

Discourse 26

*“v’Heineef Yado Al HaNahar... -
He will wave His hand over the River...”*

Delivered on the last day of Pesach,
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁵²³ “He will wave His hand over the river with the power of His breath; He will break it into seven streams... There will be a road for the remnant of His people... as was for Israel on the day it went up from the land of Egypt.” Now, this must be understood. That is, according to the simple meaning of the verses, the need to split the (Euphrates) river,¹⁵²⁴ is so that the Jewish exiles, mentioned [in the verses] before this, will be able to cross over it (from Assyria and from Egypt etc.)¹⁵²⁵ on their way to the land of Israel (Eretz Yisroel).

Now, at first glance, besides the fact that some of the lands mentioned here are not on [the other] side of the Euphrates river,¹⁵²⁶ and it is unnecessary to split the Euphrates river for the Jewish people to come from there, moreover, even in those lands where the Euphrates River must be crossed, the splitting of the river (which is like,¹⁵²⁷ “He transformed the sea into dry land”) is unnecessary. That is, they do not specifically have to cross by foot,

¹⁵²³ Isaiah 11:15-16 – the *Haftorah* read on this day.

¹⁵²⁴ Rashi to Isaiah 11:15

¹⁵²⁵ Isaiah 11:11

¹⁵²⁶ As Rashi to Isaiah 11:15 states, “Those from the islands of the sea are not from that side.”

¹⁵²⁷ Psalms 66:6

([as in the verse],¹⁵²⁸ “And lead [the people] across in [dry] shoes,” meaning that, “They will walk [across] in the shoes that are upon their feet, since it will revert to being dry land”).¹⁵²⁹ For, even in regard to the ocean, they could cross it as in the verse,¹⁵³⁰ “Those who go down to the sea in ships,” and it certainly is possible to cross the river in boats.

We also must understand why the verse states, “**as** it was for Israel on the day it went up from the land of Egypt,” which seems to indicate that the greatness of the splitting of the river in the coming future is likened to “the day it went up from the land of Egypt.” That is, the primary greatness is “the day it went up from the land of Egypt,” and the greatness of the coming future is that it too will be “as the day it went up from the land of Egypt.”

This also seems to be the indication about the general totality of the coming redemption, as stated in a previous verse,¹⁵³¹ “It shall be on that day that the Lord will show His hand **a second time**, to acquire the remnant of His people etc.” That is, the coming redemption is “second” (and secondary to) the exodus from Egypt, (“Just as He acquired them from Egypt”),¹⁵³² since the exodus from Egypt is primary. This is also understood from the verse,¹⁵³³ “As in the days that you went out of the land of Egypt, I will show them wonders.” That is, the elevation of the coming redemption is that even then “I will show them wonders,” just “as in the days that you went out of the land of Egypt.”

However, this is not understood.¹⁵³⁴ For, as known, the coming redemption will come about in a much higher way than the redemption from Egypt. As expressed in today’s Haftorah

¹⁵²⁸ Isaiah 11:15 *ibid*.

¹⁵²⁹ Metzudat David to Isaiah 11:15 *ibid*.

¹⁵³⁰ Psalms 107:23

¹⁵³¹ Isaiah 11:11

¹⁵³² Rashi to Isaiah 11:11

¹⁵³³ Micah 7:15

¹⁵³⁴ Also see Sefer HaMaamarim 5708 p. 151.

(“Yet today He will stand in Nov... A staff will grow from the staff of Yishai etc.”) about the great wondrousness of the coming redemption, in which there even will be changes in the physical nature of the world, such that, “The wolf will lie down with the lamb... a lion, like cattle, will eat hay... They will neither injure nor destroy... for the earth will be filled with the knowledge of *HaShem*-יהוה etc.” - something that is beyond any comparison to the exodus from Egypt! This is why though we will recall the exodus from Egypt in the coming future, it will only be in a secondary way,¹⁵³⁵ in that the coming redemption will be much higher, beyond all comparison.

The same is so of the splitting of the river in the coming future. That is, this matter is much higher than the splitting of the sea when they left Egypt. This is understood from the verse,¹⁵³⁶ “He transformed the sea to dry land, they shall pass through the river on foot; there we shall rejoice in Him.”

The explanation of this verse is well known,¹⁵³⁷ that is, “He transformed the sea to dry land” is in the past tense, referring to the splitting of the Red Sea. The words, “they shall pass through the river on foot,” is in the future tense, referring to the splitting of the [Euphrates] river in the coming future, about which it states, “there we shall rejoice in Him.” In other words, it is upon the splitting of the river in the coming future, that the matter of “rejoicing in **Him**” (in His Essential Self etc.) will be,¹⁵³⁸ rather than at the splitting of the sea when they left Egypt.¹⁵³⁹

This being so, why does the verse emphasize that the splitting of the river in the coming future will be, “**As** it was for

¹⁵³⁵ Talmud Bavli, Brachot 12b

¹⁵³⁶ Psalms 66:6

¹⁵³⁷ Maamarei Admor Hazaken, Parshiyot HaTorah Vol. 1, p. 254; Shaar HaEmunah of the Mittler Rebbe, Ch. 52 (83a and on).

¹⁵³⁸ See Shaar HaEmunah of the Mittler Rebbe *ibid.* Ch. 56.

¹⁵³⁹ See Maamarei Admor HaZaken, Parshiyot HaTorah *ibid.*; Shaar HaEmunah *ibid.* (83b).

Israel on the day it went up from the land of Egypt.” Furthermore, about the matter of the coming redemption in general, why does the verse emphasize that it is “second” to the exodus from Egypt, “**as** in the days that you went out of the land of Egypt,” which seems to indicate that specifically the exodus from Egypt is primary.

2.

Now, to understand this, we first must preface by explaining the matter of Matzah, through which the matter of the exodus from Egypt entirely came about. This is as stated,¹⁵⁴⁰ “It is because of this that *HaShem*-יהוה acted on my behalf when I left Egypt,” about which it states,¹⁵⁴¹ “‘Because of **this**’ can only be said at a time when the Matzah [is set before you] etc.”

In other words, the Matzah is the matter of the empowerment and strength for the exodus from Egypt to be, and through this, all the other matters that come in continuation to the exodus from Egypt followed automatically, up to and including the giving of the Torah [at Mount Sinai] which was the ultimate intent and purpose of the exodus from Egypt. This is as the verse states,¹⁵⁴² “When you take the people out of Egypt, you will serve God on this mountain.”

This may be understood according to the explanation in the discourse of the Tzemach Tzedek entitled “*Hei Lachma Anya*,”¹⁵⁴³ (in the booklet of manuscripts that recently was released from exile to redemption and has now arrived here).¹⁵⁴⁴ In it, he

¹⁵⁴⁰ Exodus 13:8

¹⁵⁴¹ Pesach Haggadah, section beginning, “*Yachol MeRosh Chodesh*.”

¹⁵⁴² Exodus 3:12 and Rashi there.

¹⁵⁴³ Subsequently printed in Ohr HaTorah, Vayikra (Vol. 2) p. 453 and on; (See the citations and notes there).

¹⁵⁴⁴ See the Sichah talk that was said after the discourse (Torat Menachem Vol. 46 p. 347 and on).

brings a question mentioned in various books.¹⁵⁴⁵ That is, why does it state, “[the bread of affliction] that our fathers ate **in** the land of Egypt.” For, it is written,¹⁵⁴⁶ “They baked the dough that they **took out** of Egypt etc.,” indicating that this only happened once they had left Egypt.

He adds that this question becomes even more difficult, considering that in the Torah portion of Re’eh¹⁵⁴⁷ where the “bread of affliction” is mentioned, the verse states, “bread of affliction, because you left the land of Egypt in haste,” about which Rashi comments, “And therefore the dough had no time to rise.” This being so, it is explained that the Matzah, which is called “bread of affliction,” was what they ate once they left Egypt, (as mentioned above). This being so, why does it state, “[This is the bread of affliction] that our fathers ate **in** the land of Egypt?”

Now, in explanation of the addition to this question, that if not for this [addition] it would have been possible to make a distinction and state that the Matzot that they baked upon leaving Egypt, in a state of freedom, is not called “bread of affliction,” and the Matzot that we eat all seven days [of Pesach] correspond to them, in commemoration of leaving Egypt, but additionally there is the Matzah which is “the bread of affliction” that they ate in Egypt, and the Matzah we eat on the first night of Pesach corresponds to this Matzah, and it is about this Matzah that we say, “This is the bread of affliction that our fathers ate in the land of Egypt.” It is for this reason that he brings that it is explicitly stated in the verse that “the bread of affliction” is the Matzah that they baked upon **leaving** Egypt, and this being so, the question remains. Why do we say, “This is the bread of affliction that our fathers ate **in** the land of Egypt?”

¹⁵⁴⁵ See Avudraham, Seder Haggadah U’Pirushah.

¹⁵⁴⁶ Exodus 12:39

¹⁵⁴⁷ Deuteronomy 16:3

He also brings the question asked in the book *Avodat HaKodesh*,¹⁵⁴⁸ (brought in *Shnei Luchot HaBrit*),¹⁵⁴⁹ about the fact that the Torah attributes all the *mitzvot* to the exodus from Egypt, “as a remembrance of the exodus from Egypt.” For, at first glance, is it not so that “the Torah preceded the world by two-thousand years”?¹⁵⁵⁰ This being so, it is certain that even without the exile and enslavement in Egypt, there would be no change to the particulars of the *mitzvot*.

3.

He continues in the discourse, that to understand this, we must preface by explaining the matter of the exodus from Egypt, and that every single day a Jew has a duty to see himself as if he has left Egypt this very day, and we likewise must recall the exodus from Egypt in the recitation of the *Shema* [every] morning and evening.

The explanation is that our sages, of blessed memory, stated,¹⁵⁵¹ “In each and every generation a person must view himself as though it is the time of the exodus from Egypt.” The Alter Rebbe adds to this in *Tanya*,¹⁵⁵² that this duty is every single day.

He explains that this refers to the matter of the Godly soul leaving the imprisonment of the body etc., to become subsumed and included in the unity of the limitless light of the Unlimited One, *HaShem* יהוה, blessed is He, upon accepting the yoke of His

¹⁵⁴⁸ *Avodat HaKodesh*, Vol. 4 (Chelek Sitrei Torah), Ch. 35

¹⁵⁴⁹ *ShaLa*”H 150a

¹⁵⁵⁰ See *Midrash Tehillim* 90:4; *Midrash Bereishit Rabba* 8:2; *Tanchuma Vayeishev* 4; *Zohar* II 49a

¹⁵⁵¹ *Mishnah Pesachim* 10:5; *Talmud Bavli*, *Pesachim* 116b

¹⁵⁵² *Tanya*, *Likkutei Amarim*, Ch. 47

Kingship during the recital of *Shema* (morning and evening),¹⁵⁵³ at which time he accepts and draws the unity of *HaShem*-יהו"ה, blessed is He, upon himself, when reciting, "*HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה אחד."

This is why the sages established that the Torah portion about the exodus from Egypt be specifically recited at the time of reciting the *Shema* [referring to the third paragraph of the *Shema* recital]. For, even though this is an independent *mitzvah* in and of itself, and is not part of the *mitzvah* of reciting the *Shema*, as stated in Talmud and by the Halachic authorities,¹⁵⁵⁴ they nevertheless are one thing, literally.

[This is further understood by the precise wording of the Alter Rebbe in stating, "they are one thing-*Davar Echad*-דבר אחד," as opposed to "one matter-*Inyan Echad*-ענין אחד." For, the words "one matter-*Inyan Echad*-ענין אחד" could be in any number of different ways, including matters that are diametric opposites of each other, from one extreme to the other extreme. He therefore is precise in stating "they are one thing-*Davar Echad*-דבר אחד," and moreover includes the word, "literally-*Mamash*-ממש.]"

More specifically, our sages, of blessed memory, stated,¹⁵⁵⁵ "Why does the portion of '*Shema*' precede that of '*VeHayah Im Shamo'a*'? So that one will first accept the yoke of the Kingdom of Heaven upon himself, and only then accept the yoke of the *mitzvot*."

The explanation is that the acceptance of the yoke of the Kingdom of Heaven, in the first paragraph of the *Shema* recital, is connected to love of *HaShem*-יהו"ה, blessed is He, "with all your more (*Bechol Me'odecha*-בכל מאדך), as the verse states,¹⁵⁵⁶ "And

¹⁵⁵³ Talmud Bavli, Brachot 6b and on; Mishneh Torah, Hilchot Kriyat Shema, Ch. 1.

¹⁵⁵⁴ Talmud Bavli, Brachot 21a; See Bayit Chadash, Magen Avraham, Turei Zahav, and Shulchan Aruch of the Alter Rebbe, Orach Chayim, Siman 67.

¹⁵⁵⁵ Talmud Bavli, Brachot 13a (in the Mishnah)

¹⁵⁵⁶ Deuteronomy 6:5

you shall love *HaShem*-יהו"ה your God [with all your heart, and with all your soul, and] with all your more (*Bechol Me'odecha*-בכל מאדך), meaning without limit (*Bli Gvul*). This love awakens the aspect of the true limitlessness (*Bli Gvul*) of the One Above.

After this comes the acceptance of the yoke of the *mitzvot*, through which there is a drawing down of the limitless aspect (*Bli Gvul*) of the One Above into receptacles (*Keilim*) made through [fulfilling] His Torah and *mitzvot*.

This is why we conclude the *Shema* recital saying [the verse],¹⁵⁵⁷ "I am *HaShem*-יהו"ה your God who took you out of the land of Egypt (*Mitzrayim*-מצרים) to be a God to you; I am *HaShem*-יהו"ה your God." That is, this refers to leaving all matters that are in a way of constraint (*Meitzar*-מיצר) and limitation compared to the limitless aspect (*Bli Gvul*) of the One Above drawn down and revealed through loving Him "with all your more" (*Bechol Me'odecha*-בכל מאדך).

4.

Now, the explanation is that in the verse "And you shall love" mentioned in the first paragraph of the *Shema* recital, three kinds of love are mentioned, "with all your heart, and with all your soul, and with all your more." The difference between them is as follows. In explanation of the words, "With all your heart (*Bechol Levavecha*-בכל לבבך)," our sages, of blessed memory, stated,¹⁵⁵⁸ "With both your inclinations, with your good inclination and your evil inclination." In other words, even the evil inclination, which in and of itself, is drawn to the lusts of this world like a burning fire etc., should be transformed to love of *HaShem*-יהו"ה, blessed is He.

¹⁵⁵⁷ Numbers 15:41

¹⁵⁵⁸ Talmud Bavli, Brachot 54a (in the Mishnah); Sifrei and Rashi to Deuteronomy 6:5

The way to come to this love, is as stated in the verse,¹⁵⁵⁹ “See, I have placed before you this day the life and the good... and you shall choose life... to love *HaShem*-יהו"ה your God etc.” Now, at first glance, the need for the command, “and you shall choose life” is not understood. Who would not choose life? However, the explanation¹⁵⁶⁰ is that what is meant here is not literal life and death, but the spirituality and physicality within everything in this world.

That is, the spirituality and Godly vitality [within it] is the life and the good, whereas its physicality is the death and the evil, being that it expires and decomposes etc., from which it is understood that even while existing it is not a true existence. Rather, its existence is wholly the spirituality and Godly vitality that brings it into being, enlivening it and sustaining it.

This is the meaning of the word “See-*Re'eh*-ראה etc.,” meaning that one should contemplate until he comes to see that just as the physicality of everything is like nothing compared to the spirituality that enlivens it, the same is so to an even greater degree of the nullification of all spirituality and physicality relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the source and life of all life. From this [contemplation and realization], one will come to love of *HaShem*-יהו"ה, blessed is He, “with all your heart,” such that even his evil inclination will be transformed to love *HaShem*-יהו"ה, blessed is He, since “He is your life.”¹⁵⁶¹

This also is why the verse states, “You shall love *HaShem*-יהו"ה your God (*Elo"hecha*-אלהיך) with all your heart.” That is, this love comes through coming to sense that *HaShem*-יהו"ה is

¹⁵⁵⁹ Deuteronomy 30:15; 30:19

¹⁵⁶⁰ Also see Sefer HaMaamarim 5670 p. 19 and on.

¹⁵⁶¹ Deuteronomy 30:20

“**your** God-*Elo*” *hecha*-ךְ־אלהי,” meaning, “your strength and vitality.”¹⁵⁶²

To further explain, this love of *HaShem*-יהו"ה, blessed is He, “with all your heart,” that comes through the above-mentioned contemplation (*Hitbonenut*), is from below to Above. There then is a drawing that comes from Above to below, so that a revelation of Godliness is drawn down through fulfilling Torah and *mitzvot* with all the powers and garments of the soul, this being the matter of “with all your soul.”

Nevertheless, the general totality of love of *HaShem*-יהו"ה “with all your heart and with all your soul” is in levels of Godliness that are drawn down to manifest in the worlds to enliven them, this only being a ray and radiance alone. Moreover, it comes in a way of separation from its Source, and with measure and limitation. Therefore, the love brought about thereby is a measured and limited love.

Higher than this is love of *HaShem*-יהו"ה, blessed is He, “with all your more” (*Bechol Me'odecha*). This comes through contemplating (*Hitbonenut*) that the vitality of all the worlds is merely like a ray and radiance, which comes by way of measure and limitation.

In contrast, the Source from which the ray and radiance is drawn etc., is separately transcendent from the worlds, transcending measure and limitation. This is as stated,¹⁵⁶³ “[Let them praise the Name *HaShem*-יהו"ה], for His Name alone is exalted, His glory is **over** earth and heaven.” That is, even the aspect of His Name (*Shmo*-שמו) is exalted and alone, and it is merely the ray and radiance of His Name that is drawn to enliven the worlds.¹⁵⁶⁴

¹⁵⁶² See Likkutei Torah, Balak 73c; Beginning of Likkutei Torah, Re'eh.

¹⁵⁶³ Psalms 148:13

¹⁵⁶⁴ Torah Ohr, Mishpatim 79b and elsewhere.

From this [contemplation] one comes to love of *HaShem*-יהו"ה, blessed is He, "with all your more" (*Bechol Me'odecha*), that is, with Great and abundant love (*Ahavah Rabbah*) of Him, which transcends measure and limitation.

The general difference between [love of *HaShem*-יהו"ה] "with all your heart, and with all your soul, and with all your more," is like the difference between the aspect of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), His light that transcends and surrounds all worlds (*Sovev Kol Almin*), and the aspect of His light that is beyond the category of worlds altogether, not even in a way of transcending and surrounding them (*Sovev*), meaning, that it is beyond both "filling" (*Memaleh*) and "surrounding" (*Sovev*) worlds altogether.

However, to come to love of *HaShem*-יהו"ה, blessed is He, "with all your more" (*Bechol Me'odecha*), one must leave the constraints (*Meitzarim*-מיצרים) and limitations, which is the matter of the exodus from Egypt (*Mitzrayim*-מצרים). The explanation is that love of Him "with all your more" (*Bechol Me'odecha*-בכל מאדך), meaning beyond measure and limitation, specifically relates to those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*). This is because they have the "the superiority of light that comes out of darkness."¹⁵⁶⁵

This is brought about by setting [the contemplation of] one's heart on all his deeds, words, and thoughts, from the day he first came into being until today, that were not directed to *HaShem*-יהו"ה, blessed is He, such that they literally were darkness and the concealment of *HaShem*'s-יהו"ה countenance, blessed is He. This increases and magnifies the yearning of his soul to leave its imprisonment and to pour himself out into the bosom of his Father, to cleave to Him with Great Love that transcends the measure and limitation of his vessels.

¹⁵⁶⁵ Ecclesiastes 2:13

About this our sages, of blessed memory, stated,¹⁵⁶⁶ “In the place where the repentant (*Baalei Teshuvah*) stand, even the completely righteous (*Tzaddikim Gemurim*) cannot stand.” This is because the service of *HaShem*-יהו"ה, blessed is He, of the completely righteous (*Tzaddikim Gemurim*) is love of Him “with all your heart and with all your soul,” which is limited within their vessels (*Keilim*).

This is also hinted in the fact that they are called “completely righteous-*Tzaddikim Gemurim*-צדיקים גמורים,” which indicates a vessel (*Kli*) “whose crafting has been completed” (*Nigmar Melachto*-נגמר מלאכתו).¹⁵⁶⁷ That is, they still are in a state of being a “vessel” (*Kli*). Thus, for them to come to love of *HaShem*-יהו"ה “with all your more” (*Bechol Me'odecha*), they must have the matter of leaving the vessels (*Keilim*).

In the discourse he cites¹⁵⁶⁸ that this is the meaning of the teaching,¹⁵⁶⁹ “Vessels that were completed in purity [nonetheless] require immersion [to be considered pure] for sacrificial foods (*Kodesh*), but not for Terumah.” This is because Terumah refers to separating the radiance (*Ha'arah*) alone, this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which is the level of the completely righteous (*Tzaddikim Gemurim*), who are in the aspect of “vessels that were completed in purity.”

However, for them to come to the aspect of “holy-*Kodesh*-קדש,” which is “a thing unto itself,”¹⁵⁷⁰ they “require immersion-*Tevilah*-טבילה,” which shares the same letters as the word “nullification-*Bittul*-ביטול,”¹⁵⁷¹ this being the matter of leaving one’s [own] existence. That is, he must leave the measures and

¹⁵⁶⁶ Mishneh Torah, Hilchot Teshuvah 7:4

¹⁵⁶⁷ Likkutei Torah, Sukkot 81; See Mishnah Kelim 4:4

¹⁵⁶⁸ Ohr HaTorah ibid. p. 455

¹⁵⁶⁹ Talmud Bavli, Chagigah 20b

¹⁵⁷⁰ Zohar III 94b

¹⁵⁷¹ Siddur Im Da"Ch 159d

limitations of love of *HaShem*-יהו"ה, blessed is He, "with all your heart and with all your soul" to come to love Him "with all your more," like the Great and abundant love (*Ahavah Rabbah*) of those who return to Him in repentance (*Baalei Teshuvah*), which transcends measure and limitation.

This is the matter of [mentioning] the exodus from Egypt (*Mitzrayim*-מצרים) in the *Shema* recital, in that "they are one thing, literally." This is because the exodus from Egypt (*Mitzrayim*-מצרים) means to leave the constraints (*Meitzarim*-מיצרים) and limitations that limit the love, so that it will not only be "with all your heart and with all your soul," but also "with all your more." From this there comes to be a drawing down of the matter of the exodus from Egypt (*Mitzrayim*-מצרים) in every single Jew according to his level, including the multitudes, even those on the lowest level, such that because of the great darkness they come to a state of "the advantage of light [that comes out of darkness]," through Great and abundant love (*Ahavah Rabbah*) for *HaShem*-יהו"ה, blessed is He, that transcends measure and limitation, as explained above.

5.

Now, the advantage of the exodus from the constraints (*Meitzarim*-מיצרים) and limitations that limit the love, thus coming to limitless love of *HaShem*-יהו"ה, blessed is He, "with all your more," is (not just in one's toil from below to Above, but) is also in the drawing down from Above to below, brought about through fulfilling *HaShem's*-יהו"ה Torah and *mitzvot*.

That is, the drawing down from Above to below brought about through fulfilling Torah and *mitzvot*, ("accepting the yoke of the *mitzvot*"), which comes after being preceded by love of *HaShem*-יהו"ה "with all your more," ("accepting the yoke of the Kingdom of Heaven"), is much higher than the drawing down

from Above to below brought about through fulfilling Torah and *mitzvot* with all the powers and garments of the soul [indicated by loving Him] “with all your soul,” after only being preceded by loving Him “with all your heart.”

To explain this, in the discourse he prefaces¹⁵⁷² [by stating] that we sometimes find that the Torah is called the “groom” (*Chatan*-חתן) and the Jewish people are called the “bride” (*Kalah*-כלה). This is as our sages, of blessed memory, expounded, that the verse,¹⁵⁷³ ““On the day of his wedding,”¹⁵⁷⁴ refers to the giving of the Torah,” indicating¹⁵⁷⁵ that the ingathering of the souls of the Jewish people (*Knesset Yisroel*) is called “the bride” (*Kalah*-כלה), and this being so, the Torah is called “the groom” (*Chatan*-חתן).

However, we sometimes find the opposite, that the Jewish people are called the groom (*Chatan*) and the Torah is called the bride (*Kalah*). This is as our sages, of blessed memory, expounded¹⁵⁷⁶ on the verse,¹⁵⁷⁷ “The Torah that Moshe commanded us is the heritage [of the congregation of Yaakov],” about which they said, “do not only read it as ‘the heritage-*Morashah*-מורשה,’ but read it as ‘the betrothed-*Me’orasah*-מאורסה.’”

However, the explanation is that both are true, and [indicate] two modes of Torah study. For, it states in the Talmud¹⁵⁷⁸ that Rav Sheshet would say, “Rejoice, my soul, for you I have read [Scripture], for you I have studied [Mishnah],” (meaning that it is for your sake and for your benefit that I have studied and read). The Talmud there explains that this mode [of study] is at the beginning of one’s studies, in that “at the outset,

¹⁵⁷² Ohr HaTorah *ibid.* p. 455 and on.

¹⁵⁷³ Talmud Bavli, Taanit 26b (in the Mishnah)

¹⁵⁷⁴ Song of Songs 3:11

¹⁵⁷⁵ Likkutei Torah, Zot HaBrachah 94a

¹⁵⁷⁶ Talmud Bavli, Brachot 57a; Pesachim 49b; Sanhedrin 59a

¹⁵⁷⁷ Deuteronomy 33:4

¹⁵⁷⁸ Talmud Bavli, Pesachim 68b (and Rashi there)

when a person does this, he does it for his own sake.” However, later, one specifically must study Torah for its own sake (*Lishmah*).¹⁵⁷⁹

The explanation is that when the way one studies Torah is “for himself,” his soul is the aspect of a recipient (*Mekabel*) from the Torah, which is the aspect of the bestower (*Mashpia*). In such a case the Torah is called the “groom” (*Chatan*), whereas the souls of the Jewish people are called the “bride” (*Kallah*). However, when Torah study is for its own sake (*Lishmah*), meaning for the sake of the Torah itself, that is to draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into the Torah, like Dovid “who would bind the Torah to the Holy One, blessed is He,”¹⁵⁸⁰ then the Jewish people are the aspect of the “groom” (*Chatan*) and bestower (*Mashpia*), who bring about a drawing down into the Torah, which is the “bride” (*Kalah*).

This comes about by being preceded by serving *HaShem*-יהו"ה, blessed is He, in a way that is “with all your more” (*Bechol Me'odecha*), meaning without limitation. For, through this one’s Torah study is such that it awakens the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is without limitations, to be drawn down into the Torah, which is from the aspect of Wisdom-*Chochmah*, ([as in the teaching],¹⁵⁸¹ “Torah came forth from Wisdom-*Chochmah*”), which relative to the Holy One, blessed is He, is like a physical action,¹⁵⁸² as the verse states,¹⁵⁸³ “You **did** them all with Wisdom-*Chochmah*.”

¹⁵⁷⁹ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part One, end of Gate Three.

¹⁵⁸⁰ See Sefer HaBahir, Section 196; Zohar III 222b (Ra’aya Mehemna); Likkutei Torah, Shlach 47c, 51a

¹⁵⁸¹ Zohar II 62a; 85a; 121a, and elsewhere.

¹⁵⁸² See Tanya, Likkutei Amarim, Ch. 2 in the note; Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 9.

¹⁵⁸³ Psalms 104:24

Now, just as this is so of the study of Torah, this likewise is so of fulfilling the *mitzvot*. For, as known,¹⁵⁸⁴ there are two aspects of *mitzvot*. There are those that are called, “the *mitzvot* of *HaShem-Mitzvot HaShem* יהו"ה-מצות,”¹⁵⁸⁵ and there are those that are simply called, “My *mitzvot-Mitzvotai* מצותי.”¹⁵⁸⁶

“The *mitzvot* of *HaShem-Mitzvot HaShem* יהו"ה-מצות,” refers to the *mitzvot* as they are bound to and drawn from the Name *HaShem* יהו"ה. (This is also hinted in the word “commandment-*Mitzvah* מצוה” itself. For, the letters *Mem-Tzaddik* מ"צ in the [order of the *Aleph-Beit* known as] *At-Bash* (א"ת ב"ש) correspond to the letters *Yod-Hey* י"ה. This being so, the word “commandment-*Mitzvah* מצוה” is itself the Name *HaShem* יהו"ה.) There are four letters in it, and each letter has a specific limited form etc. Therefore, the *mitzvot* drawn from them are likewise limited. Higher than this is the matter of simply “My *mitzvot-Mitzvotai* מצותי,” this being the aspect of the *mitzvot* as they transcend measure and limitation.

This then, is the difference between accepting the yoke of the *mitzvot* which comes after accepting the yoke of the Kingdom of Heaven in a way of [loving *HaShem* יהו"ה] “with all your more,” and the aspect of “with all your soul” in fulfilling Torah and *mitzvot*, which only comes after loving Him “with all your heart.” That is, when service of Him is “with all your heart,” with measure and limitation, then the drawing down brought about through Torah and *mitzvot* is also with measure and limitation, (such that the Torah is only from the aspect of Wisdom-*Chochmah*, and the *mitzvot* are “the *mitzvot* of *HaShem* יהו"ה-מצות”).

However, when service of Him is “with all your more,” transcending measure and limitation, then the drawing down brought about through Torah and *mitzvot*, transcends measure and

¹⁵⁸⁴ Likkutei Torah, Bamidbar 9c and elsewhere.

¹⁵⁸⁵ Numbers 15:39

¹⁵⁸⁶ Numbers 15:40

limitation, (in that there is a drawing into the Torah from the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends Wisdom-*Chochmah*, and the *mitzvot* are simply "My *mitzvot*-*Mitzvotai*-מצותי.")

Based on this, the question posed in *Avodat HaKodesh* (and in *Shnei Luchot HaBrit*) is also answered. That is, why does the Torah attribute all the *mitzvot* to the exodus from Egypt, "in remembrance of the exodus from Egypt?" For, at first glance, did not the Torah precede the world? This being so, even had there not been the exile and enslavement in Egypt, there would be no change in the particulars of the *mitzvot*, (as explained in chapter two). For, even without the physical exodus from Egypt, there still would be the matter of spiritual exodus from Egypt, this being the primary and ultimate purpose of Torah and *mitzvot*, namely, to leave the constraints (*Meitzarim*-מִצְרִיִּם) and limitations, thus drawing down the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is without limitation (*Bli Gvul*). This itself is the matter of the exodus from Egypt, brought about through serving Him "with all your more" (*Bechol Me'odecha*) when reciting the *Shema*, and they (the exodus from Egypt and the *Shema* recital) are one thing, literally.

6.

Based on the explanation above about the matter of the exodus from Egypt and the *Shema* recital, every single day while serving *HaShem*-יהו"ה, blessed is He, "with all your heart [and with all your soul]," until we come to the level indicated by "with all your more," in a way of leaving constraints and limitations, we can also understand the matter of the Matzah, which is the empowerment and strength for the matter of the exodus from Egypt, and automatically also [for] the ultimate purpose and goal

of the exodus of from Egypt, this being the giving of the Torah, and thus also includes the matter of the counting of the Omer (*Sefirat HaOmer*) which is preparatory to the giving of the Torah.

The explanation is that when the sages stated that “you shall love *HaShem*-יהו"ה your God with all your heart” means, “with both your inclinations,” in that even the evil inclination must be transformed to love *HaShem*-יהו"ה, blessed is He, this is the general matter of the counting of the Omer (*Sefirat HaOmer*). For, as known,¹⁵⁸⁷ the Omer is an offering of barley,¹⁵⁸⁸ which is animal fodder,¹⁵⁸⁹ hinting at the animalistic soul, in which there are seven evil emotive qualities (*Midot*), each of which includes all seven, thus totaling 49-מ"ט.

This is the toil during the [period of],¹⁵⁹⁰ “You shall count seven weeks for yourselves,” totaling 49-מ"ט days. On each of the 49-מ"ט days we refine and transform a specific emotional quality of the 49-מ"ט emotional qualities of our animalistic soul, by which we draw the revelation of the light of *HaShem*-יהו"ה into them.

This is the meaning of, “You shall count for yourselves,”¹⁵⁹¹ in which the word “You shall count-*U'Sefartem*-וספרתם” is a word that also means brilliance and light.¹⁵⁹² This drawing down comes from an aspect that transcends the emotional qualities (*Midot*), that is, from the intellectual aspects (*Mochin*), by which the emotions (*Midot*) of the animalistic soul are transformed to love *HaShem*-יהו"ה etc.

This is as we find in *Pri Etz Chayim*,¹⁵⁹³ that there are two intentions in the counting of the Omer. The first intention is that the seven weeks correspond to the seven emotions (*Midot*), and

¹⁵⁸⁷ See *Likkutei Torah*, Emor 34d; 36a, and elsewhere.

¹⁵⁸⁸ *Talmud Bavli*, Menachot 84a

¹⁵⁸⁹ See *Talmud Bavli*, Sotah 14a

¹⁵⁹⁰ Deuteronomy 16:9

¹⁵⁹¹ Leviticus 23:15

¹⁵⁹² Also see *Likkutei Torah*, Emor 35b

¹⁵⁹³ See *Pri Etz Chayim*, Shaar Sefirat HaOmer, Ch. 1-4

the second intention is that it is the drawing down of the intellect (*Mochin*).

The explanation is that both are true and are interdependent. For, the revelation of the light of *HaShem*-יהו"ה manifests in the intellectual qualities (*Mochin*) of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, as the verse states,¹⁵⁹⁴ "*HaShem*-יהו"ה founded the earth with Wisdom-*Chochmah*, [He established the heavens with Understanding-*Binah*. With His knowledge-*Da'at* the depths were cleaved and the heavens dripped dew.]" The revelation of this light causes the transformation of the emotions (*Midot*).

This is also why in the counting of the Omer we recite, "Today is one day-*Yom Echad*-יום אחד," ("Two days-*Shnei Yamim*-שני ימים etc.) "of the Omer." This is because "day-*Yom*-יום" is the aspect of revelation and illumination, as the verse states,¹⁵⁹⁵ "God called the light 'Day-*Yom*,'"¹⁵⁹⁶ and it is this revelation that is drawn into the aspect of the Omer, ("Day.. of the Omer"), this being the aspect of the barley, which is the food of the animalistic soul, thus causing the transformation of the animalistic soul. We thus find that the counting of the Omer (*Sefirat HaOmer*) is the aspect and level of love of *HaShem*-יהו"ה "with all your heart," meaning, "with both your inclinations."

However, the transformation (*It'hapcha*) of the emotions (*Midot*) of the animalistic soul cannot come about through the counting of the Omer (*Sefirat HaOmer*) if it is not preceded by the toil of self-restraint (*Itkafiya*) solely in a way of nullifying one's own desires. This is the matter of the Matzah, which is unleavened and has not risen, indicating the humility and self-abnegation in nullifying one's desire.¹⁵⁹⁶

¹⁵⁹⁴ Proverbs 3:19-20

¹⁵⁹⁵ Genesis 1:5

¹⁵⁹⁶ Likkutei Torah, Tzav 13c

The explanation is that, as known, something cannot be born of something except if the first something is nullified and comes to be in a state of nothingness (*Ayin*). The analogy for this is from the matter of growth, that when we plant a seed in the ground, the seed must first decompose and be nullified of its existence as if it is no longer, and it specifically is then that the power of growth in the earth manifests within it, to grow in great abundance etc. In contrast, as long as it still is in the aspect of a “something” (*Yesh*) no growth will come from it.

The same is so of animals (*Chai*). This is as our sages, of blessed memory, stated¹⁵⁹⁷ about the matter of the chick leaving the egg, “When does the chick [begin to] grow? When it decomposes, [and is then] considered as mere dust.”

From this we can also understand the matter as it relates to serving *HaShem*-יהו"ה, blessed is He. That is, it is not possible to effect the emotions (*Midot*) of the animalistic soul and transform them to love *HaShem*-יהו"ה, blessed is He, which is like the birth of a new creation and being, except through prefacing with the self-nullification (*Bittul*) of being the aspect of nothing (*Ayin*), this being the matter of nullifying one's desire by way of self-restraint (*Itkafiya*) etc.

This is the matter of eating the Matzah during the first week of the counting of the Omer (*Sefirat HaOmer*), and even before the counting of the Omer (on the first night of the holiday of Pesach, which precedes the counting of the Omer). This is because the Matzah is the matter of self-nullification (*Bittul*), meaning, the nullification of desire in a way of self-restraint (*Itkafiya*). Through this, one then can come to transforming the emotions (*Midot*) during the counting of the Omer (*Sefirat HaOmer*).

¹⁵⁹⁷ Talmud Bavli, Temurah 31a

This is like the exodus from Egypt in the literal sense. That is, since they had to leave the state and standing of being slaves to Pharaoh,¹⁵⁹⁸ and come to receive the Torah, it therefore was necessary for there to be the “nothingness” (*Ayin*) in between, this being the matter of nullification (*Bittul*) brought about through the Matzah.

Now, after toiling in serving *HaShem*-יהו"ה, blessed is He, throughout the seven weeks of counting the Omer (*Sefirat HaOmer*), which is the aspect of loving Him “with all your heart,” such that even the animalistic soul is transformed to love *HaShem*-יהו"ה, blessed is He, (which comes after the self-nullification and self-restraint of the Matzah), we then come to the fiftieth day, which is the revelation of the fiftieth gate (*Shaar HaNun*), this being the matter of the giving of the Torah,¹⁵⁹⁹ which is like the matter of loving *HaShem*-יהו"ה “with all your more” (*Bechol Me'odecha*).

The explanation is that the giving of the Torah begins with the verse,¹⁶⁰⁰ “I am *HaShem*-יהו"ה your God who took you out of the land of Egypt.” The question of the commentators about this is well known.¹⁶⁰¹ Namely, why did He not say, “[I am *HaShem*-יהו"ה your God] who created the heavens and the earth”? For, is not the creation of the heavens and earth from nothing to something a much greater wonder than the miracles of the exodus from Egypt?¹⁶⁰²

However, the explanation is that the primary and ultimate intent of all Torah and *mitzvot* is the matter of the exodus from Egypt (*Mitzrayim*-מצרים), meaning to depart from every aspect of

¹⁵⁹⁸ See Talmud Bavli, Megillah 14a

¹⁵⁹⁹ See Likkutei Torah, Bamidbar 12a and on.

¹⁶⁰⁰ Exodus 20:2; Deuteronomy 5:6

¹⁶⁰¹ See Avraham Ibn Ezra to Exodus 20:1 *ibid.*; Kuzari, Maamar 1, Section 25.

¹⁶⁰² Also see Siddur Im Da"Ch 284b; Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, p. 401 and on.

constraint (*Meitzar*-מיצר) and limitation, and draw down the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that has no limitation.

This comes about through accepting the yoke of the Kingdom of Heaven in a way of “with all your more” (*Bechol Me'odecha*-בכל מאדך), by which we awaken and draw down the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which has no limitation, in fulfilling His Torah and *mitzvot*, (“accepting the yoke of the *mitzvot*”) (as explained in chapter five).

This then, is why the giving of the Torah begins with, “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt (*Mitzrayim*-מצרים),” that is, the matter of departing from all constraints (*Meitzarim*-מיצררים) and limitations, to come to the aspect of “I-*Anochi*-אנכי,”¹⁶⁰³ “I – meaning “who I am-*Anochi*; *Mee SheAnochi*-מי שאנכי,” thus transcending the limitation of the vessels (*Keilim*) etc.

Now, the matter of the giving of the Torah also comes about through being preceded by the aspect of the Matzah. For, in addition to the fact that the Matzah is preparatory to the counting of the Omer (*Sefirat HaOmer*), through which we come to the giving of the Torah, beyond this, the self-nullification (*Bittul*) of the Matzah is a preparation for the giving of the Torah, in and of itself.

This is as in the words,¹⁶⁰⁴ “Let my soul be as dust to all; Open my heart to Your Torah.” In other words, for there to be, “Open my heart to Your Torah,” this being the matter of the giving of the Torah, there first must be [the matter of], “Let my soul be

¹⁶⁰³ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”h *Asher Eheye*”h-אשר אהייה-ה.”

¹⁶⁰⁴ In the “*Elo*”*hai Netzor*” paragraph at the end of the Amidah prayer (Talmud Bavli, Brachot 17a).

as dust to all,” this being the matter of the self-nullification (*Bittul*) of the Matzah.

From this it is understood that even though the aspect of the Matzah is only the matter of self-nullification (*Bittul*) and self-restraint (*Itkafiya*), which only is a preface to the matter of the self-transformation (*It'hapcha*) in counting of the Omer (*Sefirat HaOmer*) (and is below it in level), nevertheless, in the self-nullification (*Bittul*) and self-restraint (*Itkafiya*) of the Matzah, there is an advantage over and above even the self-transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*). This is because the matter of the self-transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*) is the matter of loving *HaShem*-יהו"ה “with all your heart,” in which one's entire existence is not nullified. (For since he is in a state of transformation (*It'hapcha*), he does feel the need to nullify his existence etc.).

This then, is the advantage of the matter of the self-nullification (*Bittul*) and self-restraint (*Itkafiya*) of the Matzah, specifically. For, since he is in a state of “nothingness” (*Ayin*), this being the motion of departing from his own existence, (such that he departs from himself), there is a similarity and likeness in this to the love of *HaShem*-יהו"ה “with all your more” (*Bechol Me'odecha*), which transcends the limitations of the vessels (*Keilim*), through which one awakens and draws down the aspect of the limitlessness of the One Above, *HaShem*-יהו"ה, blessed is He.

This then, is how the Matzah is preparatory (not only for the transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*), but beyond this, it also has an advantage and element of superiority over and above the self-transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*), in that it is preparatory) to the giving of the Torah, the matter of which is the revelation of “I am *HaShem*-יהו"ה your God who took you out of

the land of Egypt (*Mitzrayim*-מצרים),” this being the exodus from all matters of constraint (*Meitzarim*-מִיצָרִים) and limitation etc.

7.

Now, to understand the superiority of the self-nullification (*Bittul*) and self-restraint (*Itkafiya*) of the Matzah with additional explanation (in that it has a similarity to love of *HaShem*-יהו"ה “with all your more”), over and above the self-transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*) (which is the matter of loving Him “with all your heart”), we should add to the explanation of the general difference between the drawing down from Above brought about through serving *HaShem*-יהו"ה, “with all your heart,” compared to the drawing down brought about by serving Him “with all your more,” (as mentioned in chapter five).

The explanation is that, as known,¹⁶⁰⁵ there are two kinds of ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*). The first is the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the aspect of the world of Repair-*Tikkun*, which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) (this being a limited light). The second is the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the aspect of the lights of the world of Chaos-*Tohu*, which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) (this being a limitless light).

The difference in the manner of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) is aligned to the difference between the aspect that is aroused and drawn down through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*). This is

¹⁶⁰⁵ See Torah Ohr, Vayakhel 114b and elsewhere.

because the difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, is that in the world of Repair-*Tikkun* the lights (*Orot*) are few, whereas the vessels (*Keilim*) are abundant. In contrast, in the world of Chaos-*Tohu* the vessels (*Keilim*) are few, whereas the lights (*Orot*) are abundant.

Now, as known,¹⁶⁰⁶ what is meant here is not just abundance in quantity, but the abundance is primarily an abundance in quality. In other words, they are lights (*Orot*) that transcend the category of manifesting in vessels (*Keilim*) etc. This is why the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the aspect of the world of Repair-*Tikkun* comes about through making an abundance of vessels (*Keilim*). This refers to the matter of refining (*Birur*) the sparks in physical things within which Torah and *mitzvot* come to be manifest, elevating them above, such that they ascend to be in the aspect of vessels (*Keilim*) within which there is a drawing down of the light of the world of Repair (*Tikkun*).

However, the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the aspect of the world of Chaos-*Tohu*, is through that which transcends the vessels (*Keilim*). This refers to the matter of Great and abundant love (*Ahavah Rabbah*) for *HaShem*-יהו"ה, blessed is He, "with all your more" (*Bechol Me'odecha*), that transcends the limitation of the vessels. (In contrast, this is not so of love of Him "with all your heart." For, since it is a love that is limited within vessels, the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) brought about through it, is only up to the aspect of the world of Repair-*Tikkun*).

The same is so of the *mitzvah* of eating the Matzah. That is, since its matter is that of self-nullification (*Bittul*) and self-restraint (*Itkafiya*), to be in a state of nothingness (*Ayin*), this being the motion of departing from the vessels (*Keilim*), this therefore

¹⁶⁰⁶ See Sefer HaMaamarim 5626 p. 96 and elsewhere.

causes the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the aspect of the world of Chaos-*Tohu*, through which we awaken and draw down from the aspect of the limitlessness of the One Above, *HaShem*-יהו"ה, blessed is He.

Due to this there is a superiority to the Matzah, (in that even though it only is the aspect of self-restraint (*Itkafiya*)), in comparison to the counting of the Omer (*Sefirat HaOmer*), which is the matter of self-transformation (*It'hapcha*), similar to what was explained above about the superiority of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), whose service of *HaShem*-יהו"ה is in a way of departing from their own existence, (this being the matter of self-nullification (*Bittul*) and self-restraint (*Itkafiya*)), in comparison to the completely righteous (*Tzaddikim Gemurim*), even though their service of *HaShem*-יהו"ה, blessed is He, is “with all your heart,” meaning, “with both your inclinations” (this being the self-transformation (*It'hapcha*) that is higher than self-restraint (*Itkafiya*)), [nevertheless], it is limited in vessels (*Keilim*).

However, *HaShem* 's-יהו"ה ultimate Supernal intent is for both aspects to be together, both the matter of self-restraint (*Itkafiya*) of the Matzah, as well as the matter of the self-transformation (*It'hapcha*) of the counting of the Omer (*Sefirat HaOmer*). Specifically, through this we draw down the lights (*Orot*) of the world of Chaos-*Tohu* into the vessels (*Keilim*) of the world of Repair-*Tikkun*.

With the above in mind, we can understand the greatness of [the *mitzvah*] of eating Matzah. For, through this each and every Jew, including the masses and simple people, become empowered with the ability to awaken and draw down the highest revelation, drawn down through Great and abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה “with all your more” (*Bechol Me'odecha*-בכל מאדך).

In other words, even those who at this moment have no relation to having the revelation of Great and abundant love (*Ahavah Rabba*) for *HaShem*-יהו"ה, blessed is He, “with all your more,” can draw down the revelation from Above through Great and abundant love (*Ahavah Rabbah*), “with all your more,” through fulfilling the physical *mitzvah* of eating the Matzah.

The same is so of the counting of the Omer. It too is a *mitzvah*, the fulfillment of which must be done in actuality, by which we draw down the revelation from Above, brought about and drawn down through loving *HaShem*-יהו"ה, blessed is He, “with all your heart.” In other words, even Jews who have not yet reached a revelation of love of *HaShem*-יהו"ה in their heart [can do this]. Moreover, through fulfilling the *mitzvah* of Matzah and the *mitzvah* of counting the Omer in actuality, empowerment and strength is granted to come to the revelation in the heart, of both love of *HaShem*-יהו"ה “with all your heart” through the *mitzvah* of the counting of the Omer (*Sefirat HaOmer*) and even love Him “with all your more” through the *mitzvah* of eating Matzah.

8.

This then, is the meaning of “This is the bread of affliction that our fathers ate **in** the land of Egypt.” The explanation¹⁶⁰⁷ is that there are two aspects of Matzah. There is Matzah called the “bread of affliction” (*Lechem Onee*-לחם עוני), and there is Matzah called “rich Matzah” (*Matzah Ashirah*-מצה עשירה), which is kneaded together with wine, honey, oil, or milk.¹⁶⁰⁸

The difference is that the Matzah called the “bread of affliction” (*Lechem Onee*) has no elevation to it, in that it [neither]

¹⁶⁰⁷ With respect to the coming section also see the Sichah talk of Acharon Shel Pesach (the last day of Pesach) and Shabbat Parshat Shemini of this year (5726) – Likkutei Sichot, Vol. 16 p. 124 and on.

¹⁶⁰⁸ See Talmud Bavli, Pesachim 35a, 36a; Mishneh Torah, Hilchot Chametz uMatzah 5:20; 6:5.

risers nor ascends, and has no flavor. In contrast, “rich Matzah” (*Matzah Ashirah*) has elevation, (in that “even if [the dough] sat the entire day without being kneaded, until it rose, it nevertheless is not Chametz, and may be eaten on Pesach, except that one does not fulfill his obligation of eating Matzah with it”),¹⁶⁰⁹ and it has flavor.

Now, these two matters are interdependent. For, a person who has no self-elevation does not search for the reasons of every particular or matter. Rather, his mode of serving *HaShem*-יהו"ה, blessed is He, is through self-restraint (*Itkafiya*) and self-nullification (*Bittul*), which is the matter of the “bread of affliction” (*Lechem Onee*-לחם עוני). In contrast, “rich Matzah” (*Matzah Ashirah*-מצה עשירה) indicates the aspect of self-transformation (*It'hapcha*). This is because “rich Matzah” (*Matzah Ashirah*) is kneaded with wine, oil, honey, or milk.

Now, as known, wine and oil correspond to the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, and honey and milk are the aspects of Kindness-*Chessed* and Might-*Gevurah* that are drawn from the intellectual quality (*Mo'ach*) of Knowledge-*Da'at*. [This is also why the land of Israel is called “the land of milk and honey.”]¹⁶¹⁰

That is, the “rich Matzah” (*Matzah Ashirah*) indicates the transformation of the emotions (*Midot*) through the revelation of the intellect (*Mochin*) (similar to what was explained before (in chapter six) about the matter of the counting of the Omer (*Sefirat HaOmer*)). It therefore does not come to be leavened, since it is the aspect of self-transformation (*It'hapcha*).

Now, although according to this, there is a greatness to the “rich Matzah” (*Matzah Ashirah*) which is the aspect of self-transformation (*It'hapcha*), over and above the Matzah called “bread of affliction” (*Lechem Onee*), which only is the aspect of

¹⁶⁰⁹ Shulchan Aruch of the Alter Rebbe, Orach Chayim 462:1

¹⁶¹⁰ Exodus 3:8; See Likkutei Torah, Shlach 36d and elsewhere.

self-restraint (*Itkafiya*), nonetheless, one cannot fulfill his obligation to eat Matzah except through the “bread of poverty” (*Lechem Onee*), which specifically can come to become leavened.

This is because it specifically is the self-nullification (*Bittul*) of self-restraint (*Itkafiya*), which is in a way of leaving his own existence, that there is an awakening and drawing down of the limitlessness of the One Above, just as there is through Great and abundant love (*Ahavah Rabbah*) of *HaShem*-יהוה “with all your more.” That is, specifically through this, the matter of the exodus from Egypt (*Mitzrayim*-מצרים) comes about, this being the matter of departing from every constraint (*Meitzar*-מיצר) and limitation etc.

However, since this is only through self-restraint (*Itkafiya*), and he has not yet come to the aspect of self-transformation (*It'hapcha*), in that the evil emotions have yet to be transformed, but remain in full strength etc., he therefore says, “This is the bread of affliction that our fathers ate in the land of Egypt.”

That is, they were still in the land of Egypt (*Mitzrayim*-מצרים), in the place of evil and impurity etc., except that they had the matter of self-nullification (*Bittul*) and self-restraint (*Itkafiya*), this being the matter of departing from their own existence. Through this, there was a drawing down to them of the revelation of the limitless aspect of the One Above, in a way of departing from all constraints (*Meitzarim*-מיצרים) and limitations.

We thus find that the matter of the exodus from Egypt (*Mitzrayim*-מצרים) (this being departing from all constraints (*Meitzarim*-מיצרים) and limitations, brought about through the Great and abundant love (*Ahavah Rabbah*) for *HaShem*-יהוה “with all your more”) came about in them through the “bread of affliction” (*Lechem Onee*) which they ate in the land of Egypt (*Mitzrayim*-מצרים).

This then, is the meaning of the verse,¹⁶¹¹ “Bread of affliction, for you departed from the land of Egypt in haste.” This is because “haste” is the matter of fleeing from evil when it still is in its full strength. This is as the verse states,¹⁶¹² “The people fled,” about which Tanya explains¹⁶¹³ that this was because the evil in them was still in its full strength. In other words, they had not yet arrived at transforming the emotions, (which was then done through the counting of the Omer (*Sefirat HaOmer*)).

Rather, their mode of serving *HaShem*-יהו"ה, blessed is He, was only in the aspect of self-restraint (*Itkafiya*), “the bread of affliction” (*Lechem Onee*). However, specifically through this, they merited the exodus from Egypt, as a result of the superiority of the self-nullification (*Bittul*) present in self-restraint (*Itkafiya*) which is in a way of departing from one’s own existence. Through this there is a drawing down of the limitlessness of the One Above, just as there is through Great and abundant love (*Ahavah Rabba*) for *HaShem*-יהו"ה, blessed is He, “with all your more,” as explained before.¹⁶¹⁴

9.

Now, just as it was explained before about the matter of Matzah, this being the matter of self-nullification (*Bittul*) and self-restraint (*Itkafiya*), that it is the preparation and granting of empowerment for the exodus from Egypt and the giving of the Torah, these being matters of the revelation of the limitlessness of the One Above, even though there is no comparison between them altogether, [in that the limitlessness of the One Above is utterly beyond all comparison, not only to the motion of self-nullification

¹⁶¹¹ Deuteronomy 16:3

¹⁶¹² Exodus 14:5

¹⁶¹³ Tanya, Likkutei Amarim, Ch. 31 (40b).

¹⁶¹⁴ This concludes the content of the discourse of the Tzemach Tzedek.

(*Bittul*) and self-restraint (*Itkafiya*) of the Matzah, which [only] has a similarity to Great and abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה "with all your soul," but even to the Great and abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה "with all your more" itself, in that it only is "with all **your** more,"¹⁶¹⁵ nevertheless, it still is an arousal from below that causes the awakening and drawing down of the limitlessness of the One Above]. The same is so of the general matter of the exodus from Egypt, that it is preparatory and gives empowerment for the coming redemption, even though it will be in a way that is higher and beyond all measure of comparison.

This then, is the meaning of [the verse],¹⁶¹⁶ "As in the days that you went out of the land of Egypt I will show them wonders." That is, even though the coming redemption will be in a way of wonders, even as compared to the [wonders of] exodus from Egypt,¹⁶¹⁷ nevertheless, the preparation and granting of empowerment for the coming redemption is specifically from the exodus from Egypt.

The explanation is that in the exodus from Egypt a primary novelty was introduced, this being the "opening of the pipe" of redemption.¹⁶¹⁸ As known, the great elevation and novelty of "opening the pipe" is such that by its power we bring about that the very same matter can then be present for others without the toil etc.

This is like what we find about Rabbi Pinchas ben Ya'ir who said,¹⁶¹⁹ "River Ginai, part your water for me," and its waters

¹⁶¹⁵ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

¹⁶¹⁶ Micah 7:15

¹⁶¹⁷ See Zohar I 261b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 6; Ohr HaTorah, Na"Ch to Micah 7:15 (Vol. 1, p. 487); See Shaar HaEmunah, Ch. 16.

¹⁶¹⁸ See Sefer HaMaamarim 5708 p. 164.

¹⁶¹⁹ Talmud Bavli, Chullin 7a – ["Rabbi Pinchas ben Ya'ir was on his way to be occupied in redeeming captives when he encountered the river Ginai. He said to it: Ginai, part your waters for me and I will pass through you. [The river] said to him: You are going to perform the will of your Maker and I am going to perform the

split for him, which is similar to the splitting of the sea.¹⁶²⁰ However, at first glance, how could it be that such a matter, which required Moshe to be together with six-hundred thousand Jews, at which point there was such a great wonder,¹⁶²¹ but it required the east wind etc.,¹⁶²² could be accomplished by Rabbi Pinchas ben Ya'ir alone? The explanation is that once the “pipe” was opened at the splitting of the sea, it then became possible for Rabbi Pinchas ben Ya'ir to also bring this about.

This is as known about the Baal Shem Tov's explanation¹⁶²³ of the teaching of our sages, of blessed memory,¹⁶²⁴ that “the entire world is sustained for the sake of (Beeshveel-בשביל) Chaninah my son,” that the word “*Shveel*-שביל” means a “pipe-*Tzinor*-צינור.” That is, it refers to the “pipe-*Tzinor*-צינור” and “path-*Shveel*-שביל” through which beneficence is drawn to the world.

He explains¹⁶²⁵ that the same is so of Torah study, as known¹⁶²⁶ about the Rav, the Beit Yosef, who labored and toiled until he came to the [proper] explanation of a certain teaching. He then heard the same explanation from others as well, and was pained over this. However, the Arizal told him, “You opened the pipe (*Tzinor*-צינור).”

We likewise find this¹⁶²⁷ in the conduct of the Rav, the Maggid of Mezhritch, that whenever a novel insight came to him,

will of my Maker [to flow in my path]. About you, it is uncertain [whether you will succeed in] performing [His will], or not [succeed in] performing [His will]. He said [to the river]: If you do not part, I decree upon you that water will never flow through you. It parted for him.”]

¹⁶²⁰ See HaYom Yom for the 17th of Shevat.

¹⁶²¹ See Likkutei Torah, Tazriya 22c

¹⁶²² Exodus 14:21

¹⁶²³ Keter Shem Tov, Section 5; Section 256

¹⁶²⁴ Talmud Bavli, Brachot 17b

¹⁶²⁵ Keter Shem Tov ibid. Section 256.

¹⁶²⁶ See Chomat Anach of the Chidah, Mishlei 3; Torat Menachem, Sefer HaMaaamarim ibid. note 16.

¹⁶²⁷ See Maamarei Admor HaZaken, HaKetzarim p. 464.

in the grasp of his mind, he would [immediately] bring it into speech, to draw down the grasp of it into this world by speaking it, because then, another person who could be on the other side of the world, would be able to grasp the same comprehension through toiling in Torah, since it already was drawn down into the world etc.

Thus, because of the greatness of “opening the pipe” of redemption, which came about with the exodus from Egypt, it therefore is also the preparation and granting of empowerment for the coming redemption, though the coming redemption will be higher beyond all comparison.

The same is so of the giving of the Torah, which was the ultimate purpose of the exodus from Egypt, that it also was a preparation and granting of empowerment for the revelation of the inner aspects (*Pnimiyut*) of the Torah in the coming future.

The explanation is that, as known¹⁶²⁸ about the explanation of the verse “As in the days that you went out of the land of Egypt I will show them wonders,” just as the whole purpose and primary intent of the exile in Egypt was to thereby merit receiving the Torah, which is why there first had to be the refinement and clarification of the “iron crucible,”¹⁶²⁹ through their servitude in Egypt “with hard labor with mortar and bricks etc.,”¹⁶³⁰ the same is so of the entire lengthiness of this exile, in that it is to merit the revelation of the inner aspects (*Pnimiyut*) of the Torah, which will take place in the coming future.

This is because at the giving of the Torah we received the revealed Torah, whereas the inner aspects (*Pnimiyut*) and inner reasons of the Torah, (about which the verse states, “Let Him kiss me with the kisses of His mouth etc.”),¹⁶³¹ will be revealed in the

¹⁶²⁸ Torah Ohr, Shemot 49a

¹⁶²⁹ Torah Ohr, Shemot ibid. 74a and on.

¹⁶³⁰ Exodus 1:14

¹⁶³¹ Song of Songs 1:2 and Rashi there.

coming future, and about this it states, “I will show them wonders.”

However, the refinement during this exile comes about through the toil in studying Torah, in that,¹⁶³² “‘Hard work-*Avodah Kashah* קשה-עבודה,’ refers to ‘questions-*Kushiya* קושיא,’ and with mortar-*Chomer* חומר’ refers to [the method of exegesis called] ‘*Kal VaChomer* קל וחומר,’¹⁶³³ ‘and with bricks-*Leveinim* לבנים’ refers to ‘the refinement of the law-*Libun Hilcheta* ליבון הלכתא-etc.”

Through this we merit the revelation of the inner aspects (*Pnimiyut*) of the Torah, so that “I will show them wonders” in the coming redemption, when “the Lord will show His hand a second time, to acquire the remnant of His people etc.,”¹⁶³⁴ as He promised even before the descent into Egypt, as the verse states,¹⁶³⁵ “I will bring you up and also go up-*A’alcha Gam Aloh-*אעלך גם עלה,” indicating two ascents. The first ascent was upon the exodus from Egypt, and the second ascent hints at the coming redemption.

However, even though the revelation of the inner aspects (*Pnimiyut*) of the Torah in the coming future will be in a much higher way than the revelation at the giving of the Torah, about which the verse states, “I will show them wonders,” such that our sages, of blessed memory, stated,¹⁶³⁶ “The Torah that a person learned in this world is vanity next to the Torah of Moshiach,” nevertheless, as well-known, we are taught that there will never be

¹⁶³² Zohar I 27a; Zohar III 153a; Torah Ohr, Shemot ibid.

¹⁶³³ See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first method is “*Kal VaChomer* קל וחומר” which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).

¹⁶³⁴ Isaiah 11:11

¹⁶³⁵ Genesis 46:4

¹⁶³⁶ Midrash Kohelet Rabba 2:1; 11:8

another giving of the Torah.¹⁶³⁷ That is, the giving of the Torah also granted empowerment for the inner aspects (*Pnimiyut*) of the Torah to be revealed in the coming future.

From the above we can also understand the matter as it relates to the splitting of the sea, in that it also is a preparation and a granting of empowerment for the splitting of the river in the coming future.

The explanation is that, as known,¹⁶³⁸ the splitting of the sea was necessary as a preparation for the giving of the Torah. This is because at the giving of the Torah the decree that, “the Upper will not descent to the lower, and the lower will not ascent to the Upper,”¹⁶³⁹ was nullified in a way that, “I will begin,”¹⁶⁴⁰ as the verse states,¹⁶⁴¹ “*HaShem* יהוה-*ה*” descended upon Mount Sinai,” and it is written,¹⁶⁴² “To Moshe He said, ‘Go up to *HaShem*-יהוה.’” The preparation for this was the splitting of the sea, through which there came to be a bond between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

Now, the two views regarding this are well known. That is, the view of the *Zohar*¹⁶⁴³ is that the bond was from Above to below, and the view of the *Arizal*¹⁶⁴⁴ is that the bond was from below to Above. Now, both views are true,¹⁶⁴⁵ (since “both these

¹⁶³⁷ *Hemshech* 5666 p. 32, p. 719; *Sefer HaMaamarim* 5647 p. 87; *Hemshech* 5672 Vol. 1, p. 366; Vol. 2, p. 1,097; *Sefer HaMaamarim* 5679 p. 291; 5709 p. 57(b), and elsewhere.

¹⁶³⁸ *Likkutei Torah*, Tzav 17a and on; *Maamarei Admor HaZaken*, *Parshiyot HaTorah*, Vol. 1, p. 255; p. 260; *Shaar HaEmunah* of the *Mittler Rebbe* *ibid.*, Ch. 52 (83a and on).

¹⁶³⁹ *Midrash Shemot Rabba* 12:3

¹⁶⁴⁰ *Shemot Rabba* *ibid.*

¹⁶⁴¹ *Exodus* 19:20

¹⁶⁴² *Exodus* 24:1

¹⁶⁴³ *Zohar* II 48b

¹⁶⁴⁴ *Pri Etz Chayim*, *Shaar Chag HaMatzot*, Ch. 8

¹⁶⁴⁵ *Shaar HaEmunah* of the *Mittler Rebbe*, Ch. 52 (84a); Ch. 54 (86b and on); *Torat Chayim*, *Shemot*, 259a.

and those are the words of the Living God”).¹⁶⁴⁶ That is, the bond was both from Above to below, as well as from below to Above, just as at the giving of the Torah, [both] the Upper descended to the lower, and the lower ascended to the Upper.

Now, just as the matter of the splitting of the sea was necessary before the giving of the Torah, so likewise the matter of the splitting of the river (*Nahar*-נהר) is necessary before the revelation of the inner aspects (*Pnimityut*) of the Torah in the coming future. However, even though the splitting of the river of the coming future will be in a higher way than the splitting of the sea, being that the splitting of the river is a preparation for the revelation of the inner aspects (*Pnimityut*) of the Torah, in a way of “I will show them wonders,” nonetheless, the preparation and granting of empowerment for the splitting of the river is through the splitting of the sea. This is why the verse states,¹⁶⁴⁷ “He will wave His hand over the river with the power of His breath... as was for Israel on the day it went up from the land of Egypt.” That is, there then already was the granting of empowerment for all matters that will happen in the coming future.

10.

Now, we should also connect this to the statement in Psalms,¹⁶⁴⁸ “Who calms the roar of the seas, the roar of their waves etc.” The explanation is that “the roar of the seas, the roar of their waves,” refers to the world of Chaos-*Tohu*, in which the lights (*Orot*) are with great strength and overpowering dominance.¹⁶⁴⁹

Now, as this matter relates to serving *HaShem*-יהוה, blessed is He, is that it refers to the strength of the “running”

¹⁶⁴⁶ Talmud Bavli, Eruvin 13b

¹⁶⁴⁷ Isaiah 11:15-16 – the *Haftorah* read on this day.

¹⁶⁴⁸ Psalms 65:8 – The Psalm that began to be said on the 11th of Nissan of this year, 5726 (see *Sefer HaMaamarim* 11th of Nissan, Vol. 1, p. 1 and on).

¹⁶⁴⁹ See *Ohr HaTorah*, *Yahal Ohr* to Psalms 65:8 *ibid.* (p. 224).

(*Ratzo*) desire that is in love of *HaShem*-יהו"ה, blessed is He, "with all your more" (*Bechol Me'odecha*-בכל מאדך). This is may be compared to the waves of the sea which rise up and become high etc.,¹⁶⁵⁰ this being the matter of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the lights (*Orot*) of the world of Chaos-*Tohu*, (as mentioned in chapter seven).

This is similar to the statement in Midrash¹⁶⁵¹ on the verse,¹⁶⁵² "Let the waters be gathered," that, "This is analogous to a king who built a palace and settled mighty people in it etc., in the same way, from the beginning of the creation of the world, the praises of the Holy One, blessed is He, would only rise from the waters, as the verse states,¹⁶⁵³ 'More than the roar of many waters, mightier than the waves of the sea etc.'" That is, the waters are called "mighty ones-*Alemeem*-אֱלִמִּים," indicating the great strength of the "running" (*Ratzo*) desire etc.

About this the verse states, "Who calms (*Mashbiach*-משביח – which means "quiets")¹⁶⁵⁴ the roar of the seas, the roar of their waves," which means the dominance of the "return" (*Shov*) over the "running" (*Ratzo*) desire of the world of Chaos-*Tohu*, by which it is possible for there to be the drawing down of the abundant lights (*Orot*) of the world of Chaos-*Tohu*, ("the roar of the seas, the roar of their waves"), into the vessels of the world of Repair-*Tikkun*, this being *HaShem*'s-יהו"ה ultimate Supernal intent, as mentioned above (in chapter seven).

This likewise is the general matter of the splitting of the river (*Nahar*-נהר) in the coming future. That is, in addition to the matter of the splitting of the sea, in which "He transformed the sea into dry land," so that there is the dominance of the "return" (*Shov*)

¹⁶⁵⁰ See Ohr HaTorah ibid. p. 513

¹⁶⁵¹ Midrash Bereishit Rabba 5:1; See Ohr HaTorah ibid. p. 342 and on.

¹⁶⁵² Genesis 1:9

¹⁶⁵³ Psalms 93:4

¹⁶⁵⁴ Metzudat David and Metzudat Tziyon to Psalms 65:8 ibid.

(the “dry land”) over the “running” (*Ratzo*) desire (“the sea”),¹⁶⁵⁵ there [also] will be the splitting of the river (*Nahar*-נהר) in the coming future, specifically into seven streams. As explained in Shaar HaEmunah,¹⁶⁵⁶ this refers to the matter of the seven emotional qualities (*Midot*) of the world of Chaos-*Tohu* etc., that they too will be drawn into the vessels (*Keilim*) of the world of Repair-*Tikkun*.

Now, because of the great elevation of the splitting of the river, even over the splitting of the sea, it specifically states about the splitting of the river in the coming future, (“They shall pass through the river on foot); there we shall rejoice in Him,” stating “in Him-*Bo*”-בו, specifically, meaning in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

This then, is the preparation for the revelation of the inner aspects (*Pnimiyut*) of the Torah in the coming future, in that the Torah of this world is vanity next to the Torah of Moshiach, may he come and redeem us and take us with upright stature to our land, with the true and complete redemption!

¹⁶⁵⁵ See Shaar HaEmunah of the Mittler Rebbe, Ch. 40 (66a and on).

¹⁶⁵⁶ Shaar HaEmunah of the Mittler Rebbe, Ch. 68 (104b and on)