



TORAH OHR • PARSHAS BESHALACH • MAAMAR 1

ויהי בשלח פרעה את העם ולא נחם אלהים...

“And it came to pass, when
Pharaoh sent the people away”



The exile is a sowing: as a seed rots in the earth before it grows, the Jewish people in exile raise the divine sparks hidden in the world, and the light that comes out of that darkness brings more light and joy than revealed light can. That joy must be reached by the long way, through self-reckoning and the yoke of Heaven, not by the short road of unbounded joy.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The exile is a sowing: as a seed rots in the earth before it grows, the Jewish people in exile raise the divine sparks hidden in the world, and the light that comes out of that darkness brings more light and joy than revealed light can. That joy must be reached by the long way, through self-reckoning and the yoke of Heaven, not by the short road of unbounded joy.

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 prophet says G-d “sows” Israel in exile, and the Sages say one sows a little to harvest much. G-d wants His G-dliness revealed below as above, and He brings this about through the Jewish people. A light higher than the Torah fell into the kelipos in the breaking of the vessels. Through “forbearance and abundant kindness,” above the tzimtzum, the nations draw their life from it, hidden and without measure, while holiness receives revealed light in measured form, through the Sefiros, the Torah and the mitzvos. In exile the Jewish people raise the fallen sparks, through honest work and mitzvos done with physical things, and light that comes out of darkness brings added light and joy: this is teshuvah and self-sacrifice. As a seed rots before it sprouts, this needs a broken heart, as in the midnight lament. Pharaoh “sent forth” Israel like branches bearing fruit, but G-d did not lead them by the open road of the Philistines, unbounded joy that is near to a fall. He led them through the wilderness to Yam Suf: bitterness and self-reckoning, then the yoke of Heaven, leading to true joy and to Canaan, submission before the One G-d.

OUTLINE

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|----------|---|------|
| 1 | The sowing of Israel | ¶1-2 |
| | Exile is G-d's sowing of His produce, the Jewish people, so that His G-dliness will be revealed below as it is above. Like a seed, they grow only after rotting and being nullified before the power of growth. | |
| <hr/> | | |
| 2 | Light hidden in the husk | ¶3-7 |
| | The light within the kelipos fell from a source higher than the Torah. Through “forbearance and abundant kindness” above the tzimtzum the nations receive hidden, unmeasured life, while holiness receives revealed light in measure, through the Sefiros, the Torah and the mitzvos: Yaakov “the small.” | |

- 3 Raising the sparks** ¶8-10
With the Shechinah in exile, the Jewish people raise the fallen sparks through honest livelihood and mitzvos. Turning the darkness of “Eisav’s garments” into light is teshuvah and self-sacrifice, and it brings Israel near to G-d’s very essence.
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- 4 A broken heart at midnight** ¶11
As the seed rots before it grows, light and joy need a broken heart: Tikkun Chatzos, bitterness over the exile of the divine spark, followed by Torah study with joy.
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- 5 Rabbi Akiva’s laughter** ¶12
The flow to the idolaters passes over the will, from above it; those who do His will draw through the will’s channel. In the time to come the light from above the will, now hidden in the fall, will be revealed as well, with added light and joy.
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- 6 Pharaoh sends forth the people** ¶13
Pharaoh, the back side of the supernal will, “sent forth” Israel like branches and fruit: their exile raised the sparks and made their salvation grow.
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- 7 Not by the way of the Philistines** ¶14-16
Pelishtim, unbounded openness, exists in holiness as boundless joy and in kelipah as frivolity. Coming at once to joy is near to a fall, so G-d led the people through the wilderness to Yam Suf: the yoke of Heaven and the Oral Torah, with awe before love.
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- 8 The way to Canaan** ¶17-18
First removing the evil within, the wilderness of self-reckoning and bitterness; then the yoke of Heaven through the tallis, the mitzvos and Torah study, which leads to true joy and to Canaan, submission before the One G-d.
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KEY CONCEPTS

Sowing זריעה

The exile as G-d’s sowing of the Jewish people: what is buried in the earth rots and is nullified, and through the power of growth it comes back multiplied.

Kelipah (husk) קליפה

The husk that covers the fruit and can look like the fruit itself: the forces of concealment, which hide the divine light within them and seem to exist on their own.

The breaking of the vessels שבירת הכלים

The shattering of the primordial world of Tohu, whose sparks of very high light fell into the kelipos. The service of the Jewish people raises them.

Forbearance and abundant kindness ארך אפים ורב חסד

The divine flow from above the tzimtzum, which gives without measure even where holiness is hidden; the nations draw their life from it.

Will and channel רצון / צנור

G-d’s will, whose letters also spell tzinor, “channel”: the ordered, measured flow of life according to the Torah, below the level that is above the will.

Light out of darkness אור הבא מן החשך

The added light and joy that come when darkness itself is turned into light, greater than light given by orderly revelation.

Pelishtim פלשתים

From mefulash, “open through”: unbounded openness. In holiness it is boundless joy in G-d; in kelipah it is frivolous, unrestrained joy.

Yam Suf ים סוף

Chochmah and “the end of all levels”: the Oral Torah and the acceptance of the yoke of Heaven, the gate to true joy.

Canaan כנען / הכנעה

From hachna'ah, "submission": nullification before the One G-d, a higher level than the joy of the Philistines.

SECTION 1 • 11-2

The sowing of Israel

1 ויהי בשלח פרעה^{1,2} את העם ולא נחם אלהים דרך ארץ פלשתים וגו'. הנה על ישראל בגלות מצרים³ כתיב וזרעתיה לי בארץ⁴ ואמרז"ל [ואמר רבותינו זכרונם לברכה] זורע כור⁵ מוציא כמה כורים⁶ וכו' ולהבין ענין הזריעה והתוספת והרבוי שנתהווה מן הגלות.

"And it came to pass, when Pharaoh sent the people away, that G-d did not lead them by the way of the land of the Philistines," etc. Now, concerning the Jewish people in the exile of Egypt it is written, "And I will sow her for Me in the land," and our Sages, of blessed memory, said: one who sows a kor brings out many kors, etc. [We need] to understand the matter of the sowing, and of the increase and multiplication that came about from the exile.

The maamar opens with the verse of the Exodus: when Pharaoh let the people go, G-d did not take them by the short road through the land of the Philistines. Before explaining it, the Alter Rebbe turns to Hosea's image of G-d "sowing" Israel, and to the Sages' comment on it (Rabbi Elazar, in Pesachim 87b) that one sows a kor (a large dry measure) only to harvest many kors: G-d exiled Israel among the nations only so that more would be added to them. The question is what this "sowing" in exile is, and what increase it brings.

הנה כתיב קדש ישראל לה' ראשית תבואתה⁷ תבואתו דווקא שישראל נקראו תבואת ה' והוא כמו שאדם זורע תבואה ע"ד משל בשביל התוספת שיצמח.

Now, it is written, "Israel is holy to Havayah, the first of His produce (tevu'asoh)": tevu'aso, "His produce," specifically, for the Jewish people are called G-d's produce. It is, by way of analogy, like a person who sows grain for the sake of the increase that will sprout.

Jeremiah calls Israel "the first of His produce." The word is written with a final heh (tevu'asoh) but read tevu'aso, "His produce," and the Alter Rebbe stresses this: the Jewish people are G-d's own crop. A farmer sows grain not to lose it but for the larger yield that will grow from it.

כך ברצות ה' שיתוסף ויתרבה גילוי אלהותו בעולם וימלא כבוד⁸ ה' את כל הארץ ונגלה כבוד⁹ ה' וראו כל בשר וגו'. זורע את ישראל שהן הם תבואתו ושע"י יתגלה כבודו ברבוי ותוספת

So too, when G-d wills that the revelation of His G-dliness in the world be increased and multiplied, and that "the glory of Havayah fill the whole earth," and "the glory of Havayah shall be revealed, and all flesh shall see," etc., He sows the Jewish people, who are His produce, and through whom His glory will be revealed with multiplication and increase.

G-d's aim is that the revelation of His G-dliness grow ever greater in the world, as the verses promise that His glory will fill the whole earth and be seen by all flesh. To this end He "sows" the Jewish people, His crop, so that through them His glory will be revealed in ever greater measure.

וזהו ברוך ה' אלהי ישראל מן העולם ועד העולם^{10, 11, 12} פ"י שכדי שיומשך ברכה ותוספת רבוי בגילוי אלהותו מעלמא דאתכסיא לעלמא דאתגליא¹³ הוא ע"י ישראל

This is [the meaning of] "Blessed is Havayah, the G-d of Israel, from the world to the world": that is, in order for blessing and an added abundance in the revelation of His G-dliness to be drawn down from the hidden world (alma de'iskasya) to the revealed world (alma de'isgalya), it is through the Jewish people.

The Alter Rebbe finds this in the verse "Blessed is Havayah, the G-d of Israel, from the world to the world." "Blessed" is read as increase drawn down, and olam, which in the verse means "eternity," as "world": the increase is drawn from the hidden world, the concealed level of G-dliness, to the revealed world, and it comes through the Jewish people. The Zohar (1:158b) also reads the verse as two worlds, one revealed and one hidden, as the Tzemach Tzedek (the third Lubavitcher Rebbe) notes in his Or HaTorah (cited by Kehot).

ולכן נקרא ה' אלהי ישראל שע"י כן נמצא רבוי גילוי אלהותו למטה כמו למעלה

Therefore He is called "Havayah, the G-d of Israel," for through this there comes to be an abundant revelation of His G-dliness below as above.

This is why He is called specifically "the G-d of Israel": through the Jewish people His G-dliness comes to be revealed below as fully as it is above.

וכשם שלמעלה כתיב וצבא השמים לך משתחוים¹⁴ מפני שהם בטלים ממציאות מגילוי אור ה' המושג להם

And just as of above it is written, "and the host of heaven bow down to You," because they are nullified out of existence by the revelation of G-d's light that they apprehend,

Above, the heavenly hosts "bow down" to G-d, as the Levites say in Nehemiah, because they perceive His light and are utterly nullified before it; their bowing is that nullification.

כך הנה כתיב לעתיד כי עין בעין יראו¹⁵ וגוי וכתוב ובאו במערות צורים¹⁶ ובמחילות עפר מפני פחד ה' וגוי וכמאמר כל ברך לך תכרע כו' ולפניך יכרעו ויפולו כו'

so it is written of the time to come, "for eye to eye they shall see," etc., and it is written, "And they shall enter the caves of the rocks and the hollows of the earth, for fear of Havayah," etc., and as in the saying, "Every knee shall bow to You," etc., and "Before You they shall kneel and fall," etc.

In the time to come the same will happen below: G-dliness will be seen openly, "eye to eye," and people will hide in caves for fear of Havayah. Phrases from the prayers (Nishmas and Aleinu), "every knee shall bow to You" and "before You they shall kneel and fall," describe this universal submission.

והגורם לישראל מעלה ומדרגה רבה זו היא עסק הזריעה בארץ בזמן הגלות

And what brings the Jewish people to this great distinction and level is the work of sowing in the earth during the time of exile,

What brings the Jewish people to this great level, in which G-dliness is revealed below as above, is their being “sown in the earth” during the exile.

שהוא כמו ע"ד משל שזורעין גרעין אחד ומצמיח הרבה או כמו שנוטעין חרצן אחד וצומח אילן שלם בענפים הרבה

which is, by way of analogy, like sowing a single seed, which brings forth much, or like planting a single pit, from which a whole tree with many branches grows,

Exile is compared to sowing: one seed brings forth much, and one pit grows into a whole tree with many branches. What goes into the ground is small; what comes out of it is many times greater.

וכמ"ש ואנכי נטעתך שורק וגו' שהוא זמורה של גפן¹⁷ כדי להצמיח גפן שלם וכמאמר רז"ל [רבתינו זכרונם לברכה]^{18, 19} על פסוק והנה גפן לפני²⁰ שישראל נמשלו לגפן כו':^{21, 22}

as it is written, “And I planted you a choice vine (sorek),” etc., which is a shoot of a vine, in order to grow a whole vine; and as our Sages said on the verse “and behold, a vine was before me,” that the Jewish people are likened to a vine, etc.

Jeremiah’s “I planted you a choice vine (sorek)” is explained as a vine shoot planted to grow a whole vine, and the Sages read the vine in the butler’s dream, “behold, a vine was before me,” as Israel: the Jewish people are a planting meant to grow and multiply. In Likkutei Torah, Shabbos Shuvah, the Alter Rebbe refers back to this passage when he explains that teshuvah, like a planted seed, brings great increase.

2 והנה כמו במשל הזריעה והנטיעה הנ"ל שמכסין הגרעין בעפר הארץ ומשם יצמח בעבור שהגרעין נרקב ונפסד ובטל לגבי כח הצומח אשר בארץ וכח הצומח ההוא הוא שמגדל ומצמיח ברכוי ותוספת כך הוא ענין הזריעה של ישראל.

Now, as in the analogy of sowing and planting mentioned above — where the seed is covered in the soil of the earth and from there it grows, because the seed rots, decays and is nullified before the power of growth that is in the earth, and that power of growth is what makes it grow and sprout with multiplication and increase — so is the matter of the sowing of the Jewish people.

The analogy is spelled out. A seed sprouts only after it rots in the soil and is nullified before the earth’s power of growth, and it is that power, not the seed itself, that produces the multiplied yield. The “sowing” of the Jewish people in exile works the same way, as the following paragraphs explain.

SECTION 2 • 13-7

Light hidden in the husk

3 וביאור ענין זה כי הנה נודע שקליפה קדמה לפרי²³ כדכתיב ואלה המלכים אשר מלכו בארץ אדום^{24,25} לפני מלך מלך לבני ישראל

The explanation of this matter: it is known that kelipah (the husk) precedes the fruit, as it is written, “And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel.”

The explanation begins with a known principle: the husk (kelipah) comes before the fruit, just as the kings of Edom, Eisav’s descendants, reigned before any king of Israel. The Tzemach Tzedek (Or HaTorah, cited by Kehot) explains that “precedes” can mean earlier in time, as straw comes before wheat, or higher in rank, as a firstborn’s root is higher, and he reads the next words as denying that the husk itself is higher than the fruit.

ולא שהקליפה ממש ח"ו [חס ושלום] קדמה לפרי²⁶ אלא שהאור והחיות המלוכש בתוכם בבחינת גלות ונפילה שנפלו שמה בשבירת הכלים²⁷ כידוע לידועי חן

Not that the husk itself, G-d forbid, precedes the fruit; rather, the light and life-force that is clothed within them in a state of exile and fall, having fallen there in the breaking of the vessels, as is known to those who know the hidden wisdom —

The Alter Rebbe at once qualifies the principle: the husk itself does not truly come first. What “comes first” is the light and life-force hidden inside the husks, which fell into them, into exile, in the breaking of the vessels: the Kabbalistic teaching that the primordial world of Tohu, whose lights were too intense for their vessels, shattered, and its sparks fell into the lower realms. “Those who know the hidden wisdom” (chen, an acronym for chochmah nistarah) are the masters of Kabbalah.

הנה הוא נפל שמה ממדרגות גבוהות ומעלות עליונות מאד מאד למעלה מעלה מבחינת עוה"ב [עולם הבא] וישראל²⁸ אשר נשמותיהם מושרשות במדות הקדושות ואורייתא דנפקא מחכמה²⁹ הנקרא בחינת עשיה והן הם מעשה המצות וכו':

it fell there from high levels and very, very supernal heights, far, far above the level of the World to Come and of the Jewish people, whose souls are rooted in the holy attributes (middos), and of the Torah, which issues from Chochmah (wisdom), which is called the level of “action” (asiyah), and these are the performance of the mitzvos, etc.

That fallen light comes from very lofty levels, higher than the World to Come, higher than the root of Jewish souls in the holy attributes, and higher than the Torah, which issues from Chochmah; compared with that source, the Torah and the souls are called “action,” the performance of the mitzvos. The Tzemach Tzedek infers from this passage (Or HaTorah, cited by Kehot) that the “power of growth” that makes the sowing sprout, of which paragraph 2 spoke, comes from this light that fell in the breaking of the vessels.

4 וביאור הענין דתנן עשרה דורות³⁰ מאדם עד נח³¹ וכי ועשרה דורות מנח עד אברהם כו' להודיע כמה ארך אפים לפניו³² שכל הדורות³³ היו מכעיסין ובאין וכו'.

The explanation of the matter: we learned in the Mishnah, “There were ten generations from Adam to Noah,” etc., “and ten generations from Noah to Avraham,” etc., “to make known how great is His forbearance (erech apayim), for all the generations kept provoking Him,” etc.

The Mishnah in Avos counts ten generations from Adam to Noah and ten from Noah to Avraham, to show how great G-d's forbearance is: every generation angered Him, yet He went on sustaining them. The Alter Rebbe uses this to explain how life reaches those who oppose G-d.

פ"י מה שכל עכו"ם [עובדי כוכבים ומזלות]³⁴ מקבלים שפע וחיות עולם הזה מקדושתו של הקב"ה וכדכתיב ואתה מחיה את כלם^{35,36} הוא מבחינת ארך אפים ורב חסד

This means: the fact that all the idolaters receive the bounty and life-force of this world from the holiness of the Holy One, blessed be He — as it is written, “and You give life to them all” — is from the level of “forbearance and abundant kindness”;

The idolaters too receive their life and the bounty of this world from G-d's holiness, as the verse says, “You give life to them all.” It comes from “forbearance and abundant kindness,” two of the Thirteen Attributes of Mercy, which give even where it is not deserved.

דהיינו מפני שהוא ית' כל יכול ומחיה ומשפיע בבחינת רב חסד אף במקום שמכסה ומסתיר על קדושתו ית' וקרו ליה³⁷ אלהא דאלהיא כו'.

that is, because He, blessed be He, is all-powerful, and gives life and bestows in the manner of abundant kindness even in a place that covers and conceals His holiness, blessed be He; and they call Him “the G-d of the gods,” etc.

Because G-d is all-powerful, His abundant kindness gives life even to a place that covers and conceals His holiness, and the nations, as the Gemara records, call Him “the G-d of the gods.” The Tzemach Tzedek (Or HaTorah, cited by Kehot) sums up this passage as two kinds of flow: this one, from above the tzimtzum, and the measured one through the ten Sefiros described next.

5 ולכן יש להם עושר וכבוד³⁸ שלא ע"פ חשבון ומעשה ודעת כי יניקתם מחיות אלהי שנפל בקליפות בשבירות הכלים³⁹ כידוע ליודעי חן

Therefore they have wealth and honor not according to reckoning, deed and knowledge, for their nurture is from the divine life-force that fell into the kelipos (husks) in the breaking of the vessels, as is known to those who know the hidden wisdom.

Because their life comes from “abundant kindness,” the nations can have wealth and honor that follow no reckoning of deeds or knowledge. Their nurture is the divine life-force that fell into the kelipos in the breaking of the vessels.

והוא מוסתר ומכוסה אצלם וימנע מרשעים אורם⁴⁰ שאינו מאיר אצלם בהתגלות כ"א בחשך כפול ומכופל עד שמכחשים בה' אמר נבל בלבו אין אלקים ונראים ליש ודבר בפני עצמו.

It is hidden and covered among them — “and from the wicked their light is withheld” — for it does not shine among them openly, but only in doubled and redoubled darkness, to the point that they deny G-d: “The fool has said in his heart, ‘There is no G-d’”; and they appear to be an independent existence, a thing unto itself.

Among them this light is hidden, as the verse in Job says, “from the wicked their light is withheld.” It shines only through doubled darkness, so that they can deny G-d altogether, like the fool of the psalm, and seem to themselves to be independent beings.

משא"כ בסטרא דקדושה⁴¹ שהם מקבלים חיות מגילוי אור פני ה' והוא מתגלה בירידת והשתלשלות סדר המדרגות בעשר ספירות הקדושות שהן הם מדותיו ית' שהם בחינת כלים להמשכת גילוי אלהותו ית'

This is not so on the side of holiness: they receive life-force from the revelation of the light of G-d's countenance, and it is revealed through the descent of the order of levels in the chain of descending worlds (hishtalshelus), in the ten holy Sefiros, which are His attributes (middos), blessed be He, which are vessels for drawing down the revelation of His G-dliness, blessed be He.

On the side of holiness it is different: life comes from the revealed light of G-d's countenance, drawn down in order, level after level, through the ten Sefiros. These are G-d's middos, “attributes” and also “measures”: vessels that give the revelation a measured form.

וכן התורה יש לה מדה⁴² וכמ"ש ארוכה מארץ מדה^{43, 44} מפיק ה' פי' מדתה דהיינו שיש לה מדה⁴⁵ שהוא מדת בחינת כלי אומנתו⁴⁶ ית' אלא שהיא ארוכה מארץ וגוי ולכן⁴⁷ כתיב אם בחקתי תלכו⁴⁸ וגוי.^{49, 50}

So too, the Torah has a measure, as it is written, “Its measure (middah) is longer than the earth”: middah with a mappik in the heh, meaning “its measure”; that is, it has a measure, which is the measure of the level of His instrument of craftsmanship, blessed be He, only that it is “longer than the earth,” etc. Therefore it is written, “If you walk in My statutes,” etc.

The Torah too has a measure, as Tzofar says in Job, “Its measure is longer than the earth”: the dotted heh (mappik) makes middah mean “its measure,” so the Torah has a measure, though a vast one, the measure of G-d's “instrument of craftsmanship,” the Midrash's name for the Torah, into which He looked to create the world. The Gemara in Eruvin (21a), which Kehot cites here, reads the verse the same way and gives the Torah a measure many times that of the world. Hence “If you walk in My statutes”: on the side of holiness, blessing follows the measure of the Torah.

6 ולכן נקרא יעקב הקטן⁵¹ כי הוא בחינת קטנות וצמצום אלהותו ית' להתגלות ע"פ מדותיו ע"י אור התורה והמצוות להיות רצונו העליון שאם יטעון ראובן כך כו'. יהיה הפסק כך.⁵²

Therefore Yaakov is called "the small one" (hakatan), for he is the level of the smallness and tzimtzum (contraction) of His G-dliness, blessed be He, to be revealed according to His attributes (middos) through the light of the Torah and the mitzvos, such that His supreme will is that if Reuven claims thus, etc., the ruling shall be thus.

This is why Yaakov is called "the small one" (katan): he stands for the smallness and contraction of G-dliness, so that it can be revealed in measured form through the Torah and the mitzvos. In Torah law G-d's supreme will takes the form of specific rulings: if Reuven claims thus, the verdict is thus.

7 וכן ע"ד זה שאר מצוות ציצית ותפילין שגילוי אלהותו ורצונו ית' הוא בחינת צמצום שהרי בעצמותו ומהותו ית' לא שייך כלל בחינת רצון שהוא למעלה מעלה מבחינת רצון ונקרא בעל הרצון

So too, in this way, the other mitzvos, [such as] tzitzis and tefillin: the revelation of His G-dliness and will, blessed be He, is a level of tzimtzum (contraction), for in His essence and being, blessed be He, the level of will does not apply at all, since He is far, far above the level of will and is called the Master of the will.

So too with mitzvos such as tzitzis and tefillin: they reveal G-d's will, and will itself is already a contraction. In His essence G-d is above will altogether; He is called "the Master of the will," the One Who has a will rather than being defined by it.

וע"ז נאמר הנה השמים ושמי השמים לא יכלכלוך⁵³ פי' אפילו⁵⁴ כמו כלי תוך כלי לקבל חיות מקדושתו של הקב"ה בבחינ' [בבחינת / בבחינה] שקודם הצמצום שיהיה בבחינת התגלות ירידת והשתלשלות סדר המדרגות.

Of this it is said, "Behold, the heavens and the heavens of heavens cannot contain You." This means: [they cannot contain You] even as a vessel within a vessel, to receive life-force from the holiness of the Holy One, blessed be He, at the level that precedes the tzimtzum, so that it would be in a revealed manner, through the descent of the order of levels in the chain of descending worlds (hishtalshelus).

Shlomo's words, "the heavens and the heavens of heavens cannot contain You," are read to mean that no vessel can receive the light as it is before the tzimtzum in an orderly, revealed way, not even as a vessel within a vessel. Revealed light reaches the worlds only after contraction.

משא"כ בחיי ואלה המלכים⁵⁵ כו' שמקבל חיות מקדושתו של הקב"ה מבחינת ורב חסד שלמעלה מהצמצום ע"י נפילת האור והחיות וירידתו בסתר המדרגות ממדרגה למדרגה להתלבש⁵⁶ בבחינת הסתר פנים

This is not so with the level of "And these are the kings," etc., which receives life-force from the holiness of the Holy One, blessed be He, from the level of "and abundant in kindness" that is above the tzimtzum, through the fall of the light and life-force and its descent in the concealment of the levels, from level to level, to be clothed in a state of the hiding of the Face (hester panim),

The "kings" of Edom are different: their life-force comes from "abundant kindness" above the tzimtzum, but it reaches them by falling, level after level, through "the concealment of the levels" rather than their orderly descent, until it is clothed in the hiding of G-d's face.

ולא בגילוי כלל וכלל עד לעתיד לבא שיקוים בנו מקרא שכתוב ואת רוח הטמאה⁵⁷ אעביר מן הארץ וכתוב כי עין בעין יראו⁵⁸ וגו':

and not openly at all, until the time to come, when the verse that is written will be fulfilled in us, "And I will remove the spirit of impurity from the earth," and it is written, "for eye to eye they shall see," etc.

This light is not revealed at all until the time to come, when G-d will "remove the spirit of impurity from the earth" and "eye to eye they shall see." Then the high light hidden in the kelipos will shine openly.

SECTION 3 • 18-10

Raising the sparks

8 והנה אמרו"ל [אמרו רבותינו זכרונם לברכה] גלו לבבל⁵⁹ שכינה עמהם.⁶⁰ פ"י הנה ניצוץ אלהות שבנפשם הוא בבחינת גלות והניצוץ אלהות שבתוכם רצונו וחשקו לדבק ולהסתלק למקורו כטבע האש וכו'

Now, our Sages said, "When they were exiled to Babylon, the Shechinah (Divine Presence) was with them." This means: the spark of G-dliness in their soul is in a state of exile, and the spark of G-dliness within them wills and longs to cleave and to depart [upward] to its source, like the nature of fire, etc.

The Gemara teaches that wherever the Jewish people were exiled, the Shechinah went with them, Babylon included. The Alter Rebbe reads this inwardly: the spark of G-dliness in each Jewish soul is itself in exile, and like a flame it longs to rise and cleave to its source.

ועי"ז הם מלקטים ג"כ ניצוצי חיות אלהי שנפלו שמה בשבירת כלים ומעלים אותם לקשרם ולדבוקם באלהים חיים ע"י עסקו בפרנסתו בדברים הנתונים תחת ממשלת קליפת נוגה⁶¹ וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] אין לך⁶² כל עשב⁶³ כו'

And through this they also gather the sparks of divine life-force that fell there in the breaking of the vessels, and raise them up, to bind them and attach them to the living G-d, through his occupying himself with his livelihood in things that are under the dominion of kelipas nogah, as our Sages said, "There is no blade of grass," etc.

That longing lets them gather the sparks of divine life-force that fell in the breaking of the vessels and bind them back to G-d. It happens through a person's ordinary work for a livelihood, dealing with things under kelipas nogah, the "glowing" husk that holds permitted things, which can be raised. As the Sages say, there is no blade of grass below without a heavenly force above that tells it to grow: even physical things live from above.

והוא מתרחק משקר וגניבה וגזילה וכיוצא בהם מדברים אסורים וקשורים בידי החיצונים שאינן יכולין לעלות כו' כמ"ש במ"א⁶⁴

And he keeps far from falsehood, theft, robbery and the like — things that are forbidden (asurim) and bound in the hands of the external forces, which cannot ascend, etc., as is explained elsewhere.

But one must keep far from falsehood, theft and robbery: forbidden things (asurim, a word that also means "bound") are bound in the hands of the external forces and cannot be raised. The place "explained elsewhere" is Tanya (chapter 6, as Kehot notes, and chapter 7): forbidden things draw their life from the three wholly impure kelipos and stay bound there.

וכן כשמקיים מצות תפילין וציצית שהצמר של ציצית והקלף של תפילין היו נתונים תחלה תחת ממשלת השר והמושל המשפיע להם שפע וחיות להחיותם ולקיימם מחיות קדושתו של הקב"ה שנפל שמה בשבירת הכלים כנ"ל

And so too when he fulfills the mitzvos of tefillin and tzitzis: the wool of the tzitzis and the parchment of the tefillin were at first under the dominion of the prince and ruler that bestows bounty and life-force upon them, to give them life and sustain them from the life-force of the holiness of the Holy One, blessed be He, that fell there in the breaking of the vessels, as mentioned above.

The same holds for tefillin and tzitzis. Their wool and parchment were first under the rule of the heavenly "prince" who gives them life, a life that itself comes from G-d's holiness, fallen there in the breaking of the vessels.

ועי"ז מתעלה ג"כ חיות הקדושה הנ"ל למקורם ושרשם ואתהפכא חשוכא לנהורא כמ"ש וידעו מצרים כי אני ⁶⁵ ה'.

And through this the above-mentioned holy life-force is also raised up to its source and root, and "darkness is turned into light," as it is written, "And Egypt shall know that I am Havayah."

Using them for a mitzvah raises that holy life-force back to its source, and "darkness is turned into light." The verse "And Egypt shall know that I am Havayah" is brought for this transformation.

9 וזהו תוספת ורבוי אור זרוע ⁶⁶ הנזרע בקרקע ומכוסה בעפר הארץ להצמיח ולהעלות מעלה מעלה ברכוי ותוספת אורה כיתרון אור הבא מן החשך ⁶⁷ וגו'

This is the increase and multiplication of "light [that is] sown," sown in the ground and covered with the soil of the earth, in order to sprout and rise ever higher, with an abundance and increase of light, like "the advantage of light" that comes from darkness, etc.

This is the increase that exile brings: light is "sown" like seed, covered in the earth, so that it will sprout and rise far higher. The words echo the psalm's "light is sown for the righteous" and Koheles' "the advantage of light" over darkness: the greater light is the one that comes out of the darkness itself.

וז"ש [וזהו שכתוב] ותקח רבקה את בגדי עשו ⁶⁸ וגו' ותלבש את יעקב בנה הקטן כי קטן יעקב מבחי קטנות וצמצום אורו ית' להתלבש במדותיו ע"פ דרך התורה כנ"ל.

This is [the meaning of] what is written, "And Rivkah took the garments of Eisav," etc., "and she clothed Yaakov, her small (katan) son": for Yaakov is small, from the level of the smallness and tzimtzum (contraction) of His light, blessed be He, to be clothed in His attributes (middos) according to the way of the Torah, as mentioned above.

The same idea appears when Rivkah dresses Yaakov, "her small son," in Eisav's garments. Yaakov is "small" because he stands for G-d's light contracted into His attributes according to the Torah; the next paragraph explains the garments of Eisav.

10 והנה התורה נתלבשה בלבושים גשמיים ומעשה המצות בדברים שהיו נתונים תחת ממשלת קליפת נוגה ⁶⁹ ששרשם מעולם התהו ונקי בגדי עשו בנה הגדול ⁷⁰

Now, the Torah has been clothed in physical garments, and the doing of the mitzvos in things that were under the dominion of kelipas nogah, whose root is from the World of Tohu (chaos); and they are called "the garments of Eisav, her elder son,"

The Torah is clothed in physical garments, and the mitzvos are done with physical things that were under kelipas nogah. Their root is in the World of Tohu, the primordial world whose lights broke, and they are "the garments of Eisav, her elder son."

כי עולם התהו קדם לעולם התקון שע"י זה נתוסף אורה ושמחה כיתרון אור הבא וכו'

for the World of Tohu preceded the World of Tikkun (rectification), so that through this an increase of light and joy comes about, like "the advantage of light that comes," etc.

Eisav is the "elder" because Tohu came before Tikkun, the ordered world. Through this comes an increase of light and joy: the advantage of light that comes out of darkness.

והשמחה היא כאשר תתהפך חשכת הדברים הנתונים תחת ממשלת ק"נ [קליפת נוגה] לאור התורה ומתעלים בקדושה וכמאמר אשר קדשנו במצותיו בקודש העליון כו' וזהו בחי' תשובה

And the joy is when the darkness of the things that are under the dominion of kelipas nogah is turned into the light of the Torah, and they are raised up in holiness, as in the saying, "Who has sanctified us with His commandments," with the supernal holiness, etc. This is the level of teshuvah (return),

The joy comes when the darkness of physical things is turned into the light of the Torah and raised into holiness, as the blessing over a mitzvah says, "Who has sanctified us with His commandments." This transformation is teshuvah, "return."

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אם ישראל עושין תשובה נגאלין⁷¹ דהיינו בחינת נשיאת הנפש למקורה ושרשה כמ"ש אליך ה' נפשי אשא⁷²

as our Sages said, "If the Jewish people do teshuvah, they are redeemed": that is, the level of lifting the soul to its source and root, as it is written, "To You, Havayah, I lift up my soul."

The Sages say that if the Jewish people do teshuvah they are redeemed, and teshuvah is read as lifting the soul back to its source, as David says, "To You, Havayah, I lift up my soul."

בחינת מסירת הנפש מה שהיה נהנה וניזון בנפשו החיונית מכל אכילה ושתייה שהיה תחת ממשלת קליפת נוגה ושאר תענוגי עוה"ז להתהפך מהפוך להפוך לעבוד ה' בשמחה ובטוב לבב וכמ"ש תחת אשר לא עבדת⁷³ וגו'

[This is] the level of self-sacrifice (mesirus nefesh): that whatever he used to enjoy and be nourished by in his vital soul, from all the eating and drinking that was under the dominion of kelipas nogah, and the other pleasures of this world, be turned from one extreme to its opposite, to serve G-d with joy and with gladness of heart, as it is written, "Because you did not serve," etc.

This lifting is a form of self-sacrifice: the pleasures of eating and drinking, which were under kelipas nogah, and the other pleasures of this world, are turned around completely and used to serve G-d with joy and gladness of heart. The Torah's rebuke, "because you did not serve Havayah your G-d with joy," shows that the service must be joyful.

ובכל דחיה ודחיה שישראל מדחה את תאוות גופו ומקרב לבו לעבודת ה' הרי זה בחי' מסירת הנפש⁷⁴
 כי מה לי קטלי כולה⁷⁵ מה לי קטלי פלגא

And every single time that a Jew pushes away the desires of his body and draws his heart near to the service of G-d, this is the level of self-sacrifice, for “what difference is there between killing all of it and killing half of it?”

Every time a Jew pushes away a bodily desire and draws his heart to G-d, it is a measure of self-sacrifice, for, as the Talmud says, “what difference is there between killing all of it and killing half of it?”: giving up part of oneself is still a real self-sacrifice. In Likkutei Torah, Nitzavim (the maamar Ki Karov), the Alter Rebbe likewise calls the subduing of the sitra achra through a broken heart self-sacrifice, with the same saying.

וכן ע"י הצדקה ממעות שאינן גזל כו' כדכתיב צדקה תרומם גוי⁷⁶

And so too through charity from money that is not stolen, etc., as it is written, “Charity exalts a nation.”

Charity given from honestly earned money is likewise a giving over of the self, as the verse says, “Charity exalts a nation.” In Torah Ohr, Bereishis (1b), the Alter Rebbe reads this verse the same way: charity, the sum of the practical mitzvos, raises the Community of Israel from below to above.

והוא כענין וירם קרן לעמו⁷⁷ פי' דקאי אדלעיל מניה הודו על ארץ ושמים⁷⁸ הודו וזיוו לבד כמ"ש במ"א
 והוא בחינת סוכ"ע.

And this is like “And He has raised up a horn for His people.” The explanation: it refers back to [the words] just before it, “His splendor is over earth and heaven”: only His splendor and radiance, as is explained elsewhere, and this is the level of the light that encompasses all worlds (sovev kol almin).

“Charity exalts a nation” is compared to “He has raised up a horn for His people,” which follows “His splendor is over earth and heaven.” That splendor is only G-d's radiance, the light that encompasses all worlds, which surrounds creation without entering it; a later maamar (Zos Chanukas HaMizbe'ach, 5640, cited by Kehot) adds that “over” earth and heaven marks it as the encompassing light.

אבל וירם קרן לעמו למעלה מעלה מבחי' הודו אלא להיות עם קרובו של עצמותו ומהותו כביכול ממש
 שהוא למעלה מעלה מבחי' סוכ"ע⁷⁹ שאינו בגדר עלמין כלל כו' כמ"ש במ"א

But “And He has raised up a horn for His people” is far, far above the level of “His splendor”: rather, it is to be “a people near to Him,” to His very essence and being, as it were, which is far, far above the level of the light that encompasses all worlds, since it is not within the category of worlds at all, etc., as is explained elsewhere.

Raising “a horn for His people” is higher still: it makes Israel “a people near to Him,” close to His very essence. His essence is beyond even the encompassing light, since it is not in the category of worlds at all.

וזהו אתה בחרתנו מכל העמים שמבחינת כל העמים דוקא בחרתנו רוממתנו כנ"ל וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] במקום שבעלי תשובה עומדין ⁸⁰ צדיקים גמורים אין ⁸¹ כו'

This is [the meaning of] "You have chosen us from all the nations": from the level of all the nations specifically You have chosen us, exalted us, as mentioned above; and as our Sages said, "In the place where those who return in teshuvah stand, the perfectly righteous do not," etc.

This is "You have chosen us from all the nations" in the prayers: the choice and the exaltation come precisely from out of the nations, through transforming what was outside holiness. So too the Sages say that those who return in teshuvah stand where even the perfectly righteous cannot; in Torah Ohr, Vayetzei (21c), the Alter Rebbe brings this saying for teshuvah that turns the bad traits around, which brings great delight above.

וזהו בחינת בכל מאדך ⁸² וע"ד זה נתקן כל ענין התפלה ולכן בזמן שבהמ"ק [שבית המקדש] ⁸³ היה קיים לא ⁸⁴ היו מאריכין כ"כ [כל כך] בתפלה כמו עכשיו:

This is the level of "with all your might (me'odecha)." And along these lines the whole matter of prayer was instituted; therefore, at the time when the Holy Temple stood, they did not prolong prayer as much as now.

This is the level of "with all your might" (me'odecha), service without limit. Prayer as a whole was instituted along these lines, and so in the time of the Temple prayers were not as long as they are now: the Arizal (Rabbi Yitzchak Luria, the master of Kabbalah) explains in the Pri Etz Chaim (cited by Kehot) that while the Temple stood the supernal union was constant, and since its destruction prayer must restore it each day.

SECTION 4 • ¶11

A broken heart at midnight

11 והנה כמו במשל שבזריעת הגרעין הנ"ל שאינו צומח עד שנרקב ויפסד ואז יעלה ויצמח

Now, just as in the analogy of sowing the seed mentioned above, it does not grow until it rots and decays, and then it comes up and grows,

The analogy of the seed returns: it does not grow until it rots and decays, and only then does it come up and grow. The next part applies this to the soul.

כך א"א להעלות ולהצמיח תוספת אורה ושמחה בה' כנ"ל כ"א ע"י לב נשבר רוח נשברה⁸⁵ רוח הסטרא אחרא הגסה בקרבו שיבא לידי רקבון והפסד וישוב אל⁸⁶ ה' וירחמהו על גלות ניצוץ אלהי שנפל בקליפות להחיותם איך שנפל מאיגרא רמא⁸⁷ כו'

so it is impossible to raise up and bring to growth an increase of light and of joy in G-d, as mentioned above, except through "a broken heart," "a broken spirit" — the coarse spirit of the sitra achra (the other side) within him — so that it comes to rot and decay, and "he return to Havayah and have compassion on Him," over the exile of the divine spark that fell into the kelipos to give them life, how it fell "from a high roof," etc.

So the added light and joy in G-d can grow only through "a broken heart" and "a broken spirit," read here as breaking the coarse spirit of the sitra achra within until it "rots." Then, in Isaiah's words, he "returns to Havayah and has compassion on Him": the one who returns feels compassion over the divine spark in exile among the kelipos, fallen "from a high roof" into a deep pit, as the Talmud's saying goes.

וע"ד זה תקנו תיקון חצות⁸⁸ כדי להיות התפלה בכוונה וכמאמר רז"ל [רבתינו זכרונם לברכה] אין עומדין להתפלל⁸⁹ אלא מתוך כובד ראש שיהא מיצר ודואג על בחי' ראש⁹⁰ ומעלת קדושתו ית' שהוא כביכול בכובד הגלות

Along these lines they instituted Tikkun Chatzos (the midnight lament), so that prayer would be with proper intent, as our Sages said, "One may stand up to pray only in a mood of heaviness of head": that he be pained and anxious over the level of the "head" and the loftiness of His holiness, blessed be He, which is, as it were, in the heaviness of exile.

For this reason Tikkun Chatzos was instituted, the lament at midnight over the exile, so that prayer would be with proper intent. The Mishnah's "heaviness of head" is read as grief over the "head," the loftiness of G-d's holiness, which is as though weighed down in exile.

אלא שלחסידי הראשונים היה די בשעה אחת בהתכוננוי [בהתכוננות] שעה אחת קודם התפלה אבל לשאר⁹¹ צריכין לקבוע עת וזמן בפ"ע [בפני עצמו] לעורר מרירות בנפשנו.

Only, for the early pious ones one hour was enough: contemplating for one hour before prayer. But the rest [of us] need to set a separate time and season to arouse bitterness in our soul,

The early pious ones of the Mishnah needed only an hour of contemplation before prayer. The rest of us need a separate, fixed time to arouse bitterness over this exile.

דהיינו בחצות ואחר חצות לימוד התורה בשמחה ואור הבא מתוך החשך כו' כמ"ש במ"א

that is, at midnight; and after midnight, the study of Torah with joy, and the light that comes out of the darkness, etc., as is explained elsewhere.

That time is midnight, and after midnight comes Torah study with joy, the light that comes out of darkness.

וזהו תחת אשר לא עבדת⁹² את ה' בשמחה וגו'. שהוא עונש מדה כנגד מדה לפי שבחורבן בית המקדש נאבד ממנו בעונינו השמחה שלמה שהייתה^[שהייתה] במקום מנוחתה שע"י זה יעלה ויבא ויגיע לבחינת השמחה ואורה הבאה מתוך החשך כנ"ל.

This is [the meaning of] "Because you did not serve Havayah with joy," etc., which is a punishment measure for measure, since with the destruction of the Holy Temple, because of our sins, we lost the complete joy that was in its place of rest; through this one will rise, come and reach the level of the joy and light that comes out of the darkness, as mentioned above.

This is the meaning of "because you did not serve Havayah with joy": the punishment is measure for measure, for with the destruction of the Temple the complete joy that dwelt in its "place of rest" was lost. Through the midnight bitterness and the joy that follows, one rises to the joy and light that come out of darkness.

SECTION 5 • ¶12

Rabbi Akiva's laughter

12 וזה שאמרו רז"ל [רבתינו זכרונם לברכה] על ר"ע [רבי עקיבא]⁹³ כשראה כרך של⁹⁴ עכו"ם [עובדי כוכבים ומזלות] שחק ואמר אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה⁹⁵

This is what our Sages said about Rabbi Akiva: when he saw a city of the idolaters, he laughed and said, "If for those who transgress His will it is so, for those who do His will, how much more so!"

The Gemara tells that Rabbi Akiva, on seeing a great city of the idolaters (Rome, in the Gemara's story), laughed: if G-d gives so much to those who transgress His will, how much more will He give to those who do His will. The Alter Rebbe now explains the reasoning behind his words.

פ"י שהשפעת חיות ושפע עולם הזה לעכו"ם [לעובדי כוכבים ומזלות] שהם נקראים עוברי רצונו שעובר על הרצון מבחי' למעלה מהרצון

This means: the flow of life-force and of the bounty of this world to the idolaters, who are called "those who transgress (ovrei) His will," passes over (oveir al) the will, from the level that is above the will;

The idolaters are called "those who transgress (ovrei) His will," and the Alter Rebbe reads the phrase literally: the flow of life to them "passes over" (oveir al) the will. It comes from a level above G-d's will.

כי שם אין העונות מפסיקים ומעכבים את השפע כי אם צדקת מה תתן לו⁹⁶ ורבו פשעיך מה תעשה לו.⁹⁷

for there sins do not interrupt or hold back the bounty, for “If you are righteous, what do you give Him?” and “If your transgressions are many, what do you do to Him?”

At that level sins do not interrupt or hold back the flow, as Elihu tells Job: if you are righteous, what do you give Him, and if your sins are many, what do you do to Him? There the flow does not depend on a person's deeds.

אלא אחר שנתהווה בחי' רצון ורצון אותיות צנור⁹⁸ שהוא מעבר התגלות שפע וחיות אלהי דרך צמצום והשתלשלות סדר המדרגות על פי מדותיו ית' ששם הוא על פי דרכי התורה אם בחקתי תלכו⁹⁹ וגוי.

Only after the level of will (ratzon) came into being — and ratzon has the letters of tzinor (channel), which is the passageway for the revelation of bounty and divine life-force by way of tzimtzum (contraction) and the order of levels in the chain of descending worlds (hishtalshelus), according to His attributes (middos), blessed be He — there it is according to the ways of the Torah: “If you walk in My statutes,” etc.

Once will (ratzon) comes into being, it is a channel (tzinor, the same letters rearranged), through which divine life flows by contraction, in ordered stages according to G-d's attributes. There the flow follows the Torah: “If you walk in My statutes,” then blessing comes. In Torah Ohr, Yisro (69b), the Alter Rebbe reads notzer chesed, “Who keeps kindness,” with the same letters (notzer, tzinor, ratzon) as the kindness that is the source above the chain of descent.

אבל למעלה הוא כחשיכה כאורה¹⁰⁰ ומשם הוא יניקת עכו"ם [עובדי כוכבים ומזלות] דרך נפילת האור שמרחוק כנ"ל אף שהם רחוקים מאור פניו ית' המתגלה כנ"ל

But above, “darkness is as light,” and from there is the nurture of the idolaters, by way of the fall of the light, from afar, as mentioned above, even though they are far from the light of His countenance, blessed be He, that is revealed, as mentioned above.

Above the will “darkness is as light,” and from there the idolaters draw their nurture, through the fall of the light from afar, even though they are far from the revealed light of G-d's face.

וכי"ש [וכל שכן] לעושי רצונו דהיינו העושים הרצון וממשיכין שפע וחיות¹⁰¹ אלהי דרך צנור המתגלה בהשתלשלות המדרגות שהרי הם עליונים וקרובים יותר למקורם ושרשם

And "how much more so for those who do His will": that is, those who make (osim) the will and draw down bounty and divine life-force through the channel that is revealed in the chain of descending levels, for they are higher and closer to their source and root.

Then comes Rabbi Akiva's conclusion, "how much more so for those who do His will": those who do (osim) His will "make" the will, drawing divine bounty down through the channel revealed in the ordered levels. They are higher than the idolaters and closer to the source, so it must be "how much more so" for them.

אלא מאחר שנמשכין מאור פניו ית' בדרך התפשטות האור בסדר המדרגות והשתלשלות שלא בדרך נפילה ח"ו [חס ושלום] א"א להיות השמחה בהתגלות אורה כנ"ל.

However, since they are drawn from the light of His countenance, blessed be He, by way of the spreading forth of the light in the order of levels and the chain of descending worlds, not by way of a fall, G-d forbid, it is impossible for there to be the joy [that comes] with a revelation of light, as mentioned above.

Yet because their life comes by orderly extension and not by a fall, it cannot carry the special joy of light that comes out of darkness, explained above. That joy belongs to the light that fell.

אבל לעתיד כשיתעלו הנצוצות הנפולים כנ"ל הרי גם בחינת אור וחיות שהיתה בתוך הנפילה שהיא מבחי' למעלה מהרצון מתגלה בתוספת אורה ושמחה בגלוי רב ועצום ביתר שאת:

But in the time to come, when the fallen sparks are raised up, as mentioned above, then also the level of light and life-force that was within the fall, which is from the level above the will, is revealed with an increase of light and joy, in a great and mighty revelation, with surpassing excellence.

In the time to come, when the fallen sparks are raised, the light that was within the fall, which comes from above the will, will also be revealed. It will bring an added light and joy, a great and mighty revelation.

SECTION 6 • ¶13

Pharaoh sends forth the people

13 וזהו ויהי בשלח פרעה את העם¹⁰² כי פרעה אמר לא ידעתי את¹⁰³ ה' והוא בחינת עורף אחוריים דרצון העליון ויניקתם מבחי עוברי רצונו הנ"ל.

This is [the meaning of] “And it came to pass, when Pharaoh sent (beshalach) the people away”: for Pharaoh said, “I do not know Havayah,” and he is the level of the nape, the back side, of the supernal will, and their nurture is from the level of “those who transgress His will,” mentioned above.

Now the opening verse is explained. Pharaoh said, “I do not know Havayah”: he stands for the “nape,” the back side of the supernal will, and Egypt draws its nurture from the level of “those who transgress His will.”

והיה משלח פארות וענפים ועושי פרי למעלה את העם שע"י גלותם כמצרים והשתעבדותם בהם גרמו שנתעלו בחיי נצוצי¹⁰⁴ אלהים שנפלו שמה בשבירת הכלים והוא הוא בחי כח הצומח להצמיח ישועות ישראל

And he was sending forth (meshale'ach) boughs and branches and fruit-bearing [shoots] above — “the people”: for through their exile in Egypt and their subjugation to them, they caused the sparks of G-dliness that fell there in the breaking of the vessels to be raised up; and this itself is the level of the power of growth, to make the salvations of the Jewish people sprout,

Beshalach is read as “when Pharaoh sent forth,” as a plant sends out boughs, branches and fruit: Pharaoh’s “shoots” were the people. Their exile and servitude in Egypt raised the sparks of G-dliness that had fallen there, and this is the power of growth that made Israel’s salvation sprout.

כמ"ש ופרעה הקריב¹⁰⁵ ואמרו רז"ל [רבתינו זכרונם לברכה]¹⁰⁶ שהקריב את לכם של ישראל לאביהם שבשמים. ועל דרך זה נתיסד כל שירת הים אז ישיר משה¹⁰⁷ וגו'. כמ"ש במ"א:

as it is written, “And Pharaoh drew near,” and our Sages said that he drew the hearts of the Jewish people near to their Father in heaven. And along these lines the whole Song of the Sea, “Then Moshe sang,” etc., is founded, as is explained elsewhere.

The Sages (Shemos Rabbah 21:5) say that “Pharaoh drew near” means he drew Israel’s hearts near to their Father in heaven: the oppressor himself became a cause of their closeness to G-d. The Alter Rebbe adds that the whole Song of the Sea is founded on this idea.

SECTION 7 • ¶14-16

Not by the way of the Philistines

14 ולא נחם אלהים דרך ארץ פלשתים¹⁰⁸ וגוי. פלשתים לשון מבוי המפולש^{109, 110} כמו שאמרו רז"ל [רבתינו זכרונם לברכה]¹¹¹ על פסוק ובמושב לצים לא ישב¹¹² אלו פלשתים.

“And G-d did not lead them by the way of the land of the Philistines,” etc. Pelishtim (Philistines) is related to the term mavoi hamefulash, an alley that is open through, as our Sages said on the verse “nor sat in the seat of scoffers”: these are the Philistines.

Now the second half of the verse: G-d did not lead them by way of the Philistines. Pelishtim is related to mefulash, “open through,” like the alley open at both ends in the Mishnah, and the Sages (Avodah Zarah 19a) identify the Philistines with the “scoffers” of the first psalm.

והענין כי זה לעומת זה עשה אלהים¹¹³ ויש בחיי פלשתים בקדושה ובחיי פלשתים בקליפה. בחיי פלשתים שבקדושה¹¹⁴ היא בחיי התגלות השמחה בדביקות ה' בפילוש ובגלוי ובהתרחבות לאין קץ בחיי ובכל מאדך¹¹⁵ הנ"ל.

The matter is that “G-d has made one opposite the other”: there is a level of Pelishtim in holiness and a level of Pelishtim in kelipah (the husk). The level of Pelishtim in holiness is the revelation of joy in cleaving to G-d openly (bepilush), revealed, and with an expansiveness without end: the level of “with all your might,” mentioned above.

As Koheles says, G-d made one thing opposite another, so there is a holy “Pelishtim” and one of kelipah. The holy one is joy in cleaving to G-d that is wide open, revealed and boundless, the level of “with all your might” described above.

15 ופלשתים שבקליפה הם הלצים¹¹⁶ שהוא ג"כ ענין הרחבת פיו כרצונו לדבר מה שלבו חפץ והיא שמחה של הוללות לאמר שפתינו אתנו¹¹⁷ כו'. ואין מעצור לרוחו.¹¹⁸

And the Pelishtim of kelipah (the husk) are the scoffers, which is also a matter of opening his mouth wide as he wishes, to speak whatever his heart desires; and this is a joy of frivolity, saying, “Our lips are our own,” etc. And there is no restraint on his spirit.

The Pelishtim of kelipah are the scoffers. Their “openness” is an unrestrained mouth that says whatever the heart wants, a joy of frivolity, like those in the psalm who say, “Our lips are our own; who is master over us?”, with no restraint on the spirit. In Likkutei Torah, Va'eschanan (5a), the Alter Rebbe explains the Philistines who stopped up Avraham's wells the same way: they are scoffers, the frivolous joy of kelipah, which has no power against Yitzchak's holy awe.

ולכן נקי קליפה כי כמו שהקליפה מכסה ומסתרת על הפרי שנראית כמו שהוא עיקר הפרי

That is why it is called kelipah, a husk: for just as the husk covers and conceals the fruit, so that it looks as though it were the main part of the fruit,

That is why it is called kelipah, a husk: a husk covers and hides the fruit, and can look as though it were the fruit itself.

כך השמחה של הוללות מכסה ומסתרת על אור ה' שבה להיות יש ודבר בפני עצמו הפך רוחניות וחיות אלהי שבקרבה לשמוח בה' אלהים חיים מחמת הבטול במציאות אליו ית'.

so the joy of frivolity covers and conceals the light of G-d within it, so that it becomes an independent existence, a thing unto itself — the opposite of the spirituality and divine life-force within it, which is to rejoice in G-d, the living G-d, out of the nullification of one's existence before Him, blessed be He.

So frivolous joy covers the light of G-d that gives it life and makes itself an independent thing. Its true inner life is the opposite: to rejoice in the living G-d out of nullification before Him.

16 ופ"י הפסוק שאין זה דרך ה' לבא מיד לבחינת השמחה בה' כי קרוב הוא ליפול מזה

The meaning of the verse: this is not the way of G-d — to come at once to the level of joy in G-d, “for it is near” to falling from it;

The verse's reason, “for it is near,” in its plain sense that the Philistine road was short, is read here: coming at once to joy in G-d is “near” to a fall. Beginning with open, boundless joy is not the right path.

כי פן בראותם מלחמה שהוא ענין הנסיון שיבא לאדם לא יוכל לעמוד בקשרי המלחמה ¹¹⁹ ויסוג אחר ושב מצימה. ¹²⁰

for “lest, when they see war” — which is the trial that may come upon a person — he will not be able to stand firm in the thick of the battle, and will retreat, “and they will return to Egypt.”

“Lest, when they see war”: the war is a trial that comes upon a person. Someone who began with joy alone may not withstand it, and will retreat and “return to Egypt.” Sefer HaMaamarim 5627, in its explanation of this maamar (cited by Kehot), adds that one who does withstand the trial raises the spark within it.

אלא הדרך הנכון כמ"ש תחת אשר לא עבדת את ¹²¹ ה' אלקיך בשמחה שתהא השמחה ע"י עבודה

Rather, the right way is as it is written, “Because you did not serve Havayah your G-d with joy”: that the joy should come through service.

The right way is joy that comes through service (avodah), as the rebuke “because you did not serve Havayah your G-d with joy” implies: the joy is within the service.

וזוהו ויסב אלהים את העם דרך המדבר ים סוף.¹²² ים הוא החכמה סוף הוא סופא דכל דרגין כמ"ש בזוהר והיא תושבע"פ [תורה שבעל פה] שהוא ענין קבלת עומ"ש [עול מלכות שמים] כמ"ש שום תשים עליך מלך¹²³ לקיים מצותיו שעיקר התורה מיוסד על דיני המצות

This is [the meaning of] "And G-d led the people around by way of the wilderness of Yam Suf (the Sea of Reeds)." Yam (sea) is Chochmah (wisdom); Suf (end) is "the end of all levels," as is stated in the Zohar. And it is the Oral Torah, which is the matter of accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim), as it is written, "You shall surely set a king over you" — to fulfill His commandments; for the main part of the Torah is founded on the laws of the mitzvos.

So G-d led the people around by the wilderness to Yam Suf, the Sea of Reeds, and suf also means "end": Yam, the sea, is Chochmah, and Suf is what the Zohar calls "the end of all levels," Malchus. It is the Oral Torah and the acceptance of the yoke of Heaven, as in "You shall surely set a king over you": the practical laws that carry out the King's commands.

וכמו שארז"ל [שאמרו רבותינו זכרונם לברכה] ע"פ התורה והמצוה¹²⁴ אשר כתבתי להורותם התורה זו תושב"כ [תורה שבכתב] והמצוה זו תושבע"פ [תורה שבעל פה]¹²⁵ כו' שע"י יתקיים בו השמחה אמתית אשר קדשנו במצותיו כנ"ל

As our Sages said on [the verse] "the Torah and the commandment, which I have written to teach them": "the Torah" — this is the Written Torah; "and the commandment" — this is the Oral Torah, etc. Through this the true joy of "Who has sanctified us with His commandments," mentioned above, will be realized in him,

The Sages read "the Torah and the commandment" as the Written Torah and the Oral Torah. Through the Oral Torah's practical laws comes true joy, the joy of "Who has sanctified us with His commandments."

כי זה השער להי¹²⁶ תרעא לאעלאה כו' והשמחה אמתית שהיא מאהבת ה' צריך להקדים לה היראה שהיא ראשית העבודה ועקרה ושרשה כמ"ש¹²⁷ במ"א.¹²⁸

for "this is the gate to Havayah," a gate through which to enter, etc. And true joy, which comes from the love of G-d, must be preceded by awe, which is "the beginning of the service, its essence and its root," as is explained elsewhere.

This is "the gate to Havayah," the gate through which one enters. True joy, which comes from love of G-d, must be preceded by awe, "the beginning of the service, its essence and its root," in the words that open Tanya, chapter 41, the place "explained elsewhere" (Kehot).

SECTION 8 • ¶17-18

The way to Canaan

17 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] הרוצה לקבל עליו עומ"ש [עול מלכות שמים] שלימה יפנה ויטול ידי ויניח ציצית ותפילין¹²⁹

Now, our Sages said: one who wishes to accept upon himself the yoke of the Kingdom of Heaven in full should relieve himself, wash his hands, and put on tzitzis and tefillin.

The Gemara says that one who wants to accept the yoke of Heaven in full should first relieve himself, wash his hands and put on tefillin; the version here also mentions tzitzis. That version, Kehot notes citing the Lubavitcher Rebbe's Likkutei Sichos, is the one in the Pri Etz Chaim and the Arizal's Siddur, perhaps based on the Zohar.

פ"י שמתחלה¹³⁰ יפנה ויסיר הצואה מקרבו שהוא בחי' הרע שבקרבו ואח"כ יקבל עליו עומ"ש [עול מלכות שמים] בפריסו דטלית של מצוה שהוא ענין שום תשים עליך מלך¹³¹ דהיינו בחי' מלכותו ית' שהיא מלכות כל עולמים¹³² ימשיך על נפשו בפריסו דטלית

This means: first he should relieve himself and remove the filth from within him, which is the evil within him; and afterward he should accept upon himself the yoke of the Kingdom of Heaven by spreading the tallis of the mitzvah, which is the matter of "You shall surely set a king over you," that is, the level of His Malchus (sovereignty), blessed be He, which is "sovereignty over all worlds" — he should draw it down upon his soul by spreading the tallis.

Inwardly, "relieving oneself" means first removing the evil within. Then one accepts the yoke of Heaven by spreading the tallis over oneself, which is "You shall surely set a king over you": drawing G-d's sovereignty (Malchus), "sovereignty over all worlds," upon the soul.

וכן עד"ז הוא קיום כל המצות להמשיך על נפשו אור וחיות מבחי' מלכותו יתברך.

And so too, in this way, is the fulfillment of all the mitzvos: to draw down upon his soul light and life-force from the level of His Malchus, blessed be He.

Every mitzvah does the same: it draws light and life-force from His sovereignty upon the soul.

18 וכן הוא בענין לימוד התורה דמתניתא מלכתא¹³³ בחי מלכותו ית' ובחי' דכרי אשר שמתי בפיו¹³⁴ וגוי ואשים דכרי בפיו¹³⁵ וגוי ועי"ז ממשיך בחי' מלכותו ית' בנפשו ממש.

So it is also with the study of Torah, for “the Mishnah is the queen” (masnisa malkesa) — the level of His Malchus (sovereignty), blessed be He — and the level of “and My words which I have put in your mouth,” etc., and “I have put My words in your mouth,” etc. Through this he draws down the level of His Malchus, blessed be He, into his very soul.

Torah study works the same way. The Gemara's phrase “the Mishnah is the queen” links the Mishnah, the Oral Torah, with Malchus, G-d's sovereignty; and the verses “My words which I have put in your mouth” show that in learning, G-d's own words are in a person's mouth, drawing His sovereignty into his very soul.

וזהו ויסב אלהים את העם דרך המדבר ים סוף¹³⁶ שכנדי לבא לבחי' ים סוף דהיינו קבלת עומ"ש [עול מלכות שמים] צריך תחלה להסב דרך המדבר

This is [the meaning of] “And G-d led the people around by way of the wilderness of Yam Suf”: in order to come to the level of Yam Suf, which is accepting the yoke of the Kingdom of Heaven, one must first go around by way of the wilderness,

Now the second verse, the roundabout route, is explained in practice. To reach Yam Suf, the acceptance of the yoke of Heaven, one must first go “around by way of the wilderness.”

שהוא בחי' יפנה הנ"ל דהיינו לשום מרירות תמיד בנפשו על חטאותיו אשר עשה ואף שכבר עשה תשובה עליהם וכמ"ש וחטאתי נגדי תמיד¹³⁷

which is the level of “he should relieve himself,” mentioned above: that is, to put bitterness into his soul constantly over the sins he has committed, even though he has already done teshuvah (return) for them, as it is written, “and my sin is ever before me.”

The wilderness is the “relieving oneself” of the Sages' teaching quoted above: putting bitterness into one's soul constantly over the sins one has committed, even after doing teshuvah for them, as David said, “my sin is ever before me.”

או אפי' [אפילו] לא חטא כלל מ"מ ישים לנגד עיניו תמיד להיות ממארי דחושבנא על מחשבה דבור מעשה אשר לא לה' המה בהבל בא ובחשך ילך¹³⁸

Or, even if he has not sinned at all, he should nevertheless always set before his eyes to be one of the masters of reckoning over thought, speech and action that are not for G-d — “it comes in vanity and departs in darkness.”

Even someone who has not sinned should always be one of the “masters of reckoning,” taking stock of every thought, word and deed that was not for G-d, which “comes in vanity and departs in darkness.”

ואח"כ יכול לקבל עליו עומ"ש [עול מלכות שמים] בחי' ים סוף הנ"ל בעסק התורה והמצות וכיון שמקבל עליו עול תורה מעבירין מעליו עול ד"א [דרך ארץ] ¹³⁹ שהוא שעבוד לנה"ב [לנפש הבהמית]

Afterward he can accept upon himself the yoke of the Kingdom of Heaven, the level of Yam Suf mentioned above, in occupying himself with the Torah and the mitzvos. And once he accepts upon himself the yoke of Torah, the yoke of worldly affairs (derech eretz) is removed from him, which is subjugation to the animal soul.

After that one can accept the yoke of Heaven, Yam Suf, by occupying oneself with the Torah and the mitzvos. As the Mishnah teaches, one who accepts the yoke of Torah is freed from the yoke of worldly affairs, which is servitude to the animal soul.

ויעלה ויבא ויגיע מזה לבחי' שמחה אמתית ודביקות בה' אחד בבחינת בטול אליו ית' להתיחד באחדות ה' ממש

And from this he will rise, come and reach the level of true joy and cleaving to the One G-d, in a state of self-nullification (bittul) before Him, blessed be He, to be united with the very oneness of G-d,

Freed from it, one rises to true joy and to cleaving to the One G-d, nullified before Him and united with His very oneness.

שהיא בחינת ארץ כנען מלשון הכנעה וביטול בה' אחד והיא מעלה ומדרגה יותר מעולה מבחי' ארץ פלשתים הנ"ל:

which is the level of the land of Canaan (Kena'an), from the term hachna'ah, submission and self-nullification before the One G-d; and this is a distinction and level more excellent than the level of the land of the Philistines (Pelishtim) mentioned above.

This is the land of Canaan (Kena'an), from hachna'ah, "submission": nullification before the One G-d. It is a higher level than the land of the Philistines, the joy without restraint described above.

IN ONE'S AVODAH

Joy in G-d must come through service, not at once. First the “wilderness”: set aside a time, at midnight, for bitterness over one’s sins and the exile, and be a constant “master of reckoning” over every thought, word and deed that was not for G-d, even after teshuvah. Then accept the yoke of Heaven in Torah study and the mitzvos, putting awe before love. In daily life, earn a livelihood honestly, far from falsehood and theft; push away the body’s desires; give charity from honest money. Each is a measure of self-sacrifice that raises the sparks and leads to true joy.

QUESTIONS FOR DISCUSSION

1. Why must the seed rot before it grows, and what in a person’s service corresponds to that rotting?
2. How can the nations draw life from a level higher than the one through which holiness receives it, and why is that light hidden from them?
3. Why does light that comes out of darkness bring greater joy than light revealed in an orderly way?
4. What is the difference between the “Pelishtim” of holiness and the “Pelishtim” of kelipah, and why is coming at once to joy “near” to a fall?
5. How do bitterness over sin and acceptance of the yoke of Heaven lead to true joy rather than away from it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויהי בשלח פרעה

Kehot notes that this maamar was transcribed by the Mittlerer Rebbe and is printed in Sefer HaMaamarim 5562 (1801-02), together with an explanation of it, given in full in the second volume, and abridgments.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ב ע' קמה. ביאור נדפס שם ע' קג. שם בכרך ב ע' תרפג הביאור בשלימות. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בארוכה באוה"ת בשלח ע' שנג. המאמר עם הגהות בכרך ז ע' ב'תרנא. קיצורים בסוף טה"מ תקס"ב ח"א ע' רצב. טה"מ תרכ"ז (הוצאת תש"ס) ע' קטז ביאור על מאמר זה. מיוסד על הביאור דטה"מ תקס"ב הנ"ל. ודי"ה ופרעה הקריב בטה"מ תרל"ג חלק א ע' קכה מיוסד על ביאור מאמר זה דתקס"ב. פלח הרמון שמות ע' קיח. חלק מהמאמר מובא באוה"ת פ' ואתחנן ע' ריב. ראה ד"ה ויהי בשלח בטה"מ תרכ"ז ע' קטז. ד"ה זה נזכר בלקו"ת נשא כו, ב. ואתחנן יא, ד. שבת שובה סה, ב.

2 The Torah tells that when Pharaoh let the people go, G-d did not lead them by the coastal road through the land of the Philistines, though it was near, lest they see war and return to Egypt. This is the maamar's opening verse; its two halves are explained in paragraphs 13 and 14-18.

שמות י"ג:17 Exodus 13:17

וַיְהִי בְשִׁלַּח פְּרַעְהָ אֶת־הָעָם וְלֹא־נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹהִים פְּנִי־נָחַם הָעָם בְּרֹאֲתָם מִלִּחְמָה וְשָׁבוּ מִצְרָיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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3 בגלות מצרים

Manuscripts 1064, 1118 and 1824 read "in the days of the exile." In manuscript 1034 the word "in the time" is added in the margin, perhaps in the Tzemach Tzedek's handwriting.

KEHOT'S NOTE

בבוכ 1064, 1118, 1824: בימי הגלות. בבוכ 1034 נוסף בגליון תי: בומן [ואולי תי זו בגוכי"ק הצ"צ].

4 וזרעתי לי בארץ

G-d speaks through Hosea of the reconciliation to come with His people, the "wife" of the prophecy: "And I will sow her for Me in the land," echoing the name Yizre'el ("G-d sows") in the verse before. The Alter Rebbe reads it of the Jewish people in exile, sown in order to grow.

הושע ב' כ"ה Hosea 2:25

וְזָרַעְתִּיהָ לִּי בָאֶרֶץ וְרַחֲמֵי אֶת־לֹא רַחֲמָה וְאָמַרְתִּי לֹא־עָמִי עַמִּי־אֶתָּה וְהוּא יֹאמַר אֲלֵקִי:

And I will sow her unto Me in the land; And I will have compassion upon her that had not obtained compassion; And I

will say to them that were not My people: 'Thou art My people'; And they shall say: 'Thou art my G-d.'

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KEHOT'S NOTE

הושע ב, כה. ראה גם לקמן קיז, ב ובאוה"ת נ"ך כרך א ע' תכט רשימות ע"פ זה. ושם סעי' ב שלפרש"י מבואר דהזריעה היא בזמן הגלות, ומהרש"א בפסחים כ' יש משמעות מהגמרא דהזריעה היא בא"י לע"ל. בלקו"ת נשא כז, ב. ואתחנן יא, ד מציין לכאן.

5 זורע כור

It too reads "kor" in this saying.

פסחים פ"ז ב:14 Pesachim 87b:14

וְאָמַר רַבִּי אֱלֵעָזָר: לֹא הִגְלָה הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבֵין הָאוּמוֹת אֲלָא כְּדִי שְׂתוֹסְפוּ עֲלֵיהֶם גְּרִים, שְׁנֹאֲמַר: "וְזָרַעְתִּיהָ לִּי בָאֶרֶץ". כָּלֹם אָדָם זֹרֵעַ סָאָה אֲלָא לְהַכְנִיס כְּמָה כּוֹרִין.

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

KEHOT'S NOTE

וכ"ה בטה"מ תרכ"ז ס"ע קט. ובתו"ח כאן ובאוה"ת ואתחנן ע' רסג "קב". ובגמרא פסחים פז, ב. ובאוה"ת בשלח ע' שנג: "סאה". ראה קובץ יו"ד שבת ע' פג. לקו"ת ח"ד ע' 1269. לקו"ת ח"ד ע' 82. טה"ש תשי"ג כרך א ע' 275.

6 מוציא כמה כורים

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

KEHOT'S NOTE

בגמרא הגי' "להכניס".

7 קדש ישראל לה' ראשית תבואתה

G-d, through Jeremiah, recalls how Israel followed Him into the wilderness: "Israel is holy to Havayah, the first of His produce," set apart like the first fruits of a crop, so that whoever devours them is guilty. The word is written with a final heh (tevu'asoh) and read tevu'aso, "His produce," and the Alter Rebbe stresses it: Israel is G-d's own crop, sown for its yield (context: Steinsaltz Tanakh).

ירמיהו ב' ג:2 Jeremiah 2:3

קִדְשׁ יִשְׂרָאֵל לַיהוָה רֵאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלִיו יֹאשְׁמוּ רָעָה תִּבְאֵל אֲלֵיהֶם נְאֻם־יְיָ

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמ"י ב, ג. באוה"ת כאן ע' ב'תרנא ארוכה.

8 וימלא כבוד ה' את כל הארץ

After the sin of the spies, G-d tells Moshe that He has pardoned the people, and swears, "as I live, the whole earth will be filled with the glory of Havayah." The Alter Rebbe

ב"ר פח, ה.

ישע"י נב, ח.

16

ובאו במערות צורים

Isaiah foretells the day when Havayah rises to shake the earth: people will flee into caves in the rocks and holes in the ground for fear of Him, and cast away their idols. The Alter Rebbe brings it for the nullification that the revelation of the future will bring below.

ישעיהו ב'י"ט19:2

ובאו במערות צורים ובמחלות עפר מפני פחד ה' ומקדר גאוונו בקומו
לערץ הארץ:

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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KEHOT'S NOTE

ישע"י ב, יט.

17

ואנכי נטעתך שורק . . זמורה של גפן

G-d rebukes Israel through Jeremiah: "I planted you a choice vine (sorek), wholly a true seed; how then have you turned into a degenerate, foreign vine?" The Alter Rebbe uses only the planting: sorek, as Rashi explains it (Or HaTorah, cited by Kehot), is a vine shoot, planted to grow a whole vine.

ירמיהו ב'כ"א21:2

ואנכי נטעתך שורק כלה זרע אמת ואיך נהפכת לי סורי הנפן נכרעה:

Yet I had planted thee a noble vine, Wholly a right seed; How then art thou turned into the degenerate plant Of a strange vine unto Me?

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KEHOT'S NOTE

ירמ"י ב, כא. ראה פ"י הפסוק באוה"ת בשלח ע"י שנח "ופרש"י זמורה של גפן". שורק "בחי" הודאה". וראה גם אוה"ת נ"ך כרך א ע"י שחנ. בלקו"ת ש"ש סה, ב מציין לכאן.

18

ואמר רז"ל

Rabbi Elazar teaches that G-d exiled Israel among the nations only so that converts would be added to them, citing this verse: does a person sow a se'ah except to bring in many kors? The Alter Rebbe quotes the saying as "sows a kor ... brings out many kors"; Kehot notes the Gemara's wording.

פסחים פ"ז ב87b Pesachim

KEHOT'S NOTE

פסחים פז, ב.

19

וכמאמר רז"ל ע"פ והנה גפן לפני

The Midrash expounds the butler's dream: "behold, a vine was before me" — this is Israel, as it says, "You brought a vine out of Egypt." The Alter Rebbe cites it to show that Israel is likened to a vine, which grows from a planted shoot.

בראשית רבה פ"ח:ה'58:5 Bereshit Rabbah

KEHOT'S NOTE

20

והנה גפן לפני

Pharaoh's butler tells Yosef his dream: "behold, a vine was before me." The Sages expound the vine as Israel.

בראשית מ'ט"ז40:9

ויספר שר־המשקים את־חלמו ליֹוסֵף ויאמר לוֹ בְּחִלּוּמִי וְהִנֵּה־גֵפֶן לִפְנֵי:

And the chief butler told his dream to Joseph, and said to him: 'In my dream, behold, a vine was before me;

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21

שו"ה לי — זורע

That manuscript reads "a person sows" where the printed text has "one who sows."

KEHOT'S NOTE

בבזך 1824: אדם זורע.

22

ברוך ה' אלקי ישראל מן העולם ועד העולם

The blessing that closes the fourth book of Psalms: "Blessed is Havayah, the G-d of Israel, from eternity to eternity (min ha'olam ve'ad ha'olam)." Olam means both "eternity" and "world," and the Alter Rebbe reads it "from the world to the world," from the hidden world to the revealed, and "the G-d of Israel" as teaching that this comes through Israel.

תהילים ק"ו:מ"ח106:48 Psalms

ברוך־ה' אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־
קָה:

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

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KEHOT'S NOTE

תהלים קו, מח.

PARAGRAPH 3

23

שקליפה קדמה לפרי

Kehot points to the Tzemach Tzedek's discussions of "the husk precedes the fruit" in Or HaTorah on Bereishis and in his glosses on this maamar.

KEHOT'S NOTE

ראה לקו"ת להאר"ז ס"פ וישלח. אוה"ת בראשית ה, א. ובאוה"ת כאן ע"י ב"תרנג.

24

ואלה המלכים אשר מלכו בארץ אדום

The Torah lists the kings who reigned in Edom, Eisav's descendants, "before any king reigned over the children of Israel." In Kabbalah these kings, each of whom "reigned ... and died," are the lights of Tohu that broke; the Alter Rebbe brings the verse for "the husk precedes the fruit."

בראשית ל"א31:36 Genesis

ואֵלֶּה הַמֶּלְכִּים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדָוִם לִפְנֵי מֶלֶךְ־מִלְךְ לִבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

25 | Kehot's note points to I Chronicles 1:43 for these words.

דברי הימים א א' מ"ג:43 I Chronicles 1:43

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ-יִשְׂרָאֵל כְּלָע
בְּיָדָם וְשֵׁם עִירוֹ דִּנְהָבָה:

Now these are the kings that reigned in the land of Edom,
before their reigned any king over the children of Israel:
Bela the son of Beor; and the name of his city was Dinhabah.

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26 | ולא שהקליפה . . קדמה לפרי

That manuscript adds: "and so Eisav is called his elder son
and Yaakov his younger son"; and it reads "not that Eisav
himself, G-d forbid, is called his elder son."

KEHOT'S NOTE

בבוכ' 1118: כ"ו וכן עשו נקרא בנו הגדול ויעקב בנו הקטן. ולא עשו ממש נקי
ח"ו בנו הגדול. באוה"ת בשלח ע"י שם נוסף: (צ"ל כי קדמה שמע שני ענינים
הא' קדימה בזמן ע"י שהמשל קודם לנמשל והקש להחטים, הב' קדימה
מעלה ע"י מעלת הבכור שקדם בזמן א"כ שרשו גבוה יותר ג"כ, וכידוע
שעשו שרשו מעולם התהו שגבוה באמת מעולם התיקון . . ועל זה ולא
שהקליפה ממש ח"ו גבהה מהפרי). ע"כ.

27 | שנפלו שמה בשבירת הכלים

The Tzemach Tzedek writes that this passage implies that
the power of growth that makes the sowing sprout is
drawn from what fell in the breaking of the vessels, at the
level of "and from there it divided and became four
heads."

KEHOT'S NOTE

באוה"ת פ' ואתחנן ע"י רסג כ' שמכאן משמע שכל הצומח להצמיח הוריעה
נמשך ממה שנפל בשבירה"כ בבחי' ומשם יפרד והי' לדי' ראשים ע"ש.

28 | מבחי' עוה"ב וישראל

That manuscript reads "above the level of Yaakov and
Yisrael" in place of "above the level of the World to Come
and of the Jewish people."

KEHOT'S NOTE

בבוכ' אדה"ו 633 הגי': מבחי' יעקב וישראל.

29 | ואורייתא דנפקא מחכמה

The Zohar on Mishpatim: "The Torah issues from
Chochmah." The Alter Rebbe cites it to show that the
Torah's source is Chochmah, while the light that fell into
the kelipos comes from higher still.

Zohar II, 121a א"ב קכא,

KEHOT'S NOTE

זח"ב קכא, א.

PARAGRAPH 4

30 | ביאור הענין דתנן עשרה דורות

Or HaTorah refers here, summarizing that the Alter Rebbe
explains "that there are two kinds of flow: one from erech
apayim and rav chesed, which is above the tzimtzum; and

the second, drawn from the Infinite Light through the ten
Sefiros, to be revealed according to His attributes ... which
is contraction, measure and limit compared with erech
apayim and rav chesed."

KEHOT'S NOTE

באוה"ת מגי"א ע"י ער מציין לכאן שבקטע מכאן כ"ק אדה"ו "שיש שני מיני
המשכות הא' מבחי' ארך אפים ורב חסד שלמעלה מהצמצום, והב' מה
שנמשך מאו"א"ס ב"ה ע"י ע"ס להתגלות ע"פ מדותיו . . שהיא בחי' צמצום
ומדה וגבול לגבי ארך אפים ורב חסד". ע"ש.

31 | עשרה דורות מאדם עד נח

Kehot refers the reader there in connection with this
Mishnah.

KEHOT'S NOTE

אבות ה', ב. ראה גם קונטרס ומעיין מאמר ח ואילך. בלקו"ש ח"ט ע"י 71
הערה 5.

32 | להודיע כמה ארך אפים לפניו

Kehot refers there for "to make known how great is His
forbearance."

KEHOT'S NOTE

ראה באוה"ת כי תבוא ע"י תתלול. בסה"מ תר"ן ע"י שנ מציין לכאן.

33 | עשרה דורות מאדם עד נח וכו' ועשרה דורות מנח עד אברהם כו' להודיע כמה ארך אפים לפניו שכל הדורות היו מכעיסין ובאין

The Mishnah: ten generations from Adam to Noach and
ten from Noach to Avraham, to make known how great
G-d's forbearance is, for all of them kept provoking Him.
The Alter Rebbe finds here the source of the life given to
those who oppose Him.

משנה אבות ה' ב'2: Pirkei Avot

עשרה דורות מאדם ועד נח, להודיע כמה ארך אפים לפניו, שכל
הדורות היו מכעיסין ובאין עד שהביא עליהם את מי המבול. עשרה
דורות מנח ועד אברהם, להודיע כמה ארך אפים לפניו, שכל הדורות
היו מכעיסין ובאין, עד שקרא אברהם וקבל עליו שכר כלם:

[There were] ten generations from Adam to Noah, in order to
make known what long-suffering is His; for all those genera-
tions kept on provoking Him, until He brought upon them
the waters of the flood. [There were] ten generations from
Noah to Abraham, in order to make known what long-suffer-
ing is His; for all those generations kept on provoking Him,
until Abraham, came and received the reward of all of them.

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34 | שו"ה הדורות — עכו"ם

In this stretch of text, from "the generations" to
"idolaters," that manuscript reads "the nations that pro-
voke [Him]."

KEHOT'S NOTE

בבוכ' 1824: אומות המכעיסין.

35 | ואתה מחי את כולם

The Levites declare that G-d made the heavens, the earth
and all in them, "and You give life to them all." The Alter

Rebbe brings it to show that the nations too receive their life from Him.

Nehemiah 9:6 ט"ז:חמיה

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

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

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KEHOT'S NOTE

נחמ"י ט, ו.

36

שו"ה את כולם

After "to them all," that manuscript adds: "even though they have no Torah and mitzvos."

KEHOT'S NOTE

בבז 1824 נוסף: אעפ"כ שאין להם תורה ומצוות.

37

וקרו לי אלקא דאליקייא

Rav says that the nations "call Him the G-d of the gods." The Alter Rebbe cites it: even where His holiness is hidden, He is acknowledged as the source above all other powers.

Menachot 110a:11-13 ג"א-י"א-י"ג

אמר ריש לקיש מאי דכתיב (ויקרא ז, לו) זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם אמר רבא האי לעולה למנחה עולה ומנחה מיבעי ליה אלא אמר רבא כל העוסק בתורה אינו צריך לא עולה (ולא חטאת) ולא מנחה ולא אשם אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם:

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KEHOT'S NOTE

מנחות ק"א.

PARAGRAPH 5

38

ולכן יש להם עושר וכבוד

A passage beginning here, "Therefore they have wealth and honor," is quoted there.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרכ"ז (הוצאת תש"ס) ע"כ.

39

שו"ה אלהי — שנפל בקליפות בשבירת הכלים

In its quotation of this passage it adds "(and this is from a high place)," and it does not have the words "as is known to those who know the hidden wisdom."

KEHOT'S NOTE

בסה"מ תרכ"ז שם נוסף: "(וזה ממקום גבוה)". ותיי "כידוע ליודעי חן" ליתא שם.

40

וימנע מרשעים אורם

In G-d's answer to Job from the storm, the dawn exposes the wicked, "and from the wicked their light is withheld." The Alter Rebbe applies it to the divine light within the ke-lipos, which does not shine for them openly.

Job 38:15 ט"ו:יח איוב

וימנע מרשעים אורם וזרוע רמה תשבר:

But from the wicked their light is withholden, And the high arm is broken.

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חגיגה י"ב א:ה-ו"ה-5-6a:12 Chagigah

ואמר רב יהודה אמר רב: עשרה דברים נבראו ביום ראשון, ואלו הן: שמים וארץ, תהו ובהו, אור וחשך, רוח ומים, מדת יום ומדת לילה. שמים וארץ — דכתיב: "בראשית ברא אלקים את השמים ואת הארץ", תהו ובהו — דכתיב: "והארץ היתה תהו ובהו", אור וחשך, חשך — דכתיב: "וחשך על פני תהום", אור — דכתיב: "ויאמר אלקים יהי אור", רוח ומים — דכתיב: "ורוח אלקים מרחפת על פני המים", מדת יום ומדת לילה — דכתיב: "ויהי ערב ויהי בקר יום ..."

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KEHOT'S NOTE

איוב לח, טו. וראה באוה"ת פי וישלח (כרך ה) תתפו, א דהיינו אור שנברא ביום ראשון שגנוו הקב"ה (חגיגה יב, א). וראה סה"מ תרכ"ט (הוצאה חדשה) ע"ס. תרלי"ב ח"ב ע' תנח. באוה"ת נ"ך כרך א ע' יג מצוין לכאן "בתיא . . ע"פ וימנע . . משמע שערך התיקון לגבי התהו כמו חכמה לגבי כתר הנקי ארך אפים כו' ע"ש". ראה גם אוה"ת בראשית כרך ג תצא, ב.

41

משא"כ בסטרא דקדושה

Those manuscripts read "This is not so with the Jewish people" in place of "This is not so on the side of holiness."

KEHOT'S NOTE

בבז 1824, 633 הגי': משא"כ ישראל.

42

וכן התורה יש לה מדה

There the Tzemach Tzedek writes that this seems to follow the view of the Gemara in Eruvin 21a, and that there is a hidden and a revealed part of the Torah.

KEHOT'S NOTE

באוה"ת בראשית כרך ד תקו, א דלכאורה זה כדעת הגמרא בעירובין כא, א. ע"ש שיש סתים וגליא בתורה. עיין בהמשך תרס"ו בד"ה שובה ישראל ע'ה.

43

ארוכה מארץ מדה

Tzofar tells Job that G-d's wisdom is beyond him: "Its measure is longer than the earth and wider than the sea." The Alter Rebbe reads middah with its mappik as "its measure" and applies it to the Torah: it has a measure, though a vast one.

Job 11:9 ט"א:יב איוב

ארכה מארץ מדה ורחבה מג"י:

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב יא, ט.

44

ארוכה מארץ מדה

The Gemara quotes this verse and goes on to give the Torah a measure many times that of the world. Kehot notes, citing Or HaTorah and Sefer HaMaamarim 5629, that "it has a measure" follows this passage.

Eruvin 21a:14-15 ט"ז א: עירובין כ"א א:

אָמרו דוד ולא פירשו, דכתיב: "לכל תכלה ראיתי קץ רחבה מצותך מאד". אָמרו איוב ולא פירשו, דכתיב: "ארוכה מארץ מדה ורחבה מני ים". אָמרו יחזקאל ולא פירשו, דכתיב: "ויפרש אותה לפני והיא כתובה פנים ואחור וכתוב אליה קינים וקנה והי".

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45

שיש לה מדה

There it is explained that this follows the Sages' teaching in Eruvin 21a.

KEHOT'S NOTE

ראה בסה"מ תרכ"ט הנ"ל ע"י סב שזוהו ע"פ מארז"ל בערובין כא, א ע"ש.

46

כלי אומנתו

The Midrash opens: "The Torah says, 'I was the instrument of craftsmanship of the Holy One, blessed be He': as a builder works from plans, G-d looked into the Torah and created the world. The Alter Rebbe calls the Torah's measure the measure of this "instrument."

Bereshit Rabbah 1:1 א: ראשית רבה א:

רבי הושעיה רבה פתח, (משלי ח, ל): "וְאֶהְיֶה אֲצִלוֹ אֱמוּנָה וְאֶהְיֶה שֶׁשְּׁשָׁעִים יוֹם יוֹם וְגו'". "אָמוֹן", פְּדוּגוֹ. "אָמוֹן", מְכוּסָה. "אָמוֹן", מוֹצֵנֶעַ. וְאֵית דָּאָמֶר: "אָמוֹן", רַבְתָּא. "אָמוֹן", פְּדוּגוֹ - הֵיךְ מָה דָּאָתָּ אָמֶר (במדבר יא, יב): "כֹּאֲשֶׁר יִשָּׂא הָאֱמוּנָה אֶת הַיֵּנֶק". "אָמוֹן" מְכוּסָה - הֵיךְ מָה דָּאָתָּ אָמֶר (איכה ד, ה): "הָאֱמוּנִים עָלַי תּוֹלַע חֲבָקוּ אֲשֶׁפְתוֹת". "אָמוֹן", מוֹצֵנֶעַ - הֵיךְ מָה דָּאָתָּ אָמֶר (אסתר ב, ז): "וְיִהְיֶה אִמּוֹן אֶת הַדֶּסֶה". אֱמוּנָה, רַבְתָּא - כִּמְה דְּתִימָא: (נחום ג, ח): "הֵתִיטְבִי מִנָּא אֱמוּנָה", וּמִתְגַּמִּינִי: "הָאֵת טַבָּא מֵאֲלַכְסַנְדְּרִיא רַבְתָּא ...

Rabbi Hoshaya the Great began: "I was with Him as an amon, a delight day after day..." (Proverbs 8:30) - amon means a child's caretaker, amon means covered, amon means hidden, and some say amon means greatness. Amon means a child's caretaker, as it says: "As a caretaker [omen] carries a nursing child" (Numbers 11:12). Amon means covered, as it says: "Those covered [ha'emunim] in scarlet..." (Lamentations 4:5). Amon means hidden, as it says: "He was omen Hadassa" (Esther 2:7). Amon means great, as it says: "Are you better than ...

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47

שו"ה בחינת — וכן

That manuscript reads "Therefore" in place of "So too" before "the Torah has a measure."

KEHOT'S NOTE

בבזך 1824: ולכן.

48

אם בחקתי תלכו

"If you walk in My statutes ... I will give your rains in their season." The Alter Rebbe brings it to show that on the side of holiness the flow follows the measure of the Torah.

Leviticus 26:3 ג: ויקרא כ"ו:

אִם-בְּחֻקֵּי תִלְכוּ וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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KEHOT'S NOTE

ויקרא כו, ג.

49

שו"ה כ"א — אמר נבל בלבו אין אלקים

David: "The fool has said in his heart, 'There is no G-d.'" The Alter Rebbe brings it for the doubled darkness that lets the kelipos deny G-d.

Psalms 14:1 א: תהילים י"ד:

לְמַנְצָה לְדוֹד אָמֶר נָבֵל בְּלִבּוֹ אֵין אֱלֹקִים הִשְׁחִיתוּ הַתַּעֲיִבוּ עָלֶיהָ אֵין עֲשֵׂה-טוֹב:

For the Leader. [A Psalm] of David. The fool hath said in his heart: 'There is no G-d'; they have dealt corruptly, they have done abominably; there is none that doeth good.

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KEHOT'S NOTE

תהלים יד, א. ליתא בבזך 1824.

50

Koheles says that in the grave there is "no deed, reckoning or knowledge." The Alter Rebbe's phrase "not according to reckoning, deed and knowledge" echoes its words; Sefaria links the passage to this verse.

Ecclesiastes 9:10 ט: קהלת ט:

כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחַד עֲשֵׂה כִּי אֵין מַעֲשֶׂה וְהַשְׁבֹּן וְדַעַת וְחִכְמָה בְּשָׂאוֹל אֲשֶׁר אֵתָּה הִלֵּךְ שָׁמָּה:

Whatsoever thy hand attaineth to do by thy strength, that do; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

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PARAGRAPH 6

51

יעקב הקטן

Rivkah dresses "Yaakov, her younger (katan) son," in Eisav's garments. The Alter Rebbe reads katan as smallness, the contraction of G-dliness into measure; he returns to the verse in paragraph 9.

Genesis 27:15 ט: בראשית כ"ז:

וַתִּקַּח רִבְקָה אֶת-יִבְגְּדֵי עֵשָׂו בְּנֶה הַגָּדֹל הַחֲמֹדֶת אֲשֶׁר אֵתָּה בְּכִיתָ וַתִּלְבַּשׁ אֶת-יַעֲקֹב בְּנֶה הַקָּטָן:

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

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52

ולכן נקי יעקב הקטן

KeHOT refers there for Yaakov's being called "the small one"; the same page is cited above for "the husk precedes the fruit."

KEHOT'S NOTE

ראה אוה"ת בראשית ה, א.

PARAGRAPH 7

53

הנה השמים ושמי השמים לא יכלכלוך

At the dedication of the Temple Shlomo says, "Behold, the heavens and the heavens of heavens cannot contain You." The Alter Rebbe reads it of the light before the tzimtzum, which no vessel can receive in a revealed way.

I Kings 8:27: "כי יאמרו מלכים א ח: כ"ז"

כי האמנם ישב אלקים עליהארץ הנה השמים ושמי השמים לא יכלכלוך אף כי ההבית הזה אשר בנתי:

But will G-d in very truth dwell on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!

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KEHOT'S NOTE

מלכים-א ח, כז.

54

ש"ה נאמר — פי אפילו

That manuscript reads "This means: to be, even ..." where the printed text has "This means: even"

KEHOT'S NOTE

בבזך 1824: פי להיות אפי.

55

ואלה המלכים

"And these are the kings who reigned in the land of Edom." Here the kings stand for the life-force that comes from above the tzimtzum by way of a fall.

בראשית ל"ו:31

ואלה המלכים אשר מלכו בארץ אדום לפני מלך מלך לבני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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56

ממדרגה למדרגה להתלבש

Those manuscripts add "in the seventy princes" after "from level to level, to be clothed."

KEHOT'S NOTE

בבזך 1824, 633 נוסף: בעי שרים.

57

ואת רוח הטומאה

G-d promises through Zechariah that on that day He will cut off the names of the idols and remove the false prophets "and the spirit of impurity from the land." Only then will the light hidden in the kelipos be revealed.

זכריה י"ג:2

והיה ביום ההוא נאם ה' צבאות אכרית את שמות העצבים מן הארץ ולא יזכרו עוד וגם את הנביאים ואת רוח הטמאה אעביר מן הארץ:

...ויהי בשלח פרעה את העם ולא נחם אלהים

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכריה יג, ב.

58

כי עין בעין יראו

"For eye to eye they shall see Havayah's return to Zion." The Alter Rebbe brings it for the open revelation of the time to come.

ישעיהו נ"ב:ח

קול צפיק נשא קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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PARAGRAPH 8

59

גלו לבבל

That manuscript reads "they were exiled to Edom" in place of "they were exiled to Babylon."

KEHOT'S NOTE

בבזך 1825: גלו לאדום.

60

גלו לבבל שכינה עמהם

Rabbi Shimon bar Yochai: wherever Israel was exiled the Shechinah was with them; they were exiled to Egypt, to Babylon, and the Shechinah was with them. The Alter Rebbe reads it as the divine spark in each soul sharing the exile.

מגילה כ"ט א:ד'29a

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

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

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KEHOT'S NOTE

מגילה כט, א. בבזך אדה"ז הנ"ל נוסף: "פי כשישראל גולים למקום האומות ומקבלים השפע מהם" הנה ניצוץ.

61 ממשלת קליפת נוגה

That manuscript reads “the dominion of that prince” in place of “the dominion of kelipah nogah.”

KEHOT'S NOTE

בכור אדה"ו הנ"ל הגי': ממשל השר ההוא.

62 אין לך עשב

The saying is quoted there more fully: in prayer one contemplates that “there is no blade of grass below that has no mazal above,” the heavenly forces that give life to all of this world, which themselves receive from the seventy princes.

KEHOT'S NOTE

נסמן לעיל ח, ד.

63 אין לך כל עשב

Rabbi Simon: there is no blade of grass that has no mazal in the firmament that strikes it and tells it, “Grow!” The Alter Rebbe brings it to show that the things of one’s livelihood live from forces above, so their sparks can be raised; Kehot gives the source at Torah Ohr 8d.

Bereshit Rabbah 10:6 י"ו: בראשית רבה

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגוי. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: ‘Grow.’ That is what is written: “Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?” (Job 38:33). It is an expression of being in charge [shoter]. “Will you tie the chains of ...

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64 שאינן יכולין לעלות כו' כמ"ש במ"א

Tanya divides the kelipos into two levels and explains that from the lower one, the three wholly impure kelipos, come the life and existence of all forbidden foods and of every deed, word and thought of the 365 prohibitions.

KEHOT'S NOTE

ראה תניא פרק ו.

65 וידעו מצרים כי אני ה'

At the Sea G-d tells Moshe, “And Egypt shall know that I am Havayah, when I am glorified through Pharaoh.” The

Alter Rebbe cites it for darkness turned into light, as the life-force hidden in Egypt’s kelipah is raised.

Exodus 14:18 י"ד: שמות

וידעו מצרים כי אני ה' בהכבד' בפרעה ברכבו ובפרשיו:

And the Egyptians shall know that I am the L-RD, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen.'

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KEHOT'S NOTE

שמות יד, יח.

PARAGRAPH 9

66 אור זרוע

“Light is sown for the righteous, and joy for the upright in heart”: the light of the righteous is stored away like seed, to come up later. The Alter Rebbe speaks of light that is sown in the earth in order to grow, and goes on to speak of the joy it brings (context: Steinsaltz Tanakh).

Psalms 97:11 י"א: תהילים

אור זרע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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67 כיתרון אור הבא מן החשך

Kohlees saw that wisdom surpasses folly “as light surpasses darkness.” The Alter Rebbe reads it as the advantage of the light that comes out of darkness.

Ecclesiastes 2:13 י"ג: קהלת ב'

וראיתי אני שיש יתרון לחכמה מן הסכלות כיתרון האור מן החשך:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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68 ותקח רבקה את בגדי עשו

Rivkah took the fine garments of Eisav, her elder son, and dressed Yaakov, her younger son. The Alter Rebbe reads Yaakov’s smallness as the contraction of G-d’s light, which is clothed in Eisav’s garments, the physical things rooted in Tohu.

Genesis 27:15 ט"ו: בראשית כ"

ותקח רבקה את בגדי עשו בנה הגדל החמדת אשר אתה בבית ותלבש את יעקב בנה הקטן:

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

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KEHOT'S NOTE

בראשית כו, טו.

PARAGRAPH 10

69 ממשלת קליפת נוגה

That manuscript reads “that were under the dominion of the princes” in place of “under the dominion of kelipas nogah.”

KEHOT'S NOTE

בכור אדה"ו 633 הגי': הנתונים תחת ממשלת השרים.

70 בגדי עשו בנה הגדול

Rivkah took “the garments of Eisav, her elder son.” The Alter Rebbe reads the garments as physical things rooted in Tohu, which came first, and so Eisav is the “elder.”

בראשית כ"ז:ט"ו: Genesis 27:15

ותקח רבקה את־בגדי עשו בְּנֵה הגֹּדֵל הַחֲמֹדֶת אֲשֶׁר אֶתָּה בְּכִית וּתְלַבֵּשׁ אֶת־יַעֲקֹב בְּנֵה הַקָּטָן:

And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

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71 אם ישראל עושין תשובה נגאלין

Rabbi Eliezer: “If Israel do teshuvah, they are redeemed.” The Alter Rebbe explains teshuvah as lifting the soul to its source by turning physical pleasure to the service of G-d.

סנהדרין צ"ז ב:י"ד-ט"ו: Sanhedrin 97b:14-15

אמר רב: כלו כל הקיצין, ואין הדבר תלוי אלא בתשובה ומעשים טובים. ושמואל אמר: דיו לאבל שיעמוד באבלו. כתנאי: רבי אליעזר אומר: אם ישראל עושין תשובה - נגאלין, ואם לאו - אין נגאלין. אמר לו רבי יהושע: אם אין עושין תשובה אין נגאלין? אלא הקדוש ברוך הוא מעמיד להן מלך שגורותיו קשות כהמן, וישראל עושין תשובה ומחזירן למוטב. תנאי אידך: רבי אליעזר אומר, אם ישראל עושין תשובה - נגאלין, שמואל: שמואל: "שוכו ...

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KEHOT'S NOTE

סנהדרין צז, ב.

72 אליהו הנביא

David's prayer: “To You, Havayah, I lift up my soul.” The Alter Rebbe uses it to define teshuvah as lifting the soul to its source, a giving over of the self.

Psalms 25:1:הגלים כ"ה: Psalms 25:1

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֲשָׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

73 תחת אשר לא עבדת

Moshe warns that the curses will come “because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything.” The Alter

Rebbe brings it to show that the transformed service must be joyful.

Deuteronomy 28:47:מ"ז: Deuteronomy 28:47

תחת אשר לא־עבדת את־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבב מְרַב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

74 בחי' מסירת הנפש

Kehot notes that Likkutei Torah says the same in that maamar: subduing the sitra achra through a broken and contrite heart, and not desiring physical wants, “is also the level of self-sacrifice, for what difference is there between killing all of it,” etc. (46d).

KEHOT'S NOTE

וכ"כ בלקו"ת פי' נצבים בדי"ה כי קרוב אליך הדבר.

75 מה לי קטלא כולה

In the laws of a thief's payment, of a thief who made a stolen fat animal lean, the Gemara says, “What difference is there between killing all of it and killing half of it?” The Alter Rebbe applies it: pushing away a desire is a real, if partial, self-sacrifice.

בבא קמא ס"ה א:ח"ט-ט"ז: Bava Kamma 65a:8-9

התם נמי - משום דאמרין לקה: מה לי קטלה כולה, מה לי קטלה פלגא. כי קאמר רב - בייקרא וזולא הוא דקאמר. היכי דמי? אילימא דמעיקרא שוין זוזא, ולבסוף שוין ארבעה זוזי - קרן קעין שגנב; לימא פליגא דרב אדרבה? דאמר רבה: האי מאן דגול חביתא דחמרא מחבריה, מעיקרא שוין זוזא ולבסוף שוין ארבעה זוזי, תברה או שתניה - משלם ארבעה. איתבר ממילא - משלם זוזא.

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KEHOT'S NOTE

בי"ק סה, א וש"נ. ראה אוה"ת מטות ע' אערה.

76 צדקה תרומם גוי

Shlomo's proverb: “Righteousness (tzedakah) exalts a nation.” In Proverbs tzedakah is righteousness; the Alter Rebbe reads it as charity, and its exaltation as raising Israel to closeness with G-d's essence.

Proverbs 14:34:משלי י"ד: Proverbs 14:34

צִדְקָה תְּרֹמֵם־גּוֹי וְחַסְדִּים חֲטָאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד. נסמן לעיל א, ב.

77 ירים קרן לעמו

“And He has raised up a horn for His people ... the children of Israel, a people near to Him.” The Alter Rebbe ex-

plains it as a closeness to G-d's essence, above the light that encompasses the worlds.

Psalms 148:14: תהילים קמ"ח:יד

וַיִּרָם קֶרֶן לְעֹמֹד תְּהַלֵּה לְכָל־חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קֶרֶבוֹ הַלְלוּ־קָה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יד.

78

הודו על ארץ ושמים

The psalmist calls all creation to praise Havayah's Name, "for His Name alone is exalted; His splendor (hodo) is over earth and heaven," the verse just before "And He has raised up a horn for His people." The Alter Rebbe reads it as the encompassing light, only a radiance of G-d.

Psalms 148:13: תהילים קמ"ח:יג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגָּב שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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79

אדלעיל — והוא בחיי סוכ"ע

Quoting this passage, that maamar adds: "(over earth and heaven: 'over' is the light that encompasses all worlds)."

KEHOT'S NOTE

בד"ה זאת חנוכת המזבח תר"מ ס"כ נוסף: (על ארץ ושמים, על היינו סוכ"ע). ע' באוה"ת בראשית שא, ב.

80

במקום שבעלי תשובה עומדין

There the saying is quoted on teshuvah that turns the bad traits around to G-d alone.

KEHOT'S NOTE

נסמן לעיל כא, ג.

81

במקום שבעלי תשובה עומדין צדיקים גמורים אין

Rabbi Abahu: in the place where those who return in teshuvah stand, the perfectly righteous do not stand. The Alter Rebbe brings it for the greater elevation that comes from transforming darkness.

Berakhot 34b:22-23: ברכות ל"ד ב:כ"ב-כ"ג

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אין עומדין, שנאמר: "שְׁלוֹם שְׁלוֹם לְרָחוֹק וְלִקְרוֹב". "לְרָחוֹק" בְּרִישָׁא, וְהָדָר "לִקְרוֹב". וְרַבִּי יוֹחָנָן אָמַר לָהּ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדְּבַר עֲבִירָה מְעִיקָא. וּמַאי "קְרוֹב" — שֶׁהָיָה קְרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הִשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

82

בכל מאדך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe calls this transformation the level of "with all your might," love beyond measure.

Deuteronomy 6:5: דברים ו:ה

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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83

ולכן בזמן שבהמ"ק הי' קיים לא היו מאריכין כ"כ בתפלה כמו

עכשיו

The Pri Etz Chaim passage behind this statement is quoted there.

KEHOT'S NOTE

פע"ח ש"א פ"ו. מובא באוה"ת נ"ך כרך ב ע' תתקסד.

84

ולכן בזמן שבהמ"ק היה קיים לא היו מאריכין כ"כ בתפלה כמו

עכשיו

The Arizal's teaching: all prayers serve to refine the sparks of the seven kings who "died"; before the Temple was destroyed the supernal union was constant and there was hardly a need to pray, but after the destruction we must pray every day to restore it. Kehot cites it for this statement.

Pri Etz Chaim, Gate of Prayer 7:32: פרי עץ חיים, שער התפלה ז:ל"ב

והנה נתבאר היטב, איך הרשימו של המוחין הראשונים, הם נכנסין קודם תפלה של שחר באור הבוקר בזו"ן, כנ"ל שאין הרשימו מסתלק גם הוא אלא בלילה, שאז הוא זמן המיעוט שלהם האמיתי, אבל תיכף בהאיר היום, חוזר אותו הרשימו להכנס בשניהן. ואח"כ בתפלת השחר, אז באים ונעשין מוחין אחרים גמורים חדשים, מה שלא היה כן בתפלה אחרת כנ"ל. וזה יובן היטב במ"ש בדרושי אחרים בענין מ"ן, שבכל תפלה ותפלה הם חדשים. ומשם תבין מה ענין רשימו הנשאר בהם תמיד. והנה כל דרוש זה נתבאר בענין כונת לילה, ובענין דרוש תפילין יתבאר ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 11

85

לב נשבר רוח נשברה

In David's psalm of repentance: "The offerings of G-d are a broken spirit; a broken and contrite heart, G-d, You will not despise." The Alter Rebbe reads the broken spirit as the breaking of the sitra achra within, like the seed that must rot before it grows.

Psalms 51:19: תהילים נ"א:י"ט

זָבַחַי אֱלֹקִים רוּחַ נִשְׁבָּרָה לִבִּי־נִשְׁבָּר וְנִדְכָּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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86

וישוב אל ה' וירחמהו

Isaiah calls on the wicked to leave his way: "let him return to Havayah, and He will have compassion on him." Here the words are read the other way, the one who returns having compassion on Him, over the exile of the divine spark among the kelipos, as Tanya, chapter 45, reads the verse: to arouse great compassion for the Name of G-d that dwells with us.

ישעיהו נ"ה:ז

יַעֲזֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֶזְנוֹ מִחֻשְׁבֹּתָיו וְיָשָׁב אֶל־ה' וִירַחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְכָּה לְסֻלּוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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87

מאגרא רמא

When Rebbe read in Lamentations, "He cast down from heaven to earth," the scroll fell from his hand and he said, "From a high roof to a deep pit." The Alter Rebbe uses the phrase for the divine spark's fall into the kelipos.

חגיגה ה' ב:ט"ז-י"ז

רבי הוה נקיט ספר קינות וקא קרי בגויה, כי מטא להאי פסוקא "השליך משמים ארץ" — נפל מן הדיה, אמר: מאגרא רם לביקרא עמיקתא. רבי ורבי חייא הוו שקלי ואולי באורחא, כי מטו לההוא מתא, אמרי: איכא צורבא מרבנן הכא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן הכא, ומאור עינינו הוא. אמר לקה רבי חייא לרבי: תיב את, לא תולול בנשיאותה. אזיל אנא ואקביל אפיה.

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88

תקנו תיקון חצות

That manuscript adds here: "How shall we sing Havayah's song on foreign soil?"

KEHOT'S NOTE

בבזך אדה"ו 633 נוסף: איך נשיר את שיר ה' על אדמות נכר.

89

אין עומדין להתפלל

The Mishnah: one may stand to pray only with heaviness of head; the early pious ones would wait an hour and then pray, to direct their hearts to their Father in heaven. The Alter Rebbe reads the "head" as G-d's holiness in exile.

ברכות ל' ב:י"ד

מתני' אין עומדין להתפלל אלא מתוך כובד ראש. חסידים הראשונים היו שוהין שעה אחת, ומתפללין, כדי שיכוננו לבם לאביהם שבשמים. אפילו המלה שואל בשלומי — לא ישיבנו, ואפילו נחש כרוך על עקבו — לא יפסיק.

MISHNAH One must not stand up to say the Tefillah except in a serious frame of mind. The pious men of old used to wait an hour and then say the Tefillah, in order to direct their heart to their Father in Heaven. Even when a king greets him, he must not respond; and though a serpent be wound round his heel, he must not interrupt.

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KEHOT'S NOTE

ברכות ל, ב.

90

שיהא מיצר ודואג על בחי' ראש

There the Tzemach Tzedek asks: since this maamar explains that the external forces draw from "abundant kindness" above the tzimtzum, where exile does not apply, what is the heaviness of head? According to his explanation that this flow too passes through Z'eir Anpin and Malchus, the surplus flowing to Yesod and from Yesod to Malchus, the heaviness of head is over Malchus' descent to give to the external forces.

KEHOT'S NOTE

ראה אוה"ת מארז"ל ע"י יג ואילך. ובעי יח כ': וצ"ל מאחר שביאר [כאן בתו"א] שיניקת החיצונים שמקבלים מבחי' ורב חסד שלמעלה מהצמצום אי"כ שם אין שייך גלות ח"ו וא"כ מהו ענין כובד ראש, אבל לפי מה שנתבאר [באוה"ת שם] שגם משם נמשך ע"י ז"א ומלי ר"ל שנמשך שפע המותרות זו ביסוד ומיסוד למלי, אתי שפיר ענין כובד ראש הוא על ירידת המלי להשפיע לחיצונים, ע"ש.

91

שו"ה קודם — אבל לשאר

That manuscript reads "but we" in place of "but the others."

KEHOT'S NOTE

בבזך 1824: אבל אנחנו.

92

תחת אשר לא עבדת

The curses come "because you did not serve Havayah your G-d with joy." The Alter Rebbe explains the punishment as measure for measure for the joy lost with the destruction of the Temple.

דברים כ"ח:מ"ז

תחת אשר לא-עבדת את-ה' אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

PARAGRAPH 12

93

שאמרו רז"ל על ר"ע

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

KEHOT'S NOTE

סוף מכות.

94

שו"ה רז"ל — כרך של רומי

That manuscript reads "the greatness of Rome." The note's own quotation of the text reads "a city of Rome" where our text has "a city of the idolaters."

KEHOT'S NOTE

בבזך 1824: גדלות רומי.

G-dliness.

KEHOT'S NOTE

ראה אוה"ת נ"ך שופטים ע' יד.

105

ופרעה הקריב

"And Pharaoh drew near, and the children of Israel lifted their eyes ... and cried out to Havayah." Plainly Pharaoh approached with his army; the Sages read the verb as Pharaoh drawing Israel near to G-d.

Exodus 14:10: שמות י"ד

ופרעה הקריב וישאו בני ישראל את עיניהם והנה מצרים נסע אחריהם וייראו מאד ויצעקו בני ישראל אל אלהי

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the L-RD.

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106

ופרעה הקריב ואמרו רז"ל

The Midrash explains "and Pharaoh drew near": he brought Israel near to teshuvah, for when they saw the Egyptians pursuing them they turned to G-d in prayer. The Alter Rebbe cites it as the fruit of the exile: the oppressor drew their hearts to their Father in heaven.

Shemot Rabbah 21:5: שמות רבה כ"א:ה'

... אמר רבי אלעזר בן פדת: כיון שיצאו ישראל ממצרים, היו נושאים עיניהם והיו המצרים רודפים אחריהם, שנאמר (שם יד, י): ופרעה הקריב (וגר). נוסעים אינו אומר, אלא נוסע, כיון שיצא פרעה והמצריים לרדוף אחריהם, תלו עיניהם לשמים וראו שרן של מצרים פורח באויר, כיון שראו אותו נתייראו הרבה, שנאמר (שם שם, שם): וייראו מאד. ומה והנה מצרים נוסע אחריהן? שרן של מצרים היה שמו מצרים, שאין הקדוש ברוך הוא מפיל אומה, עד שהוא מפיל שרן תחלה. וכן אתה מוצא בנבוכדנצר, שהפיל הקדוש ברוך הוא לשרו תחלה, שנאמר (דניאל ד, ...

That is what is written: "My dove in the cleft of the rock" (Song of Songs 2:14). It should have said "a dove in the cleft of the rock." Why did it say "my dove?" It is as Rabbi Yohanan said: The Holy One blessed be He said to Israel: "My dove." See what is written: "Ephraim is like a foolish dove, with no understanding" (Hosea 7:11). The Holy One blessed be He said: To Me they are like a foolish dove; everything that I decree for them, they do ...

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KEHOT'S NOTE

שמו"ר כא, ה.

107

אז ישיר משה

"Then Moshe and the children of Israel sang this song to Havayah." The Alter Rebbe says the whole Song of the Sea is founded on this idea, as explained elsewhere.

Exodus 15:1: שמות ט"ו

אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי גאֹה גָאֹה סוֹס וְרֹכֶב וְרָמָה בָּיָם:

...ויהי בשלח פרעה את העם ולא נחם אלהים

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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PARAGRAPH 14

108

ולא נחם אלהים דרך ארץ פלשתיים

"G-d did not lead them by the way of the land of the Philistines, for it was near." The Alter Rebbe now explains this second half of the verse.

Exodus 13:17: שמות י"ג

ויהי בשלח פרעה את העם ולא נחם אלקים דרך ארץ פלשתיים כי קרוב הוא כי אמר אלקים פנינחם העם בראתם מלחמה ושבנו מצרימה:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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109

פלשתיים לשון מבוי המפולש

Kehot refers to these places for the reading of Pelishtim as "open through."

KEHOT'S NOTE

משנה עירובין ספ"ט. ראה אוה"ת בשלח ע' שסו. אוה"ת תולדות תתח, א. לקו"ש חט"ו ע' 119.

110

מבוי המפולש

The Mishnah speaks of an eruv for "an alley that is open through" (mavoi hamefulash), open at both ends. The Alter Rebbe derives Pelishtim from this word: open, without limits.

Mishnah Eruvin 9:4: משנה עירובין ט'

הבונה עליה על גבי שני בתים, וכן גשרים המפולשים, מטלטלין תחתיהן בשבת, דברי רבי יהודה. וחקמים אוסרין. ועוד אמר רבי יהודה, מערבין למבוי המפולש. וחקמים אוסרין:

One who builds an attic over two houses [situated across from each other]; or also bridges which are open at both ends, we may carry under them on Shabbat - so says Rabbi Yehuda. But the Sages forbid it. And Rabbi Yehuda further said, "We can make an eruv [the halachic merging of separate domains by means of setting aside an amount of food in a designated place] in a mavoy that is open at both ends." But the Sages forbid it.

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

111

שאמרו רז"ל ע"פ ובמושב לצים

The Gemara expounds the psalm of Avraham: he did not sit in the seat of the Philistines, for they were scoffers, as they said, "Call Shimshon, that he may make sport for us."

The Alter Rebbe brings it to link Pelishtim with frivolous joy.

עבודה זרה י"ט א:ב'ג'ג' 19a:2-3 Avodah Zarah

"ובמושב לצים לא יושב" — שלא יושב במושב אנשי פלשתים, מפני שלצנים היו, שנאמר: "ויהי כטוב לבם ויאמרו קראו לשמשון וישחק לנו". "אשרי איש ירא את ה'", אשרי איש ולא אשרי אשה? אמר רב עמרם אמר רב: אשרי מי שעושה תשובה כשהוא "איש". רבי יהושע בן לוי אמר: אשרי מי שמתגבר על יצרו "כאיש".

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KEHOT'S NOTE

ע"ז יט, א.

112 ובמושב לצים לא יושב

"Happy is the man who ... did not sit in the seat of scoffers." The Sages read the scoffers as the Philistines.

תהילים א:1:1 Psalms

אשרי־האיש אשר לא הלך בעצת רשעים ובדרך חטאים לא עמד ובמושב לצים לא יושב:

HAPPY IS the man that hath not walked in the counsel of the wicked, Nor stood in the way of sinners, nor sat in the seat of the scornful.

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113 זה לעומת זה עשה אלהים

Koheles counsels accepting the good day and the bad alike, for "G-d has made one opposite the other." Here it is the principle that every level in holiness has a counterpart in kelipah; so there is a holy "Pelishtim" and one of kelipah.

קהלת ז':14 Ecclesiastes

ביום טובה ה'יה בטוב וביום רעה ראה גם את־זו לע־זו עשה האלקים על־דברת שלא ימצא האדם אחריו מאומה:

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

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114 בקדושה — בחי' פלשתים שבקדושה

Kehot refers there for the holy level of Pelishtim.

KEHOT'S NOTE

ראה באוה"ת דברים כרך ה ע' ב'קנח.

115 ובכל מאדך

"And with all your might." The holy "Pelishtim" is boundless joy in G-d, the level of love "with all your might" described in paragraph 10.

דברים ו':5 Deuteronomy

ואהבת את ה' אלקיך בכל־לִבְּךָ ובכל־נַפְשְׁךָ ובכל־מַאֲדְךָ:

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

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PARAGRAPH 15

116 ופלשתים שבקליפה הם הלצים

The Gemara says the Philistines were scoffers, who said, "Call Shimshon, that he may make sport for us." The Alter Rebbe identifies them with the frivolous joy of kelipah.

עבודה זרה י"ט א:ב'ג'ג' 19a:2-3 Avodah Zarah

"ובמושב לצים לא יושב" — שלא יושב במושב אנשי פלשתים, מפני שלצנים היו, שנאמר: "ויהי כטוב לבם ויאמרו קראו לשמשון וישחק לנו". "אשרי איש ירא את ה'", אשרי איש ולא אשרי אשה? אמר רב עמרם אמר רב: אשרי מי שעושה תשובה כשהוא "איש". רבי יהושע בן לוי אמר: אשרי מי שמתגבר על יצרו "כאיש".

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KEHOT'S NOTE

ע"ז יט, א. ראה גם לקו"ת פ' ואתחנן ה, א. לקו"ש חט"ו ע' 119.

117 שפתינו אתנו

"Those who say, 'With our tongue we will prevail; our lips are our own; who is master over us?'" The Alter Rebbe brings it as the speech of unrestrained, frivolous joy.

תהילים י"ב:5 Psalms

אשר אמרו ללשוננו נגביר שפתינו אתנו מי אדון לנו:

Who have said: 'Our tongue will we make mighty; Our lips are with us: who is lord over us?'

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118 ואין מעצור לרוחו

Shlomo compares "a man who has no restraint on his spirit" to a city breached and without a wall. The Alter Rebbe uses the phrase for the frivolous scoffer, who says whatever he wishes.

משלי כ"ה:28 Proverbs

עיר פרוצה אין חומה איש אשר אין מעצור לרוחו:

Like a city broken down and without a wall, So is he whose spirit is without restraint.

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PARAGRAPH 16

119 לא יוכל לעמוד בקשרי המלחמה

It adds here: "(and when he withstands the trial, through this he raises the spark; which is not so when he cannot withstand it, G-d forbid)."

KEHOT'S NOTE

בסה"מ תרכ"ז ע' קב נוסף: (וכשעומד בנסיון ע"ז מעלה הניצוץ, משא"כ כשלא יוכל לעמוד ח"ו). ויסוג אחר ושב מצידימה (ועמ"ש בד"ה אחרי ה' אלקיכם תלכו אחרי דייקא [לקו"ת תבוא מב, סע"ג] כי מנסה ה' כו', וזהו לכתח' אחרי במדבר).

120 ושב מצידימה

The verse gives the reason: "for it was near," the coastal road was short, "for G-d said, 'Lest the people reconsider

when they see war, and return to Egypt.” The Alter Rebbe reads the war as a trial, and “near” as nearness to a fall.

Exodus 13:17: שמות י"ג:יז

ויהי בשלח פרעה את העם ולא נחם אלהים דרך ארץ פלשתים כי קרוב הוא כי אמר אלקים פני נחם העם בראתם מלחמה ושבו מצרימה:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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121 תחת אשר לא עבדת את ה' אלקיך בשמחה

“Because you did not serve Havayah your G-d with joy.” The Alter Rebbe reads it as joy that comes through service.

Deuteronomy 28:47: דברים כ"ח:מ"ז

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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122 ויסב אלהים את העם דרך המדבר ים סוף

So G-d led the people around, by the wilderness toward the Red Sea (Yam Suf, “the Sea of Reeds”). The Alter Rebbe reads suf also as “end,” and the roundabout route as the path to true joy.

Exodus 13:18: שמות י"ג:יח

ויסב אלקים את העם דרך המדבר ים סוף והמשעים עלו בגיישאל מארץ מצרים:

But G-d led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.

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123 שום תשים עליך מלך

“You shall surely set over yourself a king whom Havayah your G-d will choose.” The Alter Rebbe reads it as accepting the yoke of the Kingdom of Heaven, to fulfill His commandments.

Deuteronomy 17:15: דברים י"ז:ט"ו

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיך תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך 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.

124 שארז"ל ע"פ התורה והמצוה

G-d tells Moshe He will give him the tablets of stone, “and the Torah and the commandment which I have written to

teach them.” The Alter Rebbe brings the Sages' reading of it.

Berakhot 5a:3: ברכות ה' א:ג

ואמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש, מאי דכתיב “ואתנה לה את לחת האבן והתורה והמצוה אשר כתבתי להורתם.” “לחת” — אלו עשרת הדברות, “תורה” — זה מקרא, “והמצוה” — זו משנה, “אשר כתבתי” — אלו גביאים וכתובים, “להורתם” — זה תלמוד, מלימד שכולם נתנו למשה מסיני.

R. Levi b. Hama also said in the name of R. Simeon b. Lakish : What means that which is written, "And I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them" (Exod. xxiv. 12)? "Tables of stone," i.e. the Decalogue: "law," i.e. the Pentateuch; "commandment," i.e. the Mishnah ; "which I have written," i.e. the Prophets and Hagiographa; "that thou mayest teach them," i.e. the Gemara. The verse teaches that all of them were given to ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

Exodus 24:12: שמות כ"ד:יב

ויאמר ה' אל משה עלה אלי ההרה והיה שם ואתנה לה את לחת האבן והתורה והמצוה אשר כתבתי להורתם:

And the L-RD said unto Moses: 'Come up to Me into the mount and be there; and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them.'

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KEHOT'S NOTE

ברכות ה, א. וראה אבן עזרא במקומו (שמות כד, יב).

125 התורה זו תושב"כ והמצוה זו תושבע"פ

Ibn Ezra quotes the Gaon: “the Torah” is the Written Torah and “the commandment” is the Oral Torah, for all the commandments were given to Moshe at Sinai. Kehot points to it for this reading.

Ibn Ezra on Exodus 24:12: שמות כ"ד:יב עזרא על

... לא מעץ, אמר הגאון כי אשר כתבתי, דבק עם לוחות האבן, ולא עם התורה והמצוה כי השם לא כתב רק עשרת הדברים ופי' התורה תורה שבכתב והמצוה תורה שבע"פ כי כל המצות ניתנו למשה בסיני בימים שעמד בהר וכן כתוב ואתה פה עמוד עמדי (דברי ה' כח) ולפי דעתי כי התורה הדבור הראשון והחמישי, והמצוה השמונה דברים:

Piotrkow, 1907-1911 (Public Domain)

126 זה השער לה'

“This is the gate to Havayah; the righteous shall enter it.” The Alter Rebbe applies it to accepting the yoke of Heaven, the gate through which one enters.

Psalms 118:20: תהילים קי"ח:כ

זה השער לה' צדיקים יבאו בו:

This is the gate of the L-RD; The righteous shall enter into it.

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127

שו"ה כמ"ש — התורה מיוסד

That manuscript reads "the Oral Torah is founded" where the printed text has "the Torah is founded."

KEHOT'S NOTE

בכרך 1824: התורה שבע"פ מיוסדים.

128

ראשית — כמ"ש במ"א

Tanya says one must always remember "the beginning of the service, its essence and its root": though awe is the root of refraining from evil and love the root of doing good, arousing love alone is not enough; one must at least first arouse the natural awe hidden in every Jewish heart, not to rebel against the King of kings.

תניא, חלק ראשון; ליקוטי אמרים 41:1824: מ"א:

ברם, צריך להיות לזכרון תמיד ראשית העבודה ועיקרה וְשִׁשָּׁה. והוא, כי אף שהזרע הוא שרש לייסוד מרע"י והאֱהָבָה לְיוֹעֵשָׁה טובה, אף-על-פי-כן, לא די לעורר האֱהָבָה לְבָדָה לְיוֹעֵשָׁה טובה, ולפחות צריך לעורר תחלה הִרְאָה הטבעית המסותרת בלב כל ישראל, שלא למרוד במלך מלכי המלכים הקדוש-ברוך-הוא, כְּנוֹכַח לעיל, שְׁתֵּהא בהתגלות לבו או מוחו על כל פנים.

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KEHOT'S NOTE

ראה תניא רפמ"א.

PARAGRAPH 17

129

והנה אמרו"ל הרוצה לקבל עליו עומ"ש . . ציצית ותפילין

The Gemara: one who wants to accept the yoke of the Kingdom of Heaven in full should relieve himself, wash his hands, put on tefillin, recite the Shema and pray. The Alter Rebbe's version adds tzitzis, and he explains the stages inwardly.

Zohar III, 120bב, זח"ג קכ,

ברכות ט"ו א:א-ב'1-15a: Berakhot

יְפִנָּה, וְיִטְוֵל יָדָיו, וְיִגְנִיחַ תְּפִלִּין, וְיִקְרָא קְרִיאַת שְׁמַע, וְיִתְפַּלֵּל, וְזוֹ הִיא מַלְכוּת שְׁמַיִם שְׁלֵמָה. אָמַר רַבִּי חִיָּיא בַר אֲבָא אָמַר רַבִּי יוֹחָנָן: כָּל הַנִּפְנָה, וְנִטְוֵל יָדָיו, וְיִגְנִיחַ תְּפִלִּין, וְיִקְרָא קְרִיאַת שְׁמַע, וְיִתְפַּלֵּל — מַעֲלָה עָלָיו הַתְּכוּב כְּאֵלוֹ בְּנֵה מִזְבֵּחַ וְהִקְרִיב עָלָיו קָרְבָּן, דְּכַתִּיב: "אֲרַחֵץ בְּגִזְיוֹן כְּפִי וְאֶסֹבְבָה אֶת מִזְבִּיחִי הַזֶּה." אָמַר לְקָה רַבָּא: לֹא סָבַר לֵה מַר כְּאֵילוֹ טָבֵל, דְּכַתִּיב: "אֲרַחֵץ וּבְגִזְיוֹן" — וְלֹא כָתַב "אֲרַחֵץ [כְּפִי]".

should first have evacuation, then wash his hands, lay Tefillin, read the Shema' and offer his prayers — that is receiving the kingdom of heaven in perfection. R. Hiyya b. Abba said in the name of R. Johanan : Whoever has evacuation, washes his hands, lays Tefillin, reads the Shema' and offers his prayers, the Scriptures ascribe it to him as though he had erected an altar and brought a sacrifice thereon ; as it is written, "I will wash my hands in cleanliness ; so will I compass Thine ...

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KEHOT'S NOTE

"כן הוא בפע"ח ובסידור הארז"ל בתחלתו, ואולי מיוסד על זח"ג קכ, ב. ולהעיר אשר אדה"ו בשולחנו (ס"ב ס"ח מהד"ק) הביא לשון הש"ס (ברכות טו, א) בהשמטת [תי] ציצית. ואולי יש לקשר בי' דיעות הג"ל עם ענין דציצית בלילה ושינה בט"ק. וראה פס"ד להצ"צ לאו"ח סי' ב. ב"ח ופרישה או"ח סוס"ב" — לקו"ש חל"ג ע' 273.

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פ"י שמתחלה

Kehot refers there for this explanation of the saying.

KEHOT'S NOTE

ראה אוה"ת פ' פנחס ע' אקפג.

131

שום תשים עליך מלך

"You shall surely set a king over you." Here it is the acceptance of G-d's sovereignty that one draws upon oneself with the tallis.

דברים י"ז:ט"ו-17:15 Deuteronomy

שום תשים עליך מלך אשר יבחר ה' אֱלֹהֶיךָ בוּ מִקִּרְבִּי אֶחָיִךְ תִּשֶׂה עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא-אֶחָיִךְ הוּא:

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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מלכות כל עולמים

"Your kingship is a kingship over all worlds." The Alter Rebbe brings it for the sovereignty drawn upon the soul through the mitzvos.

תהילים קמ"ה:יג-145:13 Psalms

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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PARAGRAPH 18

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דמניתא מלכתא

Rav Papa gives a mnemonic for which teachings were said by Rav Malkia: "the Mishnah is the queen (malkesa)." The Alter Rebbe takes the phrase to mean that the Mishnah, the Oral Torah, is Malchus, G-d's sovereignty.

ביצה כ"ח ב:י"ד-ט"ו14-15:28b Beitzah

רב פפא אָמַר: מִתְּנִיתִין וּמִתְּנִיתָא — רַב מִלְכִּיָּא. שְׁמַעְתָּא — רַב מִלְכִּיָּו. וְסִימְנִיה: מִתְּנִיתִין מִלְכָּתָא. מֵאֵי בִינְיָהוּ? אִכָּא בִינְיָהוּ שְׁפָחוּת. מִתְּנִי לֹא יֵאמֵר אָדָם לְשָׁבָח: שְׁקוּל לִי בְּדִינֵךְ בָּשָׂר, אֲבָל שׁוֹחַט וּמַחֲלֵק בִּינְיָהוּ.

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KEHOT'S NOTE

ביצה כח, ב. וראה לעיל מט, ב.

134

ודברי אשר שמתי בפִיךָ

"My spirit that is upon you, and My words which I have put in your mouth, shall not depart from your mouth." The

Alter Rebbe brings it for the Torah as G-d's own words placed in a person's mouth.

ישעיהו נ"ט:כ"א: Isaiah 59:21

וְאֶנִּי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמָּוֶשׁוּ מִפִּיךָ וּמִפִּי יֵרָע וּמִפִּי יֵרָע אָמַר ה' מִעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישעיי נט, כא.

135

ואשים דברי בפיו

"I have put My words in your mouth." Through study, G-d's sovereignty is drawn into the soul.

ישעיהו נ"א:ט"ז: Isaiah 51:16

וְאֲשֶׁם דְּבָרִי בְּפִיךָ וּבִצֵּל יָדִי כִסִּיתִיךָ לְנֹטֵעַ שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹאֲמַר לְצִיּוֹן עֲמִי־אֵתָהּ:

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

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KEHOT'S NOTE

ישעיי נא, טז.

136

ויסב אלהים את העם דרך המדבר ים סוף

"And G-d led the people around by way of the wilderness of the Sea of Reeds." The wilderness is self-reckoning and bitterness; Yam Suf is the acceptance of the yoke of Heaven.

שמות י"ג:י"ח: Exodus 13:18

וַיִּסֶב אֱלֹקִים אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וַחֲמִשִּׁים עָלוּ בְנֵי־יִשְׂרָאֵל מִצְרָיִם מִצְרָיִם:

But G-d led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.

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וחטאתי נגדי תמיד

David's confession after the sin with Bas Sheva: "and my sin is ever before me." The Alter Rebbe brings it for constant bitterness over sin, even after teshuvah.

תהילים נ"א:ה': Psalms 51:5

כִּי־פִשְׁעִי אֲנִי אֹדֵעַ וְחַטָּאתִי נִגְדִי תָמִיד:

For I know my transgressions; And my sin is ever before me.

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KEHOT'S NOTE

תהלים נא, ה.

138

בהבל בא ובחשך ילך

Koheles says of a stillborn child: "for it comes in vanity and departs in darkness." The Alter Rebbe applies it to

every thought, word and deed that was not for G-d.

קהלת ו:ד"ד: Ecclesiastes 6:4

כִּי־בִהְבֵּל בָּא וּבִחֹשֶׁךְ יֵלֵךְ וּבִחֹשֶׁךְ שָׁמוֹ יִכָּסֶּה:

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

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שמקבל עליו עול תורה מעבירין מעליו עול ד"א

Rabbi Nechunya ben HaKanhah: whoever accepts the yoke of Torah is freed from the yoke of government and the yoke of worldly affairs. The Alter Rebbe explains the yoke of worldly affairs as servitude to the animal soul.

משנה אבות ג:ה' Pirkei Avot 3:5

רַבִּי נְחוּנְיָא בֶּן הַקָּנָה אוֹמֵר, כָּל הַמְקַבֵּל עָלָיו עַל תּוֹרָה, מְעַבְרִין מִמֶּנּוּ עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ. וְכָל הַפּוֹרֵק מִמֶּנּוּ עַל תּוֹרָה, נוֹתֵנִין עָלָיו עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ:

Rabbi Nehunia ben Hakkanah said: whoever takes upon himself the yoke of the Torah, they remove from him the yoke of government and the yoke of worldly concerns, and whoever breaks off from himself the yoke of the Torah, they place upon him the yoke of government and the yoke of worldly concerns.

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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/

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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