



TORAH OHR • PARSHAS BESHALACH • MAAMAR 4

אשירה לה' כי גאה גאה וגו'

“I will sing to Havayah,
for He is exalted, exalted”



The soul's descent into the body is for a greater ascent: through Torah and mitzvos, and through the abundant mercy aroused by its teshuvah, it is joined to the Master of wonders, a level above all that its own love and awe could grasp. This is the level revealed at the splitting of the sea, which the Song calls “exalted, exalted.”

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 soul's descent into the body is for a greater ascent: through Torah and mitzvos, and through the abundant mercy aroused by its teshuvah, it is joined to the Master of wonders, a level above all that its own love and awe could grasp. This is the level revealed at the splitting of the sea, which the Song calls "exalted, exalted."

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

Before its descent the soul stood before G-d in awe and love, running and returning like the chayos; in the body these are hidden and weaker. What, then, do Torah and mitzvos add? G-d renews creation each day through the light that fills all worlds, out of the goodness of the Infinite One, the Master of wonders, before whom even the hidden worlds are nothing. The soul's love grasps G-d as the life of the worlds; before G-d Himself it can only return in awe. Torah and mitzvos, drawn from the Master of wonders, join the soul even to Him: the letters of the Torah carry it beyond its root, as a horse carries its rider. The mitzvos, "charity and justice," draw the Infinite Light into physical deeds, while justice keeps that flow from the forces opposed to holiness. The tzaddik is a master of charity who gives the mitzvos life. In the body the soul becomes a baal teshuvah, whose humble prayer arouses the abundant mercy that precedes Atzilus. That level, "exalted, exalted," was revealed at the sea, beyond all words of prayer; its full revelation, "This is my G-d," awaits the Time to Come.

OUTLINE

- 1 The soul's descent** ¶1
Above, the soul stood before G-d in constant awe and love, running and returning; in the body these are hidden, yet the descent is for an ascent through Torah and mitzvos.
- 2 Creation renewed in His goodness** ¶2-3
What do Torah and mitzvos add? Creation is renewed each day through the light that fills all worlds, out of the goodness of the Infinite One, the Master of wonders, before whom even the hidden worlds bear no comparison.
- 3 Running, returning, and the advantage of Torah and mitzvos** ¶4-5
The soul runs in love when it grasps G-d as the life of the worlds and returns in awe before the Master of wonders; Torah and mitzvos, drawn from Him, join the soul even to that level.

4	The sea becomes dry land	¶6
	At the splitting of the sea the concealed world became revealed, preparing for the revelation of the Torah.	
5	The letters as horses	¶7-8
	The letters of the Torah, spoken even without understanding, carry the soul beyond its root, provided a person rides them with awe and love; the other mitzvos, “charity and justice,” likewise draw down the Master of wonders upon the love of Avraham.	
6	The way of Havayah and abundant mercy	¶9-11
	Havayah comes to be through G-d’s humility and His abundant mercy, which precedes Atzilus and has no measure, as “gracious and compassionate” comes before Havayah.	
7	Charity and justice	¶12-16
	A person’s charity draws down G-d’s charity, clothing the Infinite Light in Torah and mitzvos; justice, a person judging his own excesses, ensures that the forces opposed to holiness draw no life.	
8	The mitzvos as limbs, and the tzaddik	¶17-19
	The mitzvos are the King’s limbs, given life when they are done in deed; whoever does them is a tzaddik, a master of charity.	
9	The purpose of the descent	¶20
	The soul becomes a baal teshuvah; its submission in prayer arouses the abundant mercy, revealing Havayah in Torah and mitzvos.	
10	The Song at the Sea	¶21-24
	Song is joy and revelation; “exalted, exalted” is the Master of wonders, revealed at the sea beyond the letters of speech, so the people were told to be silent, and ramah means both raising and casting down.	
11	The letters of the Name revealed	¶25-26
	Yud-hei were hewn from the Master of wonders through restraint, His humility; vav-hei, “This is my G-d,” will be fully revealed in the Time to Come, drawn down by the tzaddik’s deeds now.	

KEY CONCEPTS

Running and returning (ratzo vashov) רצוא ושוב

The soul’s movement toward G-d in love and back in awe: it runs when it grasps G-d as the life of the worlds, and returns before G-d Himself, who is beyond its grasp.

Master of wonders אדון הנפלאות

G-d as above even the highest, hidden worlds, the “wonders,” which bear no comparison to Him. Torah and mitzvos are drawn from this level, and it was revealed at the sea as “exalted, exalted.”

Abundant mercy (rachamim rabbim) רחמים רבים

Mercy that precedes Atzilus and is above the order of the worlds, without measure and without judgment opposite it. It brings the Name Havayah into revelation and is revealed in the baal teshuvah.

The light that encompasses all worlds (sovev kol almin) סובב כל עולמין

G-d’s light as beyond the worlds, before which small and great, above and below, are equal; contrasted with the light that fills all worlds, which renews creation step by step.

Charity and justice (tzedakah u'mishpat) צדקה ומשפט

A general name for all the mitzvos: charity gives life, drawing the Infinite Light into Torah and mitzvos, and justice limits the flow so that it does not feed the forces opposed to holiness.

Baal teshuvah בעל תשובה

The soul after its descent, which must return to G-d; it stands higher than a complete tzaddik, because the abundant mercy is revealed in it.

The concealed world and the revealed world עלמא

דאתכסייא ועלמא דאתגלייא

The sea and the dry land: at the splitting of the sea the concealed became revealed, preparing for the giving of the Torah.

SECTION 1 • 11

The soul's descent

1 אשירה לה' ^{1,2} כי גאה גאה וגו'. ותרגם אונקלוס גיאה על גיותניא ³ וכו'. יובן בהקדים להבין ענין ירידת הנשמה לעוה"ז שירידה זו צורך עלייה היא ⁴ כנודע.

"I will sing to Havayah, for He is exalted, exalted," etc. And Onkelos translates, "He is exalted above the exalted ones," etc. This will be understood by first understanding the matter of the soul's descent into this world: that this descent is for the sake of an ascent, as is known.

The maamar opens with the first words of the Song at the Sea, which Israel sang after the sea split. Onkelos renders "exalted, exalted" in Aramaic as G-d being exalted above the exalted ones; later the maamar reads this as G-d being above even the loftiest levels, the "wonders." Before explaining the verse, the Alter Rebbe sets out a principle: the soul comes down into this world in order to rise higher.

והנה הנשמה קודם בואה לעוה"ז היתה עומדת לפני ה' ביראה ואהבה כמ"ש חי ה' אשר עמדתי לפניו ואי אפשר לה לעמוד למעלה לפני ה' בלא דחילו ורחימו כי בלא דחילו ורחימו לא פרחא לעילא. ^{5,6}

Now, before the soul came into this world, it stood before G-d in awe and love, as it is written, "As Havayah lives, before Whom I have stood." And it is impossible for it to stand above, before G-d, without awe and love (dechilu u'rechimu), for without awe and love it does not fly upward.

Before its descent the soul stood in G-d's presence, in the words Elisha used, "As Havayah lives, before Whom I have stood." Standing before G-d requires awe and love: the Tikkunei Zohar teaches that without them Torah and mitzvos do not "fly upward," and the Alter Rebbe applies this to the soul above. Earlier in Torah Ohr (Vaera, 57a) the same verse describes the soul before its descent: nothing concealed G-dliness from it, so it was wholly nullified within its source.

וע"ז נאמר והחיות רצוא ושוב כמראה הבזק ^{7,8} (הגם ⁹ שזה נאמר על המלאכים הוא הדין לנשמות וכל צבא מעלה)

And of this it is said, "And the chayos ran and returned (ratzo vashov), like the appearance of a flash of lightning" (although this is said of the angels, the same holds for the souls and all the host on high).

Ezekiel's vision describes the chayos, the holy creatures of the divine chariot, darting forth and back like flashes of lightning. The Alter Rebbe notes in parentheses that although the verse speaks of angels, the same is true of souls and of all the heavenly hosts. In the Mitteler Rebbe's maamarim, cited in the Kehot note, the image is explained: the heart holds love and awe, whose sparks of fire go out and return to it, as the flame of lightning goes out and comes back.

רצוא באהבה להיות נכספה וגם כלתה נפשו¹⁰ כו'. ושוב ביראה כי מי הוא אשר ערב לכו לגשת¹¹ כו'.

“Running” in love: that “his soul yearns, and even pines away,” etc. And “returning” in awe: for “who is it that would pledge his heart to draw near?” etc.

“Running” (ratzo) is the movement of love: the soul longs to leave its place and be absorbed in G-d, in the Psalm’s words it “yearns, and even pines away.” “Returning” (shov) is the movement of awe, expressed in Jeremiah’s question, who would dare to draw near? Awe holds the soul back.

אך בירידתה לעוה"ז נתעלמו הדחילו ורחימו ונתלבשה בגוף הגשמי ולא יכלה עוד להיות תמיד בבחי'

רצוא ושוב כמראה הבזק כמו שהיתה למעלה כי אם לפרקים ועתים מזומנים שתתעורר האהבה

But in its descent into this world, the awe and love became hidden, and it was clothed in the physical body, and it could no longer be constantly at the level of “running and returning like the appearance of a flash of lightning,” as it was above, but only at intervals and at set times, when the love is aroused.

Once the soul is clothed in a physical body, its awe and love are hidden from it. It can no longer pulse constantly between running and returning as it did above; its love is stirred only now and then, at set times.

ואף גם זאת אין ערוך אהבה ויראה זו לגבי אהבה ויראה שהיה לה מימי קדם וירידה זו היא צורך

עלייה שתתעלה בעסק התורה וקיום המצות.^{12, 13}

And even then, this love and awe bear no comparison to the love and awe it had in days of old. And this descent is for the sake of an ascent: that it be elevated through occupation with the Torah and the fulfillment of the mitzvos.

Even when it is stirred, the love and awe of the soul in the body cannot compare with what it had before. Yet the descent has a purpose: through Torah study and the mitzvos the soul is raised higher than it was.

SECTION 2 • ¶2-3

Creation renewed in His goodness

2 וצריך להבין היתרון והמעלה שבעסק התורה וקיום המצות יתר על דחילו ורחימו שהיה לה.

Now, one must understand the advantage and superiority of occupation with the Torah and the fulfillment of the mitzvos over the awe and love that it had.

Here is the maamar’s question. The soul had greater awe and love before its descent; what do Torah study and the mitzvos give it that surpasses them?

אך הנה נודע מאמר אדון הנפלאות המחדש בטובו בכל יום תמיד מעשה בראשית^{14, 15} שמראשית השתלשלות ועד סוף כל הנבראים הם מתחדשים בכל יום מאין ליש

However, there is the well-known saying, “Master of wonders, Who in His goodness renews each day, continually, the work of creation”: from the very beginning of the chain of descending worlds (hishtalshelus) to the end of all created beings, they are renewed each day from nothing to something.

The Alter Rebbe begins his answer from the morning blessing before the Shema, which calls G-d “Master of wonders” and says that in His goodness He renews creation each day. Every created thing, from the top of the chain of worlds to the bottom, comes into being anew from nothing each day.

והתחדשות זו היא בבחי' ממלא כל עלמין להיות דרך השתלשלו¹ [השתלשלות] מעילה לעילה תחלה רוחניות עולמות עליונים ושכלים נבדלים ואח"כ יורד ומשתלשל למטה מטה עד שנתגשם החיות להיות מעשה שמים וארץ גשמיים.

And this renewal is at the level of the light that fills all worlds (memalei kol almin), so that it comes by way of the chain of descending worlds, from cause to cause: first the spirituality of the higher worlds and the separate intellects, and afterwards it descends and comes down, lower and lower, until the life-force becomes physical, to become the making of the physical heaven and earth.

This renewal is the work of the light that fills all worlds (memalei kol almin), the divine light that enters each world and gives it life according to its measure. It comes down step by step, each level the cause of the next: first the spiritual higher worlds and the angelic “separate intellects,” then lower and lower, until at the end the life-force takes physical form as heaven and earth.

3 וכמשל הנשמה המתפשטת בגוף שראשית הגלוי במוח השכל ואח"כ בפה הדבור. ואח"כ בידים המעשה כו'. והתחדשות זו להיות בחי' מעלה ומטה רוחניות וגשמיות הוא בטובו שהיא מדת טובו ורחמנותו.

It is like the soul that spreads through the body: its first revelation is in the brain, as intellect; afterwards in the mouth, as speech; and afterwards in the hands, as action, etc. And this renewal, so that there be the levels of above and below, spirituality and physicality, is “in His goodness,” which is the attribute of His goodness and compassion.

The descent is like the soul in the body, which shows itself first in the mind, then in speech, then in the deeds of the hands. That creation has higher and lower levels at all, spiritual and physical, comes from G-d's goodness and compassion, the “goodness” of the blessing. In Likkutei Torah, Vaeschanan (2b), the Alter Rebbe asks what “renews” can mean when every day is like the one before, and answers that besides the order of the descending worlds, from cause to effect, there is a level above that order.

וכמ"ש טוב ה' לכל ורחמיו על כל מעשיו כי הוא יתברך אין סוף הסובב כל עלמין השווה ומשוה קטן וגדול מעלה ומטה גשמיות ורוחניות שוין לפניו כו'.

As it is written, "Havayah is good to all, and His mercies are upon all His works." For He, blessed be He, is the Infinite One (Ein Sof), Who encompasses all worlds (sovev kol almin), Who is equal and makes equal small and great; above and below, physicality and spirituality, are equal before Him, etc.

The verse "Havayah is good to all, and His mercies are upon all His works" shows that His goodness reaches every level alike. This is because the Infinite One encompasses all worlds from beyond them; for Him small and great, high and low, spiritual and physical are all equal.

וזוהו אדון הנפלאות. פ"י שאפ"י [שאפילו] בחי' נפלאות שהן עלמין סתימין כו' אין ערוך אליו יתברך
וכמ"ש עשה פלא¹⁶ שבחי' פלא הוא בחי' עשיה כו'.^{17,18}

And this is [the meaning of] "Master of wonders." That is, even the level of "wonders," which are the hidden worlds (almin stimin), etc., bears no comparison to Him, blessed be He. And as it is written, "doing wonders" (oseh fele): the level of "wonder" is the level of "doing" (asiyah), etc.

The highest, hidden worlds are called "wonders," and G-d is their Master: even they bear no comparison to Him. So the Alter Rebbe reads the verse "doing wonders": what are wonders to us are before Him only "doing" (asiyah), the word that also names the lowest world.

SECTION 3 • ¶4-5

Running, returning, and the advantage of Torah and mitzvos

4 והנה דביקות הנפש בשרשה באלקים חיים היא מחמת השגתה את החיות המתפשט מאור אין סוף ב"ה
להחיות העולמות

Now, the cleaving of the soul to its root, to the living G-d, comes from its grasp of the life-force that spreads forth from the Infinite Light (Or Ein Sof), blessed be He, to give life to the worlds.

The soul's love for G-d comes from understanding the life-force that flows from the Infinite Light into the worlds. Grasping G-d as the giver of life, the soul longs to cleave to Him, its root.

כי עמך מקור חיים¹⁹ כו' שעל ידי זה היא בבחינת רצוא לאהבה את ה' כי הוא חייך²⁰ חייך דוקא.

For "with You is the source of life," etc. Through this it is at the level of "running," "to love Havayah," "for He is your life": specifically "your life."

Since "with You is the source of life," and G-d is "your life," the soul is drawn toward Him; this is the "running" of love. The stress on "your life" shows that this love is for G-d as He gives life, as the soul grasps Him.

אך אם רץ לבך שוב לאחד²¹ לפי שהוא ית' בעצמו הוא אדון הנפלאות ועושה פלא ואינו בכלל השגת הנפש ודבקותה ולכך היא בבחי' שוב.²²

But “if your heart runs, return to the One,” because He Himself, blessed be He, is the Master of wonders and does wonders, and is not within the scope of the soul’s grasp and its cleaving; therefore it is at the level of “returning.”

The words “if your heart runs, return to the One” describe the opposite movement. G-d Himself, the Master of wonders, is beyond anything the soul can grasp or cleave to; facing this, the soul draws back in awe, and that is the “returning.” Earlier in Torah Ohr (Toldos, 18b) the Alter Rebbe teaches that this “return to the One” comes about through Torah study and the practical mitzvos, the point this maamar now makes.

5 וזהו נורא תהלות אדון הנפלאות.²³ נורא תהלות עשה פלא.²⁴ כי לפי שהוא אדון הנפלאות עושה פלא לכך הוא נורא תהלות שיראים להללו כו'.

And this is [the meaning of] “awesome in praises, Master of wonders,” [and] “awesome in praises, doing wonders”: because He is the Master of wonders, doing wonders, therefore He is “awesome in praises,” for one is afraid to praise Him, etc.

The morning blessing calls G-d “awesome in praises, Master of wonders,” and the Song at the Sea calls Him “awesome in praises, doing wonders.” Because He is beyond all grasp, He is “awesome in praises”: one stands in awe and is afraid to praise Him.

אבל ע"י עסק התורה וקיום המצות תהיה דביקות הנפש בבחינת טובב כל עלמין אדון הנפלאות. כי הנה התורה והמצות נמשכים מבחינת אדון הנפלאות וטובב כל עלמין.

But through occupation with the Torah and the fulfillment of the mitzvos, the soul will cleave to the level of the light that encompasses all worlds (sovev kol almin), the Master of wonders. For the Torah and the mitzvos are drawn from the level of the Master of wonders and the light that encompasses all worlds.

This is the advantage of Torah and the mitzvos: they come from the Master of wonders, the light that encompasses all worlds (sovev kol almin), so through them the soul cleaves even to that level. Its own love and awe could not reach it.

SECTION 4 • ¶6

The sea becomes dry land

6 וזה היה ענין קריעת ים סוף קודם מתן תורה הפך ים ליבשה.^{25,26} שהים הוא בחינת עלמא דאתכסיא

And this was the meaning of the splitting of the Sea of Reeds before the giving of the Torah: “He turned the sea into dry land.” For the sea is the level of the concealed world (alma d’iskasya).

The splitting of the sea, before the Torah was given, shows the same idea: the sea was turned into dry land. In the language of Kabbalah the sea stands for the “concealed world” (alma d’iskasya), the hidden levels. The maamar Vayehi BaYom HaShemini (5735), cited in the Kehot note, explains that at the sea the joining went both ways, the sea becoming dry land and the dry land sea, as at the giving of the Torah the higher realms came down to the lower.

כמאמר רבותינו ז”ל [זכרוננו לברכה / זכרונם לברכה] כל מה שיש ביבשה יש בים²⁷ אלא שהמים מכסים ואינם נראים²⁸ שבחיי עלמא דאתכסיא בא לידי גילוי בבחינת עלמא דאתגליא כדי להיות גילוי המשכת התורה במתן תורה.²⁹

As our Sages, of blessed memory, said, “Everything that is on dry land is in the sea,” except that the waters cover them and they are not seen. That is, the level of the concealed world came into revelation as the level of the revealed world (alma d’isgalya), so that there could be a revelation of the drawing down of the Torah at the giving of the Torah.

The Talmud teaches that whatever lives on land has its counterpart in the sea; there it is simply covered by the water. When the sea became dry land, the concealed world was revealed as the revealed world (alma d’isgalya), preparing for the revelation of the Torah at Sinai.

SECTION 5 • ¶7-8

The letters as horses

7 והנה צירופי אותיות התורה נקי בשם סוסים על דרך משל. ועל זה נאמר סוס ורוכבו רמה בים³⁰ כמו שיתבאר.

Now, the combinations of the letters of the Torah are called, by way of analogy, “horses.” And of this it is said, “The horse and its rider He has cast into the sea,” as will be explained.

The Alter Rebbe introduces an image: the combinations of the letters of the Torah are “horses.” The image will later explain “The horse and its rider He has cast into the sea.”

מפני שהסוס הגם שהוא טפל לרוכבו על כל זה יש בו מעלה יתירה שיכול לרוץ ולהוליך את הרוכב למקום שלא היה הרוכב יכול להגיע שם בלי סוס

For although the horse is secondary to its rider, nevertheless it has a special advantage: it can run and carry the rider to a place the rider could not have reached without a horse.

A horse serves its rider, yet it can carry him where he could never reach on foot. Its lower rank does not stop it from taking him further than he could go alone.

כך כל צירופי אותיות התורה יש בהם יתרון ומעלה זו שבדביקות נפש האדם בצירופי אותיות אף שאינו יודע ומבין הענין בעין השכל רק שהוגה ומדבר בהם (לאפוקי³¹ הרהור דלאו כדבור דמי)³²

So too, all the combinations of the letters of the Torah have this advantage and superiority, when a person's soul cleaves to the combinations of letters even though he does not know and understand the matter with the eye of the intellect, but only utters and speaks them (excluding thought, which is not considered like speech).

The letters of the Torah work the same way. Even someone who does not understand what he is learning, but says the words aloud, is joined to them; thinking the words without saying them does not count, for the Talmud says that thought is not like speech.

הרי הם מעלים את הנפש למקום שלא היתה הנפש מגעת שם מצד שרשה כי שרש אותיות התורה היא הגבה למעלה משרש הנפש דאבא יסד ברתא^{33, 34, 35}

These raise the soul to a place the soul could not reach by virtue of its own root. For the root of the letters of the Torah is very high above the root of the soul, for “Abba founded the Daughter” (Abba yasad barta).

Spoken words of Torah lift the soul beyond what its own root could reach, because the Torah's root is higher than the soul's. In the phrase “Abba founded the Daughter,” Abba is Chochmah and the Daughter is Malchus; the letters of the Torah are rooted in Abba, above the root of the soul.

אלא שהאדם צריך להיות בחי רוכב להאותיות שיהא מושך ומנהיג ע”י דחילו ורחימו שיעורר כפי אשר יוכל שאת כל חד לפום שיעורא דיליה.^{36, 37}

Only, the person must be at the level of a “rider” of the letters, drawing and guiding [them] through the awe and love that he arouses, as much as he is able to bear, “each according to his own measure.”

Still, the person must be the rider and not only be carried: he steers the letters with the awe and love he awakens in himself. Each person does this according to his own capacity.

8 ואפי' [ואפילו] האהבה הטבעית המסותרת בו כי בלא דחילו ורחימו כלל לא פרחא לעילא.³⁸

[It may be] even the natural love that is hidden within him; for without any awe and love at all, it does not fly upward.

Even the natural love for G-d hidden in every Jew is enough to “ride” the letters. Without any awe and love at all, though, the study does not rise.

וכמו שהוא לענין תורה כך הוא לענין שאר מצות דכתיב ושמרו דרך³⁹ הי לעשות צדקה ומשפט למען הביא הי על אברהם את אשר דבר עליו

And as it is with Torah, so it is with the other mitzvos, as it is written, “And they will keep the way of Havayah, to do charity and justice, so that Havayah may bring upon Avraham that which He spoke concerning him.”

What holds for Torah study holds for the other mitzvos too. The Alter Rebbe brings G-d’s words about Avraham: his descendants will keep “the way of Havayah, to do charity and justice,” so that Havayah may bring upon Avraham what He promised.

שע”י המצות שנקראו דרך כלל בשם צדקה ומשפט כמו שיתבאר נמשך על בחי אברהם שהיא מדת האהבה ברצוא הלך ונסוע.⁴⁰

That is, through the mitzvos, which in general are called “charity and justice,” as will be explained, there is drawn down upon the level of Avraham, which is the attribute of love in “running,” “going on and journeying.”

All the mitzvos together are called “charity and justice,” as the maamar will explain. Through them something is drawn down upon Avraham, whose attribute is love, the soul’s “running”; Scripture describes him as “going on and journeying.”

את אשר דבר עליו עליו דייקא הוא בחינת אדון הנפלאות שהוא למעלה מעלה מהשגת הנפש⁴¹ ודביקותו באלקים חיים שלכן היא בחי שוב כנ”ל:

“That which He spoke concerning him (alav)”: “over him” (alav), specifically, is the level of the Master of wonders, which is far above the soul’s grasp and its cleaving to the living G-d; and that is why it is at the level of “returning,” as explained above.

The verse speaks of what G-d said “concerning him” (alav), a word that also means “over him,” above him. What the mitzvos draw down is the Master of wonders, above Avraham’s love and above anything the soul can grasp; before that level the soul can only return in awe.

SECTION 6 • 19-11

The way of Havayah and abundant mercy

9 וביאור זה ⁴² הוא כי הנה דרך הוי'. פירוש דרך ומבוא ⁴³ להיות הוי'

The explanation of this is as follows. Now, “the way of Havayah” means a way and an entrance for there to be Havayah.

The verse about Avraham spoke of “the way of Havayah,” the four-letter Name. “Way” here means a path and an entrance through which the level of Havayah comes to be. The Tzemach Tzedek, in Or HaTorah on Shir HaShirim, notes that “way” has two senses: as here, a drawing from the essence of the Infinite Light into Atzilus, so that the Name Havayah comes to be, and a drawing from Atzilus down into the lower worlds.

דהיינו שיהי' [שיהיה] בחי הוי' המורה על התהוות העולמוי [העולמות] מאין ליש על ידי אותיות שם הוי"ה יו"ד חכמה ⁴⁴ כו' כי הרי הוא ית' למעלה מן החכמה ואנת הוא חכים כו'.

That is, that there be the level of Havayah, which denotes the bringing of the worlds into being from nothing to something through the letters of the Name Havayah: the yud, Chochmah (wisdom), etc. For He, blessed be He, is above Chochmah, and “You are wise,” etc.

The Name Havayah stands for G-d bringing the worlds into being from nothing, through its four letters, the first of which, yud, is Chochmah. Yet G-d Himself is above Chochmah; that He is called “wise,” as in Eliyahu’s prayer in the Tikkunei Zohar (17b), “You are wise,” is already a descent.

פירוש ע"ד במקום שאתה מוצא גדולתו ⁴⁵ שם אתה מוצא ענותנותו כי כולם בחכמה עשית ⁴⁶ עשיה גשמית.

That is, it is in the manner of “In the place where you find His greatness, there you find His humility”: for “You have made them all with Chochmah,” a physical making.

This is like the Talmud’s teaching that wherever G-d’s greatness is found, there His humility is found. His making all things “with Chochmah,” down to the physical world, is His humility: the One above wisdom lowers Himself into wisdom and into physical making.

10 וכתוב אני הוי' הוא שמי. ⁴⁷ שמי בלבד כמשל השם שאינו מערך ומהות העצמית ⁴⁸ כו'.

And it is written, “I am Havayah, that is My Name”: only My Name, as with a name, which is not of the same measure and substance as the essence, etc.

Isaiah’s verse “I am Havayah, that is My Name” says that Havayah is only G-d’s Name. A name is not the person himself, only what he is called by others.

ועד שלא נברא העולם⁴⁹ היה הוא ושמו בלבד.⁵⁰ פיי בלבד בבחי' העולם⁵¹ וכדי להיות הוי' בבחי' גילוי נמשכה מדת טובו ורחמנותו. טוב ה' לכל ורחמיו על כל מעשיו.⁵²

And before the world was created, there was He and His Name alone. "Alone" means in a state of concealment. And in order for Havayah to be in a state of revelation, the attribute of His goodness and compassion was drawn forth: "Havayah is good to all, and His mercies are upon all His works."

The Sages say that before creation there was "He and His Name alone," and "alone" means that the Name was hidden within Him, not yet revealed. For Havayah to be revealed and to create worlds, G-d's goodness and compassion had to be drawn forth, as the verse "Havayah is good to all" says. In Torah Ohr, Yisro (68d), the Alter Rebbe explains that before the attributes of Atzilus came forth, the Infinite Light was as it is, above being clothed in vessels; afterwards it divided into seven Names, one for each attribute.

המחדש בטובו⁵³ כו'. הטוב כי לא כלו רחמיך כו' היא בחי' רחמים רבים שלפני האצ"י שהוא למעלה מעלה מסדר ההשתלשלות

"Who in His goodness renews," etc.; "the Good One, for Your mercies have not ceased," etc. This is the level of abundant mercy (rachamim rabbim) that precedes the World of Atzilus (Emanation), which is far above the order of the chain of descending worlds (hishtalshelus).

This is the goodness of the blessing "Who in His goodness renews" and of the Amidah's "the Good One, for Your mercies have not ceased." It is called "abundant mercy" (rachamim rabbim): a mercy that precedes the World of Atzilus and is far above the whole order of descending worlds.

כי מדת הרחמים שבסדר ההשתלשלות יש כנגדה מדת הדין המצמצמת ימינא ושמאלא כו' והיא בחי' מדה וגבול.

For the attribute of mercy within the order of the chain of descending worlds has, opposite it, the attribute of judgment, which contracts: "right and left," etc. And it is a level of measure and limit.

Mercy within the order of the worlds is one attribute among others: opposite it stands judgment, which restricts, as left stands opposite right. Such mercy is itself measured and limited.

אבל רחמי [רחמים] רבים שלמעלה מהשתלשלות הוא רחמנות שאין לה שיעור ולא ערך אפילו בערך אדם שמרחם על הזכוכה שרחוקה היא ממהות ומדרגת האדם. על כל זה יש לה איזה ערך שהיא בריה כמוהו.

But the abundant mercy that is above the chain of descending worlds is a compassion that has no measure and no proportion, not even the proportion of a person who has compassion on a fly, which is far removed from the nature and rank of a human being. Even so, it has some proportion [to him], since it is a creature like him.

The abundant mercy above that order has no measure and no proportion. It goes beyond even a person's pity for a fly, a creature far beneath him that still has some relation to him, since both are creatures.

משא"כ לא"ס ב"ה⁵⁴ אין ערוך אליו כלל ואפי' [ואפילו] עולמות עליונים כחי נפלאות.

Not so with the Infinite One (Ein Sof), blessed be He: nothing compares to Him at all, not even the higher worlds, the level of "wonders."

Nothing has any relation to the Infinite One, not even the highest worlds, the "wonders"; His compassion for them is therefore beyond all proportion.

11 ולכן גם עליהם נופל מדת הרחמים הגדולה הזאת כי הוא אין סוף ב"ה הסובב כל עלמין כו' והוא השווה ומשווה כו'.

Therefore this great attribute of mercy extends to them as well, for He is the Infinite One (Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), etc., and He is the One Who is equal and makes equal, etc.

Because G-d is the Infinite One, beyond all worlds and equal toward all, His great mercy extends even to the highest worlds. Before Him they too are lowly and in need of compassion.

ועל זה נאמר חנון ורחום⁵⁵ הוי' שהקדים בחי' חנון ורחום להיות⁵⁶ הוי' שהן הן י"ג מכילין דרחמי מקור האצילות כו' כמ"ש במ"א.⁵⁷

And of this it is said, "Gracious and compassionate is Havayah": [the verse] puts the level of "gracious and compassionate" first, so that there be Havayah. These are the Thirteen Attributes of Mercy (yud-gimmel mechilin d'rachamei), the source of Atzilus, etc., as explained elsewhere.

The verse "Gracious and compassionate is Havayah" puts "gracious and compassionate" before the Name: mercy comes first, so that there be Havayah at all. These are the Thirteen Attributes of Mercy, the attributes G-d made known to Moshe after the golden calf, which are the source of the World of Atzilus. In Likkutei Torah, Vaeschanan (3a), the Alter Rebbe reads the verse the same way: that there be Havayah, which is contraction and expansion, comes about because He is gracious and compassionate.

SECTION 7 • ¶12-16

Charity and justice

12 וזהו דרך והמשכה להיות בחי' הוי"ה והיא על ידי אתערותא דלתתא בצדקה ומשפט שהן דרך כלל כל מצות התורה⁵⁸ כמו שיתבאר.

And this is the “way,” the drawing down, for there to be the level of Havayah. It comes through an arousal from below, in charity and justice, which in general are all the mitzvot of the Torah, as will be explained.

The “way” of Havayah is drawn down by an arousal from below, a human act that calls forth a divine response. That act is “charity and justice,” which, as the maamar will explain, stand for all the mitzvot.

ובפרטות הוא מצות הצדקה שהיא התעוררות מדת הרחמנות להשפיע במדת טובו וחסדו להחיות רוח שפלים⁵⁹

In particular, it is the mitzvah of charity, which is the arousal of the attribute of compassion, to bestow with the attribute of his goodness and kindness, “to revive the spirit of the lowly.”

The mitzvah of charity in particular arouses compassion: a person gives of his own goodness and kindness to revive the spirit of the lowly, in Isaiah’s words.

ועל ידי זה אתערותא דלעילא להיות דרך הוי' לעשות צדקה⁶⁰ כו' שיהא התלבשות אור אין סוף ברוך הוא בבחי' תורה ומצות.

And through this there is an arousal from above, so that there be “the way of Havayah, to do charity,” etc.: that the Infinite Light (Or Ein Sof), blessed be He, be clothed in the level of Torah and mitzvot.

In response comes an arousal from above: “the way of Havayah, to do charity.” G-d’s Infinite Light comes to be clothed in the Torah and the mitzvot.

13 ולהיות אנת חכים⁶¹ כו' שהוא מדת טובו ורחמנותו להיות התלבשות זה והמשכה זו כמאמר אב הרחמן המהולל כו'.

And that there be “You are wise,” etc., is the attribute of His goodness and compassion, so that there be this clothing and this drawing down, as in the words “the compassionate Father, Who is praised,” etc.

That G-d, who is above wisdom, comes to be called “wise” and to be clothed in the Torah is itself His goodness and compassion. The words of the morning prayers, “the compassionate Father, Who is praised,” express this.

ועל זה נאמר משפט וצדקה ביעקב אתה עשית⁶² שעל ידי משפט וצדקה שביעקב נעשה בחי' אתה דהיינו גילוי אלהות. אך הנה בצדקה⁶³ זו משפט כתיב בה.

And of this it is said, “Justice and charity in Yaakov, You have made”: through the justice and charity in Yaakov, the level of “You” is made, that is, the revelation of G-dliness. But now, with this charity, “justice” is written alongside it.

Psalms says, “Justice and charity in Yaakov, You have made,” and the Alter Rebbe reads “You” as the revealed G-dliness that Yaakov’s justice and charity bring about. But he notes that in these verses charity comes paired with justice.

כמ”ש לעשות צדקה ומשפט.⁶⁴ משפט וצדקה ביעקב כי לא די לעורר בחי' חסדו וטובו יתברך בלבד כי מאחר שהיא התעוררות בחי' אין סוף הווה ומשוה כו'.

As it is written, “to do charity and justice,” [and] “justice and charity in Yaakov.” For it is not enough to arouse only the level of His kindness and goodness, blessed be He, since this is an arousal of the level of the Infinite One (Ein Sof), Who is equal and makes equal, etc.

Charity alone is not enough. It arouses the Infinite One, toward whom all things are equal, and a giving from that level does not distinguish who receives it.

הנה בבחי' זו נאמר שממית בידים תתפש⁶⁵ והיא בהיכלי מלך שגם השממית היא בחי' [בחינת / בחינה] הקליפה וסט”א [וסטרא אחרא] יש לה יניקה ואחיזה כו'.

Of this level it is said, “The spider (semamis) takes hold with its hands, yet it is in the palaces of the king”: even the spider, which is the level of kelipah (the husk) and the sitra achra (the other side), has nourishment and a hold [there], etc.

Proverbs speaks of the semamis, a small creature that still makes its way into the king’s palaces. So too kelipah, the forces that oppose holiness, can draw nourishment from a divine giving that sets no limits.

14 וכענין לא כאברהם שיצא ממנו ישמעאל^{66, 67} כו'. וצריך לעורר בחינת משפט למעלה שלא יומשך חיות ויניקה אלא בסטרא דקדושה

This is like the matter of “not like Avraham, from whom Yishmael came forth,” etc. And one must arouse the level of justice above, so that life-force and nourishment are drawn down only to the side of holiness (sitra d’kedushah).

The Sifrei, the early Midrash on Bamidbar and Devarim, teaches that Avraham, unlike Yaakov, had offspring who did not continue his path, Yishmael. The comparison shows what kindness without restraint can let through; so a person must arouse justice above as well, so that G-d’s life-force flows only to holiness. Earlier in Torah Ohr (Lech Lecha, 12a) the Alter Rebbe explains that Avraham was kindness without any restraint, to whom all seemed good, and so he asked that Yishmael live before G-d, though he knew what Yishmael was.

יאר⁶⁸ ה' פניו אליך⁶⁹ ישא הפניו אליך⁷⁰ היינו פנימית ועיקר החיות. אבל יניקת החיצונים וסטרא אחרא היא ממותרות צפרנים ושערות כו'.

“May Havayah make His face (panav) shine upon you,” “May Havayah lift up His face toward you”: that is, the inner dimension (pnimiyus) and essence of the life-force. But the nourishment of the external forces and the sitra achra (the other side) is from the excesses: the nails and the hair, etc.

The Priestly Blessing asks that G-d make His “face” (panim) shine, and the face stands for the inner dimension (pnimiyus), the essence of the life-force, which goes to holiness. The external forces draw only from what is excess, like the nails and the hair, the body’s surplus.

15 ובחיי משפט זה אשר לאלהים הוא על ידי אתערותא דלתתא בחיי משפט שעושה האדם⁷¹ בנפשו על מותרות חיי גופו נגד הצדקה.

And this level of justice, which is G-d’s, comes through an arousal from below: the level of justice that a person exercises on himself, concerning the excesses of his bodily life, as against charity.

Justice above is aroused by a person judging himself: weighing the excesses of his own bodily life against the claim of charity.

כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] חייך קודמין⁷² לחיי חבריך ודוקא חייך ממש כמשל הקיתון של מים שאם ישתו שניהם ימותו⁷³ כו' כדאיתא בגמרא.

For our Sages, of blessed memory, said, “Your life comes before your fellow’s life”: specifically your actual life, as in the example of the flask of water, where if both drink, both will die, etc., as is found in the Gemara.

The Talmud teaches that your own life comes before your fellow’s, as Rabbi Akiva taught about two travelers with one flask of water: if both drink, both die, so the owner drinks. This priority holds only for life itself.

מה שאין כן המותרות שלך אינן קודמין לחיי חבריך שאינו בדין שיפנק האדם את נפשו בתפנוקי עלמא וחבירו ימות ברעב ח"ו [חס ושלום].

Not so your excesses: they do not come before your fellow’s life, for it is not right that a person should pamper himself with the delights of the world while his fellow dies of hunger, G-d forbid.

Luxuries do not come before another person’s life. It is not right to indulge in worldly pleasures while another dies of hunger.

16 ועל ידי משפט זה שעושה האדם שלא לתת יניקה וחיות מותרות הגוף גורם למעלה בחי' משפט שלא יומשך חיות המותרות שהן החיצוני' [החיצונים] וסטרא אחרא. וזהו שמשבחים ומברכים את ה' אוהב צדקה ומשפט:⁷⁴

And through this justice that a person exercises, not to give nourishment and life-force to the excesses of the body, he brings about the level of justice above, so that life-force is not drawn to the excesses, which are the external forces and the sitra achra (the other side). And this is why we praise and bless G-d, "Who loves charity and justice."

By refusing to feed his body's excesses, a person brings about the same justice above: no life-force flows to the excesses, the forces opposed to holiness. This is why G-d is blessed in the Amidah as the King "Who loves charity and justice": charity together with justice.

SECTION 8 • ¶17-19

The mitzvos as limbs, and the tzaddik

17 והנה גם שאר מצות התורה נקראות בשם צדקה על דרך זה כי רמ"ח מצות עשה הם רמ"ח אברין דמלכא.⁷⁵

Now, the other mitzvos of the Torah are also called "charity" in this way, for the 248 positive commandments are the 248 "limbs of the King."

The Alter Rebbe now explains why all the mitzvos are called "charity." The 248 positive commandments are called the 248 "limbs of the King," an image from the Tikkunei Zohar.

היינו כמו על דרך משל האבר שמלובש בו חיות הנשמה שמבלעדי החיות זה נשאר הגוף כאבן דומם.

That is, by way of analogy, like a limb in which the life-force of the soul is clothed: without this life-force, the body remains like an inanimate stone.

A limb lives only because the soul's life-force is clothed in it; without it, the body is as lifeless as a stone.

כך הנה המצות הם בחי' אברין דמלכא שמלובש בהם חיות ואור אין סוף ברוך הוא.⁷⁶

So too, the mitzvos are the level of "limbs of the King," in which the life-force and the Infinite Light (Or Ein Sof), blessed be He, are clothed.

So the mitzvos are "limbs" in which G-d's life-force and Infinite Light are clothed.

18 ולהיות נמשך חיות זה הוא גם כן מחמת מדת טובו ורחמנותו כנוכר לעיל על ידי אתערותא דלתתא בקיום מעשה המצות בפועל ממש

And that this life-force be drawn down is likewise because of the attribute of His goodness and compassion, as mentioned above, through an arousal from below: the fulfillment of the deeds of the mitzvos in actual practice.

The life-force comes into the mitzvos through G-d's goodness and compassion, but it is called forth by the actual, physical doing of the mitzvah.

כמו תפלין לכתוב על קלף של בהמה פרשיות ואזכרות שעל ידי זה ממשיך בהם קדושה עליונה מאור אין סוף ברוך הוא להיות כנשמה לגוף המצות והיא בחינת מדת הרחמים להחיות למאן דלית ליה מגרמיה וכו'.

For example, tefillin: writing the passages and the [divine] Names on the parchment of an animal. Through this one draws into them supernal holiness from the Infinite Light (Or Ein Sof), blessed be He, to be like a soul to the body of the mitzvos. And this is the level of the attribute of mercy: to give life to one who has nothing of his own, etc.

Tefillin show this: when the passages and G-d's Names are written on parchment from an animal, supernal holiness from the Infinite Light is drawn into it, a soul for the body of the mitzvah. This is the attribute of mercy, giving life to what has nothing of its own; that is why every mitzvah is "charity."

19 וזהו שכתוב לעשות את כל דברי התורה הזאת.⁷⁷ ושמרתם ועשיתם אותם.⁷⁸ אתם כתיב⁷⁹ כמ"ש במ"א.

And this is [the meaning of] what is written, "to do all the words of this Torah," [and] "and you shall keep and do them (osam)": it is written atem, "you," as explained elsewhere.

Two verses speak of doing the mitzvos. In "and you shall keep and do them," the word "them" (osam) is spelled so that it can be read atem, "you," and the Midrash reads it as if the one who keeps the Torah had made the mitzvos, or made himself. It fits the point just made: by doing the mitzvos a person gives them their life.

ולכן נקרא המקיים התורה והמצוות בשם צדיק ומעלת צדיק היא מעלה רבה מאד ששיבחו הכתוב וצדיק יסוד עולם⁸⁰ ואמרו רבותינו ז"ל [זכרנו לברכה / זכרונם לברכה] ראה בצדיקים⁸¹ כו' עמד ושתלן כו'

Therefore one who fulfills the Torah and the mitzvos is called a tzaddik. And the virtue of a tzaddik is a very great virtue, for Scripture praises him, "The tzaddik is the foundation of the world," and our Sages, of blessed memory, said, "He saw the tzaddikim," etc., "He arose and planted them," etc.

This is why one who keeps the Torah and the mitzvos is called a tzaddik, a title Scripture and the Sages praise highly. Proverbs calls the tzaddik "the foundation of the world," and the Talmud says that G-d saw that the tzaddikim were few, so He "arose and planted them" in every generation.

ולכאורה לשון צדיק הוא שהוא צדיק בדינו ואינו עושה עול לבריות ואין זו מעלה גדולה כל כך.

At first glance, the term tzaddik means that he is righteous in his judgment and does no wrong to people, and that is not such a great virtue.

Yet the simple meaning of tzaddik is a just person, one who wrongs no one, and that alone would not deserve such great praise.

אלא עיקר שם צדיק ע"ש שהוא בעל צדק שהוא המשפיע צדקה וחסד במדת טובו ורחמנותו להחיות את המצוות על ידי קיומם במעשה בפועל ממש ולהמשיך להם חיות ואוא"ס [ואור אין סוף] ב"ה כנשמה לגוף כנזכר לעיל:

Rather, the main reason for the name tzaddik is that he is a master of charity (baal tzedakah): one who bestows charity and kindness with the attribute of his goodness and compassion, to give life to the mitzvos by fulfilling them in actual deed, and to draw into them life-force and the Infinite Light (Or Ein Sof), blessed be He, like a soul into a body, as mentioned above.

Rather, tzaddik comes from tzedakah, charity: the tzaddik gives charity and kindness to the mitzvos themselves. By doing them in practice he gives them life, drawing the Infinite Light into them like a soul into a body.

SECTION 9 • 120

The purpose of the descent

20 וזהו תכלית ירידת הנשמה לעולם הזה. כי בירידה זו אף שהיא ירידה גדולה בבחינת דחילו ורחימו אף על פי כן גדלה מעלתה שנעשית בחינת בעל תשובה אחרי ירידתה לעולם הזה שצריכה לשוב כו' כמ"ש במ"א.⁸²

And this is the purpose of the soul's descent into this world. For in this descent, although it is a great descent with regard to awe and love, nevertheless its stature grows great, for after its descent into this world it becomes the level of a baal teshuvah, one who returns, since it must return, etc., as explained elsewhere.

Here the Alter Rebbe answers the question from the opening. The descent costs the soul its former awe and love, but it gains a higher stature: in the body it becomes a baal teshuvah, one who must return to G-d.

ובמקום שבעלי תשובה עומדים⁸³ אין צדיק גמור כו'. כי בחינת רבים שלמעלה מעלה הוא המתגלה בבחי' בעל תשובה.

And "in the place where baalei teshuvah stand, a complete tzaddik [cannot stand]," etc. For the level of abundant mercy, which is far above, is what is revealed in the level of the baal teshuvah.

The Sages teach that baalei teshuvah stand where even complete tzaddikim cannot. The reason, the Alter Rebbe explains, is that the abundant mercy from far above is revealed in the baal teshuvah.

דהיינו אחר ירידת הנשמה לעוה"ז שאז הרחמנות גדולה מאד (משא"כ קודם בואה היא בבחינת צדיק גמור) דוקא

That is, specifically after the soul's descent into this world, when the compassion is very great (whereas before its coming it is at the level of a complete tzaddik).

That mercy is revealed only after the soul's descent into this world, for then G-d's compassion on it is very great. Before its descent the soul was a complete tzaddik. In Likkutei Torah, Balak (73a), the Alter Rebbe gives this as the true answer to why the soul descends: before their descent souls are surely complete tzaddikim, and in the body they become baalei teshuvah, far above tzaddikim.

ולכן אמרו רז"ל [רבותינו זכרונם לברכה] אין עומדים להתפלל⁸⁴ אלא מתוך כובד ראש. ופירש רש"י [רבי שלמה יצחקי] הכנעה דהיינו לעורר רחמים רבים על נצוץ אלהות כו'

And therefore our Sages, of blessed memory, said, "One may stand to pray only in a mood of seriousness (koved rosh)," and Rashi explains: submission. That is, to arouse abundant mercy upon the spark of G-dliness, etc.

So the Sages require prayer with koved rosh, literally "heaviness of head," which Rashi explains as submission. Humbling himself, a person arouses great mercy on the spark of G-dliness within him that has come down into this world.

שעל ידי זה מעורר רחמים רבים למעלי [למעלה / למעלה] ממקור הרחמי [הרחמים] ולהמשיך בחינת חנוך ורחום להיות גילוי הוי' בעסק התורה והמצוות ולהיות אור אין סוף בתוכה כו' ולכן ירידה זו דוקא היא צורך עלייה:

Through this one arouses abundant mercy above, from the source of mercy, and draws down the level of "gracious and compassionate," so that there be a revelation of Havayah in occupation with the Torah and the mitzvos, and that the Infinite Light (Or Ein Sof) be within it, etc. Therefore it is precisely this descent that is for the sake of an ascent.

That mercy below awakens abundant mercy above, from its very source, drawing down "gracious and compassionate," the mercy that brings Havayah into revelation in the Torah and the mitzvos. This is why the descent, specifically, is for the sake of an ascent.

SECTION 10 • ¶21-24

The Song at the Sea

21 וזהו אשירה⁸⁵ להוי' כי גאה גאה.⁸⁶ כי ענין שירה הוא התעוררות בחינת שמחה דהיינו בחינת גילוי.

And this is [the meaning of] "I will sing to Havayah, for He is exalted, exalted." For song is an arousal of the level of joy, that is, the level of revelation.

The maamar now returns to its opening verse. Song expresses joy, and joy is revelation: what was hidden comes out.

כי עצבות ומרה שחורה היא קמיטת וכויצת החיות. והשמחה היא גילוי והתפשטות החיות כמו צהבו פניו כו'.

For sadness and melancholy are a constriction and shrinking of the life-force, while joy is the revelation and spreading out of the life-force, as in “his face shone,” etc.

Sadness and melancholy make the life-force shrink and withdraw; joy makes it spread out and show itself, as a face lights up with gladness. In Torah Ohr, Vayetzei (23c), the Alter Rebbe explains that the face is called panim because the inner dimension (pnimiyus) is revealed in it, as in “his face shone.”

22 וגילוי זה הוא להיות גילוי בחינת הוי' מאור אין סוף ברוך הוא הסובב כל עלמין אדון הנפלאות כו'.

And this revelation is so that there be a revelation of the level of Havayah from the Infinite Light (Or Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), the Master of wonders, etc.

The joy of the song at the sea was the revelation of the level of Havayah from the Infinite Light that encompasses all worlds, the Master of wonders.

ולהיות בחינת הוי' יו"ד חכמה כו' הוא על ידי המשכת גילוי כי גאה גאה. גיאות היא⁸⁷ בחינת נפלאות וגאה גאה הוא בחי' אדון הנפלאות

And the level of Havayah, the yud, Chochmah (wisdom), etc., comes to be through drawing down the revelation of “for He is exalted, exalted.” Exaltedness is the level of “wonders,” and “exalted, exalted” is the level of the Master of wonders.

For Havayah, whose first letter yud is Chochmah, to come about, “exalted, exalted” must be revealed. “Exaltedness” is the level of “wonders,” the hidden worlds, Onkelos’ “exalted ones”; “exalted, exalted,” exalted above them, is the Master of wonders.

דהיינו שיהא גילוי המשכת חסדו וטובו של מעלה מעלה בחינת רחמים רבים שלפני אצילות

That is, that there be a revelation, a drawing down, of His kindness and goodness from the very highest level, the level of abundant mercy that precedes the World of Atzilus (Emanation).

This is the abundant mercy that precedes Atzilus: G-d’s kindness and goodness from the very highest level, drawn down and revealed.

שבבחינה זו סוס ורוכבו רמה בים⁸⁸ שגילוי בחינה זו היא למעלה מעלה מבחינת סוס ורוכבו שהם בחינת צירופי אותיות הדבור שבדחילו ורחימו כנוצר לעיל. כמו שגם הסוס על דרך משל אינו יכול לרוץ בים.^{89,90}

At this level, “the horse and its rider He has cast (ramah) into the sea”: for the revelation of this level is far above the level of “the horse and its rider,” which are the level of the combinations of the letters of speech that are in awe and love, as mentioned above; just as, by way of analogy, even the horse cannot run in the sea.

At this level “the horse and its rider” were cast (ramah) into the sea: the revelation is far above “the horse and its rider,” the letters of speech said with awe and love, the image from paragraph 7. As a horse cannot run in the sea, so the letters of speech cannot reach the revelation at the sea.

23 ולכן נאמר בקריעת ים סוף ואתם תחרישון. מה תצעק אלי^{91,92} וגומר.

Therefore, at the splitting of the Sea of Reeds, it is said, “And you shall be silent,” [and] “Why do you cry out to Me?” etc.

This is why at the sea the people were told to be silent, and Moshe was asked, “Why do you cry out to Me?” Words of prayer, letters of speech with awe and love, do not reach the level that split the sea.

כי כדי שיהפך הים ליבשה דהיינו דעלמא דאתכסיא תהיה בבחינת עלמא דאתגליא לשנות סדר ההשתלשלות הוא על ידי ירידה גדולה ועצומה מלמעלה מעלה מסדר ההשתלשלות⁹³

For in order for the sea to be turned into dry land, that is, for the concealed world to be in the state of the revealed world, changing the order of the chain of descending worlds (hishtalshelus), it comes through a great and mighty descent from far above the order of the chain of descending worlds,

Turning the sea into dry land meant changing the order of creation: the concealed world became revealed. Such a change requires a great descent of light from far above the order of the worlds.

מבחינת אין סוף ברוך הוא הסובב כל עלמין השוה ומשוה כו' אדון הנפלאות וגאה גאה עד שיהיה הכל בבחינת בטול כו'.

from the level of the Infinite One (Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), Who is equal and makes equal, etc., the Master of wonders and “exalted, exalted,” until everything is in a state of self-nullification (bittul), etc.

It comes from the Infinite One, who encompasses all worlds and for whom all is equal, the Master of wonders. Before such a revelation everything is nullified, so the order of the worlds can change.

24 ולכן רמה יש בו שני פירושים. לשון התרוממות והעלאה.⁹⁴ ולשון השלכה שהוא מלמעלה למטה כי היא בחינת גילוי אור אין סוף ב"ה הסובב כל עלמין ומעלה ומטה שוין.

Therefore the word ramah has two meanings: a term of raising and elevation, and a term of casting, which is from above to below. For this is the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), and above and below are equal.

The word ramah in “the horse and its rider ramah into the sea” can mean “raised up” or “cast down.” Both are true at once, because at the sea the Infinite Light that encompasses all worlds was revealed, and before it above and below are equal.

SECTION 11 • ¶25-26

The letters of the Name revealed

25 ומשם נמשך עזי וזמרת⁹⁵ יה י"ה הם בחי' עלמין סתימין וזמרת מלשון וכרמך לא תזמר⁹⁶ שהוא לשון כריתה.

And from there is drawn “My strength and song (zimras) is Kah.” Yud-hei are the level of the hidden worlds (almin stimin), and zimras is from the expression “and your vineyard you shall not prune (sizmor),” which is a term of cutting.

From that level comes the next verse, “My strength and song (zimras) is Kah.” The two letters of the Name Kah, yud and hei, are the hidden worlds, and zimras can also mean cutting, as in the verse forbidding the pruning of a vineyard in the Sabbatical year.

וכמו החוצב אבן מההר וכך נחצבו אותיות י"ה מאדון הנפלאות וגאה גאה להיות בבחי' גלוי וחציבה זו היא בבחי' עזי בחי' גבורות להיות בחי' אנת חכים כו'.

And just as one hews a stone from a mountain, so the letters yud-hei were hewn from the Master of wonders and “exalted, exalted,” to be in a state of revelation. And this hewing is through the level of “my strength” (ozi), the level of gevuros (powers of restraint), so that there be the level of “You are wise,” etc.

As a stone is cut from a mountain, the letters yud-hei were “cut” from the Master of wonders so that they could be revealed. The cutting is done through “my strength” (ozi), the gevuros or powers of restraint, so that G-d comes to be “wise,” as in paragraph 9.

שזהו ענותנותו והן הן גבורותיו וצמצומים כו' גם צריך להיות בחי' צמצום שלא ילך השפע למותרות כנ"ל.

For this is His humility, and these indeed are His gevuros and contractions (tzimtzumim), etc. There must also be the level of tzimtzum (contraction), so that the flow not go to the excesses, as explained above.

This restraint is His humility, and these are His gevuros and contractions. Tzimtzum is also needed so that the divine flow does not go to the excesses, the forces opposed to holiness, as explained in paragraphs 14 to 16.

26 ואח"כ נעשה בחי' זה אלי⁹⁷ כו'. בחי' גלוי הנרמז בו"ה וזהו ואנוהו. אך גלוי זה יהיה לעתיד לבא למחר לקבל שכרם אבל היום לעשותם.⁹⁸

And afterwards there comes to be the level of "This is my G-d," etc., the level of revelation alluded to in vav-hei; and this is "and I will glorify Him" (ve'anvehu). But this revelation will be in the Time to Come: "tomorrow, to receive their reward," but "today, to do them."

The verse continues, "This is my G-d, and I will glorify Him." This revelation corresponds to vav-hei, the last two letters of Havayah, as yud-hei corresponded to the hidden worlds. Its full revelation awaits the Time to Come, when the reward is received; now is the time for doing the mitzvos.

וזה שכתוב ואמר ביום ההוא⁹⁹ הנה אלקינו זה קוינו לו.¹⁰⁰ פי' קוינו מלשון קוין¹⁰¹ והמשכות שאנחנו עשינו את הקוין והמשכות של שם הוי"ה להיות בבחי' גלוי יו"ד קוצא לעילא וקוצא לתתא. ה' ג' קוין ורוחב כו'.

And this is what is written, "And it shall be said on that day: Behold, this is our G-d; we hoped (kivinu) for Him." Kivinu is from the term kavin, lines and drawings-down: we have made the lines and drawings-down of the Name Havayah to be in a state of revelation. The yud: a tip above and a tip below. The hei: three lines and breadth, etc.

Isaiah says that on that day people will say, "Behold, this is our G-d; we hoped (kivinu) for Him." The Alter Rebbe reads kivinu from kav, a line: through our deeds we have drawn the "lines" of the Name Havayah into revelation, the yud with its tips above and below and the hei with its three lines and breadth. In Likkutei Torah, Korach, he reads the verse the same way: the Torah and mitzvos, three lines of Torah, service and kindness, draw G-d down as kavin, and through them the light above the line will be revealed in the Time to Come.

וע"ז נאמר אמרו צדיק כי טוב¹⁰² שעל ידי הצדיק נמשך טוב ה' לכל וגו':¹⁰³

And of this it is said, "Say of the tzaddik that it is good": for through the tzaddik, "Havayah is good to all," etc., is drawn down.

"Say of the tzaddik that it is good": through the tzaddik, the master of charity of paragraph 19, the goodness of "Havayah is good to all" is drawn down.

IN ONE'S AVODAH

A person should study the Torah aloud and do the mitzvos in actual deed, even without full understanding, riding them with whatever awe and love he can arouse, even the natural love hidden within him. He should judge himself, putting another person's life before his own luxuries, and give charity. And he should stand to pray with submission, arousing mercy on the G-dly spark within him.

QUESTIONS FOR DISCUSSION

1. Why can Torah and mitzvos bring the soul higher than the awe and love it had before its descent?
2. How does the image of the horse and its rider explain the value of saying words of Torah one does not fully understand?
3. Why must charity be accompanied by justice, and how does a person exercise justice on himself?
4. In what sense is the one who does the mitzvos a "master of charity" toward them?
5. Why were the people told to be silent at the sea, and what does this teach about the level revealed there?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אשרירה לה'

Or HaTorah notes there that this maamar comes from the manuscript of "הרי"ל" (Rabbi Yehudah Leib).

KEHOT'S NOTE

באזה"ת תשא ע' ב'מד מציין שמאמר זה מכ"י הרי"ל. נמצא בכוך 1052 סג, א, ושם נחלק לג' סעיפים.

2 The opening of the Song at the Sea, sung by Moshe and Israel after the crossing: "I will sing to Havayah, for He is exalted, exalted; the horse and its rider He has cast into the sea." In the plain sense the doubled word is emphatic, "He is highly exalted"; the maamar reads it as the Master of wonders, above the "wonders," and returns to the verse in paragraphs 21 to 24, where ramah means both "raised" and "cast."

שמות ט"ו:א' Exodus 15:1

אָז יִשְׂרָאֵל מִשֶּׁחַ וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵה' וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לֵה' כִּי־גָאָה גָאָה סוֹס וְרֹכְבוֹ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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3 גיאה על גיותניא

Onkelos renders the verse: G-d "exalted Himself over the proud (or: the exalted) ones, and exaltedness is His." The maamar takes the "exalted ones" as the level of "wonders" and "exalted, exalted" as the Master of wonders (paragraph 22).

תרגום אונקלוס על שמות ט"ו:א' Exodus 15:1

בְּכֵן שִׁבַּח מֹשֶׁה וּבְנֵי יִשְׂרָאֵל יְתִ תִּשְׁבַּחְתָּא הָדָא קָדָם יְיָ וַאֲמָרוּ לְמִימָר נִשְׁבַּח וְנוֹדִי קָדָם יְיָ אֲרִי אֶתְגָּאִי עַל גִּוְתָנְיָא וְגִאוּתָא דִּילָהּ הִיא סוֹסָא וְרֹכְבָהּ רָמָא בָּיָם:

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4 שירידה זו צורך עלייה היא

That maamar asks the question this maamar sets out to answer: what ascent can come to the soul through its descent below, and how that ascent can be higher than where the soul stood before the descent.

KEHOT'S NOTE

"וצריך להבין איזה עלי' יכול להיות בהנשמה ע"י ירידתה למטה, ושתהי' עלי' זו למעלה יותר מקודם הירידה" — ד"ה אז ישיר תש"ל (מהנחה בלתי מוגה).

5 בלא דחילו ורחימו לא פרחא לעילא

The words here quote Tikkunei Zohar, Tikkun 10 • 25b:12-

14; the passage is shown below.

Tikkunei Zohar, Tikkun 10 • 25b:12-14 תקו"ז תיקון י'

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

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KEHOT'S NOTE

ת"ז ת"י.

6 בלא דחילו ורחימו לא פרחא לעילא

In Tikkun 10 the Tikkunei Zohar says that Torah without awe and love does not fly upward. The Alter Rebbe applies it to the soul: without awe and love it cannot stand before G-d above.

Tikkunei Zohar 25b:12-14 תקו"ז הוהר כ"ה ב:י"ב-י"ד

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

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7 והחיות רצוא ושוב כמראה הבזק

The Mitteler Rebbe explains "like the appearance of a flash of lightning" there: the heart contains love and awe, whose sparks of fire go out and return to it, as the flame of lightning goes out and returns and enters it again.

יחזקאל א':י"ג Ezekiel 1:13

וְדִמוֹת הַחַיּוֹת מִרְאִיהֶם כְּנֶגְחֵי־אֵשׁ בְּעֻרֹת כְּמִרְאֵה הַלִּפְתִּים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנִגְהָ לֹאֵשׁ וּמִדְּהֶאֵשׁ יוֹצֵא כֶּרֶק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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KEHOT'S NOTE

יחזקאל א', יג. במאמרי אדה"א כאן ע' ח מפרש: וזהו כדמיון מראה הבזק פ"י שהלב כלול מאהבה ויראה שרשפי אש יוצא וחוזר אליו כמראה הבזק שהלהב יוצא וחוזר ונכנס בו". ענין ר"יש באזה"ת פ' בשלח ע' תקכב מעתיק מכל המאמרים דשם נתבאר ענין זה.

8 והחיות רצוא ושוב כמראה הבזק

In Ezekiel's vision of the chariot, "the chayos ran and returned, like the appearance of a flash of lightning."

Kehot's note prints the place as 1:13 (א, יג), but these words are in 1:14.

יחזקאל א':י"ד 1:14 Ezekiel

והחיות רצו ושוב כמראה הבהק:

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

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9

(הגם . .)

The parenthetical remark, that the verse speaks of angels but applies equally to souls and all the host on high, is also found in manuscripts copied during the Alter Rebbe's lifetime.

KEHOT'S NOTE

המוסגר נמצא גם בכת"י שנעתקו בחי" כ"ק אדה"ו.

10

נכספה וגם כלתה נפשו

The psalmist longs for the Temple: "My soul yearns, and even pines away, for the courtyards of Havayah." The Alter Rebbe uses the words for the love of the soul that "runs" toward G-d.

תהילים פ"ד:ג' 84:3 Psalms

נכספה וגם כלתה נפשי לחצרות ה' לבי ובשרי ירננו אל אליהי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

ע"פ תהלים פד, ג.

11

כי מי הוא אשר ערב לבו לגשת

G-d says through Jeremiah of the future ruler of Israel, whom He will bring near, "For who is he that has pledged his heart to draw near to Me?" No one dares approach unless G-d draws him close. The Alter Rebbe uses the words for the awe that makes the soul "return."

ירמיהו ל':כ"א 30:21 Jeremiah

והיה אדיר וממנו ומשלו מקרב יצא והקרבתיו ונגש אלי כי מי הוא זה ערב את לבו לגשת אלי נאם ה'

And their prince shall be of themselves, And their ruler shall proceed from the midst of them; And I will cause him to draw near, and he shall approach unto Me; For who is he that hath pledged his heart To approach unto Me? saith the L-RD.

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12

במאמרי אדה"ו פרשיות בע' תתקיא ביאור על המאמר הנחת כ"ק אדה"א

An explanation of this maamar is printed there, in a transcript by the Mittler Rebbe, headed "An explanation from my master, teacher and rebbe on the teaching on 'I will sing to Havayah, for He is exalted, exalted'" (the discourse "Adon HaNiflaos," "Master of wonders"), Beshalach 5566 (1806).

KEHOT'S NOTE

13

חי ה'

Elisha swears to Naaman, "As Havayah lives, before Whom I have stood, I will not take [a gift]." The Alter Rebbe uses the words for the soul standing before G-d before its descent.

מלכים ב ה':ט"ז 5:16 II Kings

ויאמר חיה אשר עמדי לפניו אם אקח ויפצרו בו לקחת וימאן:

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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KEHOT'S NOTE

מלכים-ב, ה, טז. וראה לעיל נו, א.

PARAGRAPH 2

14

אדון הנפלאות המחפש בטובו . . מעשה בראשית

There begins the discourse "Ki Vayom Hazeh Yechaper," which explains teshuvah as returning the G-dly soul to its source as it was before it descended through the levels to be clothed in a physical body.

KEHOT'S NOTE

ברכת יוצר. ראה גם לקו"ת אחרי כה, ג ואילך. יהל אור ע' עא.

15

אדון הנפלאות המחפש בטובו בכל יום תמיד מעשה בראשית

In the first blessing before the morning Shema (Kehot's note: Birkas Yotzer) G-d is praised as "awesome in praises, Master of wonders, Who in His goodness renews each day, continually, the work of creation." The Alter Rebbe draws from it both the renewal of creation and the title "Master of wonders."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8, חול, ימי סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ח'

לאל ברוך נעימות יתנו. למלך אל חי וקנים זמרות יאמרו ותשקבחות ישמיעו. כי הוא לבדו פועל גבורות. עושה חדשות. בעל מלחמות. זורע צדקות. מצמיח ישועות. בורא רפואות. נורא תהלות. אדון הנפלאות: המחפש בטובו בכל יום תמיד מעשה בראשית: כאמור לעשה אורים גדלים כי לעולם חסדו: אור חדש עליציון תאיר ונזכה כלנו מהרה לאורו: ברוך אתה ה' יוצר המאורות:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it

is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness ...

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PARAGRAPH 3

16

כמ"ש עשה פלא

From the Song at the Sea: "Who is like You among the mighty, Havayah? Who is like You, majestic in holiness, awesome in praises, doing wonders?" The Alter Rebbe reads "doing wonders" (oseh fele) as saying that the "wonders" are, before G-d, only "doing" (asayah).

Exodus 15:11א"י: שמות טו

מִי־כַמְכָּה בְּאַלֶּם ה' מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פְלֵא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

17

שמראשית ההשתלשלות . . הוא בטובו

There the Alter Rebbe asks what "renews" can mean when every day is like the one before, and answers by distinguishing the order of hishtalshelus from cause to cause, like intellect, emotions, thought and speech in a person, from the level above that order.

KEHOT'S NOTE

ראה לקו"ת ואתחנן ב, ב ובהביאור שם. אוה"ת פ' יתרו ע' תתקנא. אוה"ת שמות כרך ז ע' ב'תרמ. באוה"ת סידור ע' קיה מצויין "מענין ובטובו מחדש בת"א פ' בשלח בד"ה אשירה ובלקו"ת פ' אחרי בד"ה כי ביום הזה יכפר דרוש הראשון פ"ב. ומ"ש בהגהות לד"ה אשירה".

18

טוב ה' לכל

In David's psalm of praise: "Havayah is good to all, and His mercies are upon all His works," a goodness that leaves out no creature. The Alter Rebbe brings it to show that the renewal of every level, high and low, comes from G-d's goodness and compassion. (context: Steinsaltz Tanakh)

Psalms 145:9ט"ט: תהלים קמ"ה

טוֹב־ה' לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

The L-RD is good to all; And His tender mercies are over all His works.

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KEHOT'S NOTE

תהלים קמה, ט.

PARAGRAPH 4

19

כי עמך מקור חיים

David says to G-d, "For with You is the source of life; in Your light we see light." The Alter Rebbe uses it for the life-

force that flows from G-d into the worlds, which the soul grasps and loves.

Psalms 36:10י"י: תהלים ל"ו

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

20

כי הוא חייך

Moshe tells the people to choose life: "to love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The Alter Rebbe stresses "your life": the love that runs toward G-d is for Him as the giver of life.

Deuteronomy 30:20כ"י: דברים ל'

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשָׁמַע בְּקוֹל וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאוֹרְךָ יְמֶיךָ לְשִׁכּוֹת עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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21

אם רץ לבך שוב לאחד

The Introduction to the Tikkunei Zohar brings the saying "if your heart runs, return." The Alter Rebbe uses it for the soul drawing back in awe before G-d Himself, who is beyond its grasp.

Tikkunei Zohar 7a:3ג'א: תקוני זוהר ז' א

תְּנִינָא (יחזקאל א כו), וְעַל דְּמוֹת הַכֶּסֶף דְּמוֹת כְּמִרְאָה אֲדָם עָלֵיו מְלַמְעֵלָה דָּא אִיהוּ יוֹד הָא וְאוּ הָא קָלִיל תַּשַּׁע נְקוּדִין, וְעֲשִׂירָא שְׂכִינְתָּא קָלִיל מְקַלְהוּ, וְכָלֵא א, דְּלִית אֲדָם בְּלֵא א, וְכָלֵא אִיהוּ עֲמוּנָא דְּאֲמַצְעִיתָא, אִיהוּ יְהוּ"ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרֵשׁ דְּכָלִיל א לְאַחֲזָא דְּאֵם רֵץ לְבָב שׁוּב לְאַחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ז, א). ראה לעיל יח, ב. מה, ב. לקמן עג, ד.

22

ולכך היא בבחי' שוב

Or HaTorah there gathers the passages that explain running and returning (ratzo vashov).

KEHOT'S NOTE

ראה באוה"ת בשלח ע' תקכב ואילך בענין רו"ש.

PARAGRAPH 5

23

נורא תהלות אדון הנפלאות

The same morning blessing as in paragraph 2 joins the two phrases: "awesome in praises, Master of wonders."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8, חול, ימי

תפילת שחרית, ברכות קריאת שמע, יוצר אור ה'

לאל ברוך נעימות יתנו. למלך אל חי נקנס זמרות יאמרו ותשכחות לשמיעו. כי הוא לבדו פועל גבורות. עושה חסדשות. בעל מלחמות. זורע צדקות. מממין ישועות. בורא רפואות. נורא תהלות. אדון הנפלאות: המחדש בטובו בכל יום תמיד מעשה בראשית: כאמור לעשה אורים גדלים כי לעולם חסדו: אור חדש עליציון תאיר ונזכה כלנו מהרה לאורו: ברוך אתה ה' יוצר המאורות:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness ...

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- 24 "Who is like You, majestic in holiness, awesome in praises, doing wonders?" The Alter Rebbe explains "awesome in praises": because G-d does wonders and is beyond grasp, one is afraid to praise Him.

שמות ט"ו:11 Exodus 15:11

מי כמכה באלים ה' מי כמכה נאדר בקדש נורא תהלת עשה פלא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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PARAGRAPH 6

- 25 הפך ים ליבשה

There it is explained that at the splitting of the sea, sea and dry land were joined in two ways: the sea became dry land and the dry land became sea.

KEHOT'S NOTE

נתבאר בד"ה ביום השמיני תשל"ה (ע' 365) דבקי"ס נעשה החיבור דים ויבשה בב' אופנים, מה שים נעשה יבשה ויבשה נעשה ים, וכ"ה במ"ת שאז היה ביטול הגזירה עליונים ירדו לתחתונים, ע"ש.

- 26 הפך ים ליבשה

"He turned the sea into dry land; they passed through the river on foot." The Alter Rebbe uses the words for the splitting of the sea as the concealed world becoming revealed.

Psalms 66:6 תהילים ס"ו:6

הפך ים ליבשה בנהר יעברו ברגל שם נשמחהו:

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

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- 27 כמאמר רבותינו ז"ל כל מה שיש ביבשה יש בים

The Talmud teaches, "Everything that is on dry land is in the sea," except the weasel. The Alter Rebbe adds that in

the sea everything is covered by the waters, which makes the sea an image of the concealed world.

חולין קכ"ז א:י"ב-י"ד Chullin 127a:12-14

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא כריה דרב יהושע ביברי דנרש אינן מן הישוב אמר רב פפא בשמתא נרש תרביה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה' אמר רב פפא לא אבה נרש שמוע דבר ה'

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין קכז, א. ראה לקריית שמיני יח, ג.

- 28 שהים הוא . . שהמים מכסים ואינם נראים

In this manuscript the whole passage, from "for the sea is" to "and they are not seen," is in parentheses.

KEHOT'S NOTE

בבוכ 1052 סג, א כל זה הוא במוסגר.

- 29 קי"ס קודם מ"ת

The note points to this maamar on the splitting of the sea coming before the giving of the Torah.

KEHOT'S NOTE

ראה ד"ה והחרים תשי"ג.

PARAGRAPH 7

- 30 סוס ורוכבו רמה בים

The second half of the opening verse: "the horse and its rider He has cast into the sea." The Alter Rebbe reads "horse" as the letters of the Torah and returns to the verse in paragraphs 22 and 24.

שמות ט"ו:1 Exodus 15:1

אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשרירה לה' כי גאה גאה סוס ורכבו רמה בים:

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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- 31 (לאפוקי . .)

The parenthetical remark excluding thought, which is not like speech, is also found in manuscripts written during the Alter Rebbe's lifetime.

KEHOT'S NOTE

המוסגר נמצא גם בכתי" שכתבו בחי" כ"ק אדה"ז.

- 32 הרהור דלאו כדבור דמי

Rav Chisda's statement that "thought is not like speech." The Alter Rebbe uses it to exclude Torah thought without speech from this advantage of the letters.

ברכות כ"ב:י"ז-כ"י Berakhot 20b:17-20

גמ' אמר רבינא: זאת אומרת הרהור כדבור דמי. דאי סלקא דעתך לאו כדבור דמי — למה מהרהר? אלא מאי — הרהור כדבור דמי, יוציא

בשפתי? כדאשכחן בסיני. ורב חסדא אמר, הרהור לאו כדבור דמי, דאי סלקא דעתך הרהור כדבור דמי — יוציא בשפתי.

GEMARA Rabina said : [The statement of the Mishnah] means to say that meditation is the equivalent of speech ; for if it enter thy mind that it is not the equivalent of speech, why should he meditate! How is it then? Meditation is the equivalent of speech. Let him, then, utter the words with his lips ! No ; it is as we find at Mount Sinai. But Rab Hisda said : Meditation is not the equivalent of speech ; for if it enter thy mind that it is ...

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

KEHOT'S NOTE

ברכות כ, ב.

33

דאבא יסד ברתא

In Tikkun 21 the Tikkunei Zohar explains “Havayah founded the earth with wisdom” (Proverbs 3:19): with Chochmah, which is Abba, He founded the Daughter, which is the earth.

Zohar III, 248a זח"ג רמח, 248a

Tikkunei Zohar, Tikkun 21 • 61b:4-5 תקו"ז תיקון כא-5

וכד אית בישראל משכילים בחכמה דאיהי יי מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה לההוא אתר דאתגורת בגין דברתא באבא אתעבידת. הה"ד יי בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו וי. דאבנא דאיהי תגא. עטר על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. רנח, א. ת"ז תי כא. ראה גם לקמן קיא, ב.

34

דאבא יסד ברתא

On the first of the Ten Commandments, “I am,” the Zohar on Pinchas brings “With wisdom He founded the earth” and reads it: “with Abba He founded the Daughter.” Kehot’s note gives 256b; in Sefaria’s Zohar these words are on 257a.

Zohar, Pinchas 121:831-123:842 פנחס קכ"א:תתל"א-123:842 ספר הזהר, פנחס קכ"א:תתל"א-123:842

35

דאבא יסד ברתא

On tefillin, the Zohar on Pinchas says that the yud is a crown over the hei, the Daughter: “Havayah founded the earth with wisdom,” Abba founded the Daughter; and the upper hei, Imma, is a crown over the vav, the Son: “He es-

tablished the heavens with understanding.” Kehot’s note gives 258a; in Sefaria’s Zohar these words are on 258b.

Zohar, Pinchas 124:867-126:878 פנחס קכ"ד:תתס"ז-126:878 ספר הזהר, פנחס קכ"ד:תתס"ז-126:878

36

כל חד לפום שיעורא דיליה

In its foreword the Tanya speaks of the hidden awe and love in the mind and heart of each person, “each according to his own measure, according to what he measures in his heart,” citing the Zohar on “Her husband is known in the gates.”

KEHOT'S NOTE

בתניא בהקדמה מציין לזח"א קג, ב. וראה שם קכט, ב.

37

כל חד לפום שיעורא דיליה

On “Her husband is known in the gates,” the Zohar says that G-d is known to each person according to what he measures in his heart. The Tanya’s foreword cites it for the phrase “each according to his own measure.”

Zohar, Vayera 9:153-164 ז"ק:ט-קנ"ג-קס"ד 9:153-164

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus “Her husband is known”, not “in the gates” (bishe'arim), but, as we may also translate, “by measure”, though a full knowledge is beyond the reach of any being.’

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

PARAGRAPH 8

38

בלא דחילו ורחימו כלל לא פרחא לעילא

The same saying as in paragraph 1: without awe and love, Torah does not fly upward.

Tikkunei Zohar 25b:12-14 זח"ב:י"ב-י"ד 25b:12-14

ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

Constantinople, 1740 (CC-BY-NC)

39

ישמרו דרך ה'

Before the destruction of Sodom, G-d says of Avraham that he will command his children to keep “the way of Havayah, to do charity and justice, so that Havayah may bring upon Avraham that which He spoke concerning him,” His promises to him. The Alter Rebbe reads “charity and justice” as all the mitzvos, and alav, “concerning him,” as “over him,” above Avraham’s level.

Genesis 18:19 בראשית י"ח:ט"ט

כי ידעתי למען אשר יצוה את-בניו ואת-ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט למען הביא ה' עלי-אברהם את אשר-דבר עליו:

For I have known him, to the end that he may command his children and his household after him, that they may keep

the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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KEHOT'S NOTE

בראשית יח, יט.

40

הלוך ונסוע

"And Avram journeyed, going on and journeying toward the south." The Alter Rebbe uses the words for Avraham's love, always moving toward G-d.

Genesis 12:9:ט"ב: בראשית

ויסע אַברם הלוך ונסוע הנגבה:

And Abram journeyed, going on still toward the South.

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

41

כך הוא לענין שאר מצות . . למעלה מעלה מהשגת הנפש

Or HaTorah there has an explanation of this passage, from "so it is with the other mitzvos" to "far above the soul's grasp."

KEHOT'S NOTE

ראה אוה"ת פ' וירא צ, א, ביאור ע"ז.

PARAGRAPH 9

42

וביאור זה

In this manuscript the second section of the maamar begins here.

KEHOT'S NOTE

בבוכ 1052 מציין שכאן מתחיל סעי' ב.

43

פירוש דרך ומבוא

In Or HaTorah on Shir HaShirim the Tzemach Tzedek writes that "way" has two meanings: the first, as here, a way and a drawing down so that there be the Name Havayah, a drawing from the essence of the Infinite Light into Atzilus; the second, "the way of Havayah" that is drawn from Atzilus into Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה אוה"ת פ' וירא צד, א. יתרו ע' תתמב. כי תשא ע' ב"מו. וראה גם באוה"ת שה"ש ע' תרפ שבדרך יש ב' פ"י הא' מה שמפרש כאן דרך והמשכה להיות שם הוי' והיינו המשכה מעצמיות אוא"ס באצ"י והפ"י הב' דרך ה' שיומשך מאצ"י לב"ע.

44

שם הוי"ה יו"ד חכמה

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתמב מציין על זה: "ע"י סד"ה ואתחנן בפ"י אל הוי"ה". וראה בלקו"ת שם ג, א. שבת שובה סה, ב. יהל אור ע"פ חנוך ורחום ע' תרעה. ובהמשך זאת חנוכת המזבח תר"מ פרק כ.

45

במקום שאתה מוצא גדולתו

Rabbi Yochanan: "Wherever you find the might of the Holy One, blessed be He, there you find His humility," shown from the Torah, the Prophets and the Writings. The

Talmud's text has "His might" (gevuraso) where the maamar has "His greatness."

Megillah 31a:12-13:י"ב-י"א ל"א מגילה

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענוותנותו. דבר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים", וכתוב בתורה: "עושה משפט יתום ואלמנה". שנוי בנביאים: "כה אמר ה' ונשא שוכן עד וקדוש וגו'", וכתוב בתורה: "וְאֵת דָּכָא וּשְׁפַל רוּחַ", משולש בכתובים, וכתוב: "סולו לרוכב בערבות בקה שמו", וכתוב בתורה: "אֲבִי יְתוּמִים ..."

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ..."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

KEHOT'S NOTE

מגילה לא, א. ראה לעיל במ"מ טז, א. באוה"ת יתרו ע' תתמב: "ר"ל שהמשכה בבחי' גדולה זהו ענוה והשפלה."

46

כולם בחכמה עשית

The psalmist marvels at creation: "How many are Your works, Havayah! You have made them all with wisdom." The Alter Rebbe reads it as G-d making even the physical world with Chochmah, an act of His humility.

Psalms 104:24:כ"ד:תהילים

מַה רַבּוּ מַעֲשֵׂי ה' כָּל־מַחְמַת עֲשִׂית מְלָאָה הָאָרֶץ חֲגִגָּה:

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

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 10

47

אני הוי' הוא שמי

G-d declares through Isaiah, "I am Havayah, that is My Name, and My glory I will not give to another," nor His praise to idols. The Alter Rebbe reads "that is My Name" as saying that Havayah is only His Name, not His essence.

Isaiah 42:8:ח"ב:ישעיהו

אֲנִי ה' הוּא שְׁמִי וּבְכוּדִי לֹא אֶחָד לְאַחֵר לֹא-אֶתֵּן וְתִהְיֶה לִּי לְפָסִילִים:

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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KEHOT'S NOTE

ישע"י מב, ח.

48 כמשל השם שאינו מערך ומהות העצמית

On the analogy of a name, which is not of the essence, Or HaTorah adds a reference to Likkutei Torah's explanation of "Shuvah Yisrael," in the discourse "Isa BeMishnas Chassidim," ch. 2.

KEHOT'S NOTE

באוה"ת ואתחנן ע' שנט מוסיף ע"ז: "וכמו שכתוב מזה בלקו"ת בביאור על פסוק שובה ישראל בד"ה איתא במשנת חסידים פרק ב".

49 ועד שלא נברא העולם

There "before the world was created, there was He and His Name alone" is explained: before the emotive attributes of Atzilus came forth, the Infinite Light was as it is, above being clothed in vessels; afterwards it divided into seven Names, one for each attribute.

KEHOT'S NOTE

פדר"א פ"ג. ראה גם לקמן סח, ד. עט, ב. פז, ב. צט, ב. ובכ"מ. ראה אוה"ת ענינים ע' קעה.

50 ועד שלא נברא העולם היה הוא ושמו בלבד

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone." The Alter Rebbe explains "alone" as concealment: the Name was not yet revealed.

פירקי דרבי אליעזר ג'ב'ג' 3:2-3

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוקאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא העולם, ואלו הן: תורה, וגינהם, וגן עדן, וכסא הכבוד. ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

51 פי' בלבד בבחי' העולם

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת שם: "והיינו כמ"ש בתו"א שם בד"ה וירא ישראל בענין שיש ב' שמות ה' וכ"י ע"ש עוד. בסה"מ תר"ס ע' קמ: "שהי האור כלול בעצמותו כו' (דכללות האו"א"ס שלפה"צ שהי ממלא מקום החלל הוא בחי' אור הכלול בעצמותו כו')".

52 טוב ה' לכל ורחמיו על כל מעשיו

"Havayah is good to all, and His mercies are upon all His works," brought again: G-d's goodness and compassion

are drawn forth so that Havayah may be revealed.

Psalms 145:9 ט"ה: תהילים

טוב־ה' לכל ורחמיו על־כל־מעשיו:

The L-RD is good to all; And His tender mercies are over all His works.

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

53 המחדש בטובו

"Who in His goodness renews," from the morning blessing brought in paragraph 2, here identified with the abundant mercy above the order of the worlds.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8, ימי חול, שידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ה'

לאל ברוך נעימות יתנו. למלך אל חי וקדם זמרות יאמרו ותשקבות ישמיעו. כי הוא לבדו פועל גבורות. עושה חדשות. בעל מלחמות. זורע צדקות. מצמיח ישועות. בורא רפואות. נורא תהלות. אדון הנפלאות: המחפש בטובו בכל־יום תמיד מעשה בראשית: כאמור לעשה אורים גדלים כי לעולם חסדו: אור חדש על־ציון תאיר ונזכה כלנו מהרה לאורו: ברוך אתה ה' יוצר המאורות:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

54 אפילו בערך אדם שמרחם על הזכור . . משא"כ לא"ס ב"ה

The same analogy, a person's compassion on a fly compared with the Infinite One, is brought there as well.

KEHOT'S NOTE

משל זה מובא גם באוה"ת האיזנו ע' איתרס. וראה בהמ"מ למאמרי אדה"א במדבר כרך ג ע' תתצא.

PARAGRAPH 11

55 חנון ורחום ה'

In David's psalm of praise: "Gracious and compassionate is Havayah, slow to anger and great in kindness." The Alter Rebbe notes that the verse puts "gracious and compassionate" before the Name, as what brings Havayah about.

Psalms 145:8 ח"ה: תהילים

חנון ורחום ה' ארך אפים וגדל־חסד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT'S NOTE

תהלים קמה, ח.

56

להיות הי

the passage shares nothing with the note

KEHOT'S NOTE

באזה"ת שמות כרך ז ע' ב'תקעא מציין לכאן ומוסיף "וכדפי בלקו"ת סד"ה ואתחנן . . ספ"ד [ג, א] שכדי להיות הוי"ה שהוא צמצום והתפשטות כו" כ"ז הוא מחמת שהוא חנוך ורחום".

57

י"ג מכילין דרחמי . . כמ"ש במ"א

On 41c Torah Ohr contrasts "Gracious and compassionate is Havayah" with "Havayah, compassionate and gracious": there are two levels of Havayah, and in "gracious and compassionate is Havayah" the thirteen attributes of mercy (the thirteen tikkunei dikna) are drawn into Z'eir Anpin so that it be called by the Name Havayah, as here mercy comes first "so that there be Havayah."

KEHOT'S NOTE

ראה לעיל מא, ג.

PARAGRAPH 12

58

בצדקה ומשפט שהן דרך כלל כל מצות התורה

The note lists it as a place where charity and justice are discussed as including all the mitzvot of the Torah.

KEHOT'S NOTE

ראה סה"מ תרמ"ג ע' מו. תרמ"ח ע' רא. תרפ"ט ע' 90. בד"ה העושה סוכתו תחת האילן תשכ"ה סעי' ג' — מציין לכאן.

59

להחיות רוח שפלים

G-d says through Isaiah, "I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." The Alter Rebbe uses the words for the mitzvah of charity.

Isaiah 57:15: ישיבניו ט"ו: 57:15

כי כה אמר יהוה ונשא רם עד וקדוש שמו מרום וקדוש אשכון ואת־דכא ושפלים־רוח להחיות רוח שפלים ולהחיות לב נדכאים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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60

דרך הוי"ה לעשות צדקה

"The way of Havayah, to do charity and justice," from the verse about Avraham. The Alter Rebbe reads it as the way by which Havayah is drawn down through charity.

בראשית י"ח: 18:19

כי ידעתי למען אשר יצוה את־בניו ואת־ביתו אחריו ושִׁמְרוּ דֶרֶךְ ה' לעשות צדקה ומשפט למען תביא ה' עלי־אברהם את אשר־דבר עלי:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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PARAGRAPH 13

61

את חכים

In Eliyahu's prayer (Patach Eliyahu), in the second introduction to the Tikkunei Zohar: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The Alter Rebbe uses it for G-d, Who is above Chochmah, coming to be "wise": this is His goodness and compassion.

Tikkunei Zohar 17b:3-4: ב"ג: ד' 17b:3-4

את חכים ולא בחכמה ידיעא. אתה הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

62

משפט וצדקה ביעקב אתה עשית

The psalmist praises the King Who loves justice: "You established equity; justice and charity in Yaakov, You have made." The Alter Rebbe reads "You" as the revelation of G-dliness that justice and charity bring about.

Psalms 99:4: ד' 99:4

ועז מלך משפט אהב אתה כוננת מישרים משפט וצדקה ביעקב אתה עשית:

The strength also of the king who loveth justice— Thou hast established equity, Thou hast executed justice and righteousness in Jacob.

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

KEHOT'S NOTE

תהלים צט, ד.

63

אך הנה בצדקה

The note points to Or HaTorah on the Prophets and Writings for further discussion of the justice that accompanies charity.

KEHOT'S NOTE

ראה אוה"ת נ"ך ע' רפד.

64

לעשות צדקה ומשפט

"To do charity and justice": the Alter Rebbe notes that here, too, charity is joined with justice.

בראשית י"ח: 18:19

כי ידעתי למען אשר יצוה את־בניו ואת־ביתו אחריו ושִׁמְרוּ דֶרֶךְ ה' לעשות צדקה ומשפט למען תביא ה' עלי־אברהם את אשר־דבר עלי:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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65

שממית בידים תתפש

Agur names four small creatures that are “exceedingly wise”; one is the semamis (here “spider”; the Steinsaltz Tanakh takes it as a gecko), which climbs with its “hands” and so is found even in the palaces of the king. The Alter Rebbe applies it to kelipah, which can take hold even in the King’s palaces. (context: Steinsaltz Tanakh)

משלי ל: כ"ח Proverbs 30:28

שְׁמַמִּית בְּיָדַיִם תִּתְפַּשׁ וְהִיא בְּהִיכְלֵי מֶלֶךְ:

The spider thou canst take with the hands, Yet is she in kings’ palaces.

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

KEHOT’S NOTE

משלי ל, כח.

PARAGRAPH 14

66

לא כאברהם שיצא ממנו ישמעאל

There Avraham is the attribute of very great kindness without any restraint, to whom all are good; out of that kindness he asked “Would that Yishmael live before You,” though he knew what Yishmael was.

KEHOT’S NOTE

ספרי דברים לב, ט. וראה לעיל יב, א. כח, ב.

67

לא כאברהם שיצא ממנו ישמעאל

On “For Havayah’s portion is His people” (Deuteronomy 32:9), the Sifrei teaches that dross came forth from Avraham, Yishmael, and from Yitzhak, Eisav, while all of Yaakov’s sons were worthy. The Alter Rebbe brings it to show that kindness alone can also feed what is not holy, unless justice is aroused too.

ספרי דברים ש"ב:א'-ב'2:1-312 Devarim 312

... צאו מתוך שלי, אי אפשי שתהיו בתוכה, תנו לי חלקי שאֶהֱא מכיר. כה קשָׁבָא אַבְרָהָם אֲבִינוּ לְעוֹלָם יִצְחָק מִמֶּנּוּ פְסוּלָת, וְשִׁמְעָאֵל וְכָל בְּנֵי קְטוּרָה. כֹּא יִצְחָק לְעוֹלָם יִצְחָק מִמֶּנּוּ פְסוּלָת, עֲשׂוּ וְכָל אֲלוֹפֵי אָדָם. חֲזְרוּ לְהִיטֵר רַעִים יוֹתֵר מִן הָרָשׁוֹנִים. וְכִשְׁבָּא יַעֲקֹב לֹא יִצְחָק מִמֶּנּוּ פְסוּלָת, אֲלֵא נִוְלְדוּ כָּל בְּנָיו כְּשָׂרִים, כְּעִנְיָן שְׁנֵאמַר (בראשית כה כז): “וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֱהָלִים.” מֵהִיכָן הִמָּקוֹם מְכִיר אֶת חֲלָקוֹ? מֵיַעֲקֹב, שְׁנֵאמַר: כִּי חֲלָק הִ' עִמּוֹ יַעֲקֹב חֻכָּל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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68

יאר ה' . . ישא ה'

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

KEHOT’S NOTE

במדבר ו כה-כו.

69

יאר ה' פניו אליך

From the Priestly Blessing, with which the Kohanim bless Israel: “May Havayah make His face shine upon you and be gracious to you.” The Alter Rebbe reads “face” (panim) as the inner dimension (pnimiyus) of the life-force.

במדבר ו: כ"ה Numbers 6:25

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחַנֶּךָ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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70

ישא ה'פניו אליך

“May Havayah lift up His face toward you and grant you peace”: again the “face,” the inner life-force that goes to holiness.

במדבר ו: כ"ו Numbers 6:26

יָשָׂא ה' פָּנָיו אֵלֶיךָ וְנָשָׂם לָךְ שְׁלוֹם:

The L-RD lift up His countenance upon thee, and give thee peace.

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PARAGRAPH 15

71

בחיי משפט שעושה האדם

The note points there on the justice that a person exercises on himself.

KEHOT’S NOTE

ראה יהל אור ע' שסו.

72

ארוז'ל חיך קודמין

The note lists it as a place where the saying “your life comes first” is discussed.

KEHOT’S NOTE

בבא מציעא סב, א. ראה מאמר אדה"א שמות קסו ואילך. וראה גם סה"מ תרל"ח ד"ה אם כסף תלוה סעיף ב. אוה"ת משפטים ע' אקנב.

73

חיך קודמין לחיי חבירך ודוקא חיך ממש כמשל הקיתון של מים שאם ישתו שניהם ימותו

Two people are traveling and one has a flask of water: if both drink, both die. Ben Petura taught that both should drink, but Rabbi Akiva taught from “that your brother may live with you” that “your life comes before your fellow’s life.” The Alter Rebbe limits this to one’s actual life, not one’s luxuries.

בבא מציעא ס"ב א:ב'2:62a Bava Metzvia

ורבי יוחנן, תאי "וחי אחיד עמה" מאי עביד לקה? מבצי לקה לכדנתא: שנים שהיו מהלכין בדרך ובניד אחד מהן קיתון של מים, אם שותין שניהם - מתים. ואם שותה אחד מהן - מגיע ל'שוב. דרש בן פטורא: מוטב שישתו שניהם וימותו, ואל יראה אחד מהם במיתתו של חבירו. עד שבא רבי עקיבא ולימד: "וחי אחיד עמה", חזיה קודמים לחיי חבירך.

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PARAGRAPH 16

74

אוהב צדקה ומשפט

"He loves charity and justice; the earth is full of the kindness of Havayah." The Amidah's blessing "King Who loves charity and justice" takes its words from this verse; the Alter Rebbe reads it as charity joined with justice.

Psalms 33:5 לה' חסד ורחמים

אהב צדקה ומשפט חסד ה' מלאה הארץ:

He loveth righteousness and justice; The earth is full of the lovingkindness of the L-RD.

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PARAGRAPH 17

75

רמ"ח מצות עשה הם רמ"ח אברין דמלכא

In Tikkun 30, the place Kehot's note gives, the Tikkunei Zohar speaks of the 248 commandments as G-d's commandment in each and every limb of the King. The Alter Rebbe brings the image of the mitzvos as the King's limbs.

Tikkunei Zohar 74a:8 חסד ורחמים

ועוד מצוה דא עמודא דאמצעיטא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרין, ובגין דא אתמר על תרין, אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתא, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהוה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

76

רמ"ח מ"ע הם רמ"ח אברין דמלכא

The words here quote Tikkunei Zohar, Tikkun 30 • 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 • 74a:8 חסד ורחמים

ועוד מצוה דא עמודא דאמצעיטא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרין, ובגין דא אתמר על תרין, אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתא, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהוה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה תי"ז תי"ל.

PARAGRAPH 19

77

לעשות את כל דברי התורה הזאת

Moshe tells the people to command their children "to keep, to do all the words of this Torah." Kehot's note gives this verse for the phrase.

Deuteronomy 32:46 ויבן

ויאמר אליהם שימו לבבכם לכל הדברים אשר אנכי מעיד בכם היום אשר תצו את בניכם לשמר לעשות את כל דברי התורה הזאת:

he said unto them: 'Set your heart unto all the words where-with I testify against you this day; that ye may charge your children therewith to observe to do all the words of this law.

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KEHOT'S NOTE

דברים לב, מו.

78

ישמרתם ועשיתם אותם

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

KEHOT'S NOTE

ויקרא כ, לו.

79

אתם כתיב

On "keep My commandments and do them" (Leviticus 26:3), the Midrash reads the spelling as atem, "you": whoever keeps the Torah is regarded as if he had made the mitzvos, or had made himself. Kehot's note gives the verse as Leviticus 20:37 (כ, לו), which does not exist; the words "keep ... and do them" occur in several verses of Leviticus.

Vayikra Rabbah 35:7 ויקרא רבה ל"ה:ז

KEHOT'S NOTE

ויקרא פל"ה, ז.

80

וצדיק יסוד עולם

"When the storm passes, the wicked is no more, but the tzaddik is the foundation of the world." The Alter Rebbe brings it to show how highly Scripture praises the tzaddik.

Proverbs 10:25 משלי י"ב:כ"ה

כעבור סופה ואין רשע וצדיק יסוד עולם:

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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KEHOT'S NOTE

משלי י, כה.

81

ראה בצדיקים

Rabbi Yochanan: the Holy One, blessed be He, saw that the tzaddikim were few, so He arose and planted them in every generation. The same passage also brings "the tzaddik is the foundation of the world."

Yoma 38b:13 יומא ל"ח ב:י"ג

אמר רבי חייא בר אבא אמר רבי יוחנן: אין צדיק נפטר מן העולם עד שנברא צדיק כמותו, שנאמר: "וְזָרַח הַשֶּׁמֶשׁ וְכָא הַשֶּׁמֶשׁ". עד שלא כבתה שמשו של עלי, זרח שמשו של שמואל הרמתי. (אמר) רבי חייא בר אבא אמר רבי יוחנן: ראה הקדוש ברוך הוא שצדיקים מועטין, עמד ושתלן בכל דור ודור, שנאמר: "כי לה' מצוקי ארץ וישת עליהם תבל".

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KEHOT'S NOTE

ראה יומא לה, ב.

PARAGRAPH 20

82 שבעות בחינת בעל תשובה . כמ"ש במ"א

There the true answer to why the soul descends is given through the saying "in the place where baalei teshuvah stand, complete tzaddikim cannot stand": souls before their descent are surely complete tzaddikim, and their advantage in descending into the body is that they become baalei teshuvah, far above tzaddikim.

KEHOT'S NOTE

ראה לקו"ת בלק עג, א ואילך.

83 ובמקום שבעלי תשובה עומדים

Kehot's notes on that page give the saying's source.

KEHOT'S NOTE

נסמן לעיל כב, ג.

84 אין עומדים להתפלל

The Mishnah: "One may stand to pray only in a mood of seriousness (koved rosh); the early pious ones would wait an hour and then pray, to direct their hearts to their Father in heaven." With Rashi's explanation, submission, the Alter Rebbe reads it as arousing great mercy on the G-dly spark.

ברכות ל"ב: י"ד 30b: Berakhot

מתני' אין עומדין להתפלל אלא מתוך כובד ראש. חסידים הראשונים היו שוהין שעה אחת, ומתפללין, כדי שיכוונו לבם לאביהם שבשמים. אפילו המלך שואל בשלומו — 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.

PARAGRAPH 21

85 וזהו אשירה

In this manuscript the third section of the maamar begins here.

KEHOT'S NOTE

בבז' 1052 סעי' ג.

86 אשירה להוי' כי גאה גאה

The opening verse of the Song at the Sea, now explained: the song expresses the revelation of Havayah.

Exodus 15:1: שמות ט"ו:א

אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי גאה גאה סוס ורכבו רמה בים:

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 22

87 גאות היא בחי' נפלאות וגאה גאה בחי' אדון הנפלאות

The note points there on "exaltedness is the level of wonders, and exalted, exalted is the level of the Master of wonders."

KEHOT'S NOTE

ראה ביאורו"ז להצ"צ כרך ב ע' תשמו.

88 סוס ורכבו רמה בים

The second half of the opening verse: "the horse and its rider He has cast (ramah) into the sea." The Alter Rebbe explains that the revelation of the Master of wonders is far above the horse and its rider, the letters of speech; in paragraph 24 he reads ramah both as "cast down" and as "raised high."

שמות ט"ו:1א: Exodus

אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי גאה גאה סוס ורכבו רמה בים:

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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89 ענין שירה . . אדון הנפלאות

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה באוה"ת פ' שלח ע' תסו.

90 צהבו פניו

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

KEHOT'S NOTE

נסמן לעיל כב, ג.

PARAGRAPH 23

91 ואתם תחרישון . . מה תצעק אלי

The words here quote Exodus 14:14; the passage is shown below.

שמות י"ד:14: Exodus

ה' ילחם לכם ואתם תחרישון:

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

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KEHOT'S NOTE

שמות יד, יד-טו.

92

ואתם תחרישון. מה תצחק אלי

Moshe tells the people, "Havayah will fight for you, and you shall be silent," and G-d says to Moshe, "Why do you cry out to Me? Speak to the children of Israel, and let them journey": in the plain sense, the hour called for going forward into the sea, not for long prayer. The Alter Rebbe explains the silence: the splitting came from far above the order of the worlds. (context: Steinsaltz Tanakh)

שמות י"ד:ט"ו-Exodus 14:14-15

ה' ילחם לכם ואתם תחרישון: ויאמר ה' אל־מֹשֶׁה מִה־תִּצְחַק אֵלַי דְּבַר אֶל־בְּנֵי־יִשְׂרָאֵל וְיָסֵעוּ:

The L-RD will fight for you, and ye shall hold your peace.' And the L-RD said unto Moses: 'Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

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93

מלמעלה מעלה מסדר ההשתלשלות

The note lists it as a place on a descent from far above the order of hishtalshelut.

KEHOT'S NOTE

ראה גם יהל אור עי קיד. ביאורו להצ"צ כרך א עי רלה. כרך ב עי תשעה.

PARAGRAPH 24

94

יש בו שני פירושים לשון התרוממות והעלאה

There "for He is exalted, exalted" is explained: ge'eh is a term of exaltation (hisnasus), what is above all vessels and shines only as an encompassing light, sovev kol almin; but the Infinite One is "exalted over the exalted," raised above both the encompassing and the inner light, not within the bounds of worlds at all.

KEHOT'S NOTE

ראה לקו"ת אחרי כט, ב.

PARAGRAPH 25

95

עזי וזמרת יה

The verse after the opening of the Song: "My strength and song (zimras) is Kah, and He has become my salvation; this is my G-d, and I will glorify Him." The plain sense of zimras is uncertain: "song," or, some say, G-d's cutting down of the foe. The Alter Rebbe reads zimras as "cutting." (context: Steinsaltz Tanakh)

שמות ט"ו:ב'-Exodus 15:2

עֲזִי וְזִמְרַת קַה וְיִהְיֶהֱלִי לִישׁוּעָה זֶה אֱלֹהֵי וְאֶנְוָהוּ אֶלְקֵי אֲבִי וְאֶרְמְנָהוּ:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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96

וכרמך לא תזמר

"In the seventh year... your field you shall not sow, and your vineyard you shall not prune (lo sizmor)." The Alter

Rebbe brings it to show that zimras means cutting.

ויקרא כ"ה:ד'-Leviticus 25:4

וּבִשְׁנַת הַשְּׁבִיעִית שְׁבַת שְׁבַתוֹן יִהְיֶה לְאֶרֶץ שְׁבַת לַה' שָׁדֶךְ לֹא תִזְרַע וְכֶרֶםְךָ לֹא תִזְמַר:

But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the L-RD; thou shalt neither sow thy field, nor prune thy vineyard.

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KEHOT'S NOTE

ויקרא כה, ד.

PARAGRAPH 26

97

זה אלי

"This is my G-d, and I will glorify Him": the Alter Rebbe explains it as the revelation alluded to in the letters vav-hei, which will come in the Time to Come.

שמות ט"ו:ב'-Exodus 15:2

עֲזִי וְזִמְרַת קַה וְיִהְיֶהֱלִי לִישׁוּעָה זֶה אֱלֹהֵי וְאֶנְוָהוּ אֶלְקֵי אֲבִי וְאֶרְמְנָהוּ:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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98

למחר לקבל שכרם אבל היום לעשותם

Rabbi Yehoshua ben Levi on "which I command you today, to do them": "today to do them," and not tomorrow; "today to do them," tomorrow to receive their reward. The Alter Rebbe uses it: the full revelation belongs to the Time to Come, while now is the time for doing.

עירובין כ"ב א:ה'-Eruvin 22a:5-6

וְהִינֵנוּ דֹאֲמֵר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי: מֵאִי דְכְתִיב "אֲשֶׁר אֲנִי מַצְוֶה הַיּוֹם לַעֲשׂוֹתָם", "הַיּוֹם לַעֲשׂוֹתָם" — וְלֹא לְמָחָר לַעֲשׂוֹתָם, "הַיּוֹם לַעֲשׂוֹתָם" — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חֲגִי, וְאִתִּימָא רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: מֵאִי דְכְתִיב "אֶרְךָ אֲפִים"? "אֶרְךָ אֲפִי" מִבְּעֵי לְקַה!

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99

ואמר ביום ההוא

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

KEHOT'S NOTE

ישע"י כה, מ.

100

ואמר ביום ההוא הנה אלקינו זה קוינו לו

Isaiah foretells that Israel will say on that day, "Behold, this is our G-d; we hoped (kivinu) for Him, and He will save us." Kehot's note prints the place as 25:40 (כ, כה), but these words are in 25:9.

ישעיהו כ"ה:ט'-Isaiah 25:9

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קוֹיֵנוּ לוֹ וְיִוָּשְׁעֵנוּ זֶה ה' קוֹיֵנוּ לוֹ נִגְלִילָה וְנִשְׁמָחָה בִּישׁוּעָתוֹ:

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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101 קווינו — פי קוינו מלשון קוין

There “we hoped (kivinu) for Him” is read the same way: through the Torah and mitzvos, three lines (Torah, divine service and acts of kindness), we have drawn G-d down as lines (kavin), and through this the encompassing light itself, above the line, will be revealed in the Time to Come.

KEHOT'S NOTE

ראה גם לקו"ת קרה נה, א.

102 אמרו צדיק כי טוב

“Say of the tzaddik that it is good, for they shall eat the fruit of their deeds.” The Alter Rebbe reads it: through the tzaddik, “good” is drawn down.

ישעיהו ג' י"א: Isaiah 3:10

אמרו צדיק כי טוב כי יפרי מעליותם יאכלו:

Say ye of the righteous, that it shall be well with him; For they shall eat the fruit of their doings.

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KEHOT'S NOTE

ישעיי ג, י.

103 טוב ה' לכל

“Havayah is good to all”: the goodness that the tzaddik draws down, the same goodness with which the maamar began (paragraph 3).

תהילים קמ"ה: ט"ז Psalms 145:9

טוב ה' לכל ורחמי על כל מעשיו:

The L-RD is good to all; And His tender mercies are over all His works.

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KEHOT'S NOTE

תהלים קמה, ט.



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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