בשה"ש [בשיר השירים] בפסוק מה יפו פעמיך<sup>197</sup> אמר ר' [רבנן] יהושע בן לוי ראוייה היתה העצרת של חג שתהא רחוקה חמשים יום כנגד העצרת של פסח<sup>198</sup> אלא כו' ע"ש, הרי דחג השבועות הוא לגבי שבעת ימי הפסח דוגמת שמיני עצרת לגבי שבעת ימי הסוכות.

And see the Midrash Rabbah on Shir HaShirim, on the verse "How beautiful are your steps": Rabbi Yehoshua ben Levi said, "The Atzeres of the Festival ought to have been fifty days away, corresponding to the Atzeres of Pesach; but," etc.; see there. Thus the festival of Shavuos is, in relation to the seven days of Pesach, like Shemini Atzeres in relation to the seven days of Sukkos.

And the Midrash on "How beautiful are your steps" says that the Atzeres of Sukkos ought to have come fifty days later, like the Atzeres of Pesach. So Shavuos is to the seven days of Pesach what Shemini Atzeres is to the seven days of Sukkos: the "Atzeres" that completes them.

והיינו כנ"ל שבפסח לא נמשך הגילוי כ"כ [כל כך] בבחי' לכם עד חג השבועות שניתנה בו תורה, והנה בענין הלל פ"י הרמ"ז [הרב משה זכות] פ' אמור דצ"ו תחלת ע"א שכן ההלל סודו להאיר במל' סוד אדני גימטריא הלל<sup>199</sup> כו'. ולכן לא נאמר הלל גמור עד חג השבועות עכ"ל [עד כאן לשונו].

That is, as mentioned above, that on Pesach the revelation is not drawn so much in the mode of "for you" until the festival of Shavuos, on which the Torah was given. Now, regarding Hallel, the Ramaz explains (on Parshas Emor, folio 96, beginning of side a): "For indeed, the secret of Hallel is to illuminate Malchus, the secret of Ado-nai, which equals hallel in numerical value," etc.; "and therefore the complete Hallel was not said until the festival of Shavuos." End of quote.

On Pesach the revelation does not reach Israel "for you" until Shavuos, the day the Torah was given. The Ramaz, the Kabbalist Rabbi Moshe Zacuto, writes that the inner purpose of Hallel is to illuminate Malchus, the Name Ado-nai (אדני), whose numerical value, 65, equals that of hallel (הלל); therefore, he says, the complete Hallel was not said until Shavuos.

וענין להאיר בשם אדי י"ל [יש לומר] שיובן ממ"ש בד"ה ועתה יגדל נא<sup>200</sup> כח אדי<sup>201</sup> שזהו כענין העונה איש"ר [אמן יהא שמיה רבא]<sup>202</sup> מברך בכל כחו כו' ע"ש.

And the matter of illuminating the Name Ado-nai can be understood from what is written in the discourse beginning “And now, let the power of Ado-nai be great,” that this is like “one who answers ‘Amen, yehei shmei rabba mevarach’ with all his strength,” etc.; see there.

Illuminating the Name Ado-nai is explained in the discourse “And now, let the power of Ado-nai be great” (found, the Kehot note says, in the Tzemach Tzedek’s Or HaTorah on Sh’lach): it is like answering “Amen, yehei shmei rabba” with all one’s strength (Shabbos 119b).

ובספר מאורי אור אות ה' סי' י"ד כתב הלל נקי המלכות כי היא מהללל תמיד להוי', ויש הלל גמור מלי פרצוף שלם ויש הלל שאינו גמור חצי פרצוף מחזה ולתתא עכ"ל [עד כאן לשונו].

And in the book Me’orei Or, letter hei, section 14, he wrote: “Hallel is a name for Malchus, for she praises Havayah constantly. There is a complete Hallel: Malchus as a complete partzuf; and there is a Hallel that is not complete: half a partzuf, from the chest downward.” End of quote.

The Kabbalistic work Me’orei Or calls Malchus “Hallel,” for she constantly praises Havayah: complete Hallel is Malchus as a complete partzuf (configuration), incomplete Hallel only half of one, from the chest down.

והפרש זה הוא כענין מעלת בית ראשון על בית שני<sup>203</sup> כמבואר בזח"ב [בוהר חלק ב'] שמות ד"ט ע"ב<sup>204</sup> ובמק"מ [ובמקדש מלך] שם ע"ש שזהו כענין ה' עילאה וה' תתאה,

And this difference is like the superiority of the First Temple over the Second Temple, as is explained in the Zohar, Part II, Shemos, folio 9b, and in the Mikdash Melech there (see there), that this is like the upper hei and the lower hei.

This difference resembles the superiority of the First Temple over the Second, which the Zohar (2:9b) and the Mikdash Melech compare to the upper hei and the lower hei of the Name Havayah.

ועדי"ז כי [כתב] בפרדס בעה"כ [בערכי הכינויים] ערך הלל. הלל גמור ושאינו גמור<sup>205</sup> יש שפי' כי הגמור הוא בסוד הבינה ושאינו גמור בסוד המל'. והנכון הלל גמור לבנה במילואה והלל שאינו גמור בסוד פרצת הלבנה עכ"ל [עד כאן לשונו],

And along these lines he wrote in the Pardes, in Erchei HaKinuyim, under the entry hallel: "Complete Hallel and incomplete: there are those who explain that the complete is in the secret of Binah, and the incomplete in the secret of Malchus. But the correct [view] is: complete Hallel is the moon in its fullness, and incomplete Hallel is in the secret of the breach of the moon." End of quote.

The Pardes of Rabbi Moshe Cordovero writes along the same lines in its lexicon of Kabbalistic names (Erchei HaKinuyim), under hallel: one view holds that complete Hallel corresponds to Binah and incomplete Hallel to Malchus, but the view he prefers is that complete Hallel is the full moon and incomplete Hallel the diminished moon.

ולפמ"ש [ולפי מה שכתוב] בשם המק"מ [המקדש מלך] שני הפירושים עולים בקנה א' דהלל גמור זהו כשהמל' מקבלת הארה גדולה עד שהיא במדרגת הבינה כענין לא זו מחבבה עד שקראה אמי כו')

And according to what is written in the name of the Mikdash Melech, the two explanations go together: complete Hallel is when Malchus receives a great radiance, until it is at the rung of Binah, as in "He did not cease cherishing her until He called her 'My mother,'" etc.)

Following the Mikdash Melech, the two views agree: complete Hallel is when Malchus receives so great a light that it reaches the level of Binah, as the Midrash says, "He did not cease cherishing her until He called her 'My mother'": the "daughter" is raised to be called "mother," Imma, which is Binah.

(ועמ"ש מזה בד"ה שיר השירים בענין ב' הפירושים שבבחי' כלה לשון כלה שארי<sup>206</sup> ולשון כלתה נפש<sup>207</sup> כו'. ועמ"ש סד"ה יגלה לן טעמיה בענין ביום ההוא יהיה כו'):<sup>208, 209</sup>

(And see what is written on this in the discourse beginning "Song of Songs," on the matter of the two meanings in the level of kallah (bride): the sense of "my flesh is consumed (kalah)" and the sense of "my soul longs (kalsah)," etc. And see what is written at the end of the discourse beginning "May He reveal to us its reasons," on the matter of "On that day it will be," etc.)

The text closes by pointing to two discourses: "Song of Songs," on the two meanings of kallah, "consumed" (Psalms 73:26) and "longing" (Psalms 84:3); and "May He reveal to us its reasons" (Torah Ohr, Chayei Sarah, the discourse on the doubled hei cited above), at whose end, on "On that day it will be," the Alter Rebbe says that in the time to come the upper hei itself will be revealed below.

#### IN ONE'S AVODAH

Eating for the sake of Heaven gives a person strength that, in the Shema and prayer, makes his contemplation, love and awe stronger than his G-dly soul could reach alone. The matzah of before midnight is the service of setting aside one's will, lowliness and simple faith, which must be guarded from the chametz of self-exaltation; this arousal from below, together with Torah and mitzvos all year, is what makes a person a vessel for the higher revelation.

#### QUESTIONS FOR DISCUSSION

1. Why does the Torah speak of six days of matzah before the Atzeres of the seventh day, when it commands matzah for seven, and how does the maamar read the verse?
2. What distinguishes the matzah spelled מצת from the matzah spelled מצות, and why does only the first need guarding?
3. How can food, from a lower order of creation, give life and even intellect to a human being?
4. In what way is the child's call of "Father" after tasting grain a model for the faith that matzah brings?
5. Why is the seventh day of Pesach "an Atzeres to Havayah your G-d" without the complete Hallel, while Shemini Atzeres is "for you" and Sukkos has the complete Hallel every day?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ששת ימים

According to the note, this maamar appears with variations in Sefer HaMaamarim 5570 (1809-10), together with an explanation, so the reader can compare another version of the same discourse.

KEHOT'S NOTE

נדפס בשנינויים בסה"מ תק"ע עם ביאור. ולכללות המאמר ראה ג"כ ד"ה זה בסידור רפד, א. אוה"ת ויקרא-ב ע' תמו ואילך. אוה"ת ראה ע' תשלה ואילך.

2 ששת ימים תאכל מצות

Moshe, reviewing the festivals, tells Israel: "Six days you shall eat matzos, and on the seventh day an Atzeres to Havayah your G-d; you shall do no work." Plainly, the seventh day is a festival of assembly that concludes Pesach; the whole maamar asks why the verse ties it to six days of matzah.

דברים ט"ז:ח' 16:8 Deuteronomy

ששת ימים תאכל מצות וכיום השביעי עצרת לה' אלקיך לא תעשה מלאכה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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KEHOT'S NOTE

דברים טז, ח.

3 שבעת ימים תאכל מצות

"You shall not eat chametz with it; seven days you shall eat matzos with it, the bread of affliction." The earlier verse that commands seven days of matzah, which raises the question of why verse 8 says six.

דברים ט"ז:ג' 16:3 Deuteronomy

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

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. ראה ד"ה מצה זו תשי"ד (ע' 170) ובכ"מ.

PARAGRAPH 2

4 The verse calls the seventh day of Pesach "an Atzeres to Havayah your G-d"; the Alter Rebbe ties this to the miracle

of the Splitting of the Sea, which took place on that day.

דברים ט"ז:ח' 16:8 Deuteronomy

ששת ימים תאכל מצות וכיום השביעי עצרת לה' אלקיך לא תעשה מלאכה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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PARAGRAPH 3

5 פסח מצרים היה חימוצו נוהג רק יום אחד

The Talmud brings Rabbi Yosei HaGelili's teaching that the prohibition of chametz at the Pesach of Egypt applied only one day, since "No chametz shall be eaten" is followed by "Today you are going out." The Alter Rebbe uses this to show that the first generation reached the Splitting of the Sea without six days of matzah.

פסחים צ"ו ב:א-ב' 96b:1-2 Pesachim

אֶלָּא אַחַמֵּץ. מִכָּל דְּפֶסַח מִצְרַיִם לֵילָה אֶחָד וְתוֹ לָא? וְהַתְנָא, רַבִּי יוֹסִי הַגְּלִילִי אוֹמֵר: מִנֵּין לְפֶסַח מִצְרַיִם שְׁאִין חִימוּצוֹ נוֹהֵג אֶלָּא יוֹם אֶחָד — תִּלְמוּד לֹאֵמַר: "לֹא יֵאָכֵל חֶמֶץ", וְסִמֵּיךְ לָקָה: "הַיּוֹם אַתֶּם יוֹצְאִים". אֶלָּא הֵכִי קָאֵמַר: לֵילָה אֶחָד, וְהוּא הִדִּין לְפֶסַח דּוֹרוֹת. וְחִימוּצוֹ כָּל הַיּוֹם, וּפֶסַח דּוֹרוֹת נוֹהֵג כָּל שְׁבָעָה.

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6 The command for all generations to eat matzah for seven days, which the Alter Rebbe contrasts with the single day of the Pesach of Egypt.

דברים ט"ז:ג' 16:3 Deuteronomy

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

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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PARAGRAPH 4

7 עצרת להוי' אלקיך

Of the seventh day of Pesach the Torah says "an Atzeres to Havayah your G-d."

דברים ט"ז:ח' 16:8 Deuteronomy

ששת ימים תאכל מצות וכיום השביעי עצרת לה' אלקיך לא תעשה מלאכה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d;

thou shalt do no work therein.

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8

#### ויאפו את הבצק

The Torah tells that, leaving Egypt, they baked their dough into matzah “because they were driven out of Egypt and could not tarry”: plainly, in their haste the dough had no time to rise. The Alter Rebbe asks why such a reason is needed, since chametz was forbidden to them anyway, and later reads “driven out” in another way.

Exodus 12:39 שמות י"ב:ל"ט

ויאפו את־הבצק אשר הוציאו ממצרים עגת מצות כי לא חמץ כִּי־גרשו ממצרים ולא יכלו להתמהמה וגם־צדה לא־עשו להם:

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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KEHOT'S NOTE

שמות יב, לט.

9

#### עצרת תהי לכם

“On the eighth day an Atzeres shall be for you; you shall do no laborious work.” Of Shemini Atzeres the Torah says “for you,” and the Alter Rebbe asks why the wording differs.

Numbers 29:35 במדבר כ"ט:ל"ה

ביום השמיני עצרת תהיה לכם כְּלִי־מִלְאָכָה עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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KEHOT'S NOTE

במדבר כט, לה.

#### PARAGRAPH 5

10

The Talmud teaches that at the Pesach of Egypt the prohibition of chametz applied for one day; so on the day of the Exodus they were forbidden chametz in any case.

Pesachim 96b:1 פסחים צ"ו ב:א

אֵלָא אֲחֻמָּץ. מְכַלְל דְּפֶסַח מִצְרַיִם לִילָה אֶחָד וְתוֹ לָא? וְהַתִּנְיָא, רַבִּי יוֹסִי הִגְלִילִי אוֹמֵר: מִנֵּיין לְפֶסַח מִצְרַיִם שְׁאִין חִימוּצוֹ נוֹהֵג אֵלָא יוֹם אֶחָד — תְּלִמּוּד לּוֹמֵר: “לֹא יֵאָכֵל חֲמִיץ”, וְסִמְיָהּ לֵקָה: “הַיּוֹם אַתֶּם יוֹצְאִים”.

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11

מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקב"ה וגאלם

The Haggadah explains the matzah of the Seder by the dough of our ancestors not having time to leaven before the King of the kings of kings was revealed to them and redeemed them. The Alter Rebbe asks why this reason is

ששת ימים תאכל מצות וכיום השביעי עצרת להוי' אלקיך וגו'

needed, and later reads it as pointing to a second, higher level of matzah.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things הגדה של פסח, מגיד, פסח מצה ומרור ד'

מִצָּה זוּ שְׁאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁלֹא הִסְפִּיק בְּצֻקָּם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד שְׁנִגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וְגֵאָלָם, שְׁנֵאֹמֵר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגַת מִצּוֹת, כִּי לֹא חֲמָץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵּמֶה, וְגַם־צָדָה לֹא־עָשׂוּ לָהֶם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

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#### PARAGRAPH 6

12

#### כבר נצטוו על מצות ומרורים יאכלוהו

On the command to eat the Pesach offering with matzah and bitter herbs, the note points to the Tzemach Tzedek's Or HaTorah on Parshas Bo, the parsha in which that command is given, for a related discussion.

KEHOT'S NOTE

ראה אוה"ת בא ע"ש.

13

#### שהפסח אינו נאכל אלא עד חצות

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

KEHOT'S NOTE

זבחים פ"ה מ"ח. רמב"ם הלי ק"פ ספ"ח.

14

#### שהפסח אינו נאכל אלא עד חצות

The Mishnah rules that the Pesach offering is eaten only at night and only until midnight; so the command to eat it with matzah was fulfilled before midnight.

Mishnah Zevachim 5:8 משנה זבחים ה' ח:ד

הַבְּכוֹר וְהַמֵּעֶשֶׂר וְהַפֶּסַח, קִדְּשִׁים קְלִיִּים, שְׁחִיטָתוֹ בְּכָל מְקוֹם בְּעֹזְרָה, וְדָמָן שְׁעוֹן מִתְּנֶה אֶחָת, וּבִלְבָד שְׁיֵתֵן כִּנְגַד הַיְסוֹד. שְׁנָה בְּאַכִּילָתוֹ, הַבְּכוֹר נֹאכֵל לְכֹהֲנִים, וְהַמֵּעֶשֶׂר לְכָל אָדָם, וְנֹאכְלִיו בְּכָל הָעִיר, לְכָל אָדָם, בְּכָל מִאֲכָל, לְשְׁנֵי יָמִים וְלִילָה אֶחָד. הַפֶּסַח אֵינוֹ נֹאכֵל אֵלָא בַּלַּיְלָה, וְאֵינוֹ נֹאכֵל אֵלָא עַד חֲצוֹת, וְאֵינוֹ נֹאכֵל אֵלָא לְמַנּוּיָו, וְאֵינוֹ נֹאכֵל אֵלָא צִלִּי:

The first-born animal, tithe and the pesah are sacrifices of lesser sanctity. They are slaughtered in any part of the Temple court, and their blood requires one sprinkling, provided that he applies it against the base [of the altar]. They differ in the [rules governing] their eating: The first-born animal is eaten by priests [only], the tithe is eaten by anyone and they can be eaten in any part of the city, prepared in any manner, during two days and one night. The pesah can be eaten only at night, ...

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15 שהפסח אינו נאכל אלא עד חצות

The Rambam, at the end of chapter 8, states that the Pesach offering is eaten only until midnight, as a safe-guard, though by Torah law it may be eaten all night; the Kehot note cites this alongside the Mishnah.

Mishneh Torah, Paschal Offering 8:15 הלכות קרבן פסח ח"ט"ו

כבר בארנו בכמה מקומות שאין הפסח נאכל אלא עד חצות כדי להרחיק מן העברה ודין תורה שיאכל כל הלילה עד שיעלה עמוד השחר. וכבר בארנו בהלכות חמץ ומצה שהוא טעון הלל בשעת אכילתו ושאינו בני חבורה חוזרין ואוכלין אחר שנגדמו בשנה אפילו בתחלת הלילה:

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16 "In the first [month], on the fourteenth day of the month, in the evening, you shall eat matzos." Here מצת is written without a vav: the matzah of before midnight.

Exodus 12:18 שמות י"ב:י"ח

בראשון בארבעה עשר יום לחדש בערב תאכלו מצת עד יום האחד ועשרים לחדש בערב:

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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17 ויאפו כו' עוגות מצות

"And they baked the dough... into cakes of matzos." Here מצות is written with a vav: the matzah baked after the revelation of midnight.

Exodus 12:39 שמות י"ב:ל"ט

ויאפו את־הבצק אשר הוציאו ממצרים עגת מצות כי לא חמץ כִּי־גרשו ממצרים ולא יכלו להתמהמה וגם־צדה לא־עשו להם:

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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18 ועיין בזהר ויצא דקנ"א

The Zohar says that matzah, before it is joined with the masculine, is "poor bread," but when it is joined it is called מצוה, "with the addition of a vav": "first matzah, and afterward mitzvah."

Zohar, Vayetzei 23:200-225 ספר הזוהר, ויצא כ"ג:ר"כ"ה

19 הוי"ו זהו המשכה

There the Alter Rebbe reads "Havayah our G-d and the G-d of our fathers": "our G-d" is a contraction, and the vav of "and the G-d of" is a drawing-down (המשכה) through which "our fathers," Chochmah and Binah, come into being.

KEHOT'S NOTE

"ראה תוי"א ד"ה ואלה תולדות. ד"ה הקל קול יעקב (הקדמה לסידור)". — הערת כ"ק אדמו"ר בסה"מ תשי"ד ע' 171.

ששת ימים תאכל מצות וכיום השביעי עצרת להוי' אלקיך וגו'

20 The wording of the Alter Rebbe's quotation matches this verse about the second Pesach: "with matzos and bitter herbs they shall eat it."

Numbers 9:11 במדבר ט"א:י"א

בחדש השני בארבעה עשר יום בין הערבים יעשו אתו על־מצות ומררים יאכלהו:

in the second month on the fourteenth day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs;

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21 "And they shall eat the meat on this night, roasted over fire, and with matzos and bitter herbs they shall eat it." The command given in Egypt to eat the Pesach offering with matzah, before any haste of leaving.

Exodus 12:8 שמות י"ב:ח

ואכלו את־הבשר בלילה הזה צִלִי־אש ומצות על־מררים יאכלהו:

And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it.

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PARAGRAPH 7

22 מצה זו שאנו אוכלים על שום מה על שום שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים

The Haggadah's explanation of the matzah of the Seder, which the Alter Rebbe now reads as referring to the second, after-midnight level of matzah.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things הגדה של פסח, מגיד, פסח מצה ומרור ד'

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים, הקדוש ברוך הוא, וגאֵלם, שנאמר: ויאפו את־הבצק אשר הוציאו ממצרים עגת מצות, כי לא חמץ, כי גרשו ממצרים ולא יכלו להתמהמה, וגם־צדה לא־עשו להם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

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23 Here מצות is written with a vav, which the Alter Rebbe takes as proof that the matzah we eat belongs to the higher level.

Deuteronomy 16:8 דברים ט"ז:ח

ששת ימים תאכל מצות וכיום השביעי עצרת לה' אלקיך לא תעשה מלאכה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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PARAGRAPH 8

24 כי לא על הלחם לבדו

Moshe reminds Israel of the manna, a food they had never known: G-d fed them with it “to teach you that not by bread alone does man live, but by all that comes forth from the mouth of Havayah does man live.” The maamar reads it as saying that what gives life is the divine word within the bread itself.

דברים ח:3

וַיַּעֲנֵה וַיִּרְעֶבְךָ וַיֹּאכְלֶךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדָעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יְחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־הוּא יְחִיָּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג. ראה גם לקמן פי' שלח לו, ג. פי' מטות פא, ב. עקב יד, א. תו"א ט, ד ובכ"מ.

25 תדשא הארץ דשא

“Let the earth sprout vegetation”: the utterance by which plants were created, which the Alter Rebbe says is clothed in bread and gives it life.

בראשית א:11

וַיֹּאמֶר אֱלֹקִים תְּדַשָּׂא הָאָרֶץ דָּשָׁא עֵשֶׂב מְזִרִיעַ וְרֵעַ עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זָרְעוּ־בּוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: ‘Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.’ And it was so.

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26 נעשה אדם . . תדשא הארץ דשא

“Let us make man”: the utterance that created the human being, which raises the question of why man needs the utterance in the bread.

בראשית 1:26

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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KEHOT'S NOTE

בראשית א, כו. שם יא.

ששת ימים תאכל מצות וכיום השביעי עצרת להווי אלקיך וגו'

PARAGRAPH 9

27 בפ' בשלח

This is the discourse “To understand the matter of lechem mishneh” that the text cites.

KEHOT'S NOTE

תו"א סה, ד. וראה שם עד, א.

28 נעשה אדם . . תדשא הארץ דשא

The words here quote Genesis 1:26; the passage is shown below.

בראשית א:26

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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KEHOT'S NOTE

בראשית א, כו. שם יא.

29 בלקו"ת פי' עקב

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

להאריז"ל ע"פ ח, ג. וראה גם ספר הליקוטים להאריז"ל בתחלתו. פע"ח שכ"ז פ"א. ראה גם תו"ח סה, ד. עד, א. לקו"ת פי' מסעי צו, א. וראה אוה"ת שלח כרך-ו ע' אתשע, ובד"ה ושבתי בשלום — תשליח הערה 86 (סה"מ מלוקט ח"ב ע' קסד). ומבואר בארוכה מהבעש"ט שזה שהאדם ניוון מדצ"ח הוא בשביל המוצא פי' הווי' שבהם — ד"ה בראשית ברא-תש"כ.

PARAGRAPH 10

30 בחכמה אתברירו

Iggeres HaKodesh 28 quotes the Zohar's “through Chochmah they were refined” together with “darkness is turned into light,” in explaining the purifying waters of the red heifer, which are drawn from supernal Chochmah.

ויקרא ד:1

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר:

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

באגה"ק (לתניא) סכ"ח בזה"ק. וראה זהר פקודי רנד, ב. הנסמן בלקוטי הגהות (קה"ת תשלי"ד) לאגה"ק שם. וראה בהנסמן לעיל ויקרא ד, א.

31 כי בחכמה אתברירו

In Pekudei the Zohar describes how, within the supernal Thought, the refuse is sifted out and what is refined re-

mains, the idea behind “through Chochmah they were refined”; the Kehot note points here.

Zohar, Pekudei 51:663–674 תרס”ג-תע”ד

### 32 ויע' בעי' ש"ה שהדעת דתהו נפל בשבחה"כ

Etz Chaim, Shaar 8, describes how the seven kings of Tohu came forth from Binah included in the light of Daas and entered its vessel, which could not bear them and broke and fell; the Alter Rebbe cites it for the fall of the Daas of Tohu.

עץ חיים ח"ה Sefer Etz Chaim 8

### 33 המגביהי לשבת

From the Hallel: “Who is like Havayah our G-d, Who is enthroned on high, Who looks down so low...” The opening of the Torah Ohr discourse in Miketz that the text cites on the intellect of the animal soul.

תהילים קי"ג:5 Psalms 113

מי כהי אלקינו המגביהי לשבת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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

## PARAGRAPH 11

### 34 כי על כל מוצא פי ה' יחיה האדם

The second half of the verse, “but by all that comes forth from the mouth of Havayah does man live,” read here as the source from which the divine utterances come forth.

דברים ח:3 Deuteronomy 8

ויענף וירעבך ויאכלה את־המֶן אשר לא־ידעת ולא ידעו אבותיך למען הודיעך כי לא עלי־הלחם לבדו יחיה האדם כי עלי־כל־מוצא פִּי־ה' יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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## PARAGRAPH 12

### 35 נעשה אדם

“Let us make man”: the utterance that created the human being, which comes after those of the plants and animals.

בראשית א:26 Genesis 1

ויאמר אלקים נעשה אדם בצלמנו ויחדו בדתו הים ובעוף השמים ובבהמה ובכל־הארץ ובכל־הרמש על־הארץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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ששת ימים תאכל מצות וכיום השביעי עצרת להוי אלקיך וגו'

### 36 תדשא

“Let the earth sprout vegetation”: the utterance that brought forth plants, which comes before the creation of man.

בראשית א:11 Genesis 1

ויאמר אלקים תדשא הארץ דשא עשב מזריע זרע עץ פרי עשה פרי למינו אשר זרעו־בו על־הארץ ויהי־כן:

And G-d said: ‘Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.’ And it was so.

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### 37 ותוצא הארץ

“Let the earth bring forth living creatures”: the utterance that brought forth the animals, also before the creation of man.

בראשית א:24 Genesis 1

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

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

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KEHOT'S NOTE

בראשית א, כד.

### 38 Rav Nachman tells Rava the next morning, “The reason I did not tell you in the evening is that I had not eaten beef.” The Alter Rebbe learns from this that food adds strength to the intellect.

בבא קמא ע"ב א:72a Bava Kamma 72a

דלא אכלי בשרא דתורא.

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### 39 אין התינוק יודע

“A child does not know how to call ‘Father’ and ‘Mother’ until he tastes the taste of grain.” The Alter Rebbe takes it as further proof that food adds to the intellect, because its root is above Chochmah.

ברכות מ"א:14 Berachot 40a

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתנא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן ה'ה, שאין לה דבר שמביא יללה על האדם אלא יין, שנאמר: וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: וייתפרו עליה תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine,



ers for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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50

כי יתחמץ לבבי

Asaph recalls how, troubled by the prosperity of the wicked, “my heart was soured (yischametz), and I was pierced in my reins.” The verb is from the root of chametz, and the Alter Rebbe takes it as likening a heart that turns toward wickedness to leaven.

Psalms 73:21א"כ: ע"ג: תהילים

כי יתחמץ לבבי וכליותי אשתונן:

For my heart was in a ferment, And I was pricked in my reins. .

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KEHOT'S NOTE

תהלים עג, כא.

51

כאן קודם שהחמיץ

the passage shares nothing with the note

KEHOT'S NOTE

עלי"ק סו"פ ברכה צט, ד. [כ].

52

כאן קודם שהחמיץ כאן לאחר שהחמיץ

Rabbi Yitzchak resolves a contradiction about King Koresh (Cyrus): one verse speaks of him before he “soured,” the other after he “soured.” The Sages’ language uses leavening for a turn to evil.

Rosh Hashanah 3b:10-12א"י-י"ב: ראש השנה ג' ב' י"ב

ועוד: מי דמי? ה"ם כורש, ה"ב דריוש! תנא: הוא כורש, הוא דריוש, הוא ארתחשסתא. כורש — שְׁמֶלֶךְ כָּשֶׁר הָיָה, אֲרִתְחַשְׁתָּא — עַל שֶׁ מְלָכוּתוֹ, וְמָה שָׁמוֹ — דְּרִיּוֹשׁ שָׁמוֹ. מִכָּל מְקוֹם קָשָׁא! אָמַר רַבִּי יִצְחָק, לֹא קָשָׁא: כָּאֵן קוֹדֵם שֶׁהִחְמִיץ, כָּאֵן אַחֲרֵי שֶׁהִחְמִיץ. מִתְקִיף לֵה רַב כְּהֵנָּא: וּמִי הִחְמִיץ? וְהִכְתִּיב:

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53

מי מעכב שאור שבעיסה

Rabbi Alexandri's prayer: “It is revealed and known before You that our will is to do Your will; and who holds us back? The sourdough in the dough,” that is, the evil inclination.

Berakhot 17a:2א"ב: ברכות

רבי אֶלְכָּסָנְדְּרִי בְּתַר צְלוּתִיהָ אָמַר הָכִי: “יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ, שֶׁתַּעֲמִידֵנוּ בְּקֶרֶן אֹרֶחַ, וְאֵל תַּעֲמִידֵנוּ בְּקֶרֶן חֹשֶׁכַהּ, וְאֵל יִדְּוָה לִפְנֵינוּ, וְאֵל יִחְשָׁבוּ עֲיִינֵינוּ.” אִיכָּא דְאָמְרִי, הָא רַב הַמְנוּנָא מְצַלִּי לֵה. וְרַבִּי אֶלְכָּסָנְדְּרִי בְּתַר דְּמַצְלִי אָמַר הָכִי: “רַבּוֹן הָעוֹלָמִים, גְּלוּי וְיָדוּעַ לְפָנֶיךָ שֶׁרְצוֹנֵנוּ לַעֲשׂוֹת רְצוֹנֶךָ, וּמִי מַעֲכֵב? — שָׂאוֹר שֶׁבַעֲעִסָּה וְשֶׁעֲבֹד מִלְּכִיתוֹ. יְהִי רְצוֹן מִלְּפָנֶיךָ שֶׁתַּצִּילֵנוּ מִיָּדָם, וְנָשׁוּב לַעֲשׂוֹת חוֹקֶי רְצוֹנֶךָ בְּלִבֵּב שְׁלֵם.”

R. Alexander used to add at the conclusion of his prayer : May it be Thy will, O L-rd our G-d, to place us in a corner of light and not in a corner of darkness ; and may not our heart grow faint nor our eyes dim. There are some who say this

ששת ימים תאכל מצות וכיום השביעי עצרת להוי אלקיך וגו'

was Rab Hamnuna's prayer ; and R. Alexander used to add at the conclusion of his prayer : L-rd of the universe ! It is revealed and known before Thee that it is our will to ...

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KEHOT'S NOTE

ברכות יז, א.

## PARAGRAPH 16

54

ההשתלשלות — ובמורא גדול זו גילוי שכינה

In the declaration said when bringing the first fruits, the farmer recounts: “And Havayah brought us out of Egypt with a strong hand and an outstretched arm, and with great awe (mora gadol), and with signs and wonders”; plainly, with awe-inspiring deeds. The Sifrei and the Haggadah read “great awe” as the revelation of the Shechinah.

דברים כ"ו:8ח"ו: דברים

וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה וּבְזֹרֶעַ נְטוּיָה וּבְמִרְאָא גָדֹל וּבְאִתּוֹת וּבְמִפְתִּימוֹת:

And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terrible-ness, and with signs, and with wonders.

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KEHOT'S NOTE

דברים כו, ח. ספרי שם.

55

ובמורא גדול זו גילוי שכינה

The Sifrei explains “and with great awe” as “the revelation of the Shechinah.” The Alter Rebbe identifies this revelation with the higher awe and bittul that freed Israel.

ספרי דברים ש"א:כ"א:301: Sifrei Devarim

ובמורא גדול. זו גילוי שכינה, כמ"ש או הנסה א-להים לבוא לקחת לו גוי מקרב גוי, במסות באותות ובמופתים ובמלחמה וביד חזקה ובורע נטויה ובמוראים גדולים, ככל אשר עשה לכם ה' א-להיכם במצרים לעיניך.

"and with great fear": This is revelation of the Shechinah, as it is written (Devarim 4:34) "Or has a god ever done miracles to come and take for himself a nation with trials, with signs, and with wonders, and with war, and with a strong hand, and with an outstretched arm, and with great fears, before your eyes?"

Sifrei Devarim, Hebrew (Public Domain) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

56

ובמורא גדול זו גילוי שכינה

The Haggadah brings the same explanation: “And with great awe”: this is the revelation of the Shechinah.”

הגדה של Pesach Haggadah, Magid, First Fruits Declaration 22

פסח, מגיד, ארמי אבד אבי כ"ב

ובמורא גדל. זו גילוי שכינה, כְּמָה שְׁנֹאָמַר: או הִנֵּסָה אֱלֹקִים לְבֹא לְקַחַת לוֹ גוֹי מִקְרֵב גוֹי בְּמִסֹּת בָּאִתּוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבְזֹרֶעַ נְטוּיָה וּבְמוֹרָאִים גְּדוֹלִים כָּל אֲשֶׁר־עָשָׂה לָכֶם יי אֱלֹקֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

and with great terror (meaning the glory of the lord) as is written, hath G-d assayed to go and take unto him a nation from the midst of another nation, by temptations, by signs, by wonders, by way: and with a mighty hand, by a stretched-out arm, and by great terrors, according to all the lord your G-d did for you in Egypt before your eyes.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

## PARAGRAPH 17

57

### בערב תאכלו מצות

The command to eat matzah in the evening, before midnight, which the Alter Rebbe identifies with the matzah of lower awe.

שמות י"ב:18 Exodus 12:18

בִּרְאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעֶרֶב תֹּאכְלוּ מִצֵּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בְּעֶרֶב:

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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KEHOT'S NOTE

שמות יב, יח.

58

### נק' המצה בזהר מיכלא דמהימנותא

The previous maamar of Tzav explains why the Zohar calls matzah "the food of faith": matzah has no "taste" and no rising, and it draws down the level of Abba, which is above comprehended knowledge, but in smallness, like the child's knowing to call "Father."

KEHOT'S NOTE

נסמן לעיל יב, ב.

## PARAGRAPH 18

59

### שאין התינוק יודע לקרות אבא עד שיטעום

The Sages' saying that a child cannot call "Father" and "Mother" until he has tasted grain, here made the model of the faith that matzah draws into the soul.

ברכות מ"א:14 Berakhot 40a:14

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתנא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היה, שאין לו דבר שמביא יללה על האדם אלא זין, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עלה תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident! Rab Nahman b. Isaac said: It is only necessary for R. Judah who declares that wheat is a kind of tree; for there is a teaching: The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

ששת ימים תאכל מצות וכיום השביעי עצרת להווי אלקיך וגו'

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## PARAGRAPH 20

60

### אני הווי לא שניתי

G-d says through the prophet Malachi, "For I, Havayah, have not changed, and you, sons of Yaakov, have not come to an end": plainly, His unchanging bond is why Israel endures. The Alter Rebbe reads it as saying that G-d is exactly as He was before the world was created, which is what every Jew believes in faith.

Malachi 3:6:מלאכי ג'

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כִלִּיתֶם:

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

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61

### בד"ה וידעת היום

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ד ואתחנן ד, א.

## PARAGRAPH 22

62

### בטל רצונך

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

KEHOT'S NOTE

אבות פ"ב, מ"ד.

63

### בטל רצונך

"Nullify your will before His will." The Alter Rebbe uses it for the self-nullification drawn from the faith of matzah.

Pirkei Avot 2:4:משנה אבות ב'ד'

הוא היה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן העבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לך שאפנה אשנה, שמא לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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64

### ונפשי כעפר

From the prayer of Mar son of Ravina, said at the end of the Amidah: "and let my soul be as dust to all." The lowly-

ness of dust is the quality of the “earth” from which bread comes.

ברכות י"ז א"ד:4 Berakhot 17a

מִרְעָה וְשִׁפְתוֹתַי מִדְּבַר מֶרְמָה, וְלִמְקַלְלֵי נַפְשִׁי תְדוּם, וְנִפְשִׁי כְעֹפֵר לְכָל תְּהִיָּה. פֶּתַח לִבִּי בְתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְתַצִּילֵנִי מִפְּנֵעַ רָע, מִיַּצָּר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רְעוֹת הַמִּתְרַגְּשׁוֹת לְבָא בְעוֹלָם. וְכָל הַחוֹשְׁבִּים עָלַי רָעָה מֵהָרָע הַפָּר עֲצָתָם וְקַלְקֵל מַחֲשַׁבּוֹתָם. יְהִי לְרַצּוֹן אֲמִרִי פִּי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ ה' צוּרִי וְגוֹאֲלִי.

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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KEHOT'S NOTE

ברכות יז, א.

65

ארץ שממנה יצא לחם

Job, describing the earth, says: “The earth, from which bread comes forth, and beneath it is overturned as by fire”; bread grows on its surface while its depths are hidden. The Zohar reads “the earth from which bread comes forth” as the supernal earth, and so matzah as bread from that earth.

איוב כ"ח:ה' Job 28:5

אַרְץ מִמֶּנָּה יֵצֵא לֶחֶם וְתַחְתֶּיהָ נִהְפָּה כְּמוֹ־אֵשׁ:

As for the earth, out of it cometh bread, And underneath it is turned up as it were by fire.

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KEHOT'S NOTE

ראה איוב כח, ה.

66

ע"פ וישב יעקב

This is the discourse on “And Yaakov dwelt in the land of his father’s sojournings,” on Torah Ohr 26c; it opens with “I will walk before Havayah in the lands of the living,” two “lands” that are two vessels for the supernal life to rest in.

KEHOT'S NOTE

תו"א כו, ג.

67

וישב יעקב בארץ מגורי אביו

“And Yaakov dwelt in the land of his father’s sojournings, in the land of Canaan,” the opening verse of Parshas Vayeshev and of the Torah Ohr discourse that the text cites.

בראשית ל"ז:1 Genesis 37:1

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגּוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:

And Jacob dwelt in the land of his father’s sojournings, in the land of Canaan.

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ששת ימים תאכל מצות וכיום השביעי עצרת להוי אלקיך וגו'

68

ע"פ ויגש אליו יהודה

There, on Torah Ohr 43c, the Alter Rebbe explains that although earth, the inanimate, is the lowest level, “the end of action is first in thought,” and in that sense earth came first, even before heaven (Chagigah 12a); therefore earth has the power to bring forth vegetation.

KEHOT'S NOTE

תו"א מג, ג.

69

ויגש אליו יהודה

Yehudah steps forward to plead with Yosef for Binyamin: “And Yehudah approached him.” The opening of the Torah Ohr discourse in Vayigash that the text cites on the level of “earth.”

בראשית מ"ד:18 Genesis 44:18

וַיֵּגֶשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדִבְרֶנָּה עִבְדְּךָ דָּבָר בְּאָזְנֵי אֲדֹנָי וְאַל־יִחַר אַפְּךָ בְּעִבְדְּךָ כִּי כְמוֹד בְּפִרְעֹה:

Then Judah came near unto him, and said: ‘Oh my lord, let thy servant, I pray thee, speak a word in my lord’s ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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## PARAGRAPH 23

70

ושמרתם את המצות

G-d commands Moshe and Aharon in Egypt: “And you shall guard the matzos, for on this very day I brought your hosts out of the land of Egypt”; plainly, watch the dough so that it does not leaven. The Alter Rebbe reads the guarding inwardly, as protection from the external forces.

שמות י"ב:17 Exodus 12:17

וּשְׁמַרְתֶּם אֶת־הַמִּצּוֹת כִּי בַעֲצָם הַיּוֹם הָזֶה הוֹצֵאתִי אֶת־עַבְדְּאֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הָזֶה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever.

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KEHOT'S NOTE

שמות יב, יז.

## PARAGRAPH 24

71

מצותא כמו מצה ומריבה

In the Zohar on Parshas Pinchas, matzah is so called because it drives away the evil forces and makes strife among them, as in “Massah and Merivah” (Exodus 17:7);

the Zohar notes that massah is spelled with a samekh and answers that its Aramaic rendering is matzusa, strife.

ספר זוהר, פנחס ק"ה:תשכ"ז-106:727-105:Zohar, Pinchas ק"ו:תש"מ

72

#### לעולם ירגיז אדם

Rabbi Levi bar Chama in the name of Reish Lakish: "A person should always stir up his good inclination against his evil inclination," the quarrel that the first matzah represents.

ברכות ה' א:ב"ב: Berakhot 5a:2

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצרו טוב על יצרו הרע, שנאמר: "רגיז ואל תחטא" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו בלבבכם". אם נצחו — מוטב, ואם לאו — קרא קריאת שמע, שנאמר: "על משכבכם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ודמו סלה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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Zohar I, 202a רב, זח"א

KEHOT'S NOTE

ברכות ה, א. זח"א רב, א. [כ].

73

#### ופסח ה'

Moshe tells the elders of Israel: "Havayah will pass through to strike Egypt, and He will see the blood on the lintel... and Havayah will pass over (u-fasach) the door." The Alter Rebbe reads "passing over" as a leap beyond the order of the chain of worlds.

שמות י"ב:כ"ג Exodus 12:23

ועבר ה' לנגף את מצרים וראה את הדם על המשקוף ועל שתי המזוזות ופסח ה' עליהם ולא יתן המושחית לבא אליהם לנגף:

For the L-RD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the L-RD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

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KEHOT'S NOTE

שמות יב, כג.

74

#### ובמורא גדול זו גילוי שכינה

"And with great awe: this is the revelation of the Shechinah," identified here with the revelation of the Infinite Light that passed over the order of the worlds.

ספרי דברים ש"א:כ"א-301:Devarim 301:21

ובמורא גדול. זו גילוי שכינה, כמ"ש או הנסה א-להים לבוא לקחת לו גוי מקרב גוי, במסות באותות ובמופתים ובמלחמה וביד חזקה ובזרוע

ששת ימים תאכל מצות וכיום השביעי עצרת להוי אלקיך וגו'

נטויה ובמוראים גדולים, ככל אשר עשה לכם ה' א-להיכם במצרים לעיניך.

"and with great fear": This is revelation of the Shechinah, as it is written (Devarim 4:34) "Or has a god ever done miracles to come and take for himself a nation with trials, with signs, and with wonders, and with war, and with a strong hand, and with an outstretched arm, and with great fears, before your eyes?"

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75

#### בריש הורמנותא דמלכא

The opening words of the Zohar's account of creation, "At the head of the King's authority, He engraved engravings in the supernal luster." Following Eshel Avraham, the Alter Rebbe identifies it with the King of the kings of kings.

ספר זוהר, בראשית א':א-ב':1-2:Zohar, Bereshit

76

#### כ"כ בספר אשל אברהם

There the Alter Rebbe quotes Eshel Avraham's explanation that "At the head of the King's authority" is the level of the King of the kings of kings, the Malchus of the Infinite One, what arose in His simple will that He be called King, and he explains the engraving with the analogy of letters engraved in a shining gem.

KEHOT'S NOTE

ראה לקמן פ' חוקת נט, ג.

77

#### וכמ"ש ועברתי בארץ מצרים

G-d tells Moshe and Aharon, "And I will pass through the land of Egypt on this night, and I will strike every firstborn." The Sifrei and the Haggadah read it as G-d acting Himself: "I, and not an angel." (Kehot: Exodus 12:2)

שמות י"ב:י"ב Exodus 12:12

ועברתי בארץ מצרים בלילה הזה והפיתי כל בכור בארץ מצרים מאדם ועד בהמה ובכל אלילי מצרים אעשה שפטים אני ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, ב.

78

#### אני ולא מלאך

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

KEHOT'S NOTE

הגדה ש"פ. ספרי שם.

79

Kehot's note points to Zohar, Bereshit 1:1 for these words.

ספר זוהר, בראשית א':א-1:1:Zohar, Bereshit

80

#### ועברתי בארץ מצרים אני ולא מלאך

The Sifrei explains "And Havayah brought us out" as "not through an angel, not through a seraph, not through a

messenger": "And I will pass through the land of Egypt: I, and not an angel."

Sifrei Devarim 301:18ח"י:א: דברים

ויוציאונו ה'. לא ע"י מלאך ולא ע"י שרף ולא ע"י שליח, כמה שנאמר ועברתי בארץ מצרים בלילה הזה והכיתי וגו'. ועברתי בארץ מצרים, אני ולא מלאך. והכיתי כל בכור, אני ולא שרף. ובכל אלקי מצרים אעשה שפטים, אני ולא השליח. אני ה'.

(Devarim, Ibid. 8) "And the L-rd took us out": not through an angel, and not through a seraph, and not through a messenger, as it is written (Shemoth 12:12) "And I shall pass through the land of Egypt in this night, and I shall smite, etc.": "And I shall pass through the land of Egypt" — I, and not an angel. "and I shall smite every first-born" — I, and not a seraph. "and upon all the gods of Egypt I shall wreak judgments" — I, and not a messenger, ...

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## 81 ועברתי בארץ מצרים אני ולא מלאך

The Haggadah brings the same teaching, which the Alter Rebbe uses to show that the redemption came from the revelation of the King of the kings of kings Himself.

הגדה של Pesach Haggadah, Magid, First Fruits Declaration 19של פסח, מגיד, ארמזי אבד אבי י"ט

ועברתי בארץ מצרים בלילה הזה - אני ולא מלאך; והכיתי כל בכור בארץ מצרים. אני ולא שרף; ובכל אלקי מצרים אעשה שפטים. אני ולא השליח; אני יי. אני הוא ולא אחר.

For I will pass through the land of Egypt this night, myself without an angel and I will smite all the first-born in the land of Egypt myself without a seraph; and against all the G-ds of Egypt I will execute judgment, I am the lord! I am he, and not a messenger, I am the lord! I am he, and there is no other.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

## PARAGRAPH 25

## 82 ובמורא גדול

"And with great awe": the verse uses mora, the masculine word for awe, which the Alter Rebbe identifies with higher awe.

דברים כ"ו:ח"ח:8 Deuteronomy

ויוציאונו ה' ממצרים ביד חזקה ובזרע נטויה ובמרא גדל ובאותות ובמפתים:

And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terrible-ness, and with signs, and with wonders.

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## 83 כי נער ישראל

G-d says through the prophet Hosea, "When Israel was a youth, I loved him, and out of Egypt I called My son," re-

ששת ימים תאכל מצות וכיום השביעי עצרת להווי אלקיך וגו'

calling His love in Israel's beginnings. Israel at the Exodus is a child, and its bond is the childlike faith of lower awe.

Hosea 11:1א"א:א: הושע

כי נער ישראל ואהבהו וממצרים קראתי לבני:

When Israel was a child, then I loved him, And out of Egypt I called My son.

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## 84 חסד נעורייך

G-d sends Jeremiah to proclaim to Jerusalem: "I remember for you the kindness of your youth, the love of your bridal days, when you followed Me in the wilderness." Another verse describing Israel at the Exodus as young.

ירמיהו ב'2:Jeremiah

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעורייך אהבת כלולתיך לכתך אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמיי ב, ב.

## 85 ובמורא גדול זו גילוי שכינה

"And with great awe: this is the revelation of the Shechinah," the revelation from above that brought the higher awe of the second matzah.

ספרי דברים כ"א:21:301 Sifrei Devarim

ובמורא גדול. זו גילוי שכינה, כמ"ש או הנסה א-להים לבוא לקחת לו גוי מקרב גוי, במסות באותות ובמופתים ובמלחמה וביד חזקה ובזרוע נטויה ובמוראים גדולים, ככל אשר עשה לכם ה' א-להיכם במצרים לעיניך.

"and with great fear": This is revelation of the Shechinah, as it is written (Devarim 4:34) "Or has a god ever done miracles to come and take for himself a nation with trials, with signs, and with wonders, and with war, and with a strong hand, and with an outstretched arm, and with great fears, before your eyes?"

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## PARAGRAPH 26

## 86 שלא הספיק בצקת של אבותינו להחמיץ עד שנגלה עליהם

The Haggadah's explanation of the matzah, read here as describing the second matzah, which could not leaven because of the revelation.

Pesach Haggadah, Magid, Rabban Gamliel's Three Things הגדה של פסח, מגיד, פסח מצה ומרור ד"4

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך המלכים, הקדוש ברוך הוא, וגאלם, שנאמר: ויאפו את-הבצק אשר הוציאו ממצרים ענת

מצות, כי לא חמץ, כי גרשו ממצרים ולא יכלו להתמהמה, וגם צדה לא עשו להם.

This sort of unleavened which we eat, is on account that there was not time sufficient for the dough of our ancestors to rise, until the blessed lord! the king of kings, did reveal himself for to redeem them, as it is written, and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Pesach Haggadah (Public Domain) • A. Alexander 1787 (Public Domain)

## PARAGRAPH 27

87 ויאפו את הבצק כו' עוגות מצות כי לא חמץ

"And they baked the dough... into cakes of matzos, for it had not leavened, because they were driven out of Egypt and could not tarry." Plainly, haste left the dough no time to rise; the Alter Rebbe reads "they were driven out of Egypt" as saying that Egypt had no hold on the level revealed to them, so the dough could not leaven at all.

Exodus 12:39 שמות י"ב:ל"ט

ויאפו את הבצק אשר הוציאו ממצרים ענת מצות כי לא חמץ כ"ג גרשו ממצרים ולא יכלו להתמהמה וגם צדה לא עשו להם:

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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88 בואם לרעמסס

On "I carried you on eagles' wings," Rashi says that the Jews, scattered throughout the land of Goshen, were gathered to Ramses in a short moment when they came to leave; the Kehot note cites this, from the Mechilta, for their coming to Ramses.

Rashi on Exodus 19:4 ד"ט:ט שמות י"ט:ד

89 שהי' להם קפיצת הדרך

Tzav 14a is this very passage: the note, quoted from Likkutei Sichos, observes that here the text reads "until they came to Ramses," while the Siddur reads "in Sukkos."

### KEHOT'S NOTE

רש"י שמות יב, לו. וגם קיבוץ כל ישראל לרעמסס הי' "לשעה קלה" על כנפי נשרים פרש"י יתרו יט, ד. ממכילתא שם — ולהעיר מלקו"ת צו יד, א. ובכנה"ל "בואם לרעמסס". (ובסידור (שא, א) "בסוכות", ותלוי בדו"ל "ויאפו את הבצק" באיזה מקום אפו. ראה תו"ש עה"פ בא יב, לט. — לקו"ש ח"י"ה ע' 391.

ששת ימים תאכל מצות וכיום השביעי עצרת להוי' אלקיך וגו'

90 הגדול הגבור והנורא

Moshe tells Israel that Havayah their G-d is "the great, the mighty and the awesome G-d": the source of the words of the Amidah, in which only "and the awesome" has the vav.

Deuteronomy 10:17 דברים י':ל"ז

כי ה' אלקיכם הוא אלקי האלקים ואדני האדנים האל הגדול הגבור והנורא אשר לא ישא פנים ולא יקח שחד:

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

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### KEHOT'S NOTE

דברים י', יז.

91 "And you shall know this day and take it to your heart that Havayah is G-d." The opening of the Likkutei Torah discourse in Va'eschanan that the text cites.

Deuteronomy 4:39 דברים ד':ל"ט

וידעת היום והשבת אל לבבך כי ה' הוא האלקים בשמים במעל ועל הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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92 ועמ"ש ר"פ אלה תולדות

In this discourse on "These are the generations of Yitzchak," the Alter Rebbe explains that Yitzchak's wells are called שמות with a vav because their flow, the six emotive attributes (the vav), was never stopped again, while Avraham's were שמת without a vav because the Philistines stopped them and the external forces could draw from them; it refers to this maamar on מצות with a vav.

### KEHOT'S NOTE

תו"א יז, ג.

93 שמות כשמות

Yitzchak re-dug his father's wells "and called them names (שמות) like the names (כשמות) that his father had called them": the same word is written once with a vav and once without.

Genesis 26:18 בראשית כ"ו:י"ח

וישב יצחק ויחפר את בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ בִּימֵי אֲבִרְהָם אָבִיו וַיִּסְתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אֲבִרְהָם וַיִּקְרָא לָהֶן שְׁמוֹת כַּשֵּׁמֶת אֲשֶׁר-קָרָא לָהֶן אָבִיו:

And Isaac dugged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

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94 וישמרך ויחונך

From the Priestly Blessing: "May Havayah bless you and guard you; may Havayah make His face shine upon you

and be gracious to you.” The text points to its discourse on these words in Parshas Naso.

במדבר ו:כ"ד-כ"ה Numbers 6:24-25

יְבָרְכֶךָ ה' וְיִשְׁמְרֶךָ: יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחַנֶּנְךָ:

The L-RD bless thee, and keep thee; The L-RD make His face to shine upon thee, and be gracious unto thee;

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## PARAGRAPH 28

### 95 אז בגלות מצרים

According to the note, this manuscript adds after “in the exile of Egypt”: “and they did not know and recognize G-dliness so much.”

KEHOT'S NOTE

בבזך 2031 נוסף: “ולא היו יודעים ומכירים באלקות כ”כ”.

## PARAGRAPH 29

### 96 [ע”י קיום התורה ומצוות שקדם כל השנה]

According to the note, these bracketed words are quoted there, with the explanation that the revelation drawn down through the Torah and mitzvot of the whole year is a more exalted revelation.

KEHOT'S NOTE

מובא בסה”מ קונטרסים מלוקט-ג עי קיד ומבאר שם שהוא גילוי נעלה יותר.

## PARAGRAPH 30

### 97 וכמ”ש בזהר ויצא הנ”ל מצה בקדמיתא

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

KEHOT'S NOTE

קנו, א.

### 98 מצה בקדמיתא ולבתר מצוה. בתוספת וא”ו

“And matzah, when it is joined with the masculine, is called מצוה, with the addition of a vav... therefore, first matzah and afterward mitzvah.” The Alter Rebbe reads “mitzvah” as the second, higher matzah.

Sf. Zohar, ויצא כ”ג:ר-רכ”ה 23:200-225 Zohar, Vayetzei

Now this bread of affliction is called mazzah (unleavened bread), symbolic of the female principle, which without the male principle is, so to speak, in poverty. Thus Israel were first brought near the grade symbolised by mazzah. But afterwards G-d caused them to enter other grades, until the male principle joined the female principle, and so mazzah received the addition of the letter vau, symbolic of the male principle, and became converted into mizvah (command, precept). So Scripture says: “For this commandment” (Deut. 30, 7): first mazzah (unleavened bread), then ...

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

### 99 תר”ך עמודי אור

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

KEHOT'S NOTE

ששת ימים תאכל מצות וכיום השביעי עצרת להו”י אלקיך וגו’

ראה פי רי משה בוטריל לספר יצירה פ”ב, מ”ג (לט, ד). פרדס שער מהות והנהגה פ”ג. ונמנו בפרטיות בספר שיעור קומה — להרמ”ק — סצ”ג (צא, א).

### 100 Kehot's note points to Zohar, Vayetzei 23:220 for these words.

Sf. Zohar, ויצא כ”ג:ר-רכ”ה 23:220 Zohar, Vayetzei

## PARAGRAPH 31

### 101 המצות הם מצות המלך

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

KEHOT'S NOTE

ראה תוספתא נגעים פ”ג, ז. בבא בתרא קנט, א גזירת המלך.

### 102 מצות המלך

Rabbi Meir says of a law of impurity that it is “a decree of the King” (gezeiras melech), not dependent on reasons; the Kehot note cites it for the mitzvot as the commands of the King.

Tosefta Negaim 3:7:ז-ז: Tosefta Negaim

בהרת כגריס ובה מחיה כעדשה פרחא בכולו והניחה המחיה במקומה טמא. חזרו בו ראשי אברים טמא עד שתמעט בהרת מכגריס. וכמה היא חזרת ראשי אברים רבי מאיר אומר כל שהוא ורבי יוסי אומר כעדשה. אמר רבי מאיר וכי משום מחיה הן מטמאין והלא אין המחיה מטמא בראשי אברין אלא גזרת מלך היא אפילו בכל שהוא אמר רבי יוסי וכי משום ראשי אברין מטמאין והלא אם חזרה אמצעיתו טמא אלא כאן נאמר בשר חי ולהלן נאמר בשר חי מה בשר חי האמור להלן כעדשה אף בשר חי האמור כאן כעדשה.

Tosefta Negaim - Machon Mamre (Public Domain)

### 103 מצות המלך

The Talmud explains a law of testimony as “a decree of the King,” not a matter of trustworthiness; the Kehot note cites it alongside the Tosefta.

Bava Batra 159a:10-12:ב-בא בתרא קנט”א-י”ב Bava Batra

ומאי קוש”א? דלמא גזירת מלך היא, דאיהו לא מהימן, ואחרניי מהימני - ולא משום דמשקרא! דאי לא תימא הכי, משה ואהרן לחותנא - משום דלא מהימני הוא! אלא גזירת מלך הוא שלא יעידו להם. ה”א נמי - גזירת מלך הוא שלא יעיד על כתב ידו לחותנו! אלא לעולם כדאמרין מעיקרא, ודקא קש”א לה “תחת אבתיך יהיו בניה” - ההוא בב”ר כתיב. ומי מצית אמת בב”ר כתיב -

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

### 104 שום תשים עליך מלך

Moshe instructs Israel: “You shall surely set over yourself a king whom Havayah your G-d will choose.” The Alter Rebbe, as in the Tanya, applies it to accepting G-d’s kingship through the mitzvot.

Deuteronomy 17:15:ו”ט-ט”ז Deuteronomy

שום תשים עליך מלך אשר יבחר ה’ אלקיך בו מקרב אחיה תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחידה הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

#### 105 שום תשים עליך מלך והוא בחי יראה תתאה

Tanya, chapter 41, says that in wrapping oneself in tzitzis one should intend to draw G-d's kingship upon oneself, "like 'You shall surely set a king over yourself,'" and calls the fear that precedes wisdom "lower awe."

Tanya, Likkutei Amarim 41:7; ליקוטי אמרים 41:7; מ"א:ז

ובעצמית ציצית, יכוין כמו שכתוב בזהר: להמשיך עליו מלכותו. תבדוק, אשר היא "מלכות כל עולמים" וכו', לייחדה עליו על ידי מצוה זו, והוא כענין "שום תשים עליך מלך".

Kehot Publication Society (CC-BY-NC)

#### 106 וכמ"ש ע"פ וידבר אלקים

In the Shavuot discourse on "And G-d spoke all these words," the purpose of the giving of the Torah is a revelation from far above the chain of worlds; but that revelation must be preceded by the yoke of the mitzvos, for without the mitzvos the drawing-down of the Torah cannot endure.

KEHOT'S NOTE

לקו"ת במדבר טז, ג.

#### PARAGRAPH 33

#### 107 ולכן נקראת המכפלה כמ"ש במ"א

There, at the start of the discourse "May He reveal to us its reasons" (Torah Ohr 15c), the Alter Rebbe says that the filling of the hei is another hei, the aspect of "doubling," as is known from the Cave of Machpelah, the final hei of the Name Ban.

KEHOT'S NOTE

תו"א טו, ג. ראה סה"מ תקס"ה-א ע"ט.

#### 108 נעוץ תחלתו בסופן

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it for the root of Malchus in Keser.

ספר יצירה א:ו"ז; Sefer Yetzirah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

ששת ימים תאכל מצות וכיום השביעי עצרת להוי אלקיך וגו'

#### 109 ועתה יגדלנא נא כח אדני

Moshe's prayer, "And now, let the power of Ado-nai be great, as You have spoken." The text refers to a discourse on this verse, where "power" is the revealing of the hidden.

Numbers 14:17; במדבר י"ד:י"ז

ועתה יגדלנא נא כח אדני כאשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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#### PARAGRAPH 34

#### 110 מענין ים ויבשה

On sea and dry land, the note points to Sefer HaMaamarim 5570, where this maamar appears in another version.

KEHOT'S NOTE

סה"מ תק"ע. אוה"ת בשלח ע' תקסט.

#### 111 דכל מה שיש ביבשה יש בים

"Whatever is on dry land is in the sea, except the weasel." The Alter Rebbe uses it for the parallel between the revealed world (dry land) and the concealed world (the sea).

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

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

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KEHOT'S NOTE

חולין קכז, א. ראה שער האמונה פנ"ב (פד, א ואילך). סה"מ תרנ"ט ע' קמה ואילך. סה"מ תע"ח ע' רנד ואילך. ועוד.

#### 112 בדי"ה אז ישיר

The passage reads the song at the sea as an ascent to the concealed world ("for He is exalted"), after which Moshe led them on to the "wilderness of Shur," shur meaning sight, the revealed world.

KEHOT'S NOTE

תו"א סב, ב.

#### 113 אז ישיר

"Then Moshe and the children of Israel sang this song." The opening of the Torah Ohr discourse that the text cites on sea and dry land.

Exodus 15:1; שמות ט"ו:א

אז ישיר משה ובני ישראל את־השירה הזאת לה' ויאמרו לאמר אֲשִׁירָה לה' כִּי־גָאָה גָאָה סוֹס וְרֹכֵבוֹ רָמָה בָּיָם:

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

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## 114 תדשא הארץ

“Let the earth sprout vegetation”: one of the creative utterances that speak of “the earth,” which the Alter Rebbe reads as Malchus as it gives life to the lower worlds.

בראשית א':י"א

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאֲרֶץ דָּשָׂא עֵשֶׂב מִזֵּרֶע וְרֹעַ עֵץ פֶּרִי עֵץ פֶּרִי לְמִינֵהוּ אֲשֶׁר יִרְעוּ-בוּ עַל-הָאֲרֶץ וַיְהִי-כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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## 115 תוצא הארץ נפש חי

“Let the earth bring forth living creatures”: again “the earth” as the level of Malchus that brings created beings into existence.

בראשית א':כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאֲרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַי-תֹּאֲרָץ לְמִינָהּ וַיְהִי-כֵן:

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

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KEHOT'S NOTE

בראשית א, כד.

## 116 תוצא הארץ נפש חיה

In Parshas Shemini the Zohar explains “Let the earth bring forth living creatures” as the supernal earth bringing forth the soul, the passage the text cites.

ספר הזהר, שמיני ר':ע"ז-ט"ז:79-70:6

The “great sea-monsters” are the “Patriarchs”, which are watered first and spread their roots throughout all. “And every living creature” (lit. living soul): this is the soul which the supernal Earth brought forth from the “living creature” (hayah), which is the highest of all, to wit, the soul of the first man which formed in its midst. “That moveth”: this is the “living creature” (hayah) that moves about on all sides above and below. “Which the waters brought forth abundantly”, namely the waters of that supernal stream which issues from ...

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

## 117 באגה"ק ד"ה איהו וחיה

Iggeres HaKodesh 20 explains that the creation of something entirely separate comes from Malchus of Atzilus, which becomes the Atik of Beriah, for “there is no king without a people,” as this paragraph says.

KEHOT'S NOTE

סי' כ דף קל, ב.

## 118 אין מלך בלא עם

The note refers to the sources listed there for the saying

ששת ימים תאכל מצות וכיום השביעי עצרת להוי' אלקיך וגו'

“there is no king without a people.”

KEHOT'S NOTE

בחי' וישב לה, ל. וראה הנסמן במאמרי אדה"ז-פרשיות לעי' תרלא.

## 119 אין מלך בלא עם

Rabbeinu Bachya explains that on Rosh HaShanah we say “the holy King” because that day is the beginning of G-d's works, “for there is no king without a people”; the Kehot note cites it as the source of the phrase.

Rabbeinu Bahya, Bereshit 38:30

## 120 אין מלך בלא עם כו'

According to the note, Shores Mitzvas HaTefillah also has the words in this form, “there is no king without a people, etc.”

KEHOT'S NOTE

כ"ה גם בשרש מצות התפלה פרק כג. אבל באגה"ק נדפס: וכו'.

## PARAGRAPH 35

## 121 ואנכי עפר ואפר

Avraham's words, “and I am dust and ashes,” on which Iggeres HaKodesh 15 builds the discussion of Chesed that the text cites.

בראשית י"ח:כ"ז

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה-נָא הוֹאֵלְתִּי לְדַבֵּר אֶל-אֲדֹנָי וְאָנֹכִי עֹפָר וָאֵפֶר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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## 122 והמתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

## 123 בחי' מלכות דאצי' נק' ארץ ונק' ג"כ ים

The note quotes it: “The level of Malchus in Atzilus that receives from the ten Sefiros of Atzilus is called ‘sea’ and the concealed world, and the level that descends to give life to Beriah, Yetzirah and Asiyah is called ‘earth’ and the revealed world.”

KEHOT'S NOTE

”והיינו שהבחי' מל' שבאצי' שמקבלת מע”ס דאצי' נק' ים ועלמא דאתכסי', והבחי' שיורדת להחיות בי”ע נק' ארץ ועלמא דאתגליא” — אוה”ת בשלח ע' תקסט.

## 124 ולכן נק' בחי' מלכות ים

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכנויים בערכו.

## 125 והים עליהם מלמעלה

Of the great basin (“the sea”) in Shlomo's Temple, which stood on twelve oxen: “and the sea was over them, above.”



had pain in childbirth”. With her appeared Michael on one side, Raphael on another, and Gabriel on a third, these being the colours which appeared in the “likeness”. Hence “the ...

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

# PARAGRAPH 36

## 135 דבחי אחד ובחי ועד שבק"ש

The Zohar calls “Blessed be the Name of the glory of His kingdom forever (va’ed)” the lower unity and “Hear, O Israel... One” the higher unity, “this corresponding to that.”

Zohar, Bereshit 7:70-8:83ג"פ:ח:ע:ז: בראשית ז

## 136 יקוו המים אל מקום

“Let the waters under the heavens be gathered to one place, and let the dry land appear.” The Alter Rebbe reads “one place” as Malchus, the “place” of the One.

בראשית א:ט:9

וַיֹּאמֶר אֱלֹקִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאָה הַיַּבֶּשֶׁת וַיְהִי־כֵן:

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

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KEHOT’S NOTE

בראשית א, ט.

## 137 יקוו המים אל מקום אחד

The Tikkunei Zohar explains “Let the waters be gathered” as the gathering of the unity of every Sefirah into one place, and says that He is called “place” only through her, the Shechinah: “one place,” indeed.

Tikkunei Zohar 81b:4-5ה"ד:ב:פ"א:ד-ה

... אפיק רקיע, ו' מן אין אפיק יבשה, ה'א הוא דכתיב (שם) וַיֹּאמֶר אֱלֹקִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד וְתֵרָאָה הַיַּבֶּשֶׁת, וַיֹּאמֶר אֱלֹקִים יִקְוּ הַמַּיִם, ה'כא כמה פקודיו, פקודא ד'יחודא ופקודא דפריה ורביה, פקודא ד'יחודא דאיהו יקוו המים, מתכנשין יחודא דכל ספירא וספירא לאתר חד דאיהו כנישו דכלא, אל מקום אחד, דאיהו מקוה ישראל יהויה. יומא תליתא שמע ישראל יהויה אלהינו יהויה אחד (דברים ו ד), ואיהו יהויה מקום אתקרי, והא אוקמוה מארי ...

Tikkunei Zohar - Vocalized (Public Domain)

## 138 יקוו המים . . מקומו של אחד

According to the note, the Tzemach Tzedek's Yahel Or (on Tehillim) refers to this passage on “Let the waters be gathered” and Malchus as the place of the One.

KEHOT’S NOTE

ביהל אור ע' תו מצוין לכאן.

## 139 וביאור . . עפמ"ש ע"פ וארא

In the discourse “And I appeared” (Torah Ohr 55b), the Alter Rebbe explains that the word “one” does not truly express His unity, since He alone exists, and that it should

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rather be “singular” (yachid); further on, that through the Torah He is revealed as yachid, which is why “by My Name Havayah I was not known to them,” to the Patriarchs, before the Torah was given.

KEHOT’S NOTE

תו"א נה, ב.

## 140 אחד בשבעה רקיעים ובארץ ודי רוחות העולם

The Alter Rebbe's Shulchan Aruch rules that one should lengthen the ches of אחד, to proclaim G-d King in heaven and on earth, for the seven heavens and the earth equal the number of ches (eight), and lengthen the dalet still more, for the four directions.

Shulchan Arukh HaRav, Orach Chayim 61:6הרב, ערוך

אורח חיים ס"א:ו

... אכל בדליית צריה להאריה יותר, כדי שעור שיחשב שהקדוש ברוך הוא יחיד בעולמו ומושל בדי רוחות העולם, ואין צריה להאריה יותר מכשעור זה. ויש נוהגין להטות הראש כפי המחשבה, מעלה ומטה ולדי רוחות:

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## 141 הנה מקום אתי

G-d answers Moshe, who asked to see His glory: “Behold, there is a place with Me, and you shall stand on the rock.” The Midrash (Bereishis Rabbah 68:9) reads it as G-d being the place of the world; here it describes the concealed world, in which created beings are still “with Him,” united with their source.

Exodus 33:21א"ג:כ:21

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אֵתִי וְנִצַּבְתָּ עַל־הַצּוּר:

And the L-RD said: ‘Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT’S NOTE

שמות לג, כא.

## 142 ועד הוא אחד בחלופי אתוון

“Va’ed is echad with the letters exchanged”: the Zohar explains that below we change the letters and do not say “One” openly, until the time to come.

Zohar II, 134aא"ב קלד,

KEHOT’S NOTE

זח"ב קלד, א. [ב]. וראה מאמרי אדה"ו-פרשיות ע' תשסד ובהנסמן לשם.

## 143 ושמתי ה' לא נודעת

“And I appeared to Avraham, Yitzchak and Yaakov as E-I Shad-dai, but by My Name Havayah I was not known to them.” The Alter Rebbe connects it with the revelation of the level of yachid through the Torah.

Exodus 6:3ו:ג:3

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִודַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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KEHOT'S NOTE

שמות ו, ג.

144

משל הקדמוני

David tells Shaul, whom he has spared in the cave, "As the parable of the ancients (hakadmoni) says, 'From the wicked comes forth wickedness,' but my hand shall not be against you." Rashi reads hakadmoni as the Primordial One, G-d, and the parable as the Torah.

I Samuel 24:14 כ"ד:יד שמואל א

כַּאֲשֶׁר יֹאמַר מֶשֶׁל הַקְּדָמוֹנִי מִרְשָׁעִים יֵצֵא רָשָׁע וְיָדִי לֹא תִהְיֶה-בָּהּ:

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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Makkot 10b:3-4 ב:ג:ד-4 מכות י

רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ פֶּתַח לָהּ פֶּתַח לְהָאִי פֶּרֶשְׁתָּא מִהָכָא: "וְאֶשֶׁר לֹא צָדָה וְהֶאֱלָקִים אָנָּה לִידּוֹ וְגוֹ", "כַּאֲשֶׁר יֹאמַר מֶשֶׁל הַקְּדָמוֹנִי מִרְשָׁעִים יֵצֵא רָשָׁע וְגוֹ", בְּמָה הַכְּתוּב מְדַבֵּר - בְּשֵׁנֵי בְנֵי אָדָם שֶׁהֵרְגוּ אֶת הַנֶּפֶשׁ, אֶחָד הֵרַג בְּשׁוֹגֵג וְאֶחָד הֵרַג בְּמִזִּיד, לָזֶה אִין עֲדִים וְלָזֶה אִין עֲדִים. הַקְּדוּשׁ בְּרוּךְ הוּא מְזַמֵּן לְפִנְיָהּ אֶחָד, זֶה שֶׁהֵרַג בְּמִזִּיד יוֹשֵׁב תַּחַת הַסּוּלָם, וְזֶה שֶׁהֵרַג בְּשׁוֹגֵג יוֹרֵד בְּסוּלָם, וְנִפְלַע עָלָיו וְהֵרְגוּ, זֶה שֶׁהֵרַג בְּמִזִּיד - נִהְרַג, וְזֶה שֶׁהֵרַג בְּשׁוֹגֵג - ...

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KEHOT'S NOTE

ראה שמואל-א כד, יד וברש"י שם. רש"י משפטים כא, יג. מכות י, ב ד"ה והאלקים. אור התורה ואר"ע כגב.

145

משל הקדמוני בחיי קדמונו של עולם

Rashi explains "the parable of the Primordial One" as the Torah, the parable of the Primordial One of the world, the Holy One, blessed be He.

Rashi on I Samuel 24:14 כ"ד:יד שמואל א

כאשר יאמר משל הקדמוני. משל קדמונו של עולם, התורה, שהיא משלו של הקב"ה: מרשעים יצא רשע. הקב"ה מזמן לרשע, שנופל ביד רשע כיוצא בו, והיכן אמרה תורה (שמות כא יג): והאלקים אנה לידו כדאיתא במסכת מכות (י ב):

As the ancient proverb says. The proverb of the Ancient One of the world [referring to] the Torah, which is the proverb of the Holy One, Blessed is He. From the wicked comes wickedness. The Holy One, Blessed is He, destines the wicked to fall into the hand of the wicked like himself. And where did the Torah say this, "And G-d destined it into his hand," as it is stated in Maseches Makos.

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146

משל הקדמוני בחיי קדמונו של עולם

Rashi quotes David's verse and explains that "the parable of the Primordial One" is the Torah, the parable of the

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Holy One, blessed be He, Who is the Primordial One of the world.

Rashi on Exodus 21:16 ט"ז:כ"א על שמות

וגנב איש ומכרו. למה נאמר? לפי שנאמר כי ימצא איש גונב נפש מאחיו (דברים כ"ד), אין לי אלא איש שגנב נפש, אשה או טמטום או אנדרוניגוס שגנבו מנין? ת"ל וגנב איש ומכרו. ולפי שנא' כאן וגנב איש, אין לי אלא גונב איש, גונב אשה מנין? ת"ל גנב נפש, לכה הצרכו שניהם, מה שחסר זה גלה זה (סנהדרין שם): ונמצא בידו. שראוהו עדים שגנבו ומכרו, ונמצא כבר בידו קדם מכירה (שם): מות יומת. בתיק: כל מיתה האמורה בתורה סתם חנק היא (והפסיק) ...

AND HE THAT STEALETH A MAN, AND SELLETH HIM, [AND HE BE PREVIOUSLY FOUND IN HIS HAND, HE SHALL SURELY BE PUT TO DEATH] — Why is this statement made (how does the particular form of words used here tell us some point of law which is not contained in another text bearing upon the same subject)? Since it is said, (Deuteronomy 24:7) "If a man be found stealing any of his brethren ... [then that thief shall die]", I might say that I have here only ...

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

147

ויולך ה' את הים ברוח קדים

"And Havayah drove the sea with a strong east wind": kadim, the revelation of the Primordial One (Kadmon shel olam).

שמות כ"א:21 Exodus 14:21

וַיִּטְּ מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה' אֶת־הַיָּם בְּרוּחַ קָדִים עֹזָה כְּלִי־הַיָּלִיחַ וַיִּשָּׁם אֶת־הַיָּם לַחֲרֹבָה וַיִּבְקְעוּ הַמַּיִם:

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

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148

הפך ים ליבשה

"He turned the sea into dry land; they passed through the river on foot." The concealed world became revealed.

Psalms 66:6 ט"ו:ו:66 Psalms

הִפָּךְ יָם לַיַּבֶּשֶׁה בְּנֶהָר יַעֲבְרוּ בְּרִגְלָם שֵׁם נִשְׁמַח־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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149

כי תשמע בקול

There "to do what is right" is explained through the "two kinds of knowledge," the higher unity from above to below, in which all is as nothing before Him (the Name Havayah), and the lower unity from below to above, the something from nothing (the Name Elokim), the same pair this paragraph applies to the Splitting of the Sea.

KEHOT'S NOTE

לקו"ת ראה כג, ד.

150

כי תשמע בקול כו' לעשות הישר

"If you will listen to the voice of Havayah your G-d... to do what is right in the eyes of Havayah your G-d." The opening of the Likkutei Torah discourse in Re'eh that the text cites.

Deuteronomy 13:19 ט"ט:יג

כי תשמע בקול ה' אלקיך לשמור את כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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151

אנשי יריחו היו כורכין את שמע

The Mishnah lists among the practices of the people of Jericho that they "bundled" the Shema, and the Sages did not protest; the Talmud then explains that they did not pause after "One."

Pesachim 55b:15 ט"ו:ב:פסחים

מתני' ששה דברים עשו אנשי יריחו, על שלשה מיחו בידם ועל שלשה לא מיחו בידם. ואלו הן שלא מיחו בידם: מרביבין דקלים כל היום, וכורכין את שמע, וקוצרין וגודשין לפני העומר. ואלו שמיחו בידם: מתירין גמזיות של הקדש,

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KEHOT'S NOTE

פסחים נה, ב.

152

ע"פ — ועד"ז . ויציב

The note sends the reader to the additions at the end of the volume for a further note on this passage, from "on the verse" to "True and firm."

KEHOT'S NOTE

ראה להלן בהוספות להערות וצינונים.

153

אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים

The last verse of the Shema, which mentions the Exodus; only after it does the blessing "True and firm" mention the Splitting of the Sea.

Numbers 15:41 ט"ו: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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154

אחד בז"ר וארץ וד"ר

On lengthening the word אחד in the Shema, the Talmud says that once one has proclaimed G-d King above and below and in the four directions of the heavens, no more is needed; the Kehot note cites it here.

Berakhot 13b:13-14 י"ג:ב:י"ג-י"ד ברכות

תנו רבנן: "שמע ישראל ה' אחד" — עד כאן צריכה כוונת הלב, דברי רבי מאיר. אמר רבא: הלכה כרבי מאיר. תנא סומכוס

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אומר: כל המאריך ב"אחד", מאריך לו ימיו ושנותיו. אמר רב אחא בר יעקב: ובדלית. אמר רב אשי: ובלבד שלא יחטוף כחית.

Our Rabbis have taught : "Hear, O Israel, the L-rd our G-d, the L-rd is one" (Deut. vi. 4) — up to here Kawwanah is required. These are the words of R. Meir. Raba said : The Halakah is in accord with R. Meir. There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter ...

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KEHOT'S NOTE

ראה ברכות יג, ב. שו"ע אדה"ז ה"י ק"ש ס"א, ס"ו.

155

Kehot's note points to Zohar, Bereshit 7:68 for these words.

Zohar, Bereshit 7:68 ח"ס:ו:בראשית

## PARAGRAPH 37

156

ששת ימים תאכל מצות וכיום השביעי עצרת

The opening verse of the maamar, to which the sixth section returns.

Deuteronomy 16:8 ח"ו:ט"ז דברים

ששת ימים תאכל מצות וכיום השביעי עצרת לה' אלקיך לא תעשה מלאכה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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157

דיום הראשון . . חסד

Shaar HaYichud VahaEmunah, chapter 10, explains that on the first of the six days of creation the attribute of Chesed was revealed, and through it the light was created with the utterance "Let there be light"; each day of creation corresponds to one attribute.

Tanya, Likkutei Amarim 7:3:ז' ליקוטי אמרים

ולכן, פעמים שהיא נקללת בשלש קליפות הטמאות (כמו שכתוב בעץ חיים שער מ"ט ריש פרק ד' בשם הוה"ר), ופעמים שהיא נקללת ועולה בבחינת ומדרגת הקדושה, דהיינו, כשהטוב המעורב בה נתברר מהרע וגובר ועולה ונקלל בקדושה.

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KEHOT'S NOTE

ראה שער היחוד והאמונה פ"י (תניא פז, ב).

PARAGRAPH 38

158 נעוץ סופן בתחלתן

“Their end is wedged in their beginning and their beginning in their end”: the last Sefirah, Malchus, is rooted in the first.

ספר יצירה א':17 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

159 מראש ומקדם נסוכה

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

KEHOT'S NOTE

פיוט לכה דודי.

160 מבחינת קדמונו של עולם

On the “east wind” as a drawing-down from the Primordial One of the world, the note points to the Tzemach Tzedek's Or HaTorah on Beshalach, the parsha of the Splitting of the Sea.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תקעג.

161 אתם תחרישון

Moshe tells the people at the Sea: “Havayah will fight for you, and you shall be silent.” It shows that the Splitting of the Sea was an arousal from above.

Exodus 14:14 שמות י"ד:יד

ה' ילחם לכם ואתם תחרישון:

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

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KEHOT'S NOTE

שמות יד, יד.

162 כמ"ש במ"א בענין פתחי לי

The discourse on “Open to Me” cites the Sages: “Open for Me an opening like the eye of a needle, and I will open for you an opening like the entrance of the Temple hall.” A small opening from below draws a vast opening from above, the point the text makes about the six days of matzah.

KEHOT'S NOTE

לקמן שה"ש לה, ג.

163 פתחי לי

“Open to Me, my sister, my beloved.” The verse of the discourse that the text cites, on how an opening from below

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draws an opening from above.

Song of Songs 5:2 שיר השירים ה':ב

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי שראשי נמלא טל קצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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164 בביאור ע"פ אחרי ה' אלקיכם תלכו

The explanation of this verse begins there: the whole chain of descent comes into being only from the attribute of His Malchus, called “after Havayah,” the “back,” a mere radiance; it goes on to distinguish the light that encompasses all worlds, wholly separate from them, from the light that fills them.

KEHOT'S NOTE

לקו"ת ראה כ, ד ואילך.

165 אחרי ה' אלקיכם תלכו

“After Havayah your G-d shall you walk, and Him shall you fear.” The opening of the explanation in Likkutei Torah, Re'eh, that the text cites.

דברים י"ג:5 Deuteronomy 13:5

אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו וכללו תשמעו ואתו תעבדו ובו תדבקון:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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

166 סד"ה האזינו השמים

There rain is what is drawn down through an arousal from below, but “I will be like the dew” is from a level that the arousal from below does not reach, being above the source of the souls of Israel: the level above sovev that this paragraph speaks of.

KEHOT'S NOTE

לקו"ת האזינו עג, ד.

167 “Give ear, O heavens, and I will speak.” The opening of the discourse in Likkutei Torah, Ha'azinu, at whose end “I will be like the dew” is explained.

דברים ל"ב:1 Deuteronomy 32:1

האזינו השמים ואדברה ותשמע הארץ אמרייפי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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168 אחיה כטל

G-d's promise through Hosea to Israel when it returns: “I will be like the dew to Israel; he shall blossom like the

lily.” Dew, unlike rain, comes from a level that the arousal from below does not reach.

Hosea 14:6:ר"ד:ו

אֶהְיֶה כַּטֵּל לְיִשְׂרָאֵל יִפְרַח כְּשׁוֹשְׁנָה וְיִהְיֶה שְׂרָשָׁיו כְּלִבְנוֹן:

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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169

עצרת להוי אלקיך

“An Atzeres to Havayah your G-d,” now explained as an Atzeres for both Names, Havayah and Elokim.

Deuteronomy 16:8:ח"ח:8

שֵׁשֶׁת יָמִים תֹּאכַל מִצּוֹת וּבָיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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170

הוי אחד

“Hear, O Israel, Havayah is our G-d, Havayah is One”: Havayah as the higher unity.

Deuteronomy 6:4:ד"ו:4

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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171

כמו נד

“The waters stood upright like a heap (ned).” The waters congealed and contracted, the “retention” that the note finds in the word atzeres.

Exodus 15:8:ח"ט:8

וּבְרוּחַ אַפִּידָה נִעְרְמוּ מַיִם נִצְבּוּ כְּמוֹ-נֵד נִזְלִים קָפְאוּ תְהִמַּת בְּלִבֵּי-יָם:

And with the blast of Thy nostrils the waters were piled up—The floods stood upright as a heap; The deeps were congealed in the heart of the sea.

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172

מ"כ וצ"ע

According to the note, manuscript 2031 has the same words, “מ"כ וצ"ע” (read here as “I found this written, and it needs examination”), and adds, “and see what is written below, with the help of Heaven.”

KEHOT'S NOTE

בבזך 2031: “מ"כ וצ"ע ועמ"ש לקמן בס"ד).

173

הפסח לשון דילוג

On Pesach as “skipping,” the note points to another discussion among the Alter Rebbe's maamarim and to the sources listed there.

KEHOT'S NOTE

ראה רש"י בא יב, יא. מאמרי אדה"ו-פרשיות ס"ע תקלד ובהנסמן לשם.

ששת ימים תאכל מצות וכיום השביעי עצרת להוי אלקיך וגו'

174

לשון דילוג

Rashi: the offering is called Pesach on account of the skipping and passing over, for the Holy One, blessed be He, skipped over the houses of Israel.

Rashi on Exodus 12:11:י"א:11

מתניכם חגרים. מְזַמְנִים לְדֶרֶךְ: בחפזו. לְשׁוֹן בְּהִלָּה וּמַהֲרִית, כְּמוֹ “וַיְהִי דוֹד נִחָפוּ לָלֶכֶת” (שמואל א' כ"ג), “אֲשֶׁר הִשְׁלִיכוּ אֶרֶם בְּחֶפְזָם” (מלכים ב' ז'): פסח הוא לה'. הֶקְרָקָן קְרוֹי פֶּסַח עַל שֵׁם הַדִּלּוּג וְהַפְסִיחָה, שֶׁהֶקֶב"ה הָיָה מְדַלֵּג בְּתֵי יִשְׂרָאֵל מִבֵּין בְּתֵי מִצְרַיִם וְקוֹפֵץ מִמִּצְרַיִם לְמִצְרַיִם וְיִשְׂרָאֵל אֲמִצְעִי נִמְלֵט; וְאַתֶּם עֲשׂוּ כָל עֲבוֹדוֹתֵינוּ לְשֵׁם שְׁמִי, דֶּרֶךְ דִּלּוּג וְקַפִּיצָה, וְכָר לְשִׁמּוֹ שְׁקָרוֹי פֶּסַח; וְגַם פֶּסַח"א לְשׁוֹן פְּסִיעָה:

YOUR LOINS GIRDED — i. e. prepared for the journey (Mekhilta). — This is an expression denoting hurry and haste, similar to, (1 Samuel 23:26) “And David made haste (נחפו) to get away”; (2 Kings 7:15) “which the Arameans had cast away in their haste” IT IS THE PASSOVER OF THE L-RD — The offering is called פסח in allusion to the springing and passing over — because the Holy One, blessed be He, passed over the houses of the Israelites in between the ...

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

175

תהיה לכם

“On the eighth day an Atzeres shall be for you.” The wording of Shemini Atzeres that the maamar now sets out to explain.

Numbers 29:35:ט"ה:35

בַּיּוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם כְּלִמְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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176

הטעם שאין גומרים את ההלל בחג הפסח כ"א בבי' ימים הראשונים  
On why the complete Hallel is said on Pesach only on the first days, the note points to two discussions in the Tzemach Tzedek's Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ד ע' א-ח. פ' בא ע' רסג.

PARAGRAPH 39

177

בהילו נרו

“When His lamp shone (be-hilo) over my head, by His light I walked through darkness.” The root of hallel as shining forth, the drawing-down of light.

Job 29:3:ט"ג:3

בְּהִלּוֹ נִרְוֹ עָלַי רֹאשִׁי לְאוֹרוֹ אֶלְהֶ חֲשֶׁה:

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג. וע"ל ד"ה ראו פ"ב. [כ]. תוי"א, א.

178

### כי נער ישראל

After the Golden Calf, Moshe pleads that Israel came out of a place of idol worship and "now they are youths," as it says, "When Israel was a youth, I loved him."

Shemot Rabbah 43:9 ט"ז:ט

... רבון העולם! לא ממצרים הוצאתם, ממקום עובדי עבודת כוכבים, ועכשיו נערים הם, שנאמר (הושע יא): כי נער ישראל ואוהבהו, המתן מעט להם, ולך עמהם ועושין לפניך מעשים טובים. הוי, אשר הוצאת ממצרים. למה יאמרו מצרים, והנחם על הרעה לעמך אמר ר' חנינא בר אבא: תהא התהות מצויה לפניך. אמר לו הקב"ה: מה אמרת, והנחם על הרעה לעמך, חייד! כך אני עושה, שנאמר: וינחם ה' על הרעה:

Another matter, "that You took out of the land of Egypt," (Exodus 32:11), why did he see fit to mention the exodus from Egypt here? Rabbi Avin said in the name of Rabbi Shimon ben Yehotzadak: To what is this matter analogous? To a king who had a fallow field. He said to a sharecropper: 'Go and tend to it and transform it into a vineyard.' The sharecropper went, tended to that field, and planted a vineyard. The vineyard grew and produced wine, but it fermented. When the king saw ...

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179

### כי נער ישראל

At the end of Parshas Bo the Zohar says: "When Israel was a youth, I loved him": little Israel; 'Hear, O Israel': elder Israel."

Zohar, Bo 15:225-17:236 י"ז:רל"ו-ט"ו:רכ"ה

180

### כי נער ישראל ואוהבהו

"When Israel was a youth, I loved him, and out of Egypt I called My son." Israel at the Exodus is called a youth because they had not yet received the Torah.

Hosea 11:1 א"א:הושע

כי נער ישראל ואוהבהו ומצרים קראתי לבני:

When Israel was a child, then I loved him, And out of Egypt I called My son.

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181

When Rav saw the people of Babylon reading Hallel on Rosh Chodesh with skipping, he concluded, "The custom of their fathers is in their hands."

Taanit 28b:5 ה"ב:כ"ח

וליתני נמי: באחד בניסן לא היה בו מעמד מפני שיש בו הלל וקרוב מוסף וקרוב עצים! אמר רבא: זאת אומרת הליל דבריש ירחא לא דאורייתא.

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

182

### ועי בפע"ה גבי כוונת שש"פ

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

KEHOT'S NOTE

שער חהמ"צ פ"ח.

ששת ימים תאכל מצות וכיום השביעי עצרת להוי אלקיך וגו'

183

### ועיין בגמרא פ"ח דב"ק דף צ"ב סע"ב

According to the note, the Tzemach Tzedek explains this Talmudic passage at length in Or HaTorah on Beshalach.

KEHOT'S NOTE

נתבאר בארוכה באוה"ת בשלח ע"ש שפכ.

184

### כד הוינא זוטרי

Rava asks the source of the saying "When we were small, [we were treated as] men; now that we are old, as children," and the answer is that at first G-d Himself went before Israel in the pillars of cloud and fire, and later He sent an angel.

Bava Kamma 92b:17 י"ז:ב

אמר לקה רבא לרבה בר מרי, מנא הא מילתא דאמרי אינשי: כד הוינן זוטרי - לגברי, השתא דקשישנא - לדרדקי? אמר לקה, מעיקרא קתיב: 'וה' הולך לפניכם יומם בעמוד ענן ולילה בבעמוד אש להאיר להם', ולבסוף קתיב:

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

185

### ברכות כי תשא ס"פ מ"ג . . ובשה"ש

According to the note, these Midrashim are mentioned in Or HaTorah on Beshalach and also in Or HaTorah on Nach.

KEHOT'S NOTE

נזכר באוה"ת שם. נזכר גם באוה"ת נ"ך-א ע"ת מג.

186

### ובשה"ש רבה

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

KEHOT'S NOTE

ג, ט.

187

A king spoke openly with his daughter while she was small, but once she grew he made her a canopy; so "When Israel was a youth" G-d was seen openly in Egypt and at the Sea, and after they received the Torah He spoke to them from within the Mishkan.

Shir HaShirim Rabbah 3:9:1 א"א:ג'שיר

אפריון עשה לו, רבי עזריה בשם רבי יהודה ברבי סימון פתר קריה במשכן, אפריון, זה משכן. אמר רבי יהודה ברבי אלעאי למלך שהיתה לו בת קטנה עד שלא הגדילה ובאת לידי סימנים, היה רואה אותה בשוק ומדבר עמה בפרהסיא במבוי ובחצר, כיון שהגדילה ובאת לידי סימנים, אמר המלך איך שבחה של בתי שאהא מדבר עמה בפרהסיא, אלא עשו לה פפיליון, וכשאהיה צריה לדבר עמה אדבר עמה מתוך הפפיליון. כך קתיב ...

"King Solomon made himself a palanquin of the timber of Lebanon" (Song of Songs 3:9). "Made himself a palanquin," Rabbi Azarya in the name of Rabbi Yehuda ben Rabbi Simon interpreted the verse regarding the Tabernacle. "Palanquin," this is the Tabernacle. Rabbi Yehuda ben Rabbi Ilai said: [This is analogous] to a king who had a young daughter. Until she matured and signs of puberty appeared, he would see her in the street and speak with her in public, in an alleyway, and in a courtyard. Once she grew and ...

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188

אפריון עשה לו

“King Shlomo made himself a palanquin.” The verse on which Shir HaShirim Rabbah builds its parable of the king and his young daughter.

Song of Songs 3:9 ט"ט: שיר השירים

אפריון עשה לו המלך שלמה מעצי הקנז:

King Solomon made himself a palanquin Of the wood of Lebanon.

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189

ובזח"ב ס"פ בא דמ"ג ע"א

The note quotes Or HaTorah on Beshalach citing this Zohar: “‘When Israel was a youth, I loved him’: little Israel; ‘Hear, O Israel’: elder Israel.”

KEHOT'S NOTE

כ"י נער ישראל ואוהבהו ישראל וזוטא, שמע ישראל ישראל סבא" — אוה"ת בשלח שם. ובאוה"ת נ"ך ע"י שפה.

190

ויקהל דרי"ז סע"א ובמק"מ שם

The note quotes Or HaTorah on Beshalach for the point of the Zohar in Vayakhel and the Mikdash Melech there: “that Z'eir Anpin is called little Israel.”

KEHOT'S NOTE

”שז"א נקי ישראל וזוטא” — אוה"ת בשלח שם.

191

ע"פ שימני כחותם

There “Set me as a seal upon your heart” is the head tefillin, whose straps hang down over the heart.

KEHOT'S NOTE

וראה לקו"ת שה"ש מו, ד.

192

שימני כחותם

“Set me as a seal upon your heart.” The opening of the explanation in Likkutei Torah on Shir HaShirim, on the straps of the head tefillin, that the text cites.

Song of Songs 8:6 ו"ח: שיר השירים

שימני כחותם על־לִבְךָ כחותם על־זרועך כ"עצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 40

193

ערות הארץ

Yosef to his brothers: “You have come to see the nakedness of the land.” Egypt is called by this name.

Genesis 42:9 ט"ב: בראשית

ויזכר יוסף את החלמות אשר חלם להם ויאמר אליהם מרגלים אתם לראות את־ערוֹת הארץ באתם:

And Joseph remembered the dreams which he dreamed of them, and said unto them: ‘Ye are spies; to see the nakedness of the land ye are come.’

ששת ימים תאכל מצות וכיום השביעי עצרת להוי אלקיך וגו'

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Kohelet Rabbah 1:8 ח"א: קוהלת רבה

כל הדברים יגעים לא יוכל וגו', דברי הבשלה מיגעין את האדם, קורא היום, כבש שמה. סלע כעופרת, מעוט חתיכות. מתפללות בטור מסכן, חתוכין שריון חתוכין. שור משפט בטור מסכן, תרדיון בחרדל. רבי יונתן נשר שצריה אול להדה מגדלה דצבעיה מיתאספא, הנה תמן חד ספר, אמר, בשביל שערך באתה לכאן לרפאתו, אמר לך שיתפז מאלל, והא סבית שיש בה סעל לרפאתו, ואני העתקתי לכאן להחיש מחיה, קם ורבע לך על רגליו, אמר לך ...

“All matters are wearying; man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing” (Ecclesiastes 1:8). “All matters are wearying; man cannot....” Matters of platitude render a person weary. Koreh hayom – assemble there; literally means “read there.” However, koreh can be used to mean assemble (see Deuteronomy 33:19) and hayom is translated in Aramaic as yemama, which is similar to taman, there. Thus, one could say koreh hayom is a type of hint or code for “assemble there.” sela ka’oferet – few ...

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KEHOT'S NOTE

בראשית מב, ט. וראה קה"ר פ"א ד.

194

ומ"ט שערי טומאה

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

KEHOT'S NOTE

ראה זהר חדש יתרו לא, א.

195

עצרת תהיה לכם

Of Shemini Atzeres: “an Atzeres shall be for you,” the light revealed in Israel itself.

Numbers 29:35 ט"ה: במדבר

ביום השמיני עצרת תהיה לכם כל־מלאכת עבודה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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196

עצרת לה' אלקיך

Of the seventh day of Pesach: “an Atzeres to Havayah your G-d,” not yet revealed “for you.”

Deuteronomy 16:8 ט"ז: דברים

ששת ימים תאכל מצות וכיום השביעי עצרת לה' אלקיך לא תעשה מלאכה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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197

מה יפו פעמך

“How beautiful are your steps in sandals, O prince's daughter.” The verse on which the Midrash about the two

Atzeres is said.

Song of Songs 7:2: שיר השירים ז:ב

מה־יָפוּ פַעֲמֶיךָ בְּנִעְלָיִם בְּתַנְדִּיב חֲמוּקֵי יָרְכֶיךָ כִּמּוֹ חֲלָאִים מַעֲשֵׂה יָדֶיךָ אֲמֵן:

How beautiful are thy steps in sandals, O prince's daughter!  
The roundings of thy thighs are like the links of a chain, The  
work of the hands of a skilled workman.

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## 198 ראוייה היתה העצרת של חג שתהא רחוקה חמשים יום כנגד העצרת של פסח

Rabbi Yehoshua ben Levi: the Atzeres of Sukkos ought to have been fifty days after it, like the Atzeres of Pesach (Shavuot), but since the people are going from summer into winter it was set immediately after.

Shir HaShirim Rabbah 7:2: שיר השירים רבה ז:ב

... כָּל צִרְכֶיכֶם בַּשָּׂדֶה וּמוֹצְאִין אוֹתָהּ מִלֵּאָה בְּרִכּוֹת. אָמַר רַבִּי יְהוֹשֻעַ בֶּן לֹוי רְאוּיָהּ הִיְתָה הָעֲצָרָת שֶׁל חֵג שֶׁתְּהֵא רְחוּקָה חֲמִשִּׁים יוֹם כְּנֶגֶד הָעֲצָרָת שֶׁל פֶּסַח, אֲלָא עֲצָרָת שֶׁל חֵג עַל יְדֵי שֶׁהוּא יוֹצֵאִים מִן הַקִּיץ לַחֲרֹף לִית בְּיָמֶיהוּ דְּיִזְלוּן וְיִיתָן, מְשַׁל לָמָּה הַדָּבָר דּוּמָה לְמַלְךְ שֶׁהוּא לוֹ בְּנוֹת הַרְבֵּה, מִהֵן נִשְׂוֹאוֹת בְּמָקוֹם קְרוֹב, וּמִהֵן נִשְׂוֹאוֹת לְמָקוֹם רְחוֹק, יוֹם אֶחָד בָּאוּ כֻלָּם לִשְׁאֹל שְׁלוֹם הַמֶּלֶךְ אֲבִיהֶם, אָמַר הַמֶּלֶךְ אֵלּוּ שְׁנִשְׂוֹאוֹת בְּמָקוֹם קְרוֹב אֵית עֲוֹנָתָה לְמִיזֵל וּלְמִיתָ, ...

Another matter, “how fair are your feet in sandals [bane'al-im],” with two closings [ne'alim].; see below. Rabbi Hama ben Rabbi Hanina said: [This is analogous] to two merchants who entered a province. One of them spoke up and said to his counterpart: ‘If both of us open together in the province, we will bring down prices in the province. Rather, you open for your week and I [will open] for my week.’, which commemorates G-d protecting Israel in the wilderness after they left Egypt, should have been observed right after ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

## 199 ההלל סודו להאיר במל' סוד אדני גימטריא הלל

The Ramaz: the secret of Hallel is to illuminate Malchus, the secret of Ado-nai, which equals hallel in numerical value; the Alter Rebbe quotes him on why the complete Hallel waits for Shavuot.

Mikdash Melekh, RaMaZ Commentary on Zohar, מקדש מלך, פירוש הרמ"ז על ספר זוהר

... פתחי לי פתחא כחדודא וכי סוד הדבר הנה ידוע שהנוקבא היא נקודה קטנה מתחלתה. ואפי' בבניינה היא הקטנה שבאצילות וכ"ש יסוד שלה הוא הנקודה היותר קטנה שבקטנות. וה"ס י' של אדיני כי די' אותיותיו נחלקות בחי"ב ת"ת יסוד דידה ועוד איתא באוצ"ח בדרוש תלת נקדיין שכל יסוד ה"ס נקודה והנה ביסוד הוא סוד החיבור כי היסוד הוא תו"פ ומחבר בן פו"רת גי' ש"מים ואר"ץ בסוד כי כל בשמים וארץ דמתרגמינן דאחיד בשמיא ובארעא. א"נ ידוע סוד ב' דלתות שביסוד הנוקבא הנסתמי ונעשות סתומה כמ"ש ויסך בדלתים ים והנה הדלת ...

Zholkva, 1864 (Public Domain)

ששת ימים תאכל מצות וכיום השביעי עצרת להוי' אלקיך וגו'

## 200

בד"ה ועתה יגדל נא

According to the note, the discourse “And now, let the power of Ado-nai be great” that the text cites is found in the Tzemach Tzedek’s Or HaTorah on Sh’lach.

KEHOT’S NOTE

אוה"ת שלח תק, ב ואילך.

## 201

ועתה יגדל נא כח אדי

“And now, let the power of Ado-nai be great.” The verse of the discourse the text cites on illuminating the Name Ado-nai.

Numbers 14:17: במדבר י"ד:י"ז

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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

## 202

העונה איש"ר בכל כחו

Rabbi Yehoshua ben Levi: “Whoever answers ‘Amen, yehei shmei rabba mevarach’ with all his strength, his decree is torn up.” “All his strength” (kocho) recalls “the power (koach) of Ado-nai.”

Shabbat 119b:5: שבת קי"ט ב:ה' 119b:5

אָמַר רַבִּי יְהוֹשֻעַ בֶּן לֹוי: כָּל הָעוֹנָה “אָמֵן יֵהָא שְׁמִיָּה רַבָּא מְבָרַךְ” בְּכָל כַּחוֹ, קוֹרְעִין לוֹ גִּזְרֵי דִּינוֹ, שְׁנֵאֲמַר: “בְּפִרְוֵעַ פְּרָעוֹת בִּישְׂרָאֵל בְּהַתְנַדֵּב עִם בְּרַכּוֹ הִי.” מֵאִי טַעְמָא “בְּפִרְוֵעַ פְּרָעוֹת” — מִשּׁוֹם דְּ”בְרַכּוֹ הִי.” רַבִּי חֲנִיָּא בַר אָבָא אָמַר רַבִּי יוֹחָנָן: אֲפִילוּ יֵשׁ בּוֹ שְׁמִיז שֶׁל עֲבוּדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: “בְּפִרְוֵעַ פְּרָעוֹת”, וְכְתִיב הָתָם: “כִּי פְּרוּעַ הוּא.” אָמַר רִישׁ לְקִישׁ: כָּל הָעוֹנָה “אָמֵן” בְּכָל כַּחוֹ פּוֹתְחִין לוֹ שְׁעֵרֵי גֵן עֶדֶן, שְׁנֵאֲמַר: “פִּתְחוּ שְׁעָרִים וְיָבֵא גוֹי צַדִּיק ...

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

KEHOT’S NOTE

שבת קי"ט, ב.

## 203

מעלת בית ראשון על בית שני

The Zohar describes how, while the First Temple stood, the light of the supernal Imma, the upper hei of the Name, shone down below, while in the Second Temple, the lower hei, the supernal flow came only little by little; the Mikdash Melech there explains it.

ספר זוהר, שמות י"ג:קל"ט-ק"ל: Zohar, Shemot 13:139-150

Yea, “apart from thee (beka) do we make mention of thy name”. The name “by thee” BeKa (=22) symbolizes the Holy Name comprising twenty-two letters, and this is the name by which the Community of Israel is always blessed, as, for instance, “to whom thou swarest by thine own self” (beka, Ex. 22, 16); “in thee (beka) shall Israel be blessed” (Gen. 48, 20); “for in thee (beka) I can run through the troops” (Ps. 18, 16). At the period when there is perfection, peace, and harmony, the two names ...

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

## 204

כמבואר בוח"ב שמות ד"ט ע"ב

On the Zohar’s comparison of the two Temples to the upper and lower hei, the note points to a discussion in Or

HaTorah on Shir HaShirim.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך א ע' קל.

205

הלל גמור ושאינו גמור

On complete and incomplete Hallel, the note also points to a discussion in Or HaTorah on Noach.

KEHOT'S NOTE

ראה גם אוה"ת נח סו, א.

206

כלה שארי

"My flesh and my heart are consumed (kalah)." One sense of kallah.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאָרִי וּלְבָבִי צוּר־לִבִּי וְחִלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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

207

כלתה נפשי

"My soul yearns and longs (kalsah) for the courts of Havayah." The other sense of kallah.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחִצְרוֹת ה' לִבִּי וּבִשְׁרִי יִרְנְנוּ אֶל־ה':

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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208

שבועות נק' עצרת בגמ' ואמרו בו

Rabbi Elazar: "All agree that on Atzeres we require 'for you' as well," because it is the day the Torah was given. The Talmud there contrasts "an Atzeres to Havayah your G-d" with "an Atzeres shall be for you."

Pesachim 68b:10 פסחים ס"ח ב"י:10

(עב"ם ס'מן) אָמַר רַבִּי אֶלְעָזָר: הַכֹּל מוֹדִים בְּעֶצְרַת דְּבָעִינוּ נָמִי לָכֶם. מֵאִי טַעְמָא? יוֹם שְׁנִיתָנָה בּוֹ תוֹרָה הוּא. אָמַר רַבֵּה: הַכֹּל מוֹדִים בְּשִׁבְתָּ דְּבָעִינוּ נָמִי לָכֶם. מֵאִי טַעְמָא? "וְקִרְאָתָה לְשִׁבְתָּ עוֹנָג". אָמַר רַב יוֹסֵף: הַכֹּל מוֹדִים בְּפוּרִים דְּבָעִינוּ נָמִי לָכֶם. מֵאִי טַעְמָא? "יָמֵי מִשְׁתָּה וְשִׁמְחָה" כְּתִיב בְּקָה.

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

KEHOT'S NOTE

פסחים סח, ב.

209

עי רבות שה"ש

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

KEHOT'S NOTE

ז, ד.



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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/](http://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