



TORAH OHR • PARSHAS BESHALACH • MAAMAR 7

וַיֹּאמֶר מֹשֶׁה אֲכָלְהוּ הַיּוֹם כּו'

“And Moshe said, ‘Eat it today’”



The manna came from a source above time and above the order of cause and effect, and could reach the world only through great contractions, the “drops of the night”; on Shabbos those contractions rest and rise, so the manna stopped, while every other flow, coming from the outer dimension of the worlds, continued.

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 manna came from a source above time and above the order of cause and effect, and could reach the world only through great contractions, the “drops of the night”; on Shabbos those contractions rest and rise, so the manna stopped, while every other flow, coming from the outer dimension of the worlds, continued.

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

Moshe told the people, “Eat it today, for today is a Shabbos to Havayah; today you will not find it in the field.” The maamar asks why the manna alone stopped on Shabbos, when every other flow into the world continues, and why the manna, given before the Torah, tested whether Israel would “walk” in it. The Torah is letters, channels that draw G-d’s light from the transcendent into the worlds, and Israel, whose 600,000 souls match its letters, draw them down; at Sinai the light came “from Seir,” by way of hair, a faint glimmer. To receive the Torah the animal soul must be subdued, and prayer does this every day: on weekdays it refines, like digestion, leaving waste, while on Shabbos it draws pure delight. The manna came from the “supernal dew,” above time, so it had to be new each day, and its aim was walking through the letters up to the Infinite. On weekdays it came with the night dew, by way of hair; on Shabbos the dew “went up,” by day, and “Eat it today” is the delight of the Shabbos eating. The other flows come from the outer dimension of the worlds, which does not change on Shabbos; the manna needed great contractions, and on Shabbos these rest and rise.

OUTLINE

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|----------|---|-------|
| 1 | The questions | ¶1 |
| | Why the manna alone stopped on Shabbos, what “today” adds, and why the manna was a test, before the Torah was given, of “walking” in it. | |
| 2 | Letters, souls and the drawing down | ¶2–6 |
| | The Torah’s letters draw light from the transcendent into the worlds; Israel, 600,000 souls like its letters, draw them down, as the winds make space possible; at Sinai the light came “from Seir,” by way of hair. | |
| 3 | Prayer as eating | ¶7–11 |
| | Receiving the Torah requires subduing the animal soul; daily prayer does this as digestion does, refining on weekdays, while on Shabbos eating and prayer are pure delight, because everything returns to its source. | |

4 The manna and its test

¶12-14

The manna's dew is an arousal from above; its test, one day's portion, was trust, and its aim was walking through the letters up to the Infinite, new every day.

5 Why the manna stopped on Shabbos

¶15-20

The manna came from above time and above cause and effect, through the "drops of the night"; on Shabbos these contractions rest, while the other flows, from the outer dimension of the worlds, continue.

KEY CONCEPTS

Letters (otiyos) אותיות

Read as related to asa, "comes": channels that draw G-d's light down from sovev kol almin into memalei kol almin. The Torah's 600,000 letters correspond to the 600,000 souls of Israel, and there are also letters that go from below to above.

A glimmer of a glimmer הארה דהארה

The whole creation of the worlds is only a faint radiance of G-d's light, for He, and even His Name, remain unchanged and "alone."

Seir, the level of hair שעיר / שערות

Hair grows from the brain yet carries so little life that cutting it does not hurt. It is the image for a flow from a very high source that reaches below only as a faint glimmer, as at Sinai and in the manna that came with the night dew.

Refinement and delight בירור / ענג

Weekday eating and prayer refine: they transform food and the animal soul and leave waste behind. Shabbos eating and prayer draw pure delight and need no refinement.

Dew טל

Dew is never withheld, so it stands for an arousal from above that does not depend on man; the manna came from the "supernal dew," the level of "I, Havayah, have not changed," above time.

The inner and outer dimensions of the worlds פנימיות וחיצוניות העולמות

The ascent of Shabbos is only in the inner dimension (pnimiyus) of the worlds; the outer dimension (chitzoniyus), through which the flows of the constellations come, does not change, so those flows continue on Shabbos.

SECTION 1 • 11

The questions

1 ויאמר משה אכלהו היום^{1,2} כו'. להבין למה לא ירד המן בשבת והלא כל השפעות שבעוה"ז הגשמי אינן נעצרין אפי" [אפילו] בשבת^{3,4} והכל נשפע מלמעלה אין לך עשב⁵ כו'.⁶

"And Moshe said, 'Eat it today,'" etc. [We must] understand why the manna did not come down on Shabbos. After all, none of the flows in this physical world are held back, even on Shabbos, and everything flows down from above: "There is no blade of grass," etc.

The maamar opens with Moshe's words about the manna on Shabbos: "Eat it today, for today is a Shabbos to Havayah; today you will not find it in the field." The first question is why the manna alone stopped, when every other flow of blessing into the world continues on Shabbos; the Midrash says that even each blade of grass has a heavenly force that strikes it and tells it to grow. In Or HaTorah the Tzemach Tzedek sharpens it: Moshe gives Shabbos itself as the reason, as though its rest held the manna back, so why does it hold back nothing else?

וגם מהו אכלהו היום והלא כל הימים אכלו. אך הנה כתיב הנני ממטיר לכם⁷ לחם מן השמים כו'. למען אנסנו הילך בתורתך אם לא.

Also, what is [meant by] "Eat it today"? Did they not eat [it] every day? However, it is written, "Behold, I will rain down bread from heaven for you," etc., "that I may test them, whether they will walk in My Torah or not."

A second question: they ate the manna every day, so what does Moshe add by saying "Eat it today"? The Alter Rebbe then brings the verse in which G-d first promised the manna, "Behold, I will rain down bread from heaven for you... that I may test them, whether they will walk in My Torah or not," which calls the manna a test.

ולהבין למה הקדים המן לקבלת התורה למען אנסנו אם יוכל להיות קבלת התורה.

And [we must] understand why He placed the manna before the receiving of the Torah, "that I may test them," whether the receiving of the Torah could come about.

This raises a third question: why did the manna come before the giving of the Torah, as though it tested whether Israel could receive the Torah at all?

ואיזה שייכות יש לנסיון זה על התורה. וגם מהו לשון הילך בתורתי ה"ל [היה ליה למימר] היקיימו תורתי:

And what connection does this test have to the Torah? Also, what is [the meaning of] the wording “whether they will walk in My Torah”? It should have said, “whether they will keep My Torah.”

Two more questions follow: what does a test about food have to do with the Torah, and why does the verse speak of “walking” in the Torah rather than “keeping” it? The rest of the maamar answers all of these questions.

SECTION 2 • 12-6

Letters, souls and the drawing down

2 אך הנה זאת התורה היא בחי' אותיות. ס"ר אותיות כנגד ס"ר נשמות.⁸ והענין כי אותיות מלשון אתא בקר⁹ שהוא לשון המשכה מלמעלה למטה [למטה] מבחי' סוכ"ע בבחי' ממכ"ע [ממלא כל עלמין].

However, this Torah is the level of letters: 600,000 letters, corresponding to 600,000 souls. The explanation is that otiyos (letters) is related to “asa boker” (“morning comes”), which is an expression of drawing down from above to below, from the level of the light that encompasses all worlds (sovev kol almin) into the level of the light that fills all worlds (memalei kol almin).

The answer begins with what the Torah is: letters, 600,000 of them, matching the 600,000 root souls of Israel. The word otiyos, “letters,” is read as related to asa, “comes” (as in Isaiah’s “morning comes”), so letters are channels that bring divine light down from sovev kol almin, the light far above the worlds, into memalei kol almin, the light that enters each world and gives it life.

כי לכן נק' אותיות סוסים¹⁰ כי תרכב על סוסך¹¹ כו'. כי ידוע שהתהוות העולמות מאין ליש היא בחי' הארה דהארה

For this is why letters are called horses: “When You ride upon Your horses,” etc. For it is known that the coming into being of the worlds from nothing to something is the level of a glimmer of a glimmer,

A horse carries its rider to places he could never reach on his own, so the letters, which carry the light down, are called horses, as in the verse “When You ride upon Your horses.” In the maamar LeSusasi earlier in this parsha, the Alter Rebbe explains that this verse speaks of the giving of the Torah: the “male horses,” the letters of the Torah that draw the light down from above. He then recalls a known principle: the whole creation of the worlds from nothing is only a “glimmer of a glimmer” of G-d’s light.

כי נשגב שמו לבדו¹² שמו היינו בחיי מלכותו שהיא מחשבה הקדומה אנא אמלוך שממנו נבראו העולמות ושמו הוא ג"כ בבחי' לבדו רק הודו מבחינת שמו על ארץ ושמים

for "His Name alone is exalted." "His Name" is the level of His Malchus (sovereignty), which is the primordial thought, "I will reign," from which the worlds were created; and His Name, too, is in the state of "alone"; only "His glory," from the level of His Name, is "upon earth and heaven."

The verse "His Name alone is exalted; His glory is upon earth and heaven" is read closely. G-d's "Name" is His Malchus, His kingship, the primordial thought "I will reign" from which the worlds came, and even this Name remains "alone," above the worlds; what reaches heaven and earth is only "His glory," a radiance from the Name.

שבריות שמים וארץ אינו כמעשה בו"ד [בשר ודם] שהכח הפועל הוא בנפעל והשכל המלוכב במעשה זה לא היה בו קודם שהתחיל לעשות. ומכ"ש [ומכל שכן] האותיות.

For the creation of heaven and earth is not like the work of a human being, in which the power that acts is in the thing acted upon, and the intellect invested in this work was not in him before he began to make it; and all the more so the letters.

When a person makes something, his power goes into what he makes and his mind takes on a thought he did not have before he began, and all the more so with the letters he speaks. G-d's creating is not like that.

אבל בהשי"ת [בהשם יתברך] לא שייך זה כי אני ה' לא שנית¹³ כתיב ואתה הוא קודם שנברא העולם בלי שינוי.

But with G-d, blessed be He, this does not apply, for it is written, "I, Havayah, have not changed"; and You are He [as] before the world was created, without change.

With G-d there is no such change, as the prophet says, "I, Havayah, have not changed": He is exactly as He was before the world was created. That is why creation can involve only a glimmer of a glimmer, and not His Name itself.

3 והנה ההמשכה להיות הארה דהארה¹⁴ זו הוא ע"י וירם קרן לעמו לבני ישראל עם קרובו שהם הממשיכים כו'.

Now, the drawing down by which this glimmer of a glimmer comes to be is through "He has raised up a horn for His people, for the children of Israel, a people near to Him": they are the ones who draw [it] down, etc.

Who brings the glimmer of a glimmer down into the worlds? The next verse of the psalm answers: "He has raised up a horn for His people... the children of Israel, a people near to Him." Israel, who are close to G-d, are the ones who draw the light down.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במי נמלך.^{15,16} ונקי בנאים שעוסקים בבנינו של עולם.¹⁷ ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] כשם שא"א לעולם בלא רוחות כך כו'.^{18,19}

As our Sages, of blessed memory, said: "With whom did He take counsel?" And they are called builders, for they are occupied with the building of the world. Therefore our Sages, of blessed memory, said, "Just as the world cannot be without winds (ruchos), so," etc.

This is why the Sages say that G-d "took counsel" with the souls of the righteous when He created the world, and why they call Torah scholars "builders," occupied with the building of the world. It is also why they say that just as the world cannot exist without winds, it cannot exist without Israel. In Likkutei Torah, Acharei, the Alter Rebbe explains the saying about the winds: the souls of Israel are the inner life of the worlds, so the existence of everything depends on Israel, as the body's life depends on the soul within it.

4 ולהבין איך המשל דומה לנמשל. אלא הענין כי²⁰ רוחות הם ו"ק [ו' קצוות]²¹ צפון ודרום כו' שהם עיקר העולם²² שזהו גבול המקום²³

[We must] understand how the analogy resembles the thing it illustrates. But the explanation is that the winds (ruchos) are the six extremities, north and south, etc., which are the essence of the world, for this is the boundary of place;

The Alter Rebbe asks how the Sages' comparison works: in what way are Israel like the winds? The word ru-chos means both "winds" and "directions," and he reads it as the directions of space, north, south and the rest, the six extremities that give the world its shape by setting the boundaries of space. In Tanya (Shaar HaYichud VahaEmunah, ch. 7) he likewise explains that "world" means space, the six directions, together with time, both brought into being by G-d's Malchus.

ואם לא הרוחות לא הי' [היה] בחי' מקום כלל אלא כמ"ש הנה מקום אתי²⁴ שהוא בבחי' בטול כו'.

and were it not for the winds, there would be no level of place at all, except as it is written, "Behold, there is a place with Me," which is in a state of self-nullification (bittul), etc.

Without the directions there would be no "place" in our sense, only the "place" of "Behold, there is a place with Me," a place in G-d's presence that is wholly nullified before Him. Bounded space, as we know it, exists only through the six directions. In Likkutei Torah, Bechukosai, the Alter Rebbe explains that this "place with Me" is the spiritual life-force within every created thing, which is nullified to the hidden level above it.

כך א"א לעולם בלא ישראל שהרי המשכת אור א"ס להיות מתלבש בבחינת מקום הוא ע"י ישראל שהם הממשיכים כו'.

So too, the world cannot be without Israel, for the drawing down of the Infinite Light (Or Ein Sof), so that it be invested in the level of place, is through Israel, who are the ones who draw [it] down, etc.

In the same way, the Infinite Light comes to be clothed in a world of place and boundaries only through Israel, who draw it down. So the world could not exist without Israel, just as it could not exist without the directions.

5 והיינו ע"י ששה משמותם על האבן האחת²⁵ כו'. בחינת ו"ק [וי קצוות] וגם להיות כ"א [כל אחד / כל אחת] כלול מיו"ד ויו"ד עולה עד ס"ר כנגד ס"ר נש"י [נשמות ישראל] וכל נשמה יש לה אות אחת בתורה שהיא ממשכת אותו אות.²⁶

That is, through "six of their names on the one stone," etc.: the level of the six extremities. And also, since each one is comprised of ten, and [each] ten of ten, it rises to 600,000, corresponding to the 600,000 souls of Israel. And every soul has one letter in the Torah, and it is [the soul] that draws down that letter.

Israel draw down the light as the six extremities: on the high priest's two shoulder stones the names of the tribes were engraved six on each stone. Since each of the six includes ten, and each ten includes ten, the number grows to 600,000, the root souls of Israel, and each soul has its own letter in the Torah, which it draws down.

6 וע"ז נאמר ה' בצאתך משעיר כו' ארץ רעשה²⁷ כו'. שעיר היינו בחי' שערות²⁸ שהן הארה בעלמא כי אף שגדילות מהמוח מ"מ אם יחתוך אותו אינו כואב.

Of this it is said, "Havayah, when You went forth from Seir," etc., "the earth trembled," etc. Seir is the level of hairs (se'aros), which are a mere glimmer; for although they grow from the brain, nevertheless, if one cuts [a hair], it does not hurt.

This drawing down is described in the Song of Deborah: "Havayah, when You went forth from Seir... the earth trembled." Seir is read as se'ar, "hair": hair grows from the head and draws from the brain, yet it carries so little life that cutting it causes no pain. In Likkutei Torah, V'Zos HaBerachah, the Alter Rebbe adds that Seir is spelled as se'ar, "hair," with an added yud: the hair is hollow, and the light from the brain that shines inside it is the yud.

והי"ה הוא המחיה ומהוה תמיד מאין ליש. בצאתך בבחי' גילוי במתן תורה הוא מבחי' שעיר

And Havayah is that which gives life and brings into being constantly, from nothing to something. "When You went forth," in a state of revelation at the giving of the Torah, is from the level of Seir;

Havayah is the Name that constantly gives life and brings everything into being from nothing. Its "going forth" in open revelation at the giving of the Torah came by way of Seir, the level of hair.

כי כדי להיות המשכה מסוכ"ע למטה אין לזה דמיון ומשל אחר רק כמו השפע היוצא בבחי' שערות וכל התגלות זו היה ע"י מתן תורה

for in order that there be a drawing down from the light that encompasses all worlds (sovev kol almin) to below, there is no other likeness or analogy for this except the flow that goes forth by way of hairs. And this entire revelation came about through the giving of the Torah,

To bring light down from sovev kol almin, which is far above the worlds, the only fitting analogy is hair: a faint flow that still comes from the brain itself. This whole revelation came about through the giving of the Torah. In Likkutei Torah, Korach, the Alter Rebbe adds that at Sinai the Infinite Light was revealed at once, not by the gradual order of descent, and that is why it came through "hairs."

כמו שסיים ארץ רעשה שנעשה בחי' בטול והוא ע"י ישראל שהם הממשיכים ה' משעיר להיות ארץ רעשה זה סיני היינו בקבלת התורה:

as [the verse] concludes, "the earth trembled": it became the level of self-nullification (bittul). And this is through Israel, who draw down "Havayah from Seir" so that "the earth trembled," "this is Sinai," that is, at the receiving of the Torah.

The verse goes on, "the earth trembled": the world became nullified before G-d. Israel are the ones who drew down "Havayah from Seir," so that the earth trembled at Sinai when they received the Torah.

SECTION 3 • ¶7-11

Prayer as eating

7 אך הנה גם המלאכים בקשו²⁹ תנה הודך על השמים^{30,31} אלא שישראל שבאותו הדור זכו לזה ע"י שיעבוד מצרים בחומר ובלבנים³² שע"י אתכפיה סט"א [סטרא אחרא].

However, the angels too asked, "Place Your glory upon the heavens"; but Israel of that generation merited this through the servitude of Egypt, "with mortar and with bricks," through which the sitra achra (the other side) was subdued.

The angels too wanted the Torah, asking G-d to "place Your glory upon the heavens," as the Talmud recounts. The generation that left Egypt merited it instead, because their hard labor "with mortar and with bricks" subdued the sitra achra, the forces opposed to holiness. In the maamar Zachor VeShamor (Torah Ohr, Yisro), the Alter Rebbe explains that the Torah was not given to the angels because they come into being from G-d's "speech," the revealed world.

אך הנה בכל יום אנו מברכין נותן התורה ובכל יום חייב אדם לראות³³ את עצמו כאלו יצא ממצרים

But every day we say the blessing “Who gives the Torah,” and every day a person is obligated to see himself as if he had gone out from Egypt.

Yet the Torah is not given only once: every day we bless G-d as the One “Who gives the Torah,” in the present tense. And every day, the Alter Rebbe says, applying the Mishnah’s “in every generation,” a person must see himself as if he had just left Egypt.

ועד"ז תקנו סדר התפלה להיות אתכפייא ובטול רצון נה"ב [נפש הבהמית] לאהבה את ה' בק"ש [בקריאת

שמע] בכל לבבך ובכל נפשך³⁴ ממש ונק' בזהר לאשתאבא בגופא דמלכא³⁵

And in the same way they instituted the order of prayer, so that there be the subduing and nullification (bittul) of the will of the animal soul, to love G-d in the Shema, “with all your heart and with all your soul,” literally; and in the Zohar this is called “being absorbed into the body of the King.”

The daily prayer was arranged for the same purpose: to subdue and nullify the will of the animal soul, so as to love G-d in the Shema “with all your heart and with all your soul.” The Zohar calls this “being absorbed into the body of the King,” becoming wholly one with G-d. In Torah Ohr, Noach, the Alter Rebbe explains this phrase as a love that seeks not only to enjoy the radiance of the Shechinah but to be included in G-d’s very essence.

כי לכן נאמר אכלתי יערי עם דבשי³⁶ אכילה שנכלל באברים כמו המאכל שמתעכל ונהפך לדם הוא הנפש³⁷ וכך צ"ל התהפכות הנפש לאלהות ממש.

For this is why it is said, “I have eaten my honeycomb with my honey”: eating, which becomes included in the limbs, like food that is digested and turns into blood, which is the soul (nefesh). So too, there must be a transformation of the soul into actual G-dliness.

This is why the Song of Songs speaks of eating: “I have eaten my honeycomb with my honey.” Food that is eaten is digested and becomes blood, the life (nefesh) of the body and part of the eater himself; so the soul is to be transformed into G-dliness itself, absorbed like food into “the body of the King.”

8 והנה כמו שבמאכל המבוחר מתעכל ונהפך לדם והפסולת נדחה לחוץ והיינו כי המאכל נלקח מהע'

[מהשבעים] שרים כו' וצריך לברר

Now, just as with food, the choice part is digested and turns into blood while the waste is pushed outside, because the food is taken from the seventy princes, etc., and must be refined,

Digestion is selective: the best of the food becomes blood and the waste is expelled. This is because food comes from the domain of the seventy “princes,” the angelic ministers that in the tradition preside over the seventy nations, so it must be refined and its good separated out.

כך הנה כתיב מצרף לכסף³⁸ כו' ואיש לפי מהללו שבמהללו בתפלה מצרף שהגו סיגים מכסף³⁹ והמוכר נבלע באלקות ואהבת ככל לבכך⁴⁰ כו'. והפסולת נדחה לחוץ בשמ"ע [בשמונה עשרה] סלה לנו⁴¹ ואשמנו להעביר פסולת ולדחותו:

so too, it is written, "The crucible is for silver," etc., "and a man according to his praise": through his praise in prayer there is a refining, as in "Remove the dross from the silver," and the choice part is absorbed into G-dliness: "And you shall love with all your heart," etc. And the waste is pushed outside in the Shemoneh Esreh, with "Forgive us" and "We have trespassed," to remove the waste and push it away.

Prayer refines a person in the same way. Proverbs says that as silver is tested in the crucible, so is "a man according to his praise": through his praise of G-d in prayer the dross is removed and the good is absorbed into G-dliness in the love of "with all your heart," while the waste is cast out in the Shemoneh Esreh, the standing prayer, with "Forgive us," and with the confession "We have trespassed" (Ashamnu) said right after it. In Torah Ohr, Megillas Esther, the Alter Rebbe explains why "Forgive us" comes after the Shema: once a person has accepted G-d as King, every moment he let that awe slip from his mind feels like a rebellion.

9 אך הנה יש ב' מיני אכילות של חול ושל שבת צדיק אוכל לשובע נפשו⁴² ובטן רשעים תחסר.

However, there are two kinds of eating, that of the weekday and that of Shabbos: "The righteous one eats to satisfy his soul, but the belly of the wicked shall be in want."

Not all eating is the same. A verse in Proverbs sets the righteous one, who eats "to satisfy his soul," against "the belly of the wicked," which "shall be in want"; the Alter Rebbe applies these to the eating of Shabbos and the eating of the weekday.

כי אכילות של חול הוא להיות בירור ובטן רשעים תחסר ובחכמה אתברירו⁴³ כי להיות מן המאכל נעשה דם הוא הנפש ובכח זה מתפלל⁴⁴ ונמצא שהמאכל שהיה תחת ממשלת השרים נתהפך ולכן יש בו פסולת.

For the eating of the weekday is in order that there be refinement (birur): "and the belly of the wicked shall be in want," and "through Chochmah (wisdom) they are refined." For from the food there comes to be blood, which is the soul, and with this strength one prays; it follows that the food, which had been under the dominion of the princes, has been transformed. Therefore there is waste in it.

Weekday eating is a work of refinement (birur), done through Chochmah, as the Aramaic phrase says: the food becomes blood, the soul's life, and with that strength a person prays, so food that was under the rule of the "princes" is transformed. Because the food came from that domain, it leaves waste. In Torah Ohr, Chayei Sarah, the Alter Rebbe reads "the belly of the wicked shall be in want" the same way: the "wicked" are the external forces, from which eating refines out the good, so they are left wanting.

10 ואכילת שבת לשובע נפשו⁴⁵ וקראת לשבת ענג. אז תתענג⁴⁶ על⁴⁷ ה' דא היא סעודתא דע"ק [דעתיקא קדישא]⁴⁸ כו' ואין נמשך בו פסולת כלל⁴⁹ וא"צ [ואין צריך / ואינו צריך] בירור.

And the eating of Shabbos is "to satisfy his soul": "And you shall call the Shabbos a delight." "Then you shall delight upon Havayah": "this is the meal of Atika Kadisha (the Holy Ancient One)," etc. No waste at all is drawn into it, and it needs no refinement.

Shabbos eating is different: it is "to satisfy his soul," the delight of "And you shall call the Shabbos a delight." The Zohar reads the next verse, "Then you shall delight upon Havayah," as the meal of Atika Kadisha, the Holy Ancient One, the inner delight above intellect; such eating draws no waste and needs no refining.

וכך יש הפרש בין תפלת החול⁵⁰ שהוא בבחי' בירור כנ"ל. אבל בשבת התפלה הוא שנמשך ענג וקראת לשבת ענג.

So too there is a difference: the prayer of the weekday is in the mode of refinement, as explained above; but on Shabbos, the prayer is that delight is drawn down: "And you shall call the Shabbos a delight."

Prayer differs in the same way. Weekday prayer works by refinement, as explained above, while Shabbos prayer draws down delight.

כי ענין השבת כי בו שבת⁵¹ כמשל האדם שנח ממלאכתו שחוזר השכל למקורו שבשעת מלאכה היה השכל טרוד במלאכתו ואח"כ כשנח חוזר כו'.

For the concept of Shabbos is "for on it He rested," as in the analogy of a person who rests from his work, when the intellect returns to its source: while he was working, the intellect was occupied with his work, and afterward, when he rests, it returns, etc.

The reason lies in what Shabbos is: "for on it He rested." A person resting from work is the analogy: while he works his mind is absorbed in the task, and when he rests it returns to its source, to itself.

11 וכך כתיב שבת להוי' כי בחי' ה' שהוא בצאתך משעיר⁵² כו' להיות מאין ליש הנה בשבת חוזר למקורו אז תתענג על הוי"ה⁵³ למעלה מבחי' הוי"ה ולכן אין אומרים סלח לנו בשבת שאין בו בירור כו':

And so it is written, "a Shabbos to Havayah": for the level of Havayah, which is "when You went forth from Seir," etc., so that there be [existence] from nothing to something, returns to its source on Shabbos. Then "you shall delight upon Havayah": above the level of Havayah. Therefore we do not say "Forgive us" on Shabbos, for there is no refinement on it, etc.

The Torah calls Shabbos "a Shabbos to Havayah": Havayah, the Name that brings everything into being from nothing by way of Seir, returns on Shabbos to its source. Then one can "delight upon Havayah," reading "upon" as "above," a delight higher than the level of Havayah; and since there is no refining on Shabbos, "Forgive us" is not said.

SECTION 4 • ¶12-14

The manna and its test

12 והנה להיות בחי' אלו בחול ובשבת הוא ע"י המן כי במן נאמר ותעל שכבת הטל⁵⁴ שהוא מבחי' טל

שאינ לו הפסק⁵⁵ והוא מבחי' אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא]⁵⁶

Now, that there are these levels on the weekday and on Shabbos is through the manna. For of the manna it is said, "And the layer of dew went up," which is from the level of dew, which has no interruption; and it is from the level of an arousal from above, which is higher than an arousal from below.

These two modes, refining on weekdays and delight on Shabbos, come about through the manna. The manna came with the dew ("the layer of dew went up"), and dew, the Talmud says, is never withheld; it stands for an arousal from above, G-d's own initiative, higher than anything human effort can call forth.

ומזה נמשך הכח בנפש להיות אתעדל"ת [אתערותא דלתתא] כי מוריד הטל ירידה זו צורך עליה היא להעלות הנשמה.

And from it the power is drawn into the soul for there to be an arousal from below. For "He causes the dew to descend": this descent is for the sake of ascent, to raise up the soul.

This arousal from above gives the soul the strength to make its own arousal from below. When we praise G-d as the One who "causes the dew to descend," the descent is for the sake of ascent: it comes down in order to lift the soul up.

13 והנה במן נאמ' [נאמר] דבר יום ביומו⁵⁷ למען אנסנו הילך כו' והנסיון הוא איש אל יותר ממנו עד בקר⁵⁸

Now, of the manna it is said, "each day's portion on its day, that I may test them, whether they will walk," etc. And the test is: "Let no one leave any of it over until morning."

Now the opening question about the test is answered. The manna came as "each day's portion on its day," and the test was Moshe's command not to leave any of it over until morning.

כי ארז"ל [אמר רבותינו זכרונם לברכה] כי מי שיש לו פת בסלו⁵⁹ ודואג על למחר הוא מקטני אמנה שהוא בבחי' קטנות.

For our Sages, of blessed memory, said that whoever has bread in his basket and worries about tomorrow is one of the small in faith, which is in a state of smallness (katnus).

The Talmud says that one who has bread in his basket and still worries about tomorrow is one of the ketanei amanah, the "small in faith." The Alter Rebbe hears in this "smallness" katnus, a state of spiritual smallness: being unable to trust G-d for tomorrow.

אבל להיות הילך בתורתי בבחי' הליכה ממטה למעלה ומלמעלה למטה בתורתי באותיות התורה.

But for there to be “whether they will walk in My Torah”: in the mode of walking from below to above and from above to below, “in My Torah,” in the letters of the Torah.

The deeper purpose was that Israel should “walk in My Torah,” moving through the letters of the Torah from below to above and from above to below; this is why the verse says “walk” and not “keep.”

כי כמו שיש אותיות התורה הממשיכות מלמעלה למטה. כך יש בחי' אותיות שממטה למעלה ונקי' סוסים. סוסים זכרים וסוסים נקבות וכמו דאיתא בס"י [בספר יצירה]⁶⁰ באותיות א"ב [אל"ף בי"ת] שיש אותיות כך ויש כך כו'.

For just as there are letters of the Torah that draw down from above to below, so there is a level of letters that [go] from below to above, and they are called horses: male horses and female horses, as is found in Sefer Yetzirah regarding the letters of the alef-beis, that there are letters this way and there are [letters] that way, etc.

Just as there are letters of the Torah that draw light down from above, there are letters that go up from below, and these too are called horses, so there are male horses and female horses. In the maamar LeSusasi earlier in this parsha, the letters that draw down from above are called male and those that rise from below, through prayer, female; Sefer Yetzirah, the early book of Kabbalah, likewise speaks of the same letters arranged in one order for the male and in another for the female.

14 והליכה זו בבחי' אותיות שממטה למעלה הוא עד רום המעלות עד א"ס ממש. ולכן צ"ל דבר יום ביומו

בכל יום יהיו בעיניך כחדשים כי נער הייתי גם זקנתי⁶¹ שרו של עולם אמרו. משא"כ קמי קוב"ה [קודשא

ברוך הוא] מי איכא זקנה⁶² מאחר שהוא אני ה' לא שנית⁶³.

And this walking, in the mode of letters that [go] from below to above, reaches the highest heights, up to the Infinite One (Ein Sof) Himself. Therefore there must be “each day’s portion on its day”: every day they should be in your eyes as new. For “I have been young and also grown old” was said by the Prince of the World; whereas before the Holy One, blessed be He, is there any old age? For He is “I, Havayah, have not changed.”

This upward “walking” through the letters reaches all the way to the Infinite One Himself, who is above time, so it must be “each day’s portion on its day,” new every day and never old. Aging belongs to the world: the Talmud says that “I have been young and also grown old” was said by the Prince of the World, the angel appointed over it, for before G-d there is no old age, since “I, Havayah, have not changed.”

ולכן עיני האדם לא תשבענה⁶⁴ עיני האדם היינו עיניך יונים שהוא בחי' לאסתכלא כו':

Therefore “the eyes of man are never satisfied”: “the eyes of man” are [the eyes of] “your eyes are doves,” which is the level of gazing (le’istakla), etc.

So “the eyes of man are never satisfied”: these are the eyes the beloved praises in the Song of Songs, “your eyes are doves,” the soul’s gazing (le’istakla) toward G-d, which can never have its fill.

SECTION 5 • ¶15-20

Why the manna stopped on Shabbos

15 וזהו ענין המן⁶⁵ שהיה מבחי' טל העליון בחי' אני ה' לא שנית⁶⁶ שלמעלה מהזמן כו'.⁶⁷

This is the concept of the manna, which was from the level of the supernal dew, the level of “I, Havayah, have not changed,” which is above time, etc.

This is the manna: it came from the “supernal dew,” the level of “I, Havayah, have not changed,” which is above time.

ולכן היה צ"ל דבר יום ביומו ולכן היום לא תמצאוהו בשדה.⁶⁸ שדה היינו בחי' עולם ו"ק [וי קצוות] מעלה ומטה מזרח כו'

Therefore there had to be “each day’s portion on its day,” and therefore “today you will not find it in the field.” “Field” is the level of the world of the six extremities: above and below, east, etc.;

Because it came from above time, it had to be “each day’s portion on its day,” always new. And so “today you will not find it in the field”: the “field” is the world of the six extremities, the directions of space, up and down, east and the rest.

כי שבת היום לה' שבחי' שם הוי"ה הוא ג"כ בבחי' שבת שחוזר למקורו אלא אז תתענג על הוי"ה⁶⁹ שהוא אתעדל"ע [אתערוטא דלעילא] שאינו תלוי באתעדל"ת [באתערוטא דלתתא]⁷⁰

“for today is a Shabbos to Havayah”: the level of the Name Havayah, too, is in a state of Shabbos, returning to its source. Rather, “then you shall delight upon Havayah,” which is an arousal from above that does not depend on an arousal from below,

On Shabbos, “a Shabbos to Havayah,” even the Name Havayah, which brings the worlds into being, rests and returns to its source, so the manna does not come down into the “field.” In its place there is “then you shall delight upon Havayah,” an arousal from above that does not depend on any arousal from below. In Likkutei Torah, Haazinu, the Alter Rebbe explains G-d’s promise “I will be like dew to Israel” the same way: dew is a level so high that no arousal from below can draw it down, yet after our service it comes of itself.

וכמ"ש ישא ה' פניו אליך⁷¹ כי למטה יש בחי' פנים ובחי' אחוריים. משא"כ כשישא ה' פניו שם אין בחי' אחוריים כלל.

as it is written, "May Havayah lift up His face to you." For below there is the level of the face (pan-im) and the level of the back (achorayim); whereas when "Havayah lifts up His face," there is no level of the back there at all.

The priestly blessing, "May Havayah lift up His face to you," describes this. Below there is both "face" and "back," an inner, wholehearted giving and an outer one; when G-d lifts up His face, there is no "back" at all.

16 ולכן אכלהו היום⁷² שהוא בחי' אכילה לשובע נפשו⁷³ וקראת לשבת ענג.⁷⁴ אבל בחול הגם שנמשך הטל ברדת טל על המחנה לילה. היינו בחי' קוצותיו רסיסי לילה קוצותיו בחי' שערות כמו קוצותיו תלתלים.^{75, 76, 77}

Therefore, "Eat it today," which is the level of eating "to satisfy his soul": "And you shall call the Shabbos a delight." But on the weekday, although the dew is drawn down, [it is] "when the dew descended upon the camp at night." That is the level of "his locks, the drops of the night": "his locks" are the level of hairs, as in "his locks are wavy."

This explains "Eat it today": on Shabbos the eating is "to satisfy his soul," the delight of Shabbos. On weekdays the dew also comes down, but "at night," as the "drops of the night" on the beloved's locks in the Song of Songs; and locks are hair, the faint flow described above as Seir.

17 והיינו בחי' ה' בצאתך משעיר⁷⁸ אבל בשבת ותעל שכבת הטל⁷⁹ שהיה ביום. וזהו אכלהו היום⁸⁰ ולכן דוקא המן לבד לא ירד בשבת⁸¹ משא"כ שאר השפעות שבעה"ז

And this is the level of "Havayah, when You went forth from Seir." But on Shabbos, "the layer of dew went up," which was by day. And this is "Eat it today." Therefore specifically the manna alone did not come down on Shabbos, which is not so with the other flows in this world,

The weekday mode, the night dew, is "Havayah, when You went forth from Seir," the flow through hair. On Shabbos there was instead "the layer of dew went up," by day: in the verse the morning dew simply lifted, but the Alter Rebbe reads "went up" as the ascent of Shabbos, against the dew's descent at night, and "Eat it today" as the eating of the day. So the manna alone did not come down on Shabbos, unlike every other flow into this world.

להיות כי בחי' עליית העולמות שבשבת זהו רק בפנימיות⁸² העולמות משא"כ בחיצוניות העולמות הרי אין שום שינוי בשבת מבחול.

since the ascent of the worlds on Shabbos is only in the inner dimension (pnimiyus) of the worlds, whereas in the outer dimension (chitzoniys) of the worlds there is no change at all on Shabbos from the weekday.

Other flows continue on Shabbos because the ascent of the worlds on Shabbos takes place only in their inner dimension, pnimiyus; in their outer dimension, chitzoniys, Shabbos and weekdays are the same. In Likkutei Torah, Tazria, the Alter Rebbe refers to this maamar to explain the Midrash in which a heretic asked Rabbi Akiva why, if G-d honors Shabbos, winds blow, rain falls and grass grows on it: the outer dimension of the worlds, from which these come, has no ascent from level to level.

18 וזהו ההפרש בין המן לשארי השפעות ששאר השפעות נמשכים למטה בעוה"ז מחיצוניות העולמות מהמזלות והשרים. משא"כ המן הוא נמשך ממקום גבוה מאד מבחי' טל.⁸³

This is the difference between the manna and the other flows: the other flows are drawn down below, into this world, from the outer dimension (chitzoniys) of the worlds, from the mazalos (constellations) and the princes, whereas the manna is drawn from a very high place, from the level of dew.

The other flows reach this world from the outer dimension of the worlds, through the mazalos, the heavenly constellations, and the angelic "princes." The manna comes from a very high place, from the level of dew.

ולכן נאמר ברדת הטל על המחנה לילה ירד המן עליו⁸⁴ שנמשך ע"י בחי' רסיסי לילה⁸⁵ שהוא מבחי' שערות שזהו לפי שנמשך ממקום עליון שלמעלה מהשתלשלות עילה ועלול שלכך נמשך רק בבחי' שערות.

Therefore it is said, "When the dew descended upon the camp at night, the manna descended upon it": it was drawn down through the level of "drops of the night," which is from the level of hairs. This is because it is drawn from a supernal place that is above the chain (hishtalshelus) of cause and effect, which is why it is drawn down only through the level of hairs.

That is why the verse says the manna came down with the night dew. Its source is above the ordered chain of cause and effect, so it can reach the world only through the "drops of the night," the level of hair.

19 וע"ד דוגמא מעין מה שנאמר במ"ת [במתן תורה] הוי"ה בצאתך משעיר⁸⁶ משא"כ שארי השפעות שנמשכים ע"י המזלות בהן שייך השתלשלות עילה ועלול

This is in the manner of a likeness, akin to what is said of the giving of the Torah, "Havayah, when You went forth from Seir." The other flows, by contrast, which are drawn down through the mazalos: to them the chain (hishtalshelus) of cause and effect applies,

The manna's descent is a small likeness of the giving of the Torah, "Havayah, when You went forth from Seir." The other flows, which come through the constellations, belong to the chain of cause and effect.

כי הם בחי חיצוניות ובבחי זו אין שום שינוי בשבת מבחול שחיצוניות העולמות אין להם עלייה דהעלייה בבחי פנימיות⁸⁷ וכמ"ש כי שבת היום להוי"ה.⁸⁸

for they are the level of the outer dimension (chitzoniyus), and at this level there is no change at all on Shabbos from the weekday, for the outer dimension of the worlds has no ascent, since the ascent is in the inner dimension (pnimiyus), as it is written, "for today is a Shabbos to Havayah."

Those flows are the outer dimension of the worlds, which does not change on Shabbos, since the ascent of Shabbos is only in the inner dimension. This is the meaning of "for today is a Shabbos to Havayah."

20 וענין שביתה זו הוא מבחי בצאתך משעיר⁸⁹ שהוא ירידות וצמצומים למעלה מהצמצומים ולכך המן שנמשך מבחי זו א"א לו לירד למטה בשבת

And this resting is from the level of "when You went forth from Seir," which is descents and contractions (tzimtzumim) above the contractions. Therefore the manna, which is drawn from this level, cannot come down below on Shabbos.

What rests on Shabbos is the mode of "when You went forth from Seir": descents and contractions that are above the ordinary contractions. Because the manna comes down through this mode, it cannot come down on Shabbos.

כי כדי שיומשך מבחי המן למטה בשדה בגשמיות ממש א"א כ"א ע"י צמצומים גדולים הנק' רסיסי לילה⁹⁰ שע"י יומשך השפעה עליונה זו למטה בגשמיות והרי בשבת היא השביתה ועלייה מבחינת צמצומים הנ"ל:

For in order that [something] from the level of the manna be drawn down below, into the field, into actual physicality, it is impossible except through great contractions, which are called "drops of the night," through which this supernal flow is drawn down below into physicality; and on Shabbos there is the resting and ascent from the level of the aforementioned contractions.

For something as lofty as the manna to come down into the "field," into actual physical food, it needs great contractions, the "drops of the night." On Shabbos these contractions rest and rise, so the manna does not come down.

IN ONE'S AVODAH

Every day a person must see himself as if he had left Egypt and receive the Torah anew: daily prayer is arranged to subdue and nullify the will of the animal soul and transform it into G-dliness, refining it as food is digested, with the waste pushed out in "Forgive us." Like the manna, Torah and divine service must be "each day's portion on its day," new in one's eyes every day, without worrying about tomorrow; and on Shabbos, prayer and eating are to be delight.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say the manna tested whether Israel would "walk" in the Torah rather than "keep" it, and what are the two directions of this walking?
2. How does the image of hair explain both the giving of the Torah and the manna coming down with the night dew?
3. In what way is prayer like digestion, and why does the prayer of Shabbos leave no "waste"?
4. Why do all the other flows into the world continue on Shabbos while the manna stopped?
5. What does it mean for the Torah to be new in one's eyes every day, and how is this connected to "I, Havayah, have not changed"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאמר משה אכלוהו היום

A transcript of this maamar written by the Mittler Rebbe is printed there, with an explanation on p. 34.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ח ע' כח. ביאור בע' לד. והנחת הר"פ בס' הנחות הר"פ ע' עב באריכות. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות וקיצורים באוה"ת בשלח ע' תקצה. [הגהות הצ"צ הם ביאורים שמבארים כל ענין וענין מהמאמר]. עוד הגהות וקיצורים בע' תרח. קיצור מן גוף הדרוש שבת"א בע' תרכד. ועוד הגהות בע' תרכח. ביאור בע' תרלא בציון "ביאור הדברים ע"פ ויאמר משה אכלוהו היום". — והוא להנדפס בסה"מ תקס"ח ע' לד. ד"ה מי זאת הנשקפה תרל"ט ח"ב ע' שפט מיוסד על מאמר זה. באוה"ת שמות כרך ח ע' בתתקסח. ובאוה"ת האזינו ע' איתרמו מציון הצ"צ שמאמר זה עם ד"ה אני ישנה הנדפס בלקו"ת שה"ש נאמרו בשבת אחד. וכן נראה בסה"מ תקס"ח שעל המאמר אני ישנה נרשם ליל שבת פ' בשלח על החתונה, ועל ד"ה ויאמר משה נרשם "יום שבת פ' בשלח על החתונה הנ"ל". בארוכה נתבאר במאמרי אדה"א שמות ע' קנו. שער האמונה לאדה"א ע' לג. ב. ד"ה ויענך וירעיבך בסה"מ תרל"ה ח"ב ע' תו וע' תטו מיוסד על מאמר זה. ד"ה ויאמר . . . אכלוהו היום תשל"ו. וראה פלח הרמון שמות ע' רו. בלקו"ת אחרי מ, א מציון לכאן.

2 ויאמר משה אכלוהו היום

Moshe tells the people on Shabbos, "Eat it today, for today is a Shabbos to Havayah; today you will not find it in the field." The whole maamar is an explanation of this verse.

שמות ט"ז:25 Exodus 16:25

וַיֹּאמֶר מֹשֶׁה אֲכָלְהוּ הַיּוֹם כִּי־שַׁבַּת הַיּוֹם לֹא תִמְצְאוּהוּ בַשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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KEHOT'S NOTE

שמות טז, כה. להעיר שבהנחת הר"פ מצטט מן הפסוק גם התיבות "היום לא תמצאוהו" וכן בהקדשות על הפסוק מדייק תי' אלו. ובסה"מ תקס"ח מביא מן הפסוק "כי שבת היום להי" וכן מדייק בתחילת המאמר "ומה הטעם שאמר להעדר השפעת המן בשבת כי שבת היום להי". באוה"ת מבאר ענין ג' סעודות דשבת. וראה שם ע' תרב ואילך בענין הנ"ל.

3 להבין למה לא ירד המן בשבת . . אינן נעצרים אפי' בשבת

The Tzemach Tzedek states the question there: "Today you will not find it, for today is a Shabbos to G-d" implies that because Shabbos is a state of resting the manna cannot come down; how then is it different from all the flows that continue on Shabbos?

KEHOT'S NOTE

ומפרש באוה"ת כאן ע' תקצה "א"כ מהו ענין שנאמר גבי מן היום לא תמצאוהו כי שבת היום להי' דמשמע שמפני שהוא בחי' שביטה א"א להיות ירידת המן ומאי שנא מכל ההשפעות שנמשכין בשבת". ובסה"מ תקס"ח ע' כח מדייק "שהרי גם העשב צומח כמו בחול ואין לך עשב מלמטה שאין לו מזל מלמעלה המכה אותו וכו', וא"כ הכל נשפע מלמעלה מעילה לעילה גם בשבת ולמה המן דוק לא נשפע ויורד בשבת ומה זה הטעם שאמר להעדר

השפעת המן בשבת כי שבת היום להי' כו". ובהנחת הר"פ ע' עב "והלא כל ההשפעות גשמי' נשפעים גם בשבת גשם וכו' גם העשב בשדה צומח גם בשבת ואין לך עשב מלמטה שאין לו מזל מלמעלה וא"כ הכל נשפע מעילה לעילה גם בשבת ומה נשתנה המן אשר אמר כי שבת היום לא תמצאוהו".

4 כל השפעות שבעוה"ז הגשמי אינן נעצרים אפי' בשבת

The Mittler Rebbe asks there what the resting of Shabbos is, since even on the first Shabbos all the flows continued below as on a weekday, so how can it say "and He rested"? He explains that the main resting above is in spirituality alone.

KEHOT'S NOTE

במאמרי אדה"א שמות ע' קנו מקשה "א"כ מה זו השביתה בשבת דגם בשבת ראשון היו כל השפעות והמשכות למטה כמו בחול וא"כ אמר וישבות, ומפרש שעיקר השביתה למעלה היא ברוחניות בלבד ע"ש. ראה סידור קמא, ב ד"ה מצה זו תר"מ סעי' נו. וראה בארוכה בהמשך תער"ב ח"ב ע' איסא ואילך.

5 אין לך עשב

Rabbi Simon teaches that there is no blade of grass that has no mazal (heavenly force) in the firmament that strikes it and tells it, "Grow." The Alter Rebbe uses it to show that the flow from above to the physical world continues on Shabbos too.

בראשית רבה י"ז:6 Bereshit Rabbah 10:6

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

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

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KEHOT'S NOTE

ב"ר פ"י, ו.

6 אינן נעצרים אפי' בשבת

Kehot's note points to Bereshit Rabbah 10:4 for these

words.

Bereshit Rabbah 10:4 ד"ר רבה ז"ל

KEHOT'S NOTE

ב"ר י, ד.

7

הנני ממטיר לכם

G-d tells Moshe that He will rain down bread from heaven, and the people are to gather each day's portion on its day, "that I may test them, whether they will walk in My Torah or not": plainly, whether they would keep His instructions about the manna. The Alter Rebbe asks what this test has to do with the Torah, and why it says "walk." (context: Steinsaltz Tanakh)

Exodus 16:4 שמות ט"ז:ד

ויאמר ה' אל־משה הנני ממטיר לכם לחם מן־השמים ויצא העם ולקטו דבר־יום ביומו למען אֲנַסְנוּ הַלֵּךְ בְּתוֹרַתִי אִם־לֹא:

Then said the L-RD unto Moses: 'Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not.

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KEHOT'S NOTE

שמות טז, ד.

PARAGRAPH 2

8

ס"ר אותיות כנגד ס"ר נשמות

The note gives this Kabbalistic work as a source for the correspondence between the Torah's 600,000 letters and the 600,000 souls of Israel.

KEHOT'S NOTE

מגלה עמוקות אופן קפו. ראה הערת כ"ק אדמו"ר זי"ע בספר המאמרים תשי"ח ע' רמא. לקוי"ש ח"ב ע' 333 הערה 118.

9

אותיות מלשון אתא בוקר

In Isaiah's prophecy on Dumah, someone calls from Seir, "Watchman, what of the night?" and the watchman answers, "Morning comes (asa), and also night," in Aramaic words. The Alter Rebbe hears in asa, "comes," the root of otayos, "letters": letters are what bring the light down. (context: Steinsaltz Tanakh)

Isaiah 21:12 ישעיהו כ"א:י"ב

KEHOT'S NOTE

ישע"י כא, יב. וראה גם לעיל מב, ב. לקמן עא, א. ובמ"מ לשם. וראה בד"ה ושבת בשלום תשמ"ח (נדפס בסה"מ מלוקט ח"ב ע' קסד) הערה 86 שמצויין לכמה מקומות בדא"ח.

10

אותיות סוסים

That earlier maamar of this parsha, "To my mare," explains why letters are called horses: the rider steers the horse as he wishes, yet the horse carries him to a far place he could never reach without it; so the intellect guides the letters, yet through the letters a person rises higher than the intellect can grasp.

KEHOT'S NOTE

ראה לעיל בד"ה לסוסתי.

11

כי תרכב על סוסך

In his prayer Habakkuk asks G-d whether His anger was against the rivers and the sea, when He rode upon His horses, His chariots of salvation: an image of G-d going out to save His people. The Alter Rebbe uses the verse for the letters, which are called horses because they carry the light down. (context: Steinsaltz Tanakh)

Habakkuk 3:8 חבקוק ג':ח

הַבְּנֵה־רִים תָּרָה ה' אִם בְּנֵה־רִים אָפֶה אִם־בָּיִם עֲבֹרְתָהּ כִּי תִרְכַּב עַל־סוּסֶיךָ מִרְכַּבְתִּיךָ יְשׁוּעָה:

Is it, O L-RD, that against the rivers, is it that Thine anger is kindled against the rivers, or Thy wrath against the sea? That Thou dost ride upon Thy horses, upon Thy chariots of victory?

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KEHOT'S NOTE

חבקוק ג, ח. בסה"מ תקס"ח ובהנחת הר"פ יש כאן אריכות דברים בהטעם שהאותיות נקראים סוסים.

12

כי נשגב שמו לכדו

The psalmist calls on all creation: "Let them praise the Name of Havayah, for His Name alone is exalted; His glory is upon earth and heaven." Plainly, His Name alone is exalted, and His glory fills earth and heaven; the Alter Rebbe reads "alone" as describing the Name itself, which remains on its own above the worlds, so that only a radiance from it, "His glory," reaches heaven and earth. (context: Steinsaltz Tanakh)

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְכַדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

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

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13

אני ה' לא שנית

G-d says through the prophet Malachi, "For I, Havayah, have not changed, and you, children of Yaakov, have not perished." The Alter Rebbe brings it to show that creating the world brought no change in G-d.

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

PARAGRAPH 3

14

הארה דהארה

On p. 609 the Tzemach Tzedek refers here to Iggeres HaKodesh, section 20; on p. 596 he adds that this glimmer is the level of letters and the revelation of a glimmer from the primordial thought.

KEHOT'S NOTE

באוה"ת כאן ע' תרט: ראה באגה"ק סי' כ ד"ה איהו וחיוהי. ובע' תקצו מוסיף "והוא בחי' אותיות והתגלות הארה מבחי' מחה"ק".

15

במי נמלך

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

KEHOT'S NOTE

ב"ר בתחלתו.

16

במי נמלך

On the verse "they dwelt there with the king in his work" (I Chronicles 4:23), the Midrash teaches that G-d took counsel with the souls of the righteous and created the world. The Alter Rebbe brings it to show that Israel have a part in bringing the world into being.

Bereshit Rabbah 8:7 ח'י: רבה ח'י:

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישובו שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם וישע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך במלאכתו ישובו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישובו נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: "They are the potters and the inhabitants of Neta'im and Gadera; they dwelled there with the king for his works" (I Chronicles 4:23). "They are the potters [hayotzerim]" - alluding to: "the L-rd G-d formed [vayitzer] man of dust from the ground" (Genesis 2:7). "Inhabitants of Neta'im" - alluding to: "the L-rd G-d planted [vayita] a garden eastward in Eden" (Genesis 2:8). "And Gadera" - after ...

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17

שעוסקים בבנינו של עולם

Rabbi Yochanan explains that the "builders" of a Mishnah are Torah scholars, who are occupied with the building of the world all their days. The Alter Rebbe applies the phrase to Israel, through whom the world is built.

Shabbat 114a:7 ח'י: א: שבת קי"ד

מאי "בנאינן"? אמר רבי יוחנן: אלו תלמידי חכמים שעוסקין בבנינו של עולם כל ימיהן. ואמר רבי יוחנן: איזהו תלמיד חכם שמתחזרין לו אבדיה בטביעות העין — זה המקפיד על חלוקו להופכו. ואמר רבי יוחנן: איזהו תלמיד חכם שממנין אותו פרוס על הציבור — זה ששואלין אותו דבר הלכה בכל מקום ואומר, ואפילו במסכת פלה.

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

18

כי . . וירם קרן לעמו

The psalm ends: "He has raised up a horn for His people, praise for all His pious ones, for the children of Israel, a people near to Him." Plainly, G-d has raised the strength and glory of His people, those close to Him; the Alter

Rebbe reads it to say that Israel, near to G-d, draw down the radiance of the Name. (context: Steinsaltz Tanakh)

תהילים קמ"ח:14 Psalms 148:14

וירם קרן לעמו תהלה לכל־חסידיו לבני ישראל עם קרבו הלו־קה:

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

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KEHOT'S NOTE

תהלים קמח, יד. בהנחת הר"פ ובסה"מ תקס"ח ובאוה"ת נתבאר הפסוק באריכות יותר.

19

כשם שא"א לעולם בלא רוחות כך כו'

On "For I have spread you out like the four winds of heaven," the Talmud explains: just as the world cannot exist without winds, so it cannot exist without Israel. The Alter Rebbe goes on to explain the comparison.

תענית ג' ב:2 Taanit 3b:2

אָלָא רוחות מנא לן דְּלֵא מִיעָצְרִי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, דְּאָמַר קָרָא: "כִּי כְּאַרְבַּע רוחות השמים פִּרְשְׁתִּי אֶתְכֶם נָאם ה'". מֵאִי קָאָמַר לְהוּ? אִילִימָא הָכִי קָאָמַר לְהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל: דְּבִדְרִיתִּיכוּ כְּאַרְבַּע רוחות דְּעָלְמָא, אִי הָכִי — "כְּאַרְבַּע"? "כְּאַרְבַּע" מִיבְעִי לְקָה! אָלָא הָכִי קָאָמַר: כְּשֶׁם שְׂאִי אֶפְשָׁר לְעוֹלָם בְּלֵא רוחות — כֶּךָ אִי אֶפְשָׁר לְעוֹלָם בְּלֵא יִשְׂרָאֵל.

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Zohar II, 5b ה, זח"ב

KEHOT'S NOTE

תענית ג, ב. זח"ב ה, ב. וראה לקו"ת אחרי כו, א. אוה"ת בראשית כרך ג תקנו, ב (מלק"ת לג"פ לב, ד). אוה"ת נ"ך ע' תקח. ספר החקירה ס, ב. מים רבים תרל"ו פרק קה ואילך. ד"ה חייב אדם לברך תרל"ח פרק יב. באוה"ת כאן ע' תרי ואילך מביא מדי"ה עולת תמיד לאדה"ו ביאור ענין הרוח המנשב.

PARAGRAPH 4

20

אלא הענין כי

In this manuscript the sentence has an addition: "for according to the plain sense of Scripture, ruchos..." that is, the words "according to the plain sense of Scripture" are added before the explanation of the winds.

KEHOT'S NOTE

בבוכ 1053 יד, א נוסף: כי לפי פשוטו של מקרא: רוחות.

21

כי רוחות הם ו"ק

It is written there that these directions, the six extremities, came into being from nothing through the "partition" that conceals, so that there can be physical space of six extremities; yet the root of the physical six extremities is drawn first from the spiritual six extremities, the supernal emotive attributes.

KEHOT'S NOTE

בספר החקירה ס, ב כי רוחות אלו דהיינו ו"ק נתהוו יש מאין ע"י מי ברא אלה בחי' הפרסא כני"ל (בספר החקירה שם) המסתיר להיות מקום גשמי ו"ק, אמנם שרש ו"ק הגשמיים נמשך תחלה מבחי' ו"ק הרוחניים שהם מדות העליונות ע"ש. וראה באוה"ת בלק ע' א"ח.

22

שהם עיקר העולם

That chapter explains that the category "world" applies precisely to space, the six directions east, west, north, south, up and down, and to time; both are brought into being from nothing, and kept in being, by G-d's Malchus, and both are nullified before Him.

KEHOT'S NOTE

ראה שער היחוד והאמונה פ"ז (פב, א). בלקו"ת אחרי מ, א מציינ' לכאן.

23

שזהו גבול המקום

A further discussion of "place," listed by the note.

KEHOT'S NOTE

ראה ס' החקירה עו, א ובאוה"ת נ"ך ע' תה שכתב "מפרש דבחי" מקום זהו ו"ק דו"א היינו ג"כ מפני שהם שרש ממכ"ע שמהם נשתלשל ו"ק הגשמיים צפון ודרום וכמ"ש עוד בתו"א פ' וארא בד"ה וארא אל אברהם בפ"י הוי' אחד." ע"ש.

24

הנה מקום אתי

When Moshe asks to see G-d's glory, G-d answers, "Behold, there is a place with Me, and you shall stand on the rock": a spot near Him from which Moshe could see as much as a person can. The Alter Rebbe uses it for a "place" that exists in G-d's presence, nullified before Him, unlike bounded space. (context: Steinsaltz Tanakh)

שמות ל"ג:כ"א: Exodus 33:21

וַיֹּאמֶר ה' הִנֵּה מְקוֹם אֲתִי וְנִצַּבְתָּ עַל-הָצוּר:

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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Bereshit Rabbah 68:9 ט"ז: רבה ס"ח

... מפני מה מכנין שמו של הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על הסוס וכליו משופעים אילך ואילך, הסוס טפילה לרוכב ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" - Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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KEHOT'S NOTE

שמות לג, כא. ראה ב"ר פס"ח, ט. לקו"ת בהוספות לויקרא נא, ב. באוה"ת כאן ע' תרו כתב בשם הש"ך על התורה "מן מים גו"ן במילואו גימטריא מקום". בסה"מ תר"מ ח"ב ע' תקסא: ורבינו ז"ל כי שמפרש מקום מלי ממכ"ע כ"פ בד"ה והתהלכתי [=הנחת הר"פ ע' קנו] ובלקו"ת שלח בביאור

מקוש [=מג, א]. ובפ' בחוקתי בד"ה בשכרי [=לקו"ת בחוקתי מה, ב]. ובתו"א בד"ה אכלהו היום [=כאן] ובד"ה וארא בפ"י הוי' אחד [=קנה, ב]. ובד"ה כי אברהם לא ידענו [=צג, ב]. וראה בסה"מ תרס"ו ע' לו.

PARAGRAPH 5

25 G-d commands that the names of the twelve tribes be engraved on the two shoulder stones of the ephod, "six of their names on the one stone and the names of the remaining six on the second stone," in the order of their birth. The Alter Rebbe reads the six as the six extremities that Israel draw down.

שמות כ"ח: Exodus 28:10

שֵׁשֶׁה מְשֻׁמָּתָם עַל הָאֶבֶן הָאֶחָת וְאֶת־שְׁמוֹת הַשֵּׁשֶׁה הַנּוֹתְרִים עַל־הָאֶבֶן הַשֵּׁנִית כְּתוּלְדָתָם:

six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth.

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26

וכל נשמה יש לה אות אחת בתורה שהיא ממשכת אותו אות

There the letters are explained as an expression of "coming," called horses because they draw from a high place, and through them G-dly light came down into the Ten Utterances with which the Holy One, blessed be He, created the world; and this, it says, is "Havayah, when You went forth."

KEHOT'S NOTE

בהנחת הר"פ ע' עג מבאר: "שהאותיות הוא לשון הבאה ונק' סוסים להמשיך ממקום גבוה כו' ועל ידם אור אלקי ב"י מאמרות ברא קו"ב"ה עלמא": וזהו ה' בצאתך. באוה"ת כאן ע' תרכה הקשה "הלא העולמות נבראו ע"י אותיות דע"מ ומה צורך להמשכת אותיות התורה".

PARAGRAPH 6

27

ה' בצאתך משעיר כו' ארץ רעשה

Devorah's song recalls the revelation at Sinai, speaking to G-d: "Havayah, when You went forth from Seir, when You marched from the field of Edom, the earth trembled." Seir is the mountain land of Edom, and the next verse says "this is Sinai"; the Alter Rebbe reads Seir as se'aros, "hairs," the faint flow through which the Torah was given. (context: Steinsaltz Tanakh)

Judges 5:4 ה' ד' שופטים

ה' בְּצֵאתְךָ מִשְׁעִיר בְּצַעְדְךָ מִשְׁדֵּה אֲדוֹם אֶרֶץ רָעָשָׁה גַם־שָׁמַיִם נָטְפוּ גַם־עָבִים נָטְפוּ מֵיָם:

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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KEHOT'S NOTE

שופטים ה, ד. ראה אוה"ת נ"ך שופטים ע' ט "שההמשכה עליונה להיות אותיות התורה נק' ג"כ שעיר בחי' שערות וכן פ"י בד"ה תורה צוה ספ"א ענין וזרח משעיר". וראה גם בלקו"ת קרח נג, א.

28

שער היינו בחי שערות

There Seir is read as hairs, into which only a very small glimmer is drawn, so that cutting them causes no pain; so the Written Torah, as clothed in our physical Torah, is the outer dimension of supernal Chochmah, yet within these “hairs” a glimmer of Chochmah shines, the yud inside the word Seir.

KEHOT'S NOTE

ראה לקו"ת ברכה צד, ב. צה, ג.

PARAGRAPH 7

29

הנה גם המלאכים בקשו

That transcript lacks the word “too” (gam), and treats the angels' request at greater length.

KEHOT'S NOTE

בהנחת הר"פ ליתא תי' "גם". ושם באריכות יותר. וראה באוה"ת כאן ע' תריב הגיה' לכאן ההפרש מה שמבאר כאן למה שמבאר לקמן בפ' יתרו בדי"ה זכור ושומר בענין בקשת המלאכים.

30

המלאכים בקשו תנה הודך על השמים

When Moshe went up to receive the Torah, the ministering angels protested, quoting “who has placed Your glory upon the heavens” to say that the Torah should stay in heaven, and Moshe answered them. The Alter Rebbe explains why Israel, and not the angels, merited it.

Shabbat 88b:7ז"ב: שבת פ"ח

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום אמרו מלאכי השׁתׁר לפני הקדוש ברוך הוא: רבונו של עולם, מה לילוד אשה בינינו? אמר להן: לקבל תורה בא. אמרו לפניו: חמדה גנוזה שגנוזה לה תשע מאות ושבעים וארבעה דורות קודם שנברא העולם, אתה מבקש ליתנה לכשר ונדם? “מה אנוש כי תזכרנו וכן אדם כי תפקדנו?” “הי אדנינו מה אדיר שמך בכל הארץ אשר תנה הודך על השמים!”

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KEHOT'S NOTE

שבת פח, ב.

31

תנה הודך על השמים

David praises G-d: “Havayah, our Master, how mighty is Your Name in all the earth, You who have set Your glory upon the heavens!” The words tenah hodecha can also be read as a request, “Place Your glory upon the heavens,” and so the angels quoted them, asking that the Torah, G-d's glory, remain above. (context: Steinsaltz Tanakh)

Psalms 8:2ז"ב: תהילים ח'

הי אדנינו מה אדיר שמך בכל הארץ אשר תנה הודך על השמים:

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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32

בחומר ובלבנים

The Egyptians embittered Israel's lives “with hard labor, with mortar and with bricks.” The Alter Rebbe sees this la-

bor as what subdued the sitra achra and prepared them to receive the Torah.

Exodus 1:14ד"ד: שמות א'

וימרו את חייהם בעבדה קשה בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפירה:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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33

ובכל יום חייב אדם לראות

The Mishnah teaches, “In every generation a person is obligated to see himself as if he himself went out of Egypt.” The Alter Rebbe applies it to every day.

Pesachim 116b:3ד"ד: פסחים קט"ז ב: ג: ד'

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים. שנאמר: “והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים”. לפיכך אנחנו חייבים להודות, להלל, לשבח, לפאר, לרומם, להדר, לברך, לעלה ולקלס למי שעשה לאבותינו ולנו את כל הנסים האלו. הוציאנו מעבדות לחרות, מיגון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו הלהויה.

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KEHOT'S NOTE

פסחים קטז, ב.

34

בכל לבבך ובכל נפשך

In the first paragraph of the Shema, Moshe commands, “And you shall love... with all your heart and with all your soul and with all your might”; “with all your soul” means even to giving one's life. Prayer is arranged to bring a person to this love by nullifying the will of the animal soul.

Deuteronomy 6:5ז"ה: דברים ו'

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

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

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35

ונקי בזהר לאשתאבא בגופא דמלכא

The Zohar speaks of a spirit that must be purified “in order to be absorbed into the body of the King.” The Alter Rebbe uses the phrase for the love of prayer, in which the soul is wholly included in G-d.

Zohar I, 217bז"א ר"ז, כב

KEHOT'S NOTE

זח"א ר"ז, ב. ראה גם לעיל ט, א.

36

אכלתי יערי עם דבשי

The beloved, whom the Sages read as G-d, says: “I have come into my garden, my sister, my bride... I have eaten my honeycomb with my honey.” The Alter Rebbe takes eat-

ing, in which the food becomes part of the eater, as the image of the soul absorbed into G-dliness.

Song of Songs 5:1 א'ה: שיר השירים

בְּאֶתִּי לָגַנִּי אֶחָתִי כָּלָה אֶרִּיתִי מוֹרִי עִם־בָּשָׂמִי אֶכְלֵתִי יַעֲרִי עִם־דְּבָשִׁי
שְׁתִּיתִי יַיִנִי עִם־חֶלְבִי אֶכְלוּ רַעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה"ש ה, א.

37

לדם הוא הנפש

"For the blood is the soul (nefesh)": the Torah's reason for the prohibition of eating blood. The Alter Rebbe uses it to say that digested food, become blood, becomes the person's very life.

דברים י"ב:23ג' Deuteronomy

רַק חֹזֶק לִבְלֹתִי אֶכֶּל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־
הַבָּשָׂר:

Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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PARAGRAPH 8

38

מצרף לכסף

"The crucible is for silver and the furnace for gold, and a man according to his praise." Plainly, as metal is tested by fire, a person is tested by the praise he receives, or, by another reading, by what he himself praises. The Alter Rebbe takes "his praise" as his praise of G-d in prayer, which refines him as the crucible refines silver. (context: Steinsaltz Tanakh)

Proverbs 27:21א'כ: משלי

מִצְרָף לְכֶסֶף וְכּוּר לְזָהָב וְאִישׁ לְפִי מִהְלָלוֹ:

The refining pot is for silver, and the furnace for gold, And a man is tried by his praise.

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KEHOT'S NOTE

משלי כו, כא.

39

שהגו סיגים מכסף

"Remove the dross from the silver, and a vessel comes out for the smith"; the next verse applies the image to removing the wicked from before the king. Prayer, the Alter Rebbe says, removes the dross and leaves what is pure. (context: Steinsaltz Tanakh)

Proverbs 25:4ד'ה: משלי

הַגּוֹ סִיגִים מִכֶּסֶף וַיֵּצֵא לְצִרְף כֶּלִי:

Take away the dross from the silver, and there cometh forth a vessel for the refiner;

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KEHOT'S NOTE

משלי כה, ד. וראה באוה"ת נ"ך כרך ב ע' תשלז: "ופי המ"צ הגו ענין הסרה כמו כאשר הוגה מן המסלה בשמואל ב' ס"י כ' פסוק י"ג. ורש"י פי' הגו וכן הוגה לשון המשכה" ע"ש עוד. ראה סה"מ תרכ"ז ע' רנ. סה"מ תרכ"ט ע' שסב.

40

ואהבת בכל לבבך

"And you shall love... with all your heart": the choice part, refined in prayer, is absorbed into G-dliness in this love.

דברים ו'ה:5 Deuteronomy

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

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

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41

בשמ"ע סלח לנו

There too it is explained why, after accepting the yoke of Heaven in the Shema, we say in the Shemoneh Esreh "Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed": transgression (pesha) is rebellion, throwing off the yoke, and only after taking G-d as King in the Shema does a person feel that the times he let this awe slip from his mind were like a rebellion.

KEHOT'S NOTE

ראה לקמן צה, ג. לקו"ת בהעלותך ל, ב.

PARAGRAPH 9

42

צדיק אוכל לשובע נפשו

"The righteous one eats to satisfy his soul, but the belly of the wicked shall be in want": plainly, the righteous has his fill while the wicked is never satisfied. The Alter Rebbe reads the two halves as two kinds of eating: the eating of Shabbos, which satisfies the soul, and the eating of the weekday, which refines the food so that the "wicked," the forces outside holiness, are left wanting. (context: Steinsaltz Tanakh)

Proverbs 13:25ה"ג: משלי

צָדִיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רָשָׁעִים תִּחְסָר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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KEHOT'S NOTE

משלי יג, כה.

43

ובחכמה אתברירו

The source of the phrase is given there.

KEHOT'S NOTE

נסמן לעיל ה, ד.

44

ובכח זה מתפלל

That transcript reads "he prays and is stirred with self-sacrifice (mesirus nefesh)."

KEHOT'S NOTE

בהנחת הר"פ ע' עד: מתפלל ונתפעל במס"נ.

PARAGRAPH 10

45 **לשובע נפשו**
 “The righteous one eats to satisfy his soul”: the Alter Rebbe applies this half of the verse to the eating of Shabbos.

משלי י"ג:כ"ה Proverbs 13:25

צדיק אכל לשבע נפשו ובעטון רשעים תחסר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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46 **וקראת לשבת ענג . . אז תתענג**
 G-d calls on Israel, through Isaiah, to honor Shabbos: “and you shall call the Shabbos a delight.” The Alter Rebbe makes delight (oneg) the mark of Shabbos eating and prayer.

ישעיהו נ"ח:י"ג Isaiah 58:13

אם-תשוב משבת רגלך, עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש ה' מכבד וכבודו מעשות דרכיך ממצוא חפצך ודבר דבר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישעיה נח, יג, יד.

47 **אז תתענג על ה'**
 The promise to those who honor Shabbos: “Then you shall delight upon Havayah,” plainly, you will find delight in G-d. The Zohar reads it as the meal of Atika Kadisha, and the Alter Rebbe goes on to read “upon” as “above.”

ישעיהו נ"ח:י"ד Isaiah 58:14

אז תתענג עליה והרפכתיה עלי- [במותי] ארץ והאכלתיה נחלת יעקב אביה כי פי ה' דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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48 **דא היא סעודתא דע"ק**
 The Zohar describes the three Shabbos meals: of the second, by day, it says “Then you shall delight upon Havayah,” “upon Havayah” indeed, for at that hour Atika Kadisha is revealed and all the worlds are in joy, and the meal is his.

זח"ב פח, ב"ב 88b Zohar II, 88b

KEHOT'S NOTE

ראה זח"ב פח, ב.

49 **ואין נמשך בו פסולת כלל**
 A further discussion by the Tzemach Tzedek of why Shabbos eating has no waste, listed by the note.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תרו.

50 **וכך יש הפרש בין תפלת החול**
 This passage, on the difference between weekday and Shabbos prayer, is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויצא כרך תתמג, א.

51 **כי בו שבת**
 “For on it He rested from all His work.” The Alter Rebbe explains this resting as a return to the source, like a person resting from his labor.

בראשית ב':ג Genesis 2:3

ויברך אלקים את-יום השביעי ויקדש אותו כי בו שבת מכל-מלאכתו אשר-ברא אלקים לעשות:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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PARAGRAPH 11

52 **בצאתך משעיר**
 “Havayah, when You went forth from Seir”: the mode in which Havayah brings the worlds into being by way of hair, which rests on Shabbos.

שופטים ה':ד Judges 5:4

ה' בצאתה משעיר בצעדה משדה אדום ארץ רעשה גם-שמים נטפו גם-עבים נטפו מים:

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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53 **אז תתענג על הוי"ה**
 “Then you shall delight upon Havayah.” The Alter Rebbe reads “upon” as “above”: on Shabbos the delight reaches above the level of Havayah.

ישעיהו נ"ח:י"ד Isaiah 58:14

אז תתענג עליה והרפכתיה עלי- [במותי] ארץ והאכלתיה נחלת יעקב אביה כי פי ה' דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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PARAGRAPH 12

54

ותעל שכבת הטל

The Torah describes the first morning of the manna: the layer of dew around the camp lifted, “and behold, on the face of the wilderness, a fine, flaky thing.” The Alter Rebbe ties the manna to the level of dew, and later reads “went up” as the ascent of Shabbos. (context: Steinsaltz Tanakh)

Exodus 16:14 ט"ז: שמות

ותעל שכבת הטל והנה על־פני המדבר דק מחספס דק ככפר על־הארץ:

And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.

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KEHOT'S NOTE

שמות טז, יד.

55

טל שאין לו הפסק

The Talmud explains that the Sages did not require dew to be mentioned in prayer, because dew is never withheld. The Alter Rebbe calls this “dew that has no interruption,” an arousal from above that does not depend on man.

Taanit 3a:14 ד"א: תענית

וטל מנלן דלא מיעצר — דכתיב: “ויאמר אליהו התשבי מתשבי גלעד אל אחאב חי ה' אלקי ישראל אשר עמדתי לפניו אם יהיה השנים האלה טל ומטר כי אם לפי דברי”, וכתיב: “לך הראה אל אחאב ואתנה מטר על פני האדמה”, ואילו טל לא קאמר לקה, מאי טעמא — משום

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KEHOT'S NOTE

תענית ג, א.

56

מבחי אתעדל"ע שלמעלה מאתעדל"ת

There the root of the manna's dew is said to be in the very highest lights, above Tohu and Tikkun, that is, above even Akudim and Nekudim; this is why it is an arousal from above that is higher than an arousal from below.

KEHOT'S NOTE

ראה סידור קו, ג: ששרש הטל של המן הוא מבחי אורות עליונים ביותר שלמעלה מבחי התוהו והתיקון דהיינו שלמעלה גם מבחי עקודים ונקודים.

PARAGRAPH 13

57

דבר יום ביומו

G-d tells Moshe that the people are to gather the manna “each day's portion on its day, that I may test them, whether they will walk in My Torah or not.” The Alter Rebbe explains both the test and the word “walk.”

Exodus 16:4 ד"ד: שמות

ויאמר ה' אל־משה הנני ממטיר לכם לחם מן־השמים ויצא העם ולקטו דבר־יום ביומו למען אנסנו הילך בתורתי אם־לא:

Then said the L-RD unto Moses: ‘Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not.

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KEHOT'S NOTE

שמות טז, ד. ראה אוה"ת פנחס ע' איקנה. ראה גם המשך תערי"ב ח"ב ע' איסב. א"פ.

58

איש אל יותר ממנו עד בקר

Moshe told the people, “Let no one leave any of it over until morning.” The Alter Rebbe identifies this command as the test.

Exodus 16:19 ט"ט: שמות

ויאמר משה אליהם איש אל־יותר ממנו עד־בקר:

And Moses said unto them: ‘Let no man leave of it till the morning.’

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59

ארוז"ל כי מי שיש לו פת בסלו

Rabbi Eliezer the Great teaches that whoever has bread in his basket and says, “What will I eat tomorrow?” is one of the small in faith. The Alter Rebbe links this smallness of faith to katnus.

Sotah 48b:19 ט"ב: סוטה

ופסקו אנשי אִמְנָה. אָמַר רַבִּי יִצְחָק: אֵלּוּ בְנֵי אָדָם שֶׁהֵן מֵאֲמִינוּ בַּהֲקָדוּשׁ בְּרוּךְ הוּא. דְּתַנִּיא, רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אוֹמֵר: כָּל מִי שֵׁישׁ לוֹ פֶת בְּסֻלוֹ וְאוֹמֵר “מָה אוֹכֵל לְמָחָר” — אֵינוֹ אֵלָּא מְקַטְנֵי אִמְנָה.

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KEHOT'S NOTE

סוטה מב, ב.

60

דאיתא בס"י

There, in the maamar “To my mare,” which begins on that column, the two kinds of letters are explained: female letters are the ascent from below to above through an arousal from below, and male letters are the drawing down from above to below, from the light that encompass all worlds, through the letters of the Torah.

KEHOT'S NOTE

ראה פ"ג מ"ה. וראה לעיל סג, ד.

PARAGRAPH 14

61

נער הייתי גם זקנתי

Plainly, the psalmist looks back on a long life: “I have been young and also grown old, yet I have not seen a righteous man forsaken.” The Talmud says it was said by the Prince of the World, and the Alter Rebbe brings this to set the world, which ages, against G-d, who does not change.

Psalms 37:25 כ"ה: תהילים

נער הייתי גם־זקנתי ולא־ראיתי צדיק נֶעֱזַב וְיָרְעוּ מִבִּקְשׁ־לֶחֶם:

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

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62 נער הייתי גם זקנתי שרו של עולם אמרו. . קמי קוב"ה מי איכא זקנה

The Talmud says this verse was said by the Prince of the World: if G-d had said it, is there old age before Him? The Alter Rebbe uses it to contrast the world, which ages, with G-d, who does not change.

Yevamot 16b:6 ט"ז ב:ר' יבמות

אמר רבי שמואל בר נחמני אמר רבי יונתן, פסוק זה שר העולם אמרו: "נער הייתי גם זקנתי". מאן אמריה? אילימא קודשא בריך הוא — מי איכא זקנה קמיה? ואלא דוד אמריה — מי קשיש כולי האי? אלא שמע מינה שר העולם אמרו.

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Zohar I, 162a, א"א קסב,

KEHOT'S NOTE

יבמות טז, ב. זח"א קסב, א. ראה אוה"ת חנוכה כרך ב שב, ב.

63 אני ה' לא שניתי
"For I, Havayah, have not changed." Since G-d does not change, there is no old age before Him.

Malachi 3:6 ג:ר' מלאכי

כי אני ה' לא שניתי ואתם בני יעקב לא כליתם:

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

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64 עיני האדם לא תשבענה
"The grave and destruction are never satisfied, and the eyes of man are never satisfied": plainly, a person's desires are as endless as the grave. The Alter Rebbe reads it in a good sense, of the soul's gaze toward G-d, which can never have enough. (context: Steinsaltz Tanakh)

Proverbs 27:20 כ"ז:ר' משלי

שאל ואבדה לא תשבענה ועיני האדם לא תשבענה:

The nether-world and Destruction are never satiated; So the eyes of man are never satiated.

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KEHOT'S NOTE

משלי כז, ב.

PARAGRAPH 15

65 וזהו ענין המן
There, in the Tzemach Tzedek's handwriting, the reading is man ("manna") rather than ha-man ("the manna").

KEHOT'S NOTE

באוה"ת תצוה ע' אתרמט הגי' בנכותי"ק אדמו"ר הצ"צ: מן.

66 אני ה' לא שניתי
"For I, Havayah, have not changed": the level above time from which the manna came.

Malachi 3:6 ג:ר' מלאכי

כי אני ה' לא שניתי ואתם בני יעקב לא כליתם:

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

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67 שלמעלה מהזמן כו'
The Tzemach Tzedek writes there that it can be understood that "each day's portion on its day" is when the flow comes from the level of "I, Havayah, have not changed," which is above time.

KEHOT'S NOTE

באוה"ת שם "נשמע אשר ענין דבר יום ביומו זהו כשהמשכה באה מבחי' אני ה' לא שניתי שלמעלה מהזמן" ע"ש.

68 היום לא תמצאוהו בשדה
Moshe says, "for today is a Shabbos to Havayah; today you will not find it in the field." The Alter Rebbe reads "field" as the world of the six extremities and "a Shabbos to Havayah" as the Name's return to its source.

Exodus 16:25 ט"ז:כ"ה שמות

ויאמר משה אכלהו היום כ"ש שבת היום לה' היום לא תמצאוהו בשדה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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KEHOT'S NOTE

שמות טז, כה.

69 אז תתענג על הוי"ה
"Then you shall delight upon Havayah": the delight of Shabbos, an arousal from above that does not depend on an arousal from below.

Isaiah 58:14 ט"ד:י"ח ישעיהו

אז תתענג על-ה' והרכבתיד על- [במתי] (במותי) ארץ והאכלתיד נהלת יעקב אביד כי פי ה' דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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70 שהוא אתעדל"ע שאינו תלוי באתעדל"ת
the passage shares nothing with the note

KEHOT'S NOTE

בענין זה ראה לקו"ת פ' ואתחנן ד"ה ואתחנן. לקו"ת האזינו הא'.

71 ישא ה' פניו אליך
In the priestly blessing, which G-d gives Aharon and his sons to bless Israel: "May Havayah lift up His face to you and grant you peace," plainly, may He show you His favor. The Alter Rebbe uses it for an arousal from above in which there is no "back" at all.

Numbers 6:26 ו':כ"ו במדבר

ישא ה' פניו אליך וישם לך שלום:

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

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KEHOT'S NOTE

במדבר ו, כו.

PARAGRAPH 16

72

אכלהו היום

“Eat it today, for today is a Shabbos to Havayah.” The Alter Rebbe reads “today” as the Shabbos eating “to satisfy his soul.”

Exodus 16:25 ט"ז:כ"ה שמות

ויאמר משה אכלהו היום כיישבת היום להי היום לא תמצאהו בשדה:

And Moses said: ‘Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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73

לשובע נפשו

“The righteous one eats to satisfy his soul”: the eating of Shabbos.

Proverbs 13:25 י"ג:כ"ה משלי

צדיק אכל לשבע נפשו ובטן רשעים תחסר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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74

וקראת לשבת ענג

“And you shall call the Shabbos a delight”: the delight that marks the eating of Shabbos.

Isaiah 58:13 י"ח:י"ג ישעיהו

אם תשיב משבת וגלך עשות הפצה ביום קדשי וקראת לשבת ענג לקדוש ה' מכבד וכבדתו מעשות דרכיך ממצוא הפצה ודבר דבר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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75

ברדת הטל על המחנה

“And when the dew descended upon the camp at night, the manna would descend upon it.” The Alter Rebbe sees the weekday manna as coming through the night dew.

Numbers 11:9 ט"א:ט"ז במדבר

וברדת הטל על המחנה לילה ירד המן עליו:

And when the dew fell upon the camp in the night, the manna fell upon it.—

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KEHOT'S NOTE

במדבר יא, ט.

76

קוצותיו רסיסי לילה . קוצותיו תלתלים

The bride tells how her beloved knocked at night, calling, “Open for me... for my head is filled with dew, my locks with the drops of the night.” The maamar, speaking of the

beloved, says “his locks,” and links these drops of the night to the night dew of the manna, and the locks to hair.

Song of Songs 5:2 ב"ה:ה שיר השירים

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: ‘Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.’

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KEHOT'S NOTE

שה"ש ה, ב, יא.

77

קוצותיו תלתלים

The bride describes her beloved: “His locks are wavy, black as a raven.” The Alter Rebbe cites it to show that “locks” means hair.

Song of Songs 5:11 י"א:ה שיר השירים

ראשו כתרם פז קוצותיו תלתלים שחרות כעורב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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PARAGRAPH 17

78

ה' בצאתך משעיר

“Havayah, when You went forth from Seir”: the flow by way of hair, which the Alter Rebbe identifies with the weekday manna that came with the night dew.

Judges 5:4 ד"ה:ה שופטים

ה' בצאתך משעיר בצעדה משדה אדום ארץ רעשה גם שמים נטפו גם עבים נטפו מים:

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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KEHOT'S NOTE

שופטים ה, ד.

79

ותעל שכבת הטל

“And the layer of dew went up”: plainly, the morning dew lifted; the Alter Rebbe applies this daytime ascent of the dew to Shabbos.

Exodus 16:14 י"ד:ט"ז שמות

ותעל שכבת הטל והנה על פני המדבר דק מחספס דק כפפר עליה ארץ:

And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.

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80

אכלהו היום

“Eat it today”: the eating of Shabbos, when the manna did

not come down.

שמות ט"ז:כ"ה Exodus 16:25

ויאמר משה אכלהו היום כִּי־שַׁבַּת הַיּוֹם לָהּ הַיּוֹם לֹא תִמְצָאֶהוּ בַשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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81 המן לבד לא ירד בשבת

A further discussion of why the manna alone did not come down on Shabbos, listed by the note.

KEHOT'S NOTE

ראה תו"ח (כת"י הר"ש) בשלח שב, א ואילך. אוה"ת בשלח ע' תרלט. המשך תער"ב ח"ב ע' א"סא.

82 עליית העולמות שבשבת זהו רק בפנימיות

That passage refers to the end of this maamar: the ascent is in the inner dimension, where the emotive attributes and speech rise to the level of Chochmah and Binah, while the outer dimension of all the worlds receives equally from a level far above them all, as the skin covers the head and the foot alike, so it has no ascent.

KEHOT'S NOTE

בלקו"ת תוריע כא, ג מציין לכאן.

PARAGRAPH 18

83 משא"כ המן . . מבחי"ט

A further discussion of the manna's source in the level of dew, listed by the note.

KEHOT'S NOTE

ראה ביאורו"י לכ"ק אדמו"ר הצ"צ ע' תכב. באוה"ת כאן ע' תרה: "בת"א מבואר הטעם שלא ירד מן בשבת כי הוא נמשך ממז"ס טלא דבדולחא, ולפי שבשבת עליות העולמות אי אפשר למן לירד, וא"כ קשה איך ימצאוהו לע"ל שהוא יום שכולו שבת ונקי שבת בשבתו שהוא עליה יתירה משבת דעכשיו", ומבאר שזהו ענין שלע"ל שחקים טוחנין מן לצדיקים. וראה גם ע' תרו.

84 ברדת הטל על המחנה לילה ירד המן עליו

"And when the dew descended upon the camp at night, the manna would descend upon it." The Alter Rebbe infers that the manna was drawn down through the night dew, the level of hair.

במדבר י"א:ט"ז Numbers 11:9

וּבְרִדַּת הַטֵּל עַל־הַמַּחֲנֶה לַיְלָה יָרַד הַמָּן עָלָיו:

And when the dew fell upon the camp in the night, the manna fell upon it.—

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85 רסיסי לילה

"My locks with the drops of the night": the Alter Rebbe uses the drops of the night for the contracted channel, the level of hair, through which the manna came down.

שיר השירים ה:ב Song of Songs 5:2

אֲנִי יְשֻנָּה וְלִפִּי עָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחֹתִי רָעִיתִי יוֹנְתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טֵל קְצוֹצוֹתִי רְסִיסֵי לַיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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PARAGRAPH 19

86 הוי"ה בצאתך משעיר

"Havayah, when You went forth from Seir": the revelation at Sinai, of which the manna is a likeness.

שופטים ה:ד Judges 5:4

ה' בְּצֵאתְךָ מִשְׁעִיר בְּצַעְדְּךָ מִשְׁדֶּה אֲדוֹם אֶרֶץ רָעָשָׁה גַם־שָׁמַיִם נָטְפוּ גַם־עֲבִים נָטְפוּ מַיִם:

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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87 שו"ה עליה — דהעלי בבחי פנימיות

There all ascents are said to be in the inner dimension of the worlds, as with the ascent of Shabbos; the passage then asks how the outer dimension receives its light while the inner dimension ascends.

KEHOT'S NOTE

ראה לקו"ת תוריע כא, ג. אוה"ת ויקרא כרך ב ע' תקיג: "(שנתעלו המדות והדיבור להיות בבחי חו"ב כו' מהר"ל)".

88 כי שבת היום להוי"ה

"For today is a Shabbos to Havayah": the Alter Rebbe brings it for the ascent of Shabbos, which takes place in the inner dimension of the worlds, not in their outer dimension.

שמות ט"ז:כ"ה Exodus 16:25

ויאמר משה אכלהו היום כִּי־שַׁבַּת הַיּוֹם לָהּ הַיּוֹם לֹא תִמְצָאֶהוּ בַשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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PARAGRAPH 20

89 בצאתך משעיר

"When You went forth from Seir": the descent by way of hair and contraction that rests on Shabbos.

שופטים ה:ד Judges 5:4

ה' בְּצֵאתְךָ מִשְׁעִיר בְּצַעְדְּךָ מִשְׁדֶּה אֲדוֹם אֶרֶץ רָעָשָׁה גַם־שָׁמַיִם נָטְפוּ גַם־עֲבִים נָטְפוּ מַיִם:

L-RD, when Thou didst go forth out of Seir, When Thou didst march out of the field of Edom, The earth trembled, the heavens also dropped, Yea, the clouds dropped water.

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90 רסיסי לילה

"The drops of the night": the great contractions through

which the manna comes down into the physical world.

Song of Songs 5:2: שיר השירים ה':ב

אֲנִי יְשָׁנָה וְלִבִּי עָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַחַיִּי אֲחֹתִי רַעֲיָתִי יוֹנָתִי תִמְתִּי
שְׂרָאשִׁי נִמְלֵא־טֵל קְוֻצוֹתַי רְסִיסֵי לַיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh:
'Open to me, my sister, my love, my dove, my undefiled; For
my head is filled with dew, My locks with the drops of the
night.'

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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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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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