



TORAH OHR • PARSHAS SHEMOS • MAAMAR 2

קול דודי הנה זה בא מדלג על ההרים...

“The voice of my Beloved!
Behold, He comes, leaping”



Exile is G-d's “descent” into a narrow strait: His light is no longer seen, and love for Him must be awakened through the narrow throat of prayer, the hard labor of Torah study and the refining of one's nature. This toil is the descent that brings the great ascent of the days of Mashiach, when G-dliness will be seen openly and forever.

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

Exile is G-d's "descent" into a narrow strait: His light is no longer seen, and love for Him must be awakened through the narrow throat of prayer, the hard labor of Torah study and the refining of one's nature. This toil is the descent that brings the great ascent of the days of Mashiach, when G-dliness will be seen openly and forever.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The Song of Songs pictures the Beloved "leaping over the mountains," and the Alter Rebbe reads it as G-d hastening the redemption from Egypt. He first explains exile, a descent for the sake of an ascent. Every exile is "Egypt," Mitzrayim, read as meitzar yam, "the strait of the sea": G-dliness is not seen, and while a broad mind awakens love of G-d by contemplation alone, a smaller mind must cry out in prayer, through the narrow throat. This is the bitterness of "they embittered the lives of our fathers." Following the Zohar, the slavery's hard labor, mortar, bricks and field become the labors of exile. Hard labor is prayer, hard as an iron sword, with compassion for the Shechinah exiled within one's own mind. Israel is G-d's "perfect one," His completion, for in the lower world only Israel unites with Him. The bricks, the "clarification (libun) of halachah," are Torah studied with joy and self-nullification, revealing the Oral Torah's hidden light and drawing joy from above. The field is the Baraisa. Finally the opening verse returns: an arousal from below draws down G-d's kindness at a leap. Beside Torah and prayer stands the world's third pillar, acts of kindness, which is the refining of one's character: changing one's nature and answering softly.

OUTLINE

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| 1 | Exile and redemption | ¶1-3 |
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| <p>The opening verse speaks of G-d hastening the Exodus. Exile is a descent for the sake of an ascent; every exile is "Egypt," and the Zohar reads its hard labor, mortar, bricks and field as spiritual labors.</p> | | |
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| 2 | The narrow strait | ¶4-8 |
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| <p>The "fathers," love, awe and compassion, live from contemplating G-d's greatness. One whose mind is too small must awaken love by crying out in prayer, through the throat: this is Mitzrayim, meitzar yam, and Yaakov's journey to Charan. G-d's "going down" with Israel means that in exile His light is revealed only through faith and the voice, not through sight.</p> | | |
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3 Prayer, the hard labor

¶9-13

Against distracting thoughts, one arouses compassion for the Shechinah in exile within one's mind, and bitterness removes the "soiled garments." Yaakov's compassion redeems Avraham's love. Prayer must be as hard as an iron sword to break the kelipos; in Temple times contemplation alone sufficed.

4 Israel, G-d's completion

¶14-19

The Zohar reads "sixty queens" as the parts of the Oral Torah, and "My perfect one" is Israel, without whom G-d is, as it were, incomplete: only in Israel does the lower world unite with Him, like limbs attached to a body. Joy below awakens joy above.

5 The clarification of halachah

¶20-23

The Oral Torah looks "black," dealing with physical matters, yet is rooted in G-d's wisdom. Studying it with joy and self-nullification "whitens" it and draws the shining of G-d's Face, which will be revealed forever in the days of Mashiach.

6 Labor in the field

¶24-25

The Baraisa stands "outside" the Mishnah. Only a sage like Ilfa could find every Baraisa within the Mishnah, so we labor in the field, like sowing wheat outside the city, for the sake of the great ascent.

7 Leaping over the mountains; refining character

¶26-28

The opening verse returns: an arousal from below draws down the Chesed of Atzilus at a leap, even for those moved only by others' prayers. Acts of kindness, the world's third pillar, are the refining of the emotive attributes: "tanning" them, changing one's nature (befarech), and answering softly (peh rach).

KEY CONCEPTS

Mitzrayim, the narrow strait מצרים / מצר ים

Egypt read as meitzar yam, "the strait of the sea": Chochmah, wide as a sea, narrowed into the throat. It is the mode of exile, when love of G-d is awakened not by open contemplation but through the voice of prayer.

The throat (garon) גרון

The narrow passage between mind and heart through which the voice passes. Charan, where Yaakov went, has the same numerical value as garon (counting one for the word itself); in exile G-dliness is revealed only through the voice.

Hard labor (avodah kashah) עבודה קשה

Prayer, "the service of the heart," which must be hard like a sword of iron to break through the kelipos and the cravings.

The clarification of halachah (libun hilchesa) לבון הלכתא

Libun, literally "whitening": studying the Oral Torah, which looks "black," with true joy in G-d and self-nullification to His will, which brings out its root in the supernal Chochmah.

My perfect one (tamasi) תמתי

Read as "My completion": Israel completes G-d's "stature," as it were, by uniting the lower world with His unity.

Arousal from below אתערוטא דלתתא

A person's own initiative, such as joy in G-d or heartfelt prayer, which draws down an arousal from above: G-d's kindness and joy.

With rigor (befarech) בפרך

Read both as toil that requires changing one's nature and as be-peh rach, "with a soft mouth," the soft answer that calms anger.

SECTION 1 • 11-3

Exile and redemption

1 קול דודי¹ הנה זה בא² מדלג על ההרים מקפץ על הגבעות. שדילג קץ הישועה מת"ל לרד"ו שנה.

"The voice of my Beloved! Behold, He comes, leaping over the mountains, skipping over the hills": [this means] that He leapt over the end-time of the deliverance, from 430 years to 210 (redu).

The maamar opens with a verse from the Song of Songs in which the Beloved, read as G-d, comes "leaping" and "skipping" toward His people. The Alter Rebbe applies it to the Exodus: G-d skipped over the full term of the exile, bringing the deliverance after 210 years instead of 430. The 210 is written רד"ו, which spells redu, "go down," the word with which Yaakov sent his sons to Egypt; Rashi (on Genesis 42:2) hears in it the 210 years of the servitude there, fitting a maamar about exile as a descent.

ולהבין ענין הגאולה ברוחניות כענין שכתוב הושיעה לו ימינו.³ וכתוב צדיק ונושע.^{4,5} וצריך להבין תחלה ענין הגלות וירידה צורך עלייה כמ"ש אנכי ארד עמך מצרימה⁶ ואנכי אעלה גם עלה.

And to understand the redemption in its spiritual sense, as in what is written, "His right hand has saved for Him," and it is written, "righteous and saved," we must first understand the matter of the exile, and [how] the descent is for the sake of an ascent, as it is written, "I will go down with you to Egypt, and I will also surely bring you up."

Two verses speak of salvation: "His right hand has saved for Him" (Psalms 98:1) and "righteous and saved," said of the king who comes to Zion (Zechariah 9:9). Both speak of salvation received, "for Him," and a king who is nosha, "saved," not "saving"; the Midrash (Shemos Rabbah 30:24) learns from this word that G-d, who is with Israel in their distress, as it were redeems Himself. To grasp redemption in this spiritual sense one must first understand exile, and why a descent is for the sake of an ascent, as G-d promised Yaakov when he went down to Egypt: "I will go down with you... and I will also surely bring you up."

2 וכתוב וזה לך האות⁷ כי אנכי שלחתיך בהוציאך את העם ממצרים תעבדון את האלקים על ההר הזה דהיינו על הר סיני בשעת מ"ת [מתן תורה] שהי' [שהיה] גילוי אלהותו ית' פנים אל פנים.

And it is written, "And this shall be the sign for you that I have sent you: when you bring the people out of Egypt, you will serve G-d upon this mountain," that is, upon Mount Sinai, at the time of the Giving of the Torah, when there was a revelation of His G-dliness, may He be blessed, face to face.

At the burning bush G-d tells Moshe that the sign of his mission is that, after the Exodus, the people will serve G-d at this mountain. The Alter Rebbe identifies this with the Giving of the Torah at Sinai, when G-dliness was revealed "face to face," openly.

ולהבין זה צריך להבין פ"י הפסוק אנכי ארד עמך מצרימה⁸ שלכאורה אינו מובן⁹

To understand this, we must understand the meaning of the verse "I will go down with you to Egypt," which at first glance is not understood.

To explain how the Exodus leads to Sinai, the maamar first raises a difficulty in G-d's words to Yaakov, "I will go down with you to Egypt," which at first glance cannot be understood.

שלשון זה לא שייך כ"א בלשון בני"א [בני אדם] שמתחלה לא היה במקום ההוא ועכשיו יורד לשם משא"כ אצלו ית' הלא כתיב את השמים ואת הארץ אני מלא¹⁰ וגו'.

For this expression applies only in the language of human beings: one who at first was not in that place and now goes down there. But this is not so with Him, may He be blessed; is it not written, "I fill the heavens and the earth," etc.?

"Going down" describes someone moving to a place where he was not before. G-d fills heaven and earth and is already everywhere, so in what sense can He "go down" to Egypt?

אך הענין דהנה ארז"ל [אמרו רבותינו זכרונם לברכה] מזכירין יצי"מ [יציאת מצרים] בלילות פ"י בכל הגליות ושעבוד הדומות ללילות שכל בחי' הגלות הוא בחי' גלות מצרים.¹¹

But the explanation is this. Our Sages, of blessed memory, said, "We mention the Exodus from Egypt in the nights." This means: in all the exiles and subjugations, which are likened to nights; for every aspect of exile is the aspect of the exile of Egypt.

The Mishnah rules that the Exodus is mentioned in the nights, in the evening Shema. The Alter Rebbe reads the plural "nights" as all the exiles and subjugations, which are dark like night, and teaches that every exile is, at root, the exile of Egypt.

3 וכן ענין הגאולה כתיב כימי צאתך מאמ"צ [מארץ מצרים]¹² אראנו נפלאות

And so too with the redemption: it is written, "As in the days of your going out of the land of Egypt, I will show him wonders."

The prophet Micah promises that the final redemption will be like the Exodus, with wonders: every redemption is modeled on the going out of Egypt.

וכמו שהיה גלות מצרים בעבודה קשה בחומר ובלבנים וגו'. כך בכל בחי' גלות אף שאין דוגמתן ממש בגשמיות מ"מ יש בחי' עבודה קשה בחומר ובלבנים ברוחניות.

And just as the exile of Egypt was “with hard labor, with mortar and with bricks,” etc., so in every aspect of exile, even though there is nothing actually like them in the physical sense, there is nevertheless an aspect of “hard labor, with mortar and with bricks” in the spiritual sense.

In the same way, the slavery of Egypt, “hard labor with mortar and with bricks,” is the model for every exile: later exiles do not involve literal brick-making, but each has its spiritual counterpart of hard labor with mortar and bricks.

וכמ"ש בר"מ [ברעי' מהימנא]¹³ בחומר דא קל וחומר. ובלבנים דא לבון הלכתא. ובכל עבודה בשדה דא ברייתא:^{14,15}

As it is stated in the Ra'aya Mehemna: “‘With mortar (chomer)’: this is kal vachomer. ‘And with bricks (leveinim)’: this is the clarification (libun) of halachah. ‘And with all labor in the field’: this is the Baraisa.”

The Ra'aya Mehemna (“the Faithful Shepherd”), a section of the Zohar, reads the verse as the labor of Torah study. Chomer (mortar) hints at kal vachomer, reasoning from a lighter case to a weightier one; leveinim (bricks, related to lavan, “white”) hints at libun, “whitening” or clarifying the halachah; and labor “in the field” is the Baraisa, teachings that stand outside the Mishnah.

SECTION 2 • 14-8

The narrow strait

4 ולהבין זה הנה דרשו בהגדה שמררו חיי אבותינו במצרים. פ"י כי האבות הן המדות אהוי"ר [אהבה ויראה] ורחמנות וחיותם הם המוחין שהן החו"ב [החכמה ובינה] בגדלות ה'

To understand this: they expounded in the Haggadah, “that they embittered the lives of our fathers in Egypt.” This means that the fathers are the emotive attributes (middos): love, awe and compassion. And their life-force (chayus) is the intellect (mochin), namely Chochmah (wisdom) and Binah (understanding) concerning the greatness of G-d,

The Haggadah explains the bitter herbs: the Egyptians embittered the lives of our fathers. The Alter Rebbe reads “our fathers” as the emotive attributes of love, awe and compassion (the attributes of Avraham, Yitzchak and Yaakov), and their “life” as the intellect, Chochmah and Binah focused on G-d’s greatness, since emotions are born of understanding and live from it.

לדעת כי אין עוד מלבדו¹⁶ בשמים ממעל¹⁷ ועל הארץ מתחת למעלה עד אין קץ ולמטה [עד] אין תכלית ולדי סטריין. שבהשכלה והבנה זו נולדה ונתעוררה מדת האהבה בקרב כל אי ואחד.

to know that there is nothing else besides Him, in the heavens above and on the earth below, upward to no end and downward [to] no limit, and to the four sides. For through this comprehension and understanding the attribute of love is born and aroused within each and every one.

The contemplation is to know that nothing exists besides G-d, above, below and on every side, without limit. Such understanding gives birth to the love of G-d in every person.

5 וכן היראה כי כל ניצוץ מישראל יש בו בחי' אהבה ויראה והן הן עצמות הנשמה כמ"ש במ"א.

And so too awe. For every spark of Israel has within it the aspect of love and awe, and these are the very essence of the soul, as is explained elsewhere.

Awe, too, is born of this contemplation. Yet love and awe are also the very essence of every Jewish soul, called here a "spark," so the contemplation awakens something already there.

וכן כנס"י [כנסת ישראל] חבור כל הנשמות נק' בת נדיב בתו של אברהם אבינו¹⁸ שנק' נדיב מפני שהוא איש חסד המתנדב חסד לכל העולמות עליונים ותחתונים ונק' אבינו וירשתנו ממנו.

Likewise the Congregation of Israel (Knesses Yisrael), the joining together of all the souls, is called "daughter of the noble one (nativ)," the daughter of Avraham our father. He is called nativ because he is a man of kindness, who freely offers (misnadiv) kindness to all the worlds, upper and lower; and he is called "our father," and our inheritance is from him.

The Congregation of Israel, all Jewish souls together, is called "daughter of the noble one," which the Talmud reads as the daughter of Avraham. Avraham is "noble" (nativ) because he freely gives (misnadiv) kindness to all the worlds, and his love is the inheritance of his children.

רק מפני שהבחירה ביד אדם ויכולי [ויכולת] בידו להפוך האהבה מאהבת ה' אל ההפוך לגמרי ע"כ צריך הוא לעורר את האהבה לה'.

Only, because choice is in a person's hand, and it is in his power to turn the love from love of G-d to the complete opposite, he must therefore arouse the love for G-d.

Because people have free choice, this inherited love can be turned toward its complete opposite. Therefore it must be deliberately awakened toward G-d.

6 וע"ז מיוסד כל ענין שיר השירים אם תעירו ואם תעוררו¹⁹ כו'. והתעוררות האהבה היא ע"י קול דודי דופק²⁰ וגוי.

And on this the whole matter of the Song of Songs is founded: "If you awaken and if you arouse," etc. And the arousal of love comes through "The voice of my Beloved knocks," etc.

The Song of Songs speaks again and again of awakening love, and the Alter Rebbe sees this as the foundation of the whole book. Love is awakened through a "voice," as in "The voice of my Beloved knocks"; the role of the voice is explained below.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] אנשי יריחו²¹ היו כורכין את שמע ולא היו מפסיקין בין אחד לואהבת

This is [the meaning of] what our Sages, of blessed memory, said: the people of Jericho would "bundle" the Shema, and would not pause between "One" and "And you shall love."

The Talmud records that the people of Jericho "bundled" the Shema, reciting "Havayah is One" and continuing straight into "And you shall love" without a pause.

כי מן התבוננות באחד אמת כי אין עוד מלבדו²² ממילא נמשך התעוררות אהבה לה' בלי הפסק

For from contemplating the true One, that there is nothing else besides Him, an arousal of love for G-d follows of itself, without a break.

The Alter Rebbe finds in this that love follows directly from contemplating G-d's Oneness: once a person grasps that nothing exists besides G-d, love for Him arises of itself and without a break.

וע"כ מסיימין בק"ש [בקריאת שמע] אמת ויציב יציב הוא תרגומו של אמת אלא שאומרים גם בלשון תרגום לומר שהוא אחד אמת בין בגשמיות בין ברוחניות כי אין עוד מלבדו כתיב.

And therefore, in the Shema, we conclude with "True and firm (emes veyatziv)": yatziv is the Aramaic translation of emes, only we say it also in the language of the Targum, to say that He is truly One both in the physical and in the spiritual, for it is written, "There is nothing else besides Him."

The blessing after the morning Shema begins "True and firm," and yatziv (firm) is simply the Aramaic for emes (true). Saying "true" a second time in Aramaic, the language of translation, extends the declaration: G-d is truly One not only in the spiritual realms but also in the physical world, as the verse says, "There is nothing else besides Him."

אך כ"ז [כל זה] הוא בהיות החו"ב [החכמה ובינה] בגדולת ה' בהתכוננות גדול כמוחו ומחשבתו ועי"כ [ועל ידי כך] יכול הוא לעורר מדותיו אוי"ר [אהבה ויראה] בהתגלות לבו ע"י עומק המחשבה בלבד.

But all this is when there is Chochmah (wisdom) and Binah (understanding) concerning the greatness of G-d, with great contemplation in his mind and thought; and through this he can arouse his emotive attributes (middos), love and awe, openly in his heart, through depth of thought alone.

This path, love awakened by contemplation alone, works for one whose understanding of G-d's greatness is broad and deep enough that thought by itself moves the heart to love and awe.

אבל מי שמוחו קטן מהכיל התגלות אלהותו במחשבתו לעורר את האהבה הנה זאת עצתו אמונה לצעוק אל ה' בתפלה

But one whose mind is too small to contain a revelation of His G-dliness in his thought, so as to arouse the love: this is his faithful counsel, to cry out to G-d in prayer,

A person whose mind cannot hold such a revelation has another, reliable counsel: to cry out to G-d in prayer.

וכמ"ש צעק לבם²³ כי הקול מעורר הכונה והתגלות לעורר את האהבה בהתגלות לבו ונק' בחי' זו בחי' מצרים מצר ים החכמה שירדה ונתלבשה במצר הגרון.²⁴

as it is written, "Their heart cried out." For the voice arouses concentration (kavanah) and revelation, to arouse the love openly in his heart. And this level is called the level of Mitzrayim (Egypt): meitzar yam, the strait of the sea of Chochmah, which has descended and become clothed in the strait of the throat.

The voice raised in prayer stirs concentration and brings the love out into the heart, as in "Their heart cried out." This mode is called Mitzrayim (Egypt), read as meitzar yam, "the strait of the sea": Chochmah, wide as a sea, squeezed into the throat, the narrow passage through which the voice comes.

7 וזהו ענין ויצא יעקב מבאר שבע²⁵ וילך חרנה. כי בחי' גרון וחרון הכל אחד²⁶ כידוע לי"ח [ליודעי חן].

And this is the meaning of "And Yaakov went out from Be'er Sheva and went toward Charan." For the aspect of garon (the throat) and Charon are all one, as is known to those who know the hidden wisdom.

Yaakov's journey from Be'er Sheva to Charan illustrates this descent. The text spells the name Charon, a word that also means "wrath" (Rashi, on Genesis 11:32, hears G-d's wrath in Charan), and calls it one with garon, "the throat": the Kehot note explains that Charan (חרן), counting one for the word itself, equals garon (גרון) in gematria, 259. In Torah Ohr, Va'eira (58c), the Alter Rebbe explains that the throat is the narrowest place, where intellect has left its own nature and is not yet emotion, and that the judgments of Charan are drawn from this "smallness."

וזהו ענין המרירות שמררו חיי אבותינו במצרים שחיות המדות ירדו ונתלבשו במצר הגרון. ועיי' נעשו מרים כי אלו היו בבחי' באר שבע היו מתוקים ויותר טובים.

And this is the meaning of the bitterness, that "they embittered the lives of our fathers in Egypt": the life-force of the emotive attributes descended and became clothed in the strait of the throat. And through this they became bitter; for had they been at the level of Be'er Sheva, they would have been sweet, and better.

The "bitterness" of our fathers' lives is this descent: the life-force of the emotions came down into the narrow strait of the throat and became bitter. Had they stayed at the level of Be'er Sheva, the starting point of Yaakov's journey, they would have been sweet.

8 וזהו אנכי ארד עמך²⁷ וכו'. פי' אנכי מי שאנכי²⁸ בחי' סוכ"ע בחי' אחד אמת ארד עמך שהוא בחי' ירידה כביכול מחמת שאין גלוי אלהותו ית' מתגלה כ"כ [כל כך] כ"א בבחי' מצרים

And this is [the meaning of] "I (Anochi) will go down with you," etc. That is: Anochi, He Who is Anochi, the level of the light that encompasses all worlds (sovev kol almin), the level of the true One, "will go down with you." This is a descent, as it were, because the revelation of His G-dliness, may He be blessed, is not so revealed, except at the level of Mitzrayim.

"Anochi" (I) is read as G-d's very Self, "He Who is Anochi," the light that encompasses all worlds and is truly One. Such a level does not move from place to place; its "going down" means that in exile it is not openly revealed, except in the narrow way of "Egypt." Torah Ohr, Bereishis (1a), uses the same words for the One who commands "these words," whose encompassing light gathers into the depths of a person's heart.

והיינו עיי' שהוא עמך כמ"ש גלו לאדום שכינה עמהם^{29,30} ולא נשאר כ"א בחי' האמונה הנטועה בלב כל ישראל שהם מאמינים בני מאמינים³¹ אפי' [אפילו] בגלות כמ"ש ויאמן העם³²

And this is through His being "with you," as it is said, "They were exiled to Edom; the Shechinah is with them." And there remains only the level of the faith that is planted in the heart of all Israel, for they are believers, the children of believers, even in exile, as it is written, "And the people believed."

This is the meaning of "with you": the Shechinah goes into exile with Israel, as the Sages say, "They were exiled to Edom (the present exile); the Shechinah is with them." What remains open in exile is the faith planted in every Jewish heart, for Jews are "believers, the children of believers," as the Torah says of them in Egypt, "And the people believed."

אבל אינו דומה שמיעה לראיה³³ שהיא בחי' גלוי אלהותו כמו שהיה בשעת מתן תורה בבחי' ראייה ממש

But hearing is not comparable to seeing, which is the level of the revelation of His G-dliness, as it was at the time of the Giving of the Torah, at the level of actual sight.

Faith is like hearing, and hearing does not compare to seeing: at the Giving of the Torah, G-dliness was revealed at the level of actual sight. The Kehot note points to the Mekhilta on Exodus 19:9, where Israel at Sinai say, "We want to see our King, for hearing is not like seeing."

ובזמן הגלות אין בחי' ראייה ממש בהתגלות זו אלא בבחי' מצרים שהוא ע"י הקול בחי' גרון הנ"ל:³⁴

And in the time of exile there is no level of actual sight in this revelation, but only the level of Mitzrayim, which is through the voice, the level of the throat mentioned above.

In exile there is no such "seeing"; the revelation comes only in the manner of "Egypt," through the voice, which passes through the throat.

SECTION 3 • ¶9-13

Prayer, the hard labor

9 והנה גם לזה יש רבות מחשבות³⁵ הטורדות ומבלבלות התפלה. והן המה עונותיו המבדילין. ועצה היעוצה לזה הוא לעורר רחמים רבים

Now, even in this there are many thoughts that disturb and confuse the prayer, and these are his iniquities, which separate [him]. The counsel prescribed for this is to arouse great compassion.

Even prayer with an outcry is beset by distracting thoughts, "many thoughts" in the words of Proverbs (19:21), where they stand against G-d's counsel. These thoughts are the person's own iniquities, which "separate" him from G-d (Isaiah 59:2), and the counsel against them is to arouse great compassion.

ולא על עצמו כי אדרבה בזה הוא מעורר עליו את הדין שדנין אותו אם הוא ראוי להתפלל לפני ה' ולעבוד אותו

And not on himself; for on the contrary, by this he arouses judgment upon himself, so that he is judged whether he is worthy to pray before G-d and to serve Him.

But not compassion on himself: pleading for oneself invites scrutiny, raising the question whether this person is worthy to pray before G-d and serve Him.

אלא שישב אל ה' וירחמהו ברחמים רבים על גלות השכינה שהיא ניצוץ אלהותו המתלבש במחשבתו.³⁶

Rather, [it is] that he “return to Havayah and have compassion on Him,” with great compassion over the exile of the Shechinah, which is the spark of His G-dliness that is clothed in his thought.

Instead he should “return to Havayah and have compassion on Him”: compassion over the exile of the Shechinah, which is the spark of G-dliness clothed in his own thought. Tanya, chapter 45, reads the verse the same way.

10 והמ"ז הם נקראו לכושים צואים. וע"ז יתמרמר מאד במר נפשו וע"ז יסורו הבגדים הצואים מעליו³⁷ ונגלה כבוד³⁸ ה' כמ"ש זרח בחשך אור לישרים.³⁹ וכתוב וכבוד ה' עליך זרח.⁴⁰ לעורר את האהבה.

And the foreign thoughts are called “soiled garments.” Over this he should be very embittered, in the bitterness of his soul; and through this the soiled garments will be removed from him, and “the glory of Havayah will be revealed,” as it is written, “A light shines in the darkness for the upright,” and it is written, “And the glory of Havayah has shone upon you,” to arouse the love.

Foreign thoughts during prayer are “soiled garments” covering the soul, like the soiled garments removed from Yehoshua the High Priest in Zechariah’s vision. Bitterness over them removes them, and then “the glory of Havayah will be revealed” and shine, as in “A light shines in the darkness for the upright,” awakening love.

11 וזה שכתוב כה אמר⁴¹ ה' ליעקב אשר פדה את אברהם כי ע"י מדת יעקב בחי' רחמנות⁴² הוא מעורר את האהבה בחי' אברהם. וז"ש [וזהו שכתוב] וימררו את חייהם.⁴³

And this is what is written, “Thus says Havayah to Yaakov, who redeemed Avraham”: for through the attribute of Yaakov, the level of compassion, one arouses the love, the level of Avraham. And this is [the meaning of] what is written, “And they embittered their lives.”

Isaiah speaks of “Yaakov, who redeemed Avraham.” The Alter Rebbe reads the names as attributes: Yaakov is compassion and Avraham is love, so arousing compassion redeems and awakens the love of G-d, as Tanya (at the end of chapters 32 and 45) also teaches with this verse. This also explains the verse of the slavery, “And they embittered their lives.”

פי' וביאור הכתוב כי הנה הכתוב אומר איך שע"י גלות מצרים צריך הוא לשית עצות בנפשו לצעוק אל ה' בתפלה ולהתמרמר במר נפשו על חייו

The meaning and explanation of the verse: the verse is saying how, through the exile of Egypt, a person must take counsel in his soul to cry out to G-d in prayer, and to be embittered, in the bitterness of his soul, over his life,

The verse about the slavery is read as an instruction for exile: a person must find a way within himself to cry out to G-d in prayer and to feel bitter over “his life.”

דהיינו על חיות אלהות שכתוכו שהוא חיות העיקרית של האדם. משא"כ חיי עוה"ז אינם נקראים חיים כלל.

that is, over the G-dly life-force within him, which is the essential life-force of a person; whereas the life of this world is not called life at all.

That "life" is the G-dly life-force within him, his true life; the life of this world does not deserve the name. Bitterness over this inner life arouses compassion, and through it, love.

12 וזהו בעבודה קשה. כי עבודה שכלב זו תפלה⁴⁴ לצעוק אל ה' בכח"י צעק לכם⁴⁵ בשכיל גילוי אלהותו ית'

And this is [the meaning of] "with hard labor (avodah)." For "the service (avodah) of the heart: this is prayer," to cry out to G-d in the manner of "their heart cried out," for the sake of the revelation of His G-dliness, may He be blessed,

The Talmud calls prayer "the service of the heart," so the "hard labor" (avodah) of the verse is the labor of prayer: crying out to G-d from the heart so that His G-dliness be revealed.

כמ"ש רוממות אל בגרונם שהוא התגלותו ית' ע"י בחי' הגרון הנ"ל. ועי"ז וחרב פיפיות בידם⁴⁶ להכרית כל הקליפות ותאוות שיש לאדם.

as it is written, "The exaltations of G-d are in their throat": this is His revelation, may He be blessed, through the level of the throat mentioned above. And through this, "and a double-edged sword in their hand," to cut off all the kelipos and cravings that a person has.

The Psalm speaks of "the exaltations of G-d in their throat" and "a double-edged sword in their hand." Praise that passes through the throat, the channel described above, reveals G-dliness and becomes a sword that cuts away the kelipos and the cravings.

13 והנה כמו למשל חרב שהיא של ברזל קשה יכולה לעמוד אפי' [אפילו] בפני דבר קשה כאבנים ולא תפגום בהכאתו בהם. משא"כ אם היה הברזל רך. כך התפלה צריכה להיות קשה.

Now, by way of analogy: a sword of hard iron can hold firm even against something hard, like stones, and will not be dented when it strikes them; which is not so if the iron were soft. So too, prayer must be hard.

A sword of hard iron does not dent when it strikes stone, while soft iron would. So too prayer must be "hard": strong and unyielding.

ולכן נקי עבודה קשה דהיינו לקרוא לה' לעמוד נגד כל מונע מבית ומבחוץ ולשבר כל הקליפות ותאוות החזקות להיות לבו נשבר בקרבו. ואפילו אם הוא כלב האבן ימוס.

Therefore it is called “hard labor”: that is, to call out to G-d, to stand against every obstacle, from within and from without, and to break all the strong kelipos and cravings, so that his heart be broken within him. And even if it is like a heart of stone, it will melt.

This is why the verse says “hard labor”: prayer must withstand every obstacle, inner and outer, and break the strong kelipos and cravings until the heart is broken, so that even a heart of stone melts.

והנה כ”ז [כל זה] הטורח הוא בשביל הגלות משא”כ כשהיה בית המקדש קיים שלא היו צריכין לתפלה

Now all this toil is because of the exile; whereas when the Holy Temple stood, they did not need prayer,

All this toil belongs to the exile. When the Holy Temple stood, the Alter Rebbe says, they did not need prayer to awaken the love, for the reason the next words give.

כי אז היה התגלות אלהותו במוחו ומחשבתו של אדם בהתרחבות (להאיר) [להעיר] את האהבה מקרב איש ולב עמוק⁴⁷ בעומק המחשבה בלבד:

for then there was a revelation of His G-dliness in a person’s mind and thought, expansively, to (illuminate) [awaken] the love from “the inner self of a man and a deep heart,” through depth of thought alone.

Then G-dliness was revealed in a person’s mind, and depth of thought alone could awaken love from the depths of the heart. The printed Hebrew has “to illuminate” (להאיר) in parentheses and the correction “to awaken” (להעיר) in square brackets; the two words sound alike, and the correction matches the maamar’s language of arousing the love. The translation keeps both, marked as in the Hebrew.

SECTION 4 • ¶14-19

Israel, G-d's completion

14 וכן בענין התורה בזמן הגלות הוא בחומר ולבנים וגוי. וכמ"ש בר"מ [ברעיא מהימנא]. והענין הוא דכתיב ששים המה מלכות⁴⁸ ושמונים פלגשים ועלמות אין מספר אחת היא יונתי תמתי.⁴⁹ ופ"י בזוהר ששים המה מלכות אלו ששים מסכתות.

And so too regarding the Torah: in the time of exile it is "with mortar and bricks," etc., as stated in the Ra'aya Mehemna. The explanation is: it is written, "There are sixty queens and eighty concubines, and maidens without number; one is My dove, My perfect one." And it is explained in the Zohar: "There are sixty queens": these are the sixty tractates;

Torah study in exile also has its "mortar and bricks," as the Ra'aya Mehemna taught. The Zohar reads the verse in the Song of Songs about sixty queens, eighty concubines and countless maidens as the parts of the Oral Torah, beginning with the sixty tractates.

15 ושמונים פלגשים אלו ברייתות. ועלמות אין מספר אלו ההלכות. אחת היא יונתי תמתי⁵⁰ וגוי. "and eighty concubines": these are the Baraisos; "and maidens without number": these are the halachos. "One is My dove, My perfect one," etc.

The eighty concubines are the Baraisos, teachings outside the Mishnah, and the countless maidens are the individual halachos. Above them all stands "One is My dove, My perfect one."

ופ"י תמתי שלימתי שאין שלימות אצלו כביכול זולת כנס"י [כנסת ישראל] כמ"ש והארץ הדום רגלי.⁵¹ וכתיב בנים אתם להוי" אלקיכם⁵² וברא כרעא דאבוה⁵³ הוא.

And "My perfect one (tamasi)" is explained as "My completion": for He has no completeness, as it were, without the Congregation of Israel, as it is written, "And the earth is My footstool." And it is written, "You are children of Havayah your G-d," and "a son is his father's leg."

"My perfect one" (tamasi) is read as "My completion": G-d's "stature," as it were, is complete only through the Congregation of Israel. Israel is His "footstool" and His children, and in the Aramaic saying "a son is his father's leg," the part that completes the body. In Torah Ohr, Bereishis (1b), the Alter Rebbe explains why Israel is called the "leg": the legs carry the head where it wishes to go, so in this respect the leg rises above the head.

16 והיינו מפני גילוי יחודו ית' בעולמות עליונים הוא בכל צבא מעלה כמ"ש וצבא השמים לך משתחווים⁵⁴ שבטלים אליו במציאות בפועל ממש.

This is because the revelation of His unity, may He be blessed, in the higher worlds is in all the host on high, as it is written, "And the host of the heavens bow to You": for they are nullified to Him in [their] existence, in actual fact.

In the higher worlds G-d's unity is openly revealed: the hosts of heaven bow before Him and are truly nullified to Him in their very existence.

אך בעולמות התחתונים הנה עכו"ם [עובדי כוכבים ומזלות] המורדים ופושעים בו רק מי כעמך ישראל⁵⁵ גוי אחד בארץ ליחד לבכם לאחד ולבטל רצונם מפני רצונו.

But in the lower worlds there are the worshipers of stars and constellations, who rebel and transgress against Him. Only "Who is like Your people Israel, one nation on earth," to unite their hearts to the One and to nullify their will before His will.

In the lower world, the text says, the idolaters rebel against G-d, while Israel, "one nation on earth," unites its heart with the One and sets its will aside before His. That is why G-d's "completion" in the lower world depends on Israel.

17 והוא כמו למשל אברי האדם שבטלים אליו ואפילו הרגלים שהוא לבר מן גופא ואפי' [ואפילו] צפורני רגלו והיינו כל זמן שדבוקים בו.

This is like the analogy of a person's limbs, which are nullified to him, even the legs, which are "outside the body," and even his toenails; that is, as long as they are attached to him.

A person's limbs follow his will without resistance, even the legs, which are "outside the body," and even the toenails, as long as they are attached to him.

אבל כשנפרד אחד מאבריו. וכן צפורן הפורש מן האדם שוב אינו נחשב מכלל האדם מפני שאינו בטל אליו.

But when one of his limbs is separated, and likewise a nail that separates from a person, it is no longer counted as part of the person, because it is not nullified to him.

Once a limb or a nail is cut off, it is no longer part of the person, because it no longer yields to him.

18 וכך בנפש האדם כתיב לתאוה יבקש נפרד⁵⁶ שנפרד מיחודו ית' והוא כמו אבר הפורש מן האדם

So too regarding the human soul, it is written, “One who seeks desire is separated”: that he has separated from His unity, may He be blessed; and he is like a limb that separates from a person,

Proverbs calls one who seeks his own desire “separated.” A person who follows his cravings has cut himself off from G-d’s unity, like a limb severed from a body.

והרי זה כאלו נקטע אחד מאבריו או נקצץ צפורן אחד מן הקומה שלימה של יוצר בראשית כביכול.

and it is as if one of His limbs were severed, or one nail clipped, from the complete stature of the Maker of creation, as it were.

It is as if, so to speak, a limb were severed or a nail clipped from the complete “stature” of the Creator, which Israel is meant to complete.

אבל הבא לדבקה בו באמת הוא בטל לגמרי אליו ואין לו רצונות אחרים כלל כמו שכתוב מי לי בשמים ועמך לא חפצתי בארץ כו'. צור לבבי וחלקי⁵⁷ וגו'.⁵⁸ ועושה הקומה שלימה כביכול ולכן נק' תמתי.

But one who comes to cleave to Him in truth is utterly nullified to Him and has no other desires at all, as it is written, “Whom have I in heaven? And with You I desire nothing on earth,” etc., “The Rock of my heart and my portion,” etc. And he makes the stature complete, as it were; and therefore [Israel] is called “My perfect one.”

One who cleaves to G-d in truth wants nothing besides Him: “Whom have I in heaven? And with You I desire nothing on earth.” Such a person completes the divine “stature,” and so Israel is called tamasi, “My perfect one,” that is, “My completion.”

19 והנה באתדל"ת [באתערותא דלתתא] אתדל"ע [אתערותא דלעילא] כמ"ש אני לדודי ועלי תשוקתו⁵⁹ כי כמו

שמעורר התשוקה בחדות ה' לעשות נחת רוח ליוצרו בשמחה כמ"ש ישמח ישראל בעשיו⁶⁰ כך חדות ה' היא מעוזו וישמח ה' במעשיו.^{61,62}

Now, through an arousal from below [comes] an arousal from above, as it is written, “I am my Beloved’s, and His longing is for me.” For just as one arouses the longing, with the joy of G-d, to give gratification to his Maker with joy, as it is written, “Let Israel rejoice in its Maker,” so “the joy of Havayah is His strength,” and “Havayah rejoices in His works.”

An arousal from below brings an arousal from above, as in “I am my Beloved’s, and His longing is for me.” When a person rejoices in G-d and serves Him with joy, as in “Let Israel rejoice in its Maker,” G-d’s own joy is aroused: “the joy of Havayah is His strength,” and “Havayah rejoices in His works.” The same words, “the joy of G-d,” first mean a person’s joy in G-d and then, as the maamar reads Nehemiah, G-d’s own joy.

SECTION 5 • ¶20-23

The clarification of halachah

20 וזהו ובלבנים דא לבון הלכתא כי הנה כתיב שחורה אני ונאווה⁶³

And this is [the meaning of] “‘And with bricks’: this is the clarification of halachah.” For it is written, “I am black, yet comely.”

The Zohar’s second phrase, “bricks” as the clarification of halachah, is explained through a verse of the Song of Songs: “I am black, yet comely.”

פִּי כִי הַתּוֹרָה שֶׁבַע”פ [שְׁבַע עָלָה] הִיא נִרְאִית לְעֵינַי כֹּל בְּבַחֲי שְׁחוּרָה שֶׁאֵין נִרְאָה בָּהּ שׁוֹם אֹר כִּלְל לְפִי שֶׁמִּדְּבַר בְּעֵינַי עוֹלָם הַגִּשְׁמִי בְּעֵינַי זִרְעִים וּבְדָבָר שֶׁבִּמְמוֹן בֵּין אִישׁ לְרֵעֵהוּ.

This means that the Oral Torah appears to every eye as “black,” in that no light at all is seen in it, since it speaks of matters of the physical world: matters of seeds, and monetary matters between a man and his fellow.

The verse is applied to the Oral Torah: on the surface it looks “black,” with no spiritual light visible in it, since it deals with physical things such as the laws of seeds and money matters between people.

אֲבָל בְּאֵמֶת וְנֹאווָה שְׁכָל הַדְּבָרִים שֶׁבָּהּ יְסוּדָתָם בְּהִרְרֵי קֹדֶשׁ⁶⁴ מַחֲכֵמָה עֲלָאָה שֶׁכֶּךָ עָלָה בְּרִצּוֹנוֹ וְחִכְמָתוֹ יִתִּי חֲכִים וְלֹא בְּחִכְמָה יִדְעָא⁶⁵ כּוֹי.

But in truth [it is] “comely,” for all the matters in it have their foundation “in the holy mountains,” from the supernal Chochmah (wisdom); for so it arose in His will and wisdom, may He be blessed: “He is wise, but not with a knowable wisdom,” etc.

In truth it is “comely,” for every law is rooted in the supernal Chochmah, G-d’s own wisdom and will, which is beyond our grasp: He is “wise, but not with a knowable wisdom.”

21 וזהו לבון הלכתא שההלכות הנראות כשחורות צריך ללבנם בלובן העליון ע”י חדות ה’ היא השמחה אמתית בה’ אחד ולהבטל ברצונו ולא יבקש רצון אחר זולת רצונו ית’ המלוּבש בתורתו.

And this is “the clarification (libun) of halachah”: the halachos, which appear black, must be whitened with the supernal whiteness through the joy of G-d, which is the true joy in G-d, the One; and [one must] be nullified in His will, and not seek any other will besides His will, may He be blessed, which is clothed in His Torah.

“Whitening” the halachah means bringing out its hidden light: studying the laws with true joy in G-d, setting aside one’s own will and seeking only His will, which is clothed in the Torah.

וזהו קומי לך רעיתי יפתי⁶⁶ ולכי לך. פיי לך לעצמך כי ישראל עלו במחשבה^{67,68} תחלה וע"כ קומי לך להתכלל באחד.

And this is [the meaning of] “Rise up (kumi lach), My beloved, My fair one, and go forth (lechi lach)”: lach means “to yourself.” For Israel arose first in thought, and therefore “rise up to yourself,” to be included in the One.

In the Song of Songs the Beloved calls, “Rise up... and go forth,” and the Alter Rebbe reads lach as “to yourself.” Since Israel “arose in thought” before creation, as the Midrash says, going “to yourself” means returning to that root and being included in the One.

22 והנה עד"ז מתעורר למעלה בחינת לובן העליון בהתגלות בבחי' הארת פנים. דהיינו התעוררות השמחה וחדות ה' צהבו פניו.

Now, in the same way, there is aroused above the level of the supernal whiteness, revealed as the level of the shining of the Face; that is, the arousal of joy, and the joy of G-d: “His face beamed.”

The same happens above: the “supernal whiteness” is revealed as the shining of G-d’s Face, His joy, like a face that beams with pleasure.

כמ"ש יאר פניו אתנו סלה⁶⁹ שהארת פניו היא אתנו ועל ידינו כפי מה שאנו מעוררים בחי' התגלות אלהותו כמ"ש כמים הפנים לפנים⁷⁰ כו'.

As it is written, “May He make His face shine with us, Selah”: the shining of His face is “with us” and through us, according to the measure in which we arouse the revelation of His G-dliness, as it is written, “As water [reflects] face to face,” etc.

The Psalm asks that G-d’s face shine “with us”: its shining comes through us, in the measure that we awaken His revelation, just as water reflects a face back to the one who looks into it.

23 והנה תכלית ושלמות הגילוי הזה יהיה לעתיד לבא לימות המשיח שאז עין בעין יראו⁷¹ כבשעת מ"ת [מתן תורה] ויותר מזה

Now the ultimate purpose and completion of this revelation will be in the Time to Come, in the days of Mashiach, when “they will see eye to eye,” as at the time of the Giving of the Torah, and even more than that.

The full revelation will come in the days of Mashiach, when “they will see eye to eye,” as at Sinai, and even more.

שאלו בשעת מ"ת [מתן תורה] לא היה רק לפי שעה משא"כ לימות המשיח יהיה גילוי אלהותו לעד ולעולמי עולמים בלי הפסק. וזהו סלה שהוא לשון נצח.⁷²

For at the time of the Giving of the Torah it was only for the moment, whereas in the days of Mashiach the revelation of His G-dliness will be forever and to all eternity, without interruption. And this is [the meaning of] "Selah," which denotes eternity.

At Sinai the revelation lasted only for the moment, while in the days of Mashiach it will be permanent. The Talmud teaches that "Selah" denotes eternity, so "may He make His face shine with us, Selah" refers to this lasting revelation.

והנה בזמן הגלות צריך עמל ויגיעה רבה לקבוע בלבו השמחה אמתית בה' שהוא לבון הלכתא משא"כ לימות המשיח אז וראו כל בשר יחדו:⁷³

Now in the time of exile, great toil and labor are needed to fix in one's heart the true joy in G-d, which is "the clarification of halachah"; whereas in the days of Mashiach, then "all flesh will see together."

In exile, true joy in G-d, the "clarification of halachah," takes great toil; in the days of Mashiach the revelation will be open to all: "all flesh will see together."

SECTION 6 • ¶24-25

Labor in the field

24 וכן בענין ובכל עבודה בשדה⁷⁴ דא ברייתא. כי ברייתא בחי' לבר מן גופא שהם אברים החצוניים. והמשנה נק' אברים הפנימיים.

So too regarding "And with all labor in the field": this is the Baraisa. For Baraisa is the level of "outside (lebar) the body," which are the outer limbs, and the Mishnah is called the inner limbs.

The Zohar's third phrase, labor "in the field," is the Baraisa. The word comes from the Aramaic bar, "outside": a Baraisa is a teaching of the Sages of the Mishnah left outside the Mishnah, so it is like the outer limbs, "outside the body," while the Mishnah, the core text of the Oral Torah, is like the inner limbs.

וכל דבר שהוא שנוי בברייתא הוא מרומז במשנה כמו שאמר אילפא מאן דשאל לי בברייתא ולא פשטינא ליה ממתניתין.⁷⁵

And everything taught in a Baraisa is alluded to in the Mishnah, as Ilfa said: "Whoever asks me about a Baraisa and I do not resolve it (pashtina) for him from the Mishnah..."

Everything in a Baraisa is hinted at in the Mishnah. The sage Ilfa declared that he could resolve any question about a Baraisa from the Mishnah.

פִּי פִּשְׁטִינָא מִלְשׁוֹן פִּשְׁטָא אֶת יָדוֹ שֶׁהוּא לְשׁוֹן הוֹשֵׁטֶת יָד וְאָמַר שִׁוּשִׁיט אֶת יָדוֹ מִמִּתְנִיתִין לְבֵּאֵר הַדִּין הַשְּׁנִי בְּבֵרִיתָא וְלֹא הִיָּה צָרִיךְ לְלַמּוֹד הַבְּרִיתָא בְּפִי' [בְּפָנֵי עֲצָמוֹ] כִּיּוֹן שֶׁהִיא נִכְלָלֶת בְּמִתְנִיתִין.

The meaning: pashtina is from the expression “he stretched out (pashat) his hand,” which denotes extending a hand. He said that he would stretch out his hand from the Mishnah to explain the law taught in the Baraisa, and he did not need to study the Baraisa on its own, since it is included in the Mishnah.

Pashtina, “I resolve,” is read as “stretching out the hand”: Ilfa would reach from the Mishnah to the law of the Baraisa, without needing to study the Baraisa on its own.

אֲךָ לֹא כָּל אָדָם זֹכֶה לְזֶה וּשְׁמוֹ מוֹכִיחַ עָלָיו שֶׁלֹּכֵן נִקְיָא אִילְפָא מִלְשׁוֹן אֶאֱלֶפְכָּא חֲכָמָה⁷⁶ אֶאֱלֶפְכָּא בֵּינָה

But not every person merits this, and his name proves it: for this reason he was called Ilfa, from the expression “I will teach you (a’alefcha) wisdom; I will teach you understanding,”

Not everyone can do this. Ilfa’s very name (אִילְפָא) shares its root with a’alefcha (אֶאֱלֶפְכָּא), “I will teach you,” as in “I will teach you wisdom; I will teach you understanding,” and shows his exceptional grasp of wisdom and understanding.

וְלֹכֵן הִיָּה מִבֵּין דִּין הַבְּרִיתָא מִתּוֹךְ הַמִּשְׁנָה. אֲבָל אֲנַחְנוּ צָרִיכִין גִּי'כָּ לְעֶסוֹק בְּדִין הַבְּרִיתָא מִתּוֹךְ הַמִּשְׁנָה.

and therefore he could understand the law of the Baraisa from within the Mishnah. But we must also occupy ourselves with the law of the Baraisa from within the Mishnah.

That is why he could see the Baraisa’s law inside the Mishnah. The rest of us, without his insight, must labor over the laws of the Baraisa as well, though they are contained in the Mishnah.

25 וְזֶהוּ וּבְכָל עֲבוּדָה בְּשָׂדֶה.⁷⁷ וְזֶהוּ כְּמוֹ לְמַשֵּׁל שְׂמִבְיָא חֲטִים מִתּוֹךְ הַבַּיִת וְזֹרְעִי [וְזֹרְעִים] בְּשָׂדֶה מִחוּץ לְעִיר כֵּךְ הָעוֹסְקִים בְּבֵרִיתָא בְּדִין הַשְּׁנִי בְּמִתְנִיתִין.

And this is “and with all labor in the field.” It is like one who brings wheat from inside the house and sows it in a field outside the city: so are those who occupy themselves in the Baraisa with a law that is taught in the Mishnah.

Studying in the Baraisa a law that is really contained in the Mishnah is like carrying wheat out of the house to sow it in a field outside the city: this is “labor in the field.”

והנה תכלית ירידה והגלות היא צורך עלייה גדולה שיאיר אור ה' בגילוי רב לימות המשיח:

Now the purpose of the descent and the exile is for the sake of a great ascent: that the light of G-d will shine in great revelation in the days of Mashiach.

The purpose of all this descent and exile is a great ascent: the open revelation of G-d's light in the days of Mashiach.

SECTION 7 • ¶26-28

Leaping over the mountains; refining character

26 וזהו קול דודי הנה זה בא מדלג על⁷⁸ כו'. פ"י מלמעלמ"ט [מלמעלה למטה]. על ההרים. פ"י כאדם שקופץ

מהר להר ועי"כ [ועל ידי כך] הולך הרבה ביחד

And this is [the meaning of] "The voice of my Beloved! Behold, He comes, leaping over," etc.: that is, from above to below. "Over the mountains": like a person who jumps from mountain to mountain, and thereby goes a great distance at once.

The maamar now returns to its opening verse. The Beloved "leaps" from above to below, like someone jumping from mountain to mountain who covers a great distance at once.

כך הנה ההרים העליונים הם בחי' חסד דאצי' שהוא חסד ה' ממש בגילוי רב ועצום ואתעדל"ע [ואתערוטא

דלעילא] הוא ע"י אתעדל"ת [אתערוטא דלתתא] אע"פ [אף על פי] שיש הרבה מדרגות בנתיים.

So too, the supernal mountains are the level of Chesed (kindness) of the World of Atzilus (Emanation), which is the very kindness of G-d, in great and mighty revelation; and the arousal from above comes through the arousal from below, even though there are many levels in between.

The "mountains" are the Chesed of Atzilus, G-d's own kindness, revealed with great power. An arousal from below draws it down, leaping over the many levels in between.

מקפץ על הגבעות.⁷⁹ פ"י גבעות הם האמהות בחי' מקבלים מן ההרים.

"Skipping over the hills": the hills are the Matriarchs, the level of recipients from the mountains.

The Talmud (Rosh Hashanah 11a) reads "leaping over the mountains" as in the merit of the Patriarchs and "skipping over the hills" as in the merit of the Matriarchs. Here the "hills," the Matriarchs, are those who receive from the "mountains."

דהיינו אפי' [אפילו] מי שאין לו בחי' האהבה מצד עצמו אך מפני שרואה ושומע תפלות אחרים מתעורר בו ג"כ.

That is: even one who does not have love of his own accord, yet because he sees and hears the prayers of others, it is aroused in him as well.

In a person's service, the "hills" are those who have no love of their own, yet are moved by seeing and hearing the prayers of others; in them too love is awakened.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] על ג' דברים העולם עומד⁸⁰ על התורה ועל העבודה⁸¹ (זו תפלה) ועל גמ"ח [גמילות חסדים] שהם עצמן תקוני המדות שבין אדם למקום ושבין אדם לחבירו.

Now our Sages, of blessed memory, said: "The world stands on three things: on the Torah, on the service (this is prayer), and on acts of kindness," which are themselves the refinements of the emotive attributes (middos), between man and the Omnipresent and between man and his fellow.

The Mishnah teaches that the world stands on Torah, service and acts of kindness, and the text glosses "service" as prayer. The third, acts of kindness, is the refinement of the emotive attributes, both toward G-d and toward other people.

והנה בענין תורה ותפלה כבר נתבאר בפסוק איך שהוא בחי' הגלות וכמ"ש לעיל. ובא ג"כ לפרש בענין תקוני המדות

Now regarding Torah and prayer, it has already been explained in the verse how this is the aspect of exile, as stated above. And it also comes to explain the refinement of the emotive attributes,

Torah study and prayer in exile have already been explained through the verse of the slavery. Now the verse is applied to the third area, refining one's character.

וזה נק' את כל עבודתם אשר עבדו בהם.⁸² כי העבודה היא מהם ובהם עצמן לתקן מדותיהם.

and this is called "all their labor which they labored in them (bahem)": for the labor is from them and in them themselves, to refine their emotive attributes.

The verse speaks of "all their labor which they labored in them (bahem)," plainly the labor the Egyptians forced on them, and the Alter Rebbe reads bahem as "in them themselves": the labor is done on the emotive attributes themselves, to refine them.

ולזה צריך טורח עמל ויגיעה גדולה להפך מן ההפוך אל ההפוך ולשנות דרכו וטבעו ונקי עבודה מלשון עורות עבודים שצריך לעבד את המדות שיהיו מתוקנים לה' לבדו:

For this, great toil, labor and exertion are needed, to turn from one opposite to the other and to change one's way and nature. And it is called avodah (labor) from the expression "tanned (avudim) hides": for one must tan (le'abed) the emotive attributes so that they be refined for G-d alone.

Turning one's character into its opposite takes great effort. The word avodah, labor, is related to the tanning of hides (avudim): as a raw hide must be worked until it is usable, the emotions must be worked until they serve G-d alone.

27 ועצה היעוצה לזה מ"ש בפרך⁸³ ויש בו ב' פירושים. אחד לשון טורח ומלאכה כבידה.

The counsel prescribed for this is what is written, "with rigor (befarech)." It has two explanations. One is an expression of toil and heavy work.

The counsel lies in the verse's word befarech, "with rigor," which has two explanations. The first is heavy toil.

ולא מפני כבדות המלאכה מחמת עצמה אלא כעין שדרשו רז"ל [רבותינו זכרונם לברכה] גבי פרעה בפרך נתן מלאכת נשים לאנשים שהגם שבאמת מלאכת נשים קלה ממלאכת האנשים אעפ"כ [אף על פי כן] היתה כבידה עליהם מפני שהוצרכו לשנות טבעם ורגילותם.

And not because of the heaviness of the work in itself, but rather like what our Sages, of blessed memory, expounded concerning Pharaoh: "With rigor (befarech): he gave women's work to men." For although in truth women's work is lighter than men's work, it was nevertheless heavy for them, because they had to change their nature and habit.

The heaviness is not in the work itself: the Sages say Pharaoh gave women's work to men, and though that work was lighter, it weighed on them because it went against their nature and habit. The toil lay in having to change.

28 וכן בענין תקוני המדות אהוי"ר [אהבה ויראה] שבין אדם למקום. הן בבחי' סור מרע הן בבחי' וע"ט צריך הוא לשנות רגילותו וטבעו.

So too regarding the refinement of the emotive attributes of love and awe, which are between man and the Omnipresent: whether in the mode of "turn away from evil" or in the mode of "do good," one must change his habit and nature.

Refining love and awe toward G-d likewise means changing one's habits and nature, both in turning away from evil and in doing good.

ופי' הב' הוא לשון פה רך.⁸⁴ וזה ישים האדם ללבו כמו כעס וקנאה וגדלות והתרוממות אחד על חברו.

The second explanation is an expression of “a soft mouth (peh rach).” And a person should take this to heart in [matters] such as anger, envy, pride and exalting oneself over one’s fellow.

The second explanation reads befarech as be-peh rach, “with a soft mouth.” A person should take this to heart when faced with anger, envy, pride and self-importance.

זה הכלל מענה רך ישיב חימה.⁸⁵ ולא חימה של חברו בלבד אלא אף חימה שבו. דהיינו כל המדות רעות שבין אדם לחברו שיסודם היא בחי' גבורות. והמ"י [והמשכיל יבין]:

This is the rule: “A soft answer turns away wrath,” and not only the wrath of his fellow, but even the wrath within himself; that is, all the bad traits between man and his fellow, whose root is the level of Gevuros (restraint). And the discerning will understand.

The rule is “a soft answer turns away wrath,” and it calms not only another person’s anger but also one’s own. All the bad traits between people are rooted in Gevuros, the attributes of severity and restraint, and the closing words leave the rest for the discerning reader.

IN ONE’S AVODAH

When contemplating G-d’s greatness does not move the heart, cry out to G-d in prayer; the voice awakens the love. When foreign thoughts intrude, do not ask compassion for yourself, but feel bitterness and compassion for the spark of G-dliness in exile within your own mind. Study the halachah, even its most physical details, with joy in G-d and a will set aside before His. Labor to change your habits and nature in serving G-d, and meet anger, your own as well as another’s, with a soft answer.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call the mode of exile “Mitzrayim,” the narrow strait, and what does the throat have to do with it?
2. Why should a person who is distracted in prayer arouse compassion not for himself but for the Shechinah within him?
3. In what sense is Israel G-d’s “completion,” and how does the analogy of the limbs and the nails explain it?
4. How can the Oral Torah, which deals with seeds and money matters, be “black, yet comely”?
5. What is the difference between the two explanations of befarech, and how does each apply to refining one’s character?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 קול דודי

The note sends the reader to the Rebbe's source notes printed earlier in the Kehot edition, for this maamar.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ביאור באוה"ת שה"ש כרך א ע' רעח. המאמר נאמר בק"ק שקלאוו תקנ"ז. ראה ברשימת המאמרים שבס' מאמרי אדמו"ר הקצרים ע' תר"ז הערה 77. ובכת"י א' רשום: ר"ח שבט תקנ"ז.

2 קול דודי הנה זה בא

The maiden of the Song hears her beloved approaching: "The voice of my Beloved! Behold, he comes, leaping over the mountains, skipping over the hills." Rashi reads it of G-d coming to redeem Israel from Egypt before the appointed end, as if leaping; the maamar opens with this reading.

Song of Songs 2:8: שיר השירים ב' ח:

קול דודי הנה זה בא מדלג על ההרים מקפץ על הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה"ש ב, ח.

3 הושיעה לו ימינו

The psalmist calls for a new song to G-d, who has done wonders: "His right hand and His holy arm have saved for Him," have won Him the victory. The maamar cites it for redemption in its spiritual sense: the salvation is "for Him."

Psalms 98:1: תהילים צ"ח א':

מזמור שירו לה' שיר חדש כִּי־נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ וְזֶרְעוֹ קִדְשׁוֹ:

A Psalm. O sing unto the L-RD a new song; For He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him.

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KEHOT'S NOTE

תהלים צח, א.

4 צדיק ונושע

The prophet calls on the daughter of Zion to rejoice: "Behold, your king will come to you; he is righteous and saved," humble and riding on a donkey. The Midrash notes that the verse says "saved," not "saving": as it were, G-d is redeemed together with Israel.

Zechariah 9:9: זכריה ט' ט':

גילי מאד בת־צִיּוֹן הִרְיֵעִי בַת יְרוּשָׁלַם הִנֵּה מֶלֶכְךָ יָבוֹא לָךְ צָדִיק וְנוֹשֵׁעַ הוּא עֲנִי וְרֹכֵב עַל־חֲמֹר וְעַל־עִיר כְּנֶאֱתָנוֹת:

Rejoice greatly, O daughter of Zion, Shout, O daughter of Jerusalem; Behold, thy king cometh unto thee, He is triumphant, and victorious, Lowly, and riding upon an ass, Even upon a colt the foal of an ass.

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KEHOT'S NOTE

זכרי' ט, ט.

5

צדיק ונושע

On "My salvation is near to come" (Isaiah 56:1), the Midrash says: not "your salvation" but "Mine"; G-d is with Israel in their distress and, as it were, redeems Himself, and so Zechariah calls the king nosha, "saved," and not moshia, "saving." It is the redemption "in its spiritual sense" with which the maamar begins.

Shemot Rabbah 30:24: שמות רבה ל"ב כ"ד:

... עמו אנכי בצרה, ואני גואל לעצמי, שנאי (ישעיה נט) וירא כי אין איש וישתומם וגו'. וכן הוא אומר (זכריה ט) גילי מאד בת ציון הריעי בת ירושלים הנה מלכך יבא לך צדיק ונושע, ומושיע אין כתיב כאן, אלא ונושע. הוי, אפילו אין בידכם מעשים, עושה הקב"ה בשבילו, שנאמר (ישעיה נ): כי קרובה ישועתי לבא. דבר אחר: שמרו משפט ועשו צדקה, הה"ד (תהלים קיט) עשיתי משפט וצדק כל תניחני לעושי. אמרו לו ישראל: רבון העולם! הסתכל שאנו מבקשים לעשות צדקה ומשפט, ואנו מתייראין מן עובדי כוכבים, אלא אל ...

Another matter, "these are the ordinances," that is what is written: "So said the L-rd: Maintain justice and perform acts of charity" (Isaiah 56:1). That is what the verse states: "These too are for the wise: Showing favor in judgment is no good" (Proverbs 24:23). The Holy One blessed be He said: 'What caused the judges to know how to judge? It is due to the fact that you received the Torah in which it is written: "These are the statutes, ordinances, and laws"' (Leviticus 26:46). But know that "showing ...

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6

אנכי ארד עמך מצרימה

G-d speaks to Yaakov in a night vision as he sets out to join Yosef in Egypt: do not fear to go down, for "I will go down with you to Egypt, and I will also surely bring you up." The maamar takes it as the principle that the descent of exile is for the sake of an ascent.

Genesis 46:4: בראשית מ"ו ד':

אֲנֹכִי אֲרֹד עִמָּךְ מִצְרַיִם וְאֲנֹכִי אֵעֲלֶךָ גַּם־עִלָּה וְיוֹסֵף יִשִּׁית יָדוֹ עָלֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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KEHOT'S NOTE

בראשית מו, ד.

PARAGRAPH 2

7

וזה לך האות

G-d's words to Moshe at the burning bush: the sign of his mission is that the people will serve G-d on this mountain. The Alter Rebbe identifies that service with the Giving of the Torah at Sinai.

שמות ג': י"ב Exodus 3:12

וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזֶה־לְךָ הָאוֹת כִּי אֲנִכִּי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה:

And He said: 'Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve G-d upon this mountain.'

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KEHOT'S NOTE

שמות ג', יב.

8

אנכי ארד עמך מצרימה

"I will go down with you to Egypt." The maamar asks how such a "going down" can be said of G-d.

בראשית מ"ד: ד' Genesis 46:4

אֲנִכִּי אֶרֶד עִמָּךְ מִצְרִימָה וְאֲנִכִּי אֶעֱלֶךָ גַּם־עֲלֶה וְיוֹסֵף לָשִׁית יָדוֹ עַל־עֵינֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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9

שלכאורה אינו מובן

According to the note, this question, how G-d can "go down" when He fills all, is explained there at length.

KEHOT'S NOTE

במאמרי אדה"א ויקרא ע' עא מבאר הקושיא בארוכה.

10

את השמים ואת הארץ אני מלא

Through Jeremiah, G-d rebukes the false prophets: no one can hide from Him, for "Do I not fill the heavens and the earth?" says Havayah." It sharpens the question: if G-d fills everything, He cannot "go down" to a place.

ירמיהו כ"ג: כ"ד Jeremiah 23:24

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאִנִּי לֹא־אֶרְאֶנּוּ נְאֻמ־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻמ־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמ' כג, כד.

11

מזכירין יציאת מצרים בלילות

The Mishnah's ruling that the Exodus is mentioned at night. The Alter Rebbe reads "nights" as all the exiles,

each of which is a form of the exile of Egypt.

ברכות י"ב ב: כ"ג-כ"ד Berakhot 12b:23-24

מתני' מזכירין יציאת מצרים בלילות. אמר רבי אלעזר בן עזריה: הרי אני כבן שבעים שנה, ולא זכיתי שתאמר יציאת מצרים בלילות, עד שדרשה בן זומא. שנאמר "למען תזכר את יום צאתך מארץ מצרים כל ימי חייך". "ימי חייך" — הימים, "כל ימי חייך" — הלילות.

MISHNAH V The exodus from Egypt must be mentioned at night. R. Eleazar b. 'Azariah said : Behold I am like one seventy years old, and I have never been worthy [to hear the reason] why the exodus from Egypt should be mentioned at night, until Ben Zoma expounded it [as follows]. It is said, "That thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life" (Deut. xvi. 3). [Had the Scriptures stated] "the days of thy life" [it ...

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KEHOT'S NOTE

ברכות יב, ב. ראה אה"ת ויקרא כרך ב ע' תשמ ואילך.

PARAGRAPH 3

12

כימי צאתך מאמ"צ

Micah prays for his people, and G-d answers: "As in the days of your going out of the land of Egypt, I will show him wonders." The future redemption is modeled on the Exodus.

מיכה ז: ט"ו Micah 7:15

כימי צאתך מארץ מצרים ארְאֶנּוּ נִפְלְאוֹת:

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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KEHOT'S NOTE

מיכה ז, טו.

13

וכמ"ש בר"מ

Kehot's note points to Zohar III, 153a for these words.

זח"ג קנג, א' Zohar III, 153a

KEHOT'S NOTE

זח"ג קנג, א.

14

The Torah describes the slavery: the Egyptians "embittered their lives with hard labor, with mortar and with bricks, and with all labor in the field." The maamar takes each phrase of this verse as a form of spiritual labor in exile.

שמות א': י"ד Exodus 1:14

וַיַּמְרִרוּ אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בְחֶמֶר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת־כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ כָהֶם בְּפָרֶךְ:

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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15

בחומר דא קל וחומר. ובלבנים דא לבון הלכתא. ובכל עבודה

בשדה דא ברייתא

The Ra'aya Mehemna (Zohar III, 153a) reads the Egyptian labor as the labor of Torah: mortar is kal vachomer, bricks are the clarifying of halachah, and labor in the field is the Baraisa. The maamar explains the bricks and the field below.

ספר הזהר, בהעלותך ט"ו:פ"ה 15:85 Zohar, Beha'alotcha

PARAGRAPH 4

- 16 Moshe reminds Israel of the revelation they witnessed: "You have been shown, to know that Havayah is G-d; there is nothing else besides Him." The heart of the contemplation described here.

דברים ד':ל"ה 4:35 Deuteronomy

אתה הראת לדעת כי ה' הוא האֱלֹהִים אִין עוֹד מִלְכָּדוּ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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- 17 בשמים ממעל
Moshe tells Israel: "Know this day and take it to heart that Havayah is G-d in the heavens above and on the earth below; there is no other." The verse is the substance of the contemplation that gives birth to love.

דברים ד':ל"ט 4:39 Deuteronomy

וַיִּדְעַתְּ הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְכָּךְ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אִין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

PARAGRAPH 5

- 18 בת נדיב בתו של אברהם אבינו
The maiden's beauty is praised: "How beautiful are your steps in sandals, O daughter of the noble one," plainly a girl of noble birth. The Alter Rebbe applies the title to the Congregation of Israel.

שיר השירים ז':ב' 7:2 Song of Songs

מִה־יָפוּ פַעְמִיר בְּנֻעָלִים בַּת־נָדִיב חֲמוּקִי יִרְכֶּיךָ כִּמּוֹ חֲלָאִים מַעֲשֵׂה יָדִי אָמֵן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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חגיגה ג' א:י"ג 3a:13 Chagigah

דרש רבא, מאי דכתיב: "מה יפו פעמיר בנעלים בת נדיב" — כמה נאין רגליהו של ישראל בשעה שעולין לרגל. "בת נדיב" — בתו של אברהם אבינו שנקרא נדיב, שנאמר: "נדיבי צמי נאספו עם אלקי אברהם".

"אלקי אברהם", ולא אלקי יצחק ויעקב? אלא: "אלקי אברהם" — שהיה תחילה לגרים.

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KEHOT'S NOTE

שה"ש ז, ב. חגיגה ג, א.

PARAGRAPH 6

- 19 אם תעירו ואם תעוררו

The maiden adjures the daughters of Jerusalem not to stir love before its time: "if you awaken and if you arouse the love, until it desires," an oath meaning "that you not awaken." The words recur in 3:5; the Alter Rebbe takes their subject, the awakening of love, as the foundation of the whole Song. (context: Steinsaltz Tanakh)

שיר השירים ב':ז' 2:7 Song of Songs

הַשְׁפַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם בְּצִנְאוֹת אוֹ בְּאִילוֹת הַשָּׂדֶה אִם־תַּעֲרִירוּ וְאִם־תַּעֲרִירוּ אֶת־הָאֲהָבָה עַד שֶׁתִּחַפֵּץ:

'I adjure you, O daughters of Jerusalem, By the gazelles, and by the hinds of the field, That ye awaken not, nor stir up love, until it please.'

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KEHOT'S NOTE

שה"ש ב, ז, ג, ה.

- 20 קול דודי דופק

The maiden, asleep with her heart awake, hears her beloved knocking: "the voice of my Beloved knocks: open for me." Love is awakened through this voice.

שיר השירים ה':ב' 5:2 Song of Songs

אֲנִי יִשְׁנָה וְלִבִּי עֹר קוֹל דּוּדִי דּוֹפֵק פֶּתַח־יְלִי אֲחָתִי רַעֲיָתִי יוֹנָתִי תַמָּתִי שְׂרָאִשִׁי נִמְלֵא־טֵל קְצוֹתַי רִסְיִי לִילָה:

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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- 21 אנשי יריחו היו כורכין את שמע

The Mishnah lists customs of the people of Jericho, among them that they "bundled" the Shema. The Alter Rebbe sees in it how love follows directly from G-d's Oneness.

פסחים נ"ה ב:ט"ו 55b:15 Pesachim

מתני' ששה דברים עשו אנשי יריחו, על שלשה מיחו בידם ועל שלשה לא מיחו בידם. ואלו הן שלא מיחו בידם: מרכיבין דקלים כל היום, וכורכין את שמע, וקוצרין וגוזשין לפני העומר. ואלו שמיחו בידם: מתירין גמזיות של הקדש,

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KEHOT'S NOTE

פסחים נה, ב.

- 22 אין עוד מלבדו

"There is nothing else besides Him." Here the verse grounds the teaching that G-d is truly One in the physical

world as in the spiritual.

דברים ד':ל"ה4:35 Deuteronomy

אתה הראת לדעת כי ה' הוא האֱלֹהִים אֵין עוד מִלְכּוֹדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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23

צעק לבם

In Lamentations, the people's heart cries out to G-d over the ruined city: "Their heart cried out to G-d." The Alter Rebbe uses it for prayer with an outcry, which arouses the heart when contemplation alone cannot.

Lamentations 2:18 איכה ב':י"ח

צִעַק לָבָם אֶל־אֲדֹנָי חֹמַת בְּת־צִיּוֹן הוֹרִידִי כְנָחַל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תַּתְּנִי פוּגַת לֶךְ אֶל־תִּדְמַם בְּת־עֵינַי:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב', יח.

24

ולא היו מפסיקין

The Talmud explains the "bundling": they said "Hear O Israel... Havayah is One" and did not pause. The Alter Rebbe reads the unbroken flow as love following from the contemplation of Oneness.

Pesachim 56a:5 פסחים ג"ו א:ה'56a:5

וְכוֹרְכִין אֶת שְׁמַע. הֵיכִי עָבְדִּי? אָמַר רַב יְהוּדָה: אוֹמְרִים "שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד", וְלֹא הָיוּ מִפְּסִיקִין. רַבָּא אָמַר: מִפְּסִיקִין הָיוּ, אֲלָא שֶׁהָיוּ אוֹמְרִים "הַיּוֹם עַל לִבְכָּה", דְּמִשְׁמַע: הַיּוֹם עַל לִבְכָּה, וְלֹא מִחַר עַל לִבְכָּה. תִּנּוּ רַבִּנּוּ: כִּיצַד הָיוּ כּוֹרְכִין אֶת שְׁמַע? אוֹמְרִים "שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד", וְלֹא הָיוּ מִפְּסִיקִין, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמַר: מִפְּסִיקִין הָיוּ, אֲלָא שֶׁלֹּא הָיוּ אוֹמְרִים "כְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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PARAGRAPH 7

25

ויצא יעקב מבאר שבע

Fleeing Eisav, Yaakov leaves his parents' home: "Yaakov went out from Be'er Sheva and went toward Charan." The journey becomes an image of the life-force of the emotions descending into the throat.

Genesis 28:10 בראשית כ"ח:י'

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ תְּרַנָּה:

And Jacob went out from Beer-sheba, and went toward Haran.

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KEHOT'S NOTE

בראשית כח, י.

26

גרון וחרון הכל אחד

There the Alter Rebbe cites the Arizal that garon and Charan are one, both having the same numerical value.

KEHOT'S NOTE

חרן עם הכולל בגימט' גרון — לקו"ת להאריז"ל ר"פ ויצא. ופי' וישב. ראה לקמן נח, ג.

PARAGRAPH 8

27

אנכי ארד עמך

"I will go down with you to Egypt." Read here as G-d's infinite Self accompanying Israel into exile, where it is hidden.

Genesis 46:4 בראשית מ"ו:ד'

אֲנֹכִי אֶרְדָּ עִמָּךְ מִצְרַיִם וְאֲנֹכִי אֶעֱלֶה גַם־עִלָּה וְיוֹסֵף יֵשִׁית יָדוֹ עַל־עֵינַי:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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KEHOT'S NOTE

בראשית מו, ד.

28

אנכי מי שאנכי

There the phrase appears in "these words which I (Anochi), He Who is Anochi, command you": the encompassing light gathers into the depths of a person's heart, and from this the revelation of G-dliness through the Torah is drawn down.

KEHOT'S NOTE

נסמן לעיל א, א.

29

גלו לאדום שכינה עמהם

At 5a the saying introduces the exile of the Shechinah: G-d's light descends through concealments so that created beings exist as separate, in order that they then become nullified before Him.

Megillah 29a:4 מגילה כ"ט א:ד'29a:4

תִּנָּא, רַבִּי שְׁמַעוֹן בֶּן יוֹחִי אוֹמַר: בּוֹא וְרֵאא כַּמָּה חֲבִיבִין יִשְׂרָאֵל לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁבְּכָל מְקוֹם שֶׁגָּלוּ — שְׂכִינָה עִמָּהּ. גָּלוּ לַמִּצְרַיִם — שְׂכִינָה עִמָּהּ, שֶׁנֶּאֱמַר: "הַנִּגְלָה נִגְלִיתִי לְבֵית אַבְיָה בְּהִיוֹתָם בְּמִצְרַיִם וְגו'". גָּלוּ לְכַבֵּל — שְׂכִינָה עִמָּהּ, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי כַבֵּלָה". וְאַחַר כְּשֶׁהָיוּ עֲתִידִין לִיגָאֵל — שְׂכִינָה עִמָּהּ, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹהֶיךָ אֶת שְׁבוּתְךָ". "וְהָשִׁיב" לֹא נֶאֱמַר, אֲלָא "וְשָׁב". מְלֻמָּד שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא שָׁב עִמָּהּ מִפְּנֵי הַגְּלִיּוֹת.

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

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KEHOT'S NOTE

ספרי מסעי לה, לד. ראה מגילה כט, א. לעיל ה, א. יא, א. לה, א.

30

גלו לאדום שכינה עמהם

On "I dwell in its midst," the Sifrei teaches that wherever Israel went into exile the Shechinah went with them: "They were exiled to Edom; the Shechinah is with them." The Talmud (Megillah 29a) teaches the same of Egypt and Babylon.

Sifrei Bamidbar 161:5:א'ה'ס'קס'במדבר

... גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לכלל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי ככלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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31

מאמינים בני מאמינים

The Talmud calls Israel "believers, the children of believers," proving "believers" from "And the people believed." Faith is what remains in exile.

Shabbat 97a:4-5:א'ד'ה'צ'שבת

אמר ריש לקיש: החושד בכשרים — לוקה בגופו, דכתיב: "והן לא יאמינו לי וגו'", וגליא קמי קודשא בריך הוא דמהימני ישראל. אמר לו: הן מאמינים בני מאמינים, ואתה אין סופך להאמין. הן מאמינים, דכתיב: "ויאמן העם". בני מאמינים — "והאמין ביי". אתה אין סופך להאמין, שנאמר: "יען לא האמנתם בי וגו'". ממאי דלקה, דכתיב: "ויאמר ה' לו עוד הבא נא ידך בחיקך וגו'".

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32

ויאמן העם

"And the people believed," when Moshe and Aharon brought G-d's message in Egypt. Faith, like hearing, is what remains in exile.

Exodus 4:31:א'ל'שמות

ויאמן העם וישמעו כ"פקד ה' את בני ישראל וכי ראה את ענינם ויקדו וישתחוו:

And the people believed; and when they heard that the L-RD had remembered the children of Israel, and that He had

...קול דודי הנה זה בא מדלג על ההרים

seen their affliction, then they bowed their heads and worshipped.

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KEHOT'S NOTE

שמות ד, לא.

33

אינו דומה שמיעה לראיה

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

KEHOT'S NOTE

ראה מכילתא יתרו יט, ט.

34

ע"י הקול בחי' גרון הנ"ל

The note points there for the connection between the voice and the throat.

KEHOT'S NOTE

השייכות קול לגרון ראה ביאורו"ז להצ"צ כרך ב ע' תשסו. וראה גם בסה"מ תר"ל ע' מ.

PARAGRAPH 9

35

רבות מחשבות

Shlomo's proverb: "Many are the thoughts in a man's heart, but the counsel of Havayah, it shall stand." The maamar borrows its words for the many thoughts that disturb prayer, and turns at once to the counsel against them.

משלי י"ט:כ"א:Proverbs 19:21

רבות מחשבות בלבי איש ועצת ה' היא תקום:

There are many devices in a man's heart; But the counsel of the L-RD, that shall stand.

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36

אל ה' וירחמהו

The prophet calls the wicked to forsake his way, "and let him return to Havayah, and He will have compassion on him": plainly, G-d has mercy on the penitent. The Alter Rebbe reads vi'rachamehu as "and have compassion on Him," compassion for the Shechinah in exile within a person.

ישעיהו נ"ה:ז':Isaiah 55:7

יעזוב רשע דרכו ואיש און מחשבתיו וישב אל-ה' וירחמהו ואל-אלקינו כיי-רבה לסלוח:

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

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PARAGRAPH 10

37

הבגדים הצואים מעליו

In Zechariah's vision the angel orders, "Remove the soiled garments from him," from Yehoshua the High Priest, and

tells him, "I have removed your iniquity from you." Here the soiled garments are the foreign thoughts.

זכריה ג:ד' זכריה

וַיַּעַן וַיֹּאמֶר אֱלֹהֵי־הַעֲמֻדִים לְפָנָיו לֵאמֹר הִסִּירוּ הַבְּגָדִים הַצְּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו רְאֵה הֶעָבְרְתִּי מֵעָלָיו עֹנֶה וְהִלְבַּשְׁתָּ אֹתוֹ מִתְּלַצוֹת:

And he answered and spoke unto those that stood before him, saying: 'Take the filthy garments from off him.' And unto him he said: 'Behold, I cause thine iniquity to pass from thee, and I will clothe thee with robes.'

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38 ונגלה כבוד ה'

The prophet's comfort: "The glory of Havayah will be revealed, and all flesh will see together." When the soiled garments are removed, G-d's glory is revealed in the soul.

ישעיהו מ"ה:ד' Isaiah 40:5

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָּל־בָּשָׂר יְהוָה כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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39 זרח בחשך אור לישרים

The psalm praises the one who fears G-d: "A light shines in the darkness for the upright." Once the foreign thoughts are removed, G-d's light shines in the darkness.

תהילים קי"ב:ד' Psalms 112:4

זֶרַח בַּחֹשֶׁךְ אֹר לַיִּשְׁרִים תִּנּוֹן וְרַחוּם וְצַדִּיק:

Unto the upright He shineth as a light in the darkness, Gracious, and full of compassion, and righteous.

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KEHOT'S NOTE

תהלים קיב, ד.

40 וכבוד ה' עליך זרח

The prophet calls to Zion: "Arise, shine, for your light has come, and the glory of Havayah has shone upon you." The revealed glory that awakens love.

ישעיהו ס"א:ד' Isaiah 60:1

קוּמִי אֹרְרִי כִּי בָא אֹרֶךְ וּכְבוֹד ה' עָלֶיךָ זָרַח:

Arise, shine, for thy light is come, And the glory of the L-RD is risen upon thee.

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KEHOT'S NOTE

ישעיי ס, א.

PARAGRAPH 11

41 כה אמר ה' ליעקב אשר פדה את אברהם

"Therefore, thus says Havayah to the house of Yaakov, who redeemed Avraham." Plainly "who redeemed Avraham" may describe G-d, who rescued Avraham, or the house of Yaakov, which carried Avraham's way forward; the Midrash (Bereishis Rabbah 63:2) says Avraham was saved from the furnace in Yaakov's merit. The Alter Rebbe reads

it as compassion (Yaakov) redeeming love (Avraham). (context: Steinsaltz Tanakh)

ישעיהו כ"ט:כ"ב Isaiah 29:22

לָכֵן כֹּה־אָמַר ה' אֱלֹהֵי יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אֲבִרְהָם לֹא־עֲתָה יִבּוֹשׁ יַעֲקֹב וְלֹא עֲתָה פָּנָיו יִחְוֹרוּ:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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KEHOT'S NOTE

ישעיי כט, כב. כ"ה בתניא ספ"ב וספמ"ה. ובכ"מ בדא"ה. וראה בהערות ותיקונים לכ"ק אדמו"ר ז"ע לתניא שם.

42 מדת יעקב בחי' רחמנות

Kehot's note points to Zohar I, 87b for these words.

זח"א פו, כב"ז Zohar I, 87b

KEHOT'S NOTE

זח"א פו, ב. ועוד.

43 וימררו את חייהם

"They embittered their lives with hard labor." Read here as the bitterness a person must feel over the G-dly life within him.

שמות א':יד Exodus 1:14

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בַּחֹמֶר וּבְלִבְנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּקָרָה:

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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KEHOT'S NOTE

שמות א, יד.

PARAGRAPH 12

44 עבודה שבלב זו תפלה

"What is service of the heart? This is prayer." The Talmud's definition lets the Alter Rebbe read the Egyptian "labor" as prayer.

תענית ב' א':י"א Taanit 2a:11

וּמֵנָא לֵן דְּבִתְפִלָּה — דְּתַנִּיא: "לֹא־הִבָּה אֶת ה' אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל לִבְכֶּם", אִיזוּ הִיא עֲבֹדָה שֶׁהִיא בְּלֵב — הָוִי אוֹמֵר: זו תְּפִלָּה. וְכֵתִיב בְּתַרְיָה: "וְנָתַתִּי מִטֶּר אֲרָצְכֶם בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ".

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KEHOT'S NOTE

תענית ב, א.

45 צעק לבם

In Lamentations, the people's heart cries out to G-d over the ruined city: "Their heart cried out to G-d." The manner of prayer meant here: an outcry from the heart.

איכה ב':י"ח Lamentations 2:18

צָעַק לִבָּם אֱלֹהֵי־אֲדָנֵי חֹמֹת בְּתַצִּיּוֹן הוֹרִידֵי כִנְחָל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תַּתְּנִי פּוֹגַת לֶךְ אֶל־תִּדְמָה בְּתַצִּיּוֹנָהּ:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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46 רוממות אל בגרונו . . וחרב פיפיות בידם

The psalm calls on the pious to sing: "The exaltations of G-d are in their throat, and a double-edged sword in their hand," a sword for battle. Here praise through the throat itself becomes a sword against the kelipos.

Psalms 149:6:ו"ט:ו

רוממות אל בגרונו וחרב פיפיות בידם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

PARAGRAPH 13

47 מקרב איש ולב עמוק

In the psalm, David describes his enemies' schemes, searched out in secret, in "the inward part of a man and a deep heart." The Alter Rebbe uses the words for the depths of the heart from which love was awakened in Temple times. (context: Steinsaltz Tanakh)

Psalms 64:7:ו"ד:ו

יחפש ועולת תמנו חפש מחפש וקרב איש ולב עמוק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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PARAGRAPH 14

48 ששים המה מלכות

The beloved says there may be "sixty queens and eighty concubines, and maidens without number," yet his dove is one (6:9). The Zohar, as the maamar cites it, reads them as the tractates, the Baraisos and the halachos.

Song of Songs 6:8:ו"ח:ו

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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KEHOT'S NOTE

שה"ש ו, ח.

49 אחת היא יונתי תמתי

"One is My dove, My perfect one": above all the queens, the beloved's bride is unique. The maamar goes on to explain "My perfect one" as the Congregation of Israel.

Song of Songs 6:9:ו"ט:ו

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדה ראוה בנות ויאשרוה מלכות ופילגשים ויהללוה:

...קול דודי הנה זה בא מדלג על ההרים

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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PARAGRAPH 15

50 אחת היא יונתי תמתי

"One is My dove, My perfect one." Tamasi, "My perfect one," is read as "My completion."

Song of Songs 6:9:ו"ט:ו

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדה ראוה בנות ויאשרוה מלכות ופילגשים ויהללוה:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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51 והארץ הדום רגלי

G-d says through Isaiah: "The heavens are My throne, and the earth is My footstool"; what house could you build for Me? Israel on earth is G-d's "footstool," the lowest level that completes the whole.

Isaiah 66:1:א"ו:ו

כה אמר ה' השמים כסאי והארץ הדום רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישעי סו, א.

52 בנים אתם לה' אלקיכם

Moshe tells Israel: "You are children of Havayah your G-d," and so they must not gash themselves for the dead. As His children, Israel are, as it were, part of the Father's own "stature."

Deuteronomy 14:1:א"ד:ו

בנים אתם לה' אלקיכם לא תתגדדו ולא תשימו קרחה בין עיניכם למת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

53 וברא כרעא דאבוה

There the Congregation of Israel is called the "leg," on the basis of "You are children..." and "a son is his father's leg." The legs carry the head where it wants to go, so in this respect the leg is the "head": the end of the levels is

wedged in their beginning, as with direct and reflected light.

KEHOT'S NOTE

נסמן לעיל א, ב.

PARAGRAPH 16

54

וצבא השמים לך משתחוים

The Levites' prayer in Nechemiah's day: You made the heavens and all their host, "and the host of the heavens bow to You." The higher beings are openly nullified before G-d.

Nehemiah 9:6 ט"ו:ר

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

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

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KEHOT'S NOTE

נחמ"י ט, ו.

55

מי כעמד ישראל

King David's prayer of thanks: "Who is like Your people Israel, one nation on earth," whom G-d went to redeem. Read here as the nation that unites its heart with the One in the lower world.

I Chronicles 17:21 א"י:כ"א

ומי כעמד ישראל גוי אחד בארץ אשר הלה האלקים לפדות לו עם לשום לך שם גדלות ונראות לגרש מפני עמך אשר פדית ממצרים גוים:

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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KEHOT'S NOTE

דה"א יז, כא.

PARAGRAPH 18

56

לתאוה יבקש נפרד

Shlomo's proverb: "One who separates himself seeks [his own] desire," keeping apart from others to follow it. The Alter Rebbe reads it the other way: one who seeks desire is separated, cut off from G-d's unity. (context: Steinsaltz Tanakh)

Proverbs 18:1 א"ח:י"ח

לתאוה יבקש נפרד בכל תושיה יתגלע:

He that separateth himself seeketh his own desire, And snarlest against all sound wisdom.

...קול דודי הנה זה בא מדלג על ההרים

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KEHOT'S NOTE

משלי יח, א.

57

צור לבבי וחלקי

"My flesh and my heart fail; G-d is the Rock of my heart and my portion forever." The same complete devotion.

Psalms 73:26 ו"ג:כ"ו

כלה שארי ולבבי צור-לכבי וחלקי אלקים לעולם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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58

מי לי בשמים . צור לבבי וחלקי וגו'

Asaph, troubled that the wicked prosper, finds his answer in nearness to G-d: "Whom have I in heaven? And with You I desire nothing on earth." The words of one who wants nothing but G-d.

Psalms 73:25 ה"ג:כ"ה

מי-לי בשמים ועמך לא-חפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה. כו.

PARAGRAPH 19

59

אני לדודי ועלי תשוקתו

The maiden answers her beloved: "I am my Beloved's, and His longing is for me." The beloved's devotion awakens the Beloved's longing in return: an arousal from below awakens an arousal from above.

Song of Songs 7:11 א"י:י"א

אני לדודי ועלי תשוקתו:

I am my beloved's, and his desire is toward me.

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KEHOT'S NOTE

שה"ש ז, יא.

60

ישמח ישראל בעושו

"Let Israel rejoice in its Maker." A person's joy in G-d, the arousal from below.

Psalms 149:2 ט"ב:ב'2

ישמח ישראל בעשיו בנ-יציון וגילו במלכם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

61

וישמח ה' במעשיו

Closing his psalm on the creatures, the psalmist prays: "Let Havayah rejoice in His works." G-d's joy, the arousal

from above.

Psalms 104:31א"ל: תהלים קי"ד

יהי כבוד ה' לעולם ושמח ה' במעשיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

תהלים קד, לא.

62

חדות ה' היא

Nechemiah and Ezra tell the weeping people to celebrate the holy day, "for the joy of Havayah is your strength." The maamar reads it as "His strength": G-d's own joy, aroused in response to ours.

Nehemiah 8:10ח"י: נחמיה

ויאמר להם לכו אכלו משמנים ושתו ממתקים ושלחו מנות לאיני נכון לו כייקדוש היום לאדנינו ואלתעצבו כייחידות ה' היא מעוזכם:

Then he said unto them: 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our L-rd; neither be ye grieved; for the joy of the L-RD is your strength.'

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PARAGRAPH 20

63

שחורה אני ונאווה

The maiden tells the daughters of Jerusalem: "I am black, yet comely," darkened by the sun yet beautiful. Applied here to the Oral Torah, plain on the surface and beautiful within.

Song of Songs 1:5ה'א: שיר השירים

שחורה אני ונאווה בנות ירושלם באהלי קדר כיריעות שלמה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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KEHOT'S NOTE

שה"ש א, ה.

64

בהררי קדש

A psalm of the sons of Korach in praise of Zion: "His foundation is in the holy mountains." Echoed here: the laws of the Oral Torah are founded in the supernal wisdom.

Psalms 87:1א"ל: תהלים פ"ז

לבניי קרח מזמור שיר יסודתו בהררי קדש:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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65

חכים ולא בחכמה ידיעא

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are wise, but not with a knowable wisdom."

The wisdom in which the laws are rooted is beyond human grasp.

Tikkunei Zohar 17b:3-4ד"ב-ג: תקוני זוהר י"ז

אנת חכים ולא בחכמה ידיעא. אנת 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 דאמצעייתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 21

66

קומי לך רעייתי יפתי

The beloved calls to the maiden: "Rise up, My beloved, My fair one, and go forth," with lach, "for yourself," as an idiom. The Alter Rebbe reads lach as "to yourself," the soul's return to its own root.

Song of Songs 2:10ח"י: שיר השירים

ענה דודי ואמר לי קומי לך רעייתי יפתי ולכי לך:

My beloved spoke, and said unto me: 'Rise up, my love, my fair one, and come away.

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KEHOT'S NOTE

שה"ש ב, י.

67

ישראל עלו במחשבה

There the Alter Rebbe refers to Etz Chaim, Sha'ar 41, chapter 3, in explaining that the sparks raised through prayer and mitzvos are rooted in the Chochmah of the World of Tohu, which its Keser illuminates.

KEHOT'S NOTE

ב"ר בתחלתו. מובא בע"ח בכמה מקומות ומהם שער הכללים פ"א ופ"ב. בלקו"ח חוקת סג, ג מציין לע"ח שער מ"א פ"ג.

68

ישראל עלו במחשבה

The Midrash lists things that preceded creation, among them Israel, who "arose in thought." The soul's root in G-d's thought is where it returns.

Bereshit Rabbah 1:4ד"ר: בראשית רבה

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמנו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם), ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were

created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, ...

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PARAGRAPH 22

69 יאר פניו אתנו סלה

The psalmist prays: “May G-d be gracious to us and bless us; may He make His face shine with us (itanu), Selah,” plainly “upon us.” The Alter Rebbe reads itanu as “with us” and “through us”: the shining of the Face comes through our service.

Psalms 67:2:ב'י:ו: תהלים ס"ז

אַלְקִים יִחַנְנוּ וְיִכְרְכְנוּ יֵאֲרֶפְנוּ אֲתָנוּ סֵלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

70 כמים הפנים לפנים

“As water reflects face to face, so the heart of man to man.” G-d’s face shines back as our face turns to Him.

Proverbs 27:19:ט"ט: כ"ז: משלי

כַּמֵּיִם הַפָּנִים לַפָּנִים כִּן לִבִּי־הָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

PARAGRAPH 23

71 עין בעין יראו

The watchmen of Zion raise their voices in song, “for they will see eye to eye when Havayah returns to Zion.” The open revelation of the days of Mashiach.

Isaiah 52:8:ח"ב: י"ב: ישעיהו

קוֹל צִפְיָהּ נִשְׁאָו קוֹל יַחְדּוֹ יִרְגְּנוּ כִּי עֵין בְּעֵין יִרְאוּ בָשׂוּב ה' צִיּוֹן:

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

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72 סלה שהוא לשון נצח

The Talmud teaches that wherever “Selah” is written, it denotes eternity without interruption. So the shining of the Face in the days of Mashiach will be permanent.

Eruvin 54a:14-15:י"ד-ט"ו: עירובין

תָּנָא דְּבִי רַבִּי אֱלִיעֶזֶר בֶּן יִצְחָק: כָּל מְקוֹם שֶׁנֶּאֱמַר "סֵלָה" "נֶצַח" — אֵין לוֹ הִפְסֵק עוֹלָמִית. נֶצַח, דְּכֵתִיב: "כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לְנֶצַח

...קול דודי הנה זה בא מדלג על ההרים

אֶקְצוֹף". סֵלָה, דְּכֵתִיב: "כָּאֲשֶׁר שָׁמְעֵנוּ כִּן רָאִינוּ בְּעֵיר ה' צִבְאוֹת בְּעֵיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנָה עַד עוֹלָם סֵלָה". וְעַד, דְּכֵתִיב: "ה' יִמְלוֹךְ לְעוֹלָם וָעֶד".

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KEHOT'S NOTE

עירובין נד, א.

73 וראו כל בשר יחדו

The prophet's comfort: “The glory of Havayah will be revealed, and all flesh will see together.” In the days of Mashiach the revelation will be open to all.

Isaiah 40:5:ה'י:ו: ישעיהו

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָּל־בָּשָׂר יַחְדּוֹ כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.

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PARAGRAPH 24

74 וכן בענין ובכל עבודה בשדה

According to the note, a passage from this point on is quoted there, in the maamar beginning “Mi Sam Peh.”

KEHOT'S NOTE

קטע מכאן בסה"מ תרכ"ז בד"ה מי שם פה ע' פט. ע"ש.

75 שאמר אילפא . . פשיטנא ליה ממתניתין

Ilfa declared that if anyone asked him about a Baraisa and he could not resolve it from the Mishnah, he would fall from a ship's mast and drown. The Alter Rebbe cites it to show that every Baraisa is contained in the Mishnah.

Taanit 21a:5-6:ה'ר"א: תענית

אָמְרוּ לוֹ: אִי אַתִּיב מִר וְגָרִיס, לֹא הָוָה מְלִיךְ מִר. אָזַל תֵּלָא נַפְשִׁיחָא בְּאַסְקָרְיָא דְּסַפִּינָתָא, אָמַר: אִי אֵיכָא דְּשֹׁאֵיל לִי בְּמַתְנִיתָא דְּרַבִּי חִיָּיא וְרַבִּי אוֹשְׁעִיא וְלֹא פְּשִׁיטְנָא לְקָה מִמַּתְנִיתִין, נְפִילָנָא מֵאַסְקָרְיָא דְּסַפִּינָתָא וְטַבְעָנָא. אֵתָא הָהוּא סָבָא, תָּנָא לְקָה: הָאוּמֵר תְּנוּ שְׁקָל לְבִנְיֵי בְּשִׁבְתָּ, וְהֵן רָאוּיִין לְתַת לָהֶם סָלַע — נוֹתְנִין לָהֶם סָלַע. וְאִם אָמַר: אַל תִּתְּנוּ לָהֶם אֱלָא שְׁקָל — אֵין נוֹתְנִין לָהֶם אֱלָא שְׁקָל.

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KEHOT'S NOTE

תענית כא, א.

76 אאלפך חכמה

Elihu to Iyov: “Be silent, and I will teach you (a’alefcha) wisdom.” The Alter Rebbe hears the name Ilfa in a’alefcha, “I will teach you.”

Job 33:33:ג'ל"ג: איוב

אִם־אֵין אַתָּה שֹׁמֵעַ־לִי הִתְרַשׁ וְאַאֲלַפְךָ חֲכָמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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PARAGRAPH 25

77 ובכל עבודה בשדה

"And with all labor in the field." The last of the verse's labors, read here as the study of the Baraisa.

שמות א': י"ד Exodus 1:14

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בַחֲמֶר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בַשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפֶרֶךְ:

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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PARAGRAPH 26

78 קול דודי הנה זה בא מדלג על

"The voice of my Beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The opening verse, now explained as kindness from above that leaps down in response to an arousal from below.

שיר השירים ב': ח"ב Song of Songs 2:8

קול דודי הנה זה בא מדלג על ההרים מקפץ על הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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79 מקפץ על הגבעות

In the debate over the month in which the Patriarchs were born, the Talmud cites the verse: "leaping over the mountains," in the merit of the Patriarchs; "skipping over the hills," in the merit of the Matriarchs. The maamar follows it: the hills are the Matriarchs.

ראש השנה י"א א' ח"א Rosh Hashanah 11a:8

מאי משמע דהאי "איתן" לישנא דתקיפי הוא — כדכתיב: "איתן מושבך", ואומר: "שמעו הרים את ריב ה' והאיתנים מוסדי ארץ", ואומר: "קול דודי הנה זה בא מדלג על ההרים מקפץ על הגבעות". "מדלג על ההרים" — בנכות אבות. "מקפץ על הגבעות" — בנכות אמהות.

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80 על ג' דברים העולם עומד

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

KEHOT'S NOTE

אבות א, ב.

81 על ג' דברים העולם עומד על התורה ועל העבודה

Shimon the Righteous taught: "The world stands on three things: on the Torah, on the service, and on acts of kindness." The Alter Rebbe glosses the service as prayer and

the acts of kindness as the refinement of the emotive attributes.

משנה אבות א'ב: 1:2 Pirkei Avot

שִׁמְעוֹן הַצַּדִּיק הָיָה מְשִׁירֵי כְנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֶסֶדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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82 את כל עבודתם אשר עבדו בהם

"All their labor which they labored in them (bahem), with rigor": plainly, all the work the Egyptians made them do. Read here as the inner labor of refining one's own emotive attributes, "in them themselves."

שמות א': י"ד Exodus 1:14

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בַחֲמֶר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בַשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפֶרֶךְ:

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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PARAGRAPH 27

83 בפרך . . מלאכת נשים לאנשים . . פה רך

On "all their labor which they labored in them with rigor" (Exodus 1:14), Rabbi Shmuel bar Nachmani says in the name of Rabbi Yonasan that they exchanged men's work for women and women's work for men. The Alter Rebbe draws from it that the burden lay in having to change one's nature.

סוטה י"א ב'ג: ד'4-3 Sotah 11b:3-4

"את כל עבודתם אשר עבדו בהם בפרך", אומר רבי שמואל בר נחמני אומר רבי יונתן: שהיו מחליפין מלאכת אנשים לנשים ומלאכת נשים לאנשים. ולמאן דאמר נמי התם פכה רך, הקא ודאי בפרכה. דרש רב עזריא: בשכר נשים צדקניות שהיו באותו הדור נגאלו ישראל ממצרים. בשעה שהולכות לשאוב מים, הקדוש ברוך הוא מזמן להם דגים קטנים בכדיהן, ושואבות מן הצה מים ומחצה דגים, ובאות ושופות שתי קדירות, אחת של חמין ואחת של ...

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KEHOT'S NOTE

סוטה יא, ב.

PARAGRAPH 28

84

פה רך

On the first “with rigor” (Exodus 1:13), Rabbi Elazar reads befarech as be-peh rach, “with a soft mouth.” The Alter Rebbe turns it into counsel for refining one’s traits.

סוטה י”א בב”ב Sotah 11b

85

מענה רך ישיב חימה

Shlomo’s proverb: “A soft answer turns away wrath, but a harsh word stirs up anger.” Here a soft answer calms anger, including one’s own.

משלי ט”ו: א”א Proverbs 15:1

מַעֲנֵה רֶךְ יְשִׁיב חֵמָה וְדִבְרֵי עֶצֶב יַעֲלֶה אָף:

A soft answer turneth away wrath; But a grievous word stirreth up anger.

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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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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