

LESSONS IN **TORAH** ♪ OR ♪

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
♪ **RABBI SHNEUR ZALMAN OF LIADI** ♪
TRANSLATED AND EXPLAINED

תּוֹרַה אָזֶר

פְּרָשָׁת בְּשִׁלְחָן

דָּבָר הַמְּתֻחָלֶל

וַיֹּאמֶר מֹשֶׁה אַכְלֵהוּ הַיּוֹם

“Every Day a New Torah Experience”

www.LEARN CHASSIDUS.com

In collaboration with:
www.ChassidutBehirah.com

ב"ה

Torah Or

תורת אור

דברו המתחילה

ויאמר משה אליהם היום¹

פרשת בשלוח זי סה, א - סה, ד

“Every Day a New Torah Experience”

In Parshas Beshalach we find the following story: When Hashem took the Jewish People out of Egypt they didn't have any food prepared to eat during their journey in the desert. The matza that Hashem commanded them to eat on the night before they left Egypt miraculously lasted for the first thirty days after leaving Egypt, but after those thirty days there was no more food. Then Hashem brought down from heaven miraculous food called “Munn” (also called “Manna” in English) .

The way that the Jewish People were required to eat the Munn on Shabbos was the opposite of how they were commanded to eat the Munn during the rest of the week. During the week they were required to eat only the new Munn that fell for that day, and they were not allowed to save Munn from one day for the next. This was true of the first five days of the week, from Sunday through Thursday. On Friday, the Munn they collected measured double the amount that they received the previous five days.

On the first Shabbos morning after the Munn started falling, the Jewish People asked Moshe Rabeinu if they should go out to gather the Munn like they did on previous days. Moshe told them not to go out to gather Munn on Shabbos because it is forbidden to gather things in from outside on Shabbos. No Munn would fall that day and instead they were to eat the extra portion they had gathered the previous day. That afternoon, after the Jewish People finished eating what they had stored, came to ask Moshe if they should go out to gather food for the next day. Moshe told them not to worry about what they will eat tomorrow. Only on the day of Shabbos did the Munn not come down, but it will come down again the next day.

¹ (נאמר ביום שבת פרשת בשלוח ט"ו שבט תקס"ח, שבת חתונה (שהתקיימה ביום ו') של [הרב החסיד ר' יונה הכהן עם הרבנית ברכה] נבדת רבינו הזקן בת ארמו"ר האמצעי).

In this maamar the Alter Rebbe will explain the mystical meaning of why the Munn didn't come down on Shabbos, and what the idea of the Munn is:

(א) Chapter 1

"**וַיֹּאמֶר מֹשֶׁה: אַכְלֵהוּ הַיּוֹם כִּי־שְׁבַת הַיּוֹם לֹא תִמְצְאֵהוּ בָּשָׂדֶה.**" (פרשת ווא, כה):

"**And Moshe said** to the Jewish People: **eat it** (Munn) **today** because today is Shabbos for Hashem. Today you will not find it in the field (but tomorrow you will.)" (Shemos 16:25)

The Alter Rebbe asks two questions on the verse:

**לְהַבֵּין לָמָה לֹא יָרַד הַמּוֹן בְּשַׁבָּת, וְהַלֵּא כִּל
הַשְּׁפָעֹות שְׁבָעוֹלִם־הָזֶה הַגְּשָׁמִי אִין
עַצְרֵין אֲפִילוּ בְּשַׁבָּת, וְהַכֵּל נְשָׁפֵעַ
מִלְמַעַלָּה - "אֵין לְךָ עַשְׂבָּבָן"?**¹⁰²

1: **We need to understand:** Why didn't the Munn come down on Shabbos? All the divine energy that flows into our physical world doesn't stop flowing on Shabbos. In fact, it can't because **everything in the world is being continually created by a flow of divine energy, so that even a blade of grass can't exist without constant divine influence from above.** So why is the Munn different?

**וְגַם מָהוּ "אַכְלֵהוּ הַיּוֹם", וְהַלֵּא כִּל הַיּוֹם
אַכְלָוּ?**

2: **Also, what does it mean "eat it (the Munn) today"?** Didn't they eat it every day before then, so why are they told to eat it specifically on Shabbos?

The Alter Rebbe will address the first question by explaining the idea of the Munn in general:

(²"שָׁאַנְיָ לֹו מִזְלַמְעָלָה הַמְּכָה בּוּ וְאֹמֵר לֹו גָּדָל". בְּרָאשִׁית רְבָה פָּרָשָׁה י, ו. זֶה רַחֲקָא וַיְחִי רָנָא,
א. חַלְקָבּ תְּרוּמָה קָעָב, ב.).

אך הנה כתיב (פרק טו, ד): "הנני מטיר לךם לחם מן חסמים כי, למען אנסנו הילך בתורתך אם לא".

However, the idea will be understood by analyzing the following verse (Shemos 16:4) "Hashem says: See now that I am going to rain down the Munn for you from heaven... in order to test the Jewish People if they will go in the ways of My Torah or not."

Now the Alter Rebbe will ask two questions on this verse:

ולהבין למה הקדמים המן לקיבלה התורה - "למען אנסנו" אם יוכל להיות קבלת התורה?

1: We need to understand: Why did Hashem give them the Munn before giving them the Torah, and say that the reason is "in order to test them" through the Munn to see if they would be able to receive the Torah?

ואיזה שיבות יש לנסיון זה על התורה?

What connection is there between this test of eating the Munn as commanded by Hashem and the receiving of the Torah?

ונם מהו לשון "הילך בתורתך", הוה ליה למיימר: "היקיימו תורה" :

2: We also need to understand: Why use the words "to see if they will go in the ways of My Torah"? It could have said "to see if they will fulfill My Torah." What is added by the use of "going in the ways"?

(ב)

Chapter 2

אך הנה זאת התורה היא בבחינת 'אותיות'. ס' רבוא אותיות בנגד ס' רבוא נשות.³

However, the idea will be understood as follows: The Torah is comprised of "letters". In the Torah scroll there are 600,000 letters corresponding to the 600,000 root souls of the Jewish People.

³ (תקוני זהר במקומה, ח, א. ונחbear בארכות במאמרים שלפני זה.)

וְהַעֲנִין: כִּי אָוֹתִיות - מַלְשָׁן "אָתָא בְּקָר"
(ישעיה כא, יב), שֶׁהוּא לְשׁוֹן הַמְשֻׁבָּה
מִלְמָעָלה-לִמְטָה - מִבְּחִינַת 'סָבֵב כָּל
עַלְמִין בְּבִחִינַת 'מִמְלָא כָּל עַלְמִין'.

To explain: “Letters” in Hebrew are called אָוֹתִיות (osios) which is an expression of bringing down something, as in the phrase (Yeshaya 21:12) “The morning אָתָא-came”. We see that אָתָא which is related to the word אָוֹתִיות and means to come or be brought close. which are the “letters” of the Torah represent the idea of bringing down something from above. In our context that means that they (letters) bring down divine energy that “Encompasses all Worlds” into the level of divine energy that “Permeates all Worlds”.

כִּי לְכָן נִקְרָאוּ אָוֹתִיות - 'סָוִסִּים',⁴ "כִּי
תִּרְכַּב עַל סָוִסִּיךְ כֹּו" (חֲבָקָעַק, ג, ח).

It is for this reason that the letters are called by way of analogy “horses”, like it says in the verse (Chavakuk 3:8) “When You Hashem ‘ride’ on your ‘horses’, your ‘chariots’ bring salvation”.

When Hashem expresses Himself using “letters” (like a person who communicates using letters), those letters are being compared to horses. Just like a horse brings the rider from one place to another, so too the letters of the Torah bring Hashem’s expression from a level totally above our understanding to a level we can access and comprehend.

כִּי יְדֹעַ שְׁהַתְּהִווֹת הַעוֹלָמוֹת מִן לִישָׁ
הִיא בְּבִחִינַת הָאָרֶה יְדֹהָאָרֶה:

It is known that the divine energy which brings the many worlds into existence from nothing is a reflection of a reflection.

The divine energy is two stages removed from its source in Hashem, like a reflection in a mirror that reflects another mirror, which is reflecting the original object. What are the two stages between the divine energy and its source?

⁴ ראה תקוני זהר בהקדמה ח, א.

"בַּיְנָשָׁגֶב שְׁמוֹ לְבָדוֹ" (תהלים מה, יג): "שְׁמוֹ הַיְנוּ בְּחִנַּת מֶלֶכְתָּו, שֶׁהִיא מְחַשֵּׁבָה הַקְּדוּמָה - "אָנָּא אַמְלֹוֹר", שֶׁמְפִנּוּ נְבָרָאוּ הַעוֹלָמּוֹת.

It says in the verse (Tehillim 148:13): "Praise the Name of Hashem, **for His Name is elevated, it is only for Himself.**" His "Name" is a reference to His attribute of Malchus-Kingship, which in its source is the level of the "Original Thought" of Hashem that "I want to be King over creation". This thought lead to the creation of all worlds.

A name is used by other people to relate to someone. A person doesn't need a name to relate to himself. So too, Hashem's "Name" is how He relates to created beings, which are "other" than Himself. This is His aspect of Kingship, a relationship between a ruler and subjects. There are two levels of this relationship with created beings:

1. The original thought about having this relationship, which leads to the creation of all beings.

2. Hashem's actual interaction with creations after they were created.

The aspect of Kingship-Malchus referred to here is the first level: How He relates to creations in His thought (that He wants them to exist so He can be their King), which is their ultimate source of existence.

וְשְׁמוֹ הַוָּא גַם בַּבְּחִנַּת "לְבָדוֹ". רַק הַוָּדוֹן מִבְּחִנַּת "שְׁמוֹ" - עַל אָרֶץ וְשָׁמְמִים" (שם).

And this aspect of "His Name" is also "only for Himself" since it is still in His "thoughts". The verse continues (Tehillim 148:13) that **only "the radiance"** (meaning the glimmer or reflection) from "His Name" (His Kingship-Malchus) is expressed **"in the earth and the heavens".**

Thus, we see how the divine energy in creation is two stages removed: The first stage is that the creation is from "His Name", meaning from His desire to be King over "separate" created beings. It is only the one aspect of Hashem dealing with the idea of creating worlds. The second stage is that it is only a "reflection" of that original thought, a particular implementation of the idea that could have been implemented in many different ways.

שְׁבָרִיאת שָׁמַיִם וְאָרֶץ אִינוּ בִּמְعֵשָׁה בָּשָׁר
וְרַם:

שְׁהַכְּמָה הַפּוּעַל הַוָּא בְּנִפְעָל, וְהַשְּׁכָל
הַמְּלֻכָּשׁ בִּמְעֵשָׁה זֶה לֹא הָיָה בּוֹ קָדָם
שְׁהַתְּחִיל לְעָשֹׂת, וּמְכַל שְׁבַן הָאָתוֹת.

The creation of the heaven and earth is not similar to the way a mortal person makes something or works on a project:

When a person makes something, **his energy is directly invested in what he is working on, and his intellectual investment in his work was never expressed before he started the work. How much more so that the letters** that derive from his thought in his project **never existed before he started the project.**

In other words, when a person is working on something, he uses his imagination to decide exactly how to accomplish his task. These ideas never came to mind before he started working. So if he writes down or explains these ideas, those letters and words didn't exist before. This means that a person is changed by his work. His energy becomes invested in the work and he has new ideas and new expressions of himself that did not previously exist.

אֲבָל בְּהַשֵּׁם יִתְּבַרְךָ לֹא שִׁירֵךְ זֶה, בַּי "אַנְּיָה
ה' לֹא שְׁנִיתִי" (מִלְאָכִי ג, ו) בְּתִיב, ו"אַתָּה
הֽוּא קָדָם שְׁנִבְרָא הָעוֹלָם"⁵ בְּלִי שִׁינּוּי.

However, regarding Hashem we cannot say that there are any changes through His "work", **like it says in the verse** (Malachi 3:6) "**I Hashem have not changed**", and like we say in the daily prayers "**You are the same from before the world was created** as You are after the world was created," **meaning that there is no change in Him** through the process of the creation.

⁵ על פי חפלה השחר. של"ה ג, ב).

וְהַנֶּה הַמְשִׁבָּה לְהִיּוֹת הָאָרֶה יְדָה אָרֶה
זֹ, הַוָּא עַל יְדֵי "וַיַּרְאָם קָרְן לְעַמּוֹ לְבָנָיו
יִשְׂרָאֵל עַם קָרוֹבָו" (תְּהִלִּים קְמָה, יַד), שְׁהָם
הַמְּמַשְּׁיכִים כֵּי.

ובמְאֹמֶר רָזְ"ל: "בְּמַי נִמְלָךְ?"⁶

Now, this process of drawing down a reflection of a reflection of His Infinite Light comes about because “and He (Hashem) raises the glory of His People, the Jewish People who are close to Him” (Tehillim 148:14), meaning that they (the Jewish People) are the ones who bring down divine energy into this world.

As our Sages have said (Bereishis Raba 8:7): “Who did Hashem ‘ask’ before He decided to create the world? He consulted first with the souls of the righteous, and only then created the world.”

And like our Sages say (Shabbos 114a) they (the Jewish People) are also called “builders”, since they are involved in building the world by revealing Hashem in it.

Therefore, our Sages have said (Taanis 3b) that: “Just like it is impossible for the world to exist without רוחות-winds, so too it is impossible for the world to exist without the Jewish People.”

ולִכְنָן אָמְרוּ רָזְ"ל: "בָּשָׂם שָׁאֵי אָפְשָׁר
לְעוֹלָם בְּלֹא רוחות כְּרָכָו".⁷

ולְהַבִּין אֵיךְ הַמְשָׁל דֹמָה לְנִמְשָׁל?

אַלְאָחָנָן:

We need to understand: How is the analogy of רוחות-winds similar to the Jewish People that they are being compared to?

The idea will be understood as follows:

⁶ ("בְּנִשְׁמוֹתֵיהֶן שֶׁל עֲדִיקִים". רָאָה בְּרִאָשִׁית רַבָּה פָּרָשָׁה ח, ג. רַוְתַּרְבָּה ב, ג).

⁷ (שְׁבַת קִידָּם, א).

⁸ ("כְּרָכָא אָפְשָׁר לְעוֹלָם בְּלֹא יִשְׂרָאֵל". תְּעֻנִּית ג, ב).

רוחות " which can mean “winds” can also mean “directions”. If means “winds”, then the statement of the Sages is that just like the world needs -winds for air circulation for plants to grow, so too the world needs the Jewish People.

But if means “directions” then the statement of the Sages is as follows: Just like the world can only exist in the parameters of physical space that is comprised of six directions (up down, north south, east west), so too the world needs the Jewish People since they bring down divine energy into the limitations of three-dimensional space that has six directions.

**כ"י רוחות הם ר' קצ'ות - צפון ודרום כי¹⁰,
שֶׁהָם עִקָּר הָעוֹלָם, שֶׁזָּהוּ גְּבוּל הַמִּקְוִים.**

The word “רוחות” can mean the six directions: north and south, east and west, up and down. They are fundamental to the world, since they define physical space.

וזא לא רוחות, לא היה בבחינת מקום
בכל, אלא במו שכתוב (משא לג, כא): “הנה
מקום אתי”, שהוא בבחינת ביטול כי.

Without these directions there would be no physical space. Rather it would be as described in the verse (Shemos 33:21) “Hashem says: See now that space exists within Me.” All space and location are subsumed within Hashem at a single point, and nothing exists as a separate and delimited world.

**בְּךָ אֵי אָפֵשֶׁר לְעוֹלָם בְּלֹא יִשְׂרָאֵל, שָׁהָרִי
הַמְשֻׁכֶת אָוֶר אַיִן-סּוֹף לְהִיּוֹת מִתְלָבֵשׁ
בְּבָחִינַת מָקוֹם הַוָּא עַל יְדֵי יִשְׂרָאֵל שֶׁהָם
הַמְמַשְׁיכִים כי.**

So just like the world can only exist in three-dimensional space comprised of six directions, “**so too it’s impossible for the world to exist without the Jewish People**,” because it is the Jewish People who bring down Hashem’s Infinite Light to create physical space.

The Jewish People draw down Hashem’s Light into the six directions of space because the Jewish People themselves are grouped specifically into the number six. We see this expressed in the following two examples:

⁹ (לְפִי פְּשׁוֹטוֹ שֶׁל מִקְרָא - בָּמְבִד 1053).

¹⁰ (מִזְרָח וּמַעֲרָב, מַעַלָּה וּמַטָּה).

1. The names of the 12 Tribes (Shevatim) of the Jewish People were written in two groups of six on the two precious stones that the Kohen Gadol wore on the shoulder straps of the garment called the “Aifod”.

LEFT SHOULDER-STONE
שמעון - Shimon
יהודה - Yehuda
זבולון - Zevulun
דן - Dan
אשר - Asher
בנימין - Binyamin

RIGHT SHOULDER-STONE
ראובן - Reuven
לי - Levi
יששכר - Yissachar
נפתלי - Naftali
גָּד - Gad
יְהוֹסֵף - Yosef

2. The number of root souls of the Jewish People is 600,000 (the number of adult men who left Egypt), which is the number 6 multiplied by 10 to the fifth power (10^5), representing the number 6 in the most complete possible level.

The connection of the Jewish People to the number six is that Hashem has six “emotional attributes” that He uses to create the world. These six attributes (Kindness, Severity, Compassion, Victory, Loyalty, Connection) are also called “the six sides”. A three-dimensional object, like a cube, must have six sides (east-west, north-south, up-down) to exist in the physical world. A person’s emotion motivates him to bring his thoughts into words and actions. Similarly, these six attributes cause Hashem’s “thoughts” to result in the creation of physical beings in three-dimensional space. So, for something to exist in the physical world it needs to come through these six attributes.

Since the “emotions”, as it were, of Hashem are primarily focused on His love for the Jewish People and desire to connect with them, therefore His “emotional attributes” correspond in number to that of the Jewish People, who are grouped in numbers of six.

וְהִינֵּן עַל יְדֵי "שְׁשָׁה מְשֻׂמּוֹתָם עַל הָאָבָן
הַאַחַת כָּל" (תְּצִוָּה כח, י)

This is through the idea in the verse (Shemos 28:10): “**Six of their names** (of the Tribes) **on one stone**, and the six remaining names on the second stone, arranged according to the order of their birth.” We see a connection to the number six.

–בְּחִינִית וּקְצֹוֹת.

Which corresponds to the “emotional attributes” referred to as “**the six sides**” of the world of Atzilus.

ונגד שמות ישראלי מיו"ד עולה עד ס' רבוא, בנגד ס' רבוא

In addition, each one of the “six sides” that the Jewish People correspond to is comprised of 10, and each of those 10 are comprised of 10, totaling 600,000, corresponding to the number of root souls of the Jewish People. We see again how the Jewish People essentially correspond to the number 6, as multiplied 100,000 times.

ובכל נשמה יש לה אותן אחד בתורה
שהיא ממשכת אותן.

The fact there are 600,000 letters of the Torah is because there are 600,000 root souls, and each soul has a connection to a letter in the Torah, and is able to reveal and draw down that letter into this world.

The Alter Rebbe will explain this point with a mystical explanation of the following verse:

וְעַל זֶה נִאֵמֶר (שׁוֹפְטִים ה, ד) "ה' בִּצְאתָךְ
מִשְׁעִיר בְּצֻעָּךְ מִשְׂזָּה אֲדוֹם, אֶרְצָ רַעֲשָׁה גַּם-
שְׁמִים נִטְפּוּ גַּם-עַבְמִים נִטְפּוּ מִים":

Regarding this process it says in the verse (Shoftim 5:4): “Hashem, when You went out from Sei’ir, when You stepped forward from the field of Edom (to give the Torah to the Jewish People, after Edom refused it), the earth trembled, also the heavens dripped, also the clouds dripped water.”

שְׁעִיר הַיּוֹנוֹ בְּחִינַת שְׁעָרוֹת, שְׁחַן הַאֲרָה
בְּעַלְמָא. כִּי אָפְ שָׁגְדִילּוֹת מִקְמָוֹת, מִכְלָ
מִקְוּם, אָמַר יְחִתּוֹר אָתוֹ אֵינוֹ כּוֹאָב.

The word “שְׁעִיר”, besides for being country of the descendants of Eisav and Edom (Se’ir), also can mean “שְׁעָרוֹת-hairs”, referring to a mere reflection (a hairsbreadth) of divine energy. This is analogous to hairs, in that although they grow from the life-force of the brain, nonetheless, if they are cut, one will not feel pain.

Unlike other body parts (e.g. the hands) that receive a greater life-force from the brain and consequently cause pain upon their injury, only a very minute amount of life-force is invested in the hairs. So too, the divine energy that becomes revealed to us is a very minute expression of the original Light and Life-force which are infinite.

וְהַיְיָ הִיא הַמְחִיה וְמַהֲוָה תָמִיד מִן־
לֵישׁ.

The Name of Hashem in this verse which is called "הַיְיָ-Havaya"¹¹ refers to how Hashem is constantly giving life and creating everything from nothing. Since the name "הַיְיָ" is related to the word מַהֲוָה-Creator, and the prefix י at the beginning (in the true spelling) conjugates the verb in the imperfect (ongoing) tense, it expresses that Hashem is constantly creating everything.

בְּצָאתְךָ בְּבִחִינַת גִּילּוּי בְּמִתְנִיחָתָרָה,
הִיא מִבְּחִינַת שָׁעֵיר.

When it says in our verse "בְּצָאתְךָ" When You Hashem go out" to reveal Yourself at The Giving of the Torah, it is only from the level of a "שָׁעֵיר-hairsbreadth" revelation.

כִּי כָּרִי לְהִיוֹת הַמְשֻׁכָּה מִסּוּבֵב כָּל עַלְמִין
לִמְطָה, אֵין לָהּ דְּמִין וּמְשַׁלֵּךְ אֶחָר, רַק בָּמוֹ
הַשְּׁפֵעַ הַיּוֹצָא בְּבִחִינַת שָׁעָרוֹת.

The process of drawing energy from Hashem's Light that Encompasses All Worlds down into this world has is no other comparison or analogy that works as well, besides for the small amount of life-force that is expressed in a person's hair.

וּכְלַתְנִגּוֹלֹת זוֹ הִיא עַל יְדֵי מִתְנִיחָתָרָה,
בָּמוֹ שְׁסִים: "אָרֶץ רָשָׁה" - שָׁנַעֲשָׂה
בִּחִינַת בְּטוּל.

All of this revelation of divine energy came about through The Giving of the Torah, as the verse concludes "the earth trembled," meaning that it became submissive. The revelation was so great that the world lost its sense of being separate from Hashem, like a person who trembles before a

¹¹ A reference to Hashem's 4 Letter Name comprised of the same letters as הַיְיָ.

truly great man and forgets about himself.

וְהוּא עַל יְדֵי יִשְׂרָאֵל, שְׁהָם הַמְּמַשְּׁיכִים ה' מְשֻׁעִיר לְהִיּוֹת "אָרֶץ רָעֵשָׁה" [...] זה סִינִי" (שׁוֹפְטִים שם, ה), הַיָּנוּ בְּקַבְּלָת הַתּוֹרָה:

This process of revealing Hashem is through the Jewish People. They draw down Hashem's Light "מְשֻׁעִיר רָעֵשָׁה" through a hairsbreadth revelation" which causes that "אָרֶץ רָעֵשָׁה" -the earth trembled in recognition of Hashem." When did this happen? "זה סִינִי" -this happened at Mount Sinai", as the verse ends, which is when they received the Torah.

(ג) Chapter 3

אֵךְ הַנֵּה, גַם הַמֶּלֶךְ בָּקָשׁוּ (תְּהִלִּים ח, ב): "תָּנָה הַזָּקָן עַל הַשָּׁמְמִים", אַלְאָ שִׁיְשָׁרֵל שֶׁבְּאָוֹתָה הַדָּر זָכוּ לָהּ עַל יְדֵי שִׁיעַבּוֹד מִצְרָיִם "בְּחֻמָּר וּבְלַבְּנִים" (שָׁמֹות א, יד), שָׁעַל יְדֵי זה אַתְּכְּפִיא סְטָרָא-אַחֲרָא.

However, the angels also asked for the Torah, like it says (Tehillim 8:2) "Give Your glorious Torah to the heavens," but the Jewish People in that generation merited to receive it through their being enslaved in Egypt with "cement and bricks" (see Shemos 1:14). Through this unwavering faith in Hashem despite extreme hardship the "Sitra Achra-Unholiness" became subdued.

אֵךְ הַנֵּה, בְּכָל יוֹם אָנוּ מַבְּרִכִין "נוֹתֵן תּוֹרָה", ו"בְּכָל יוֹם חַיֵּב אָדָם לְרֹאֹת אֶת אַצְמוֹ בְּאָלָו הָוּא יֵצֵא מִמִּצְרַיִם".¹²

However, every day before learning Torah we make the blessing "Blessed are You Hashem, Who gives us the Torah", and our Sages say (Pesachim 116b explained in Tanya ch. 47): "Every day a person is obliged to see himself as though he had left Egypt that day."

Just like 3300 years ago we left Egypt and received the Torah because we subdued our natural inclination, so too every day we experience the idea of leaving Egypt and the idea of receiving the Torah in a new way.

¹² (פָּסָחִים קְטוֹ, בְּמִשְׁנָה).

וְעַל דָּרֶךְ זוֹהַר תָּקִנוּ סִדְרָת הַתְּפִלָּה – לְהִיּוֹת אַחֲרֵפִיא וּבֶטּוֹל רָצְוֹן נִפְשָׁרְבָּהִמִּת, לְאַהֲבָה אֶת ה' בְּקָרְיאָת-שְׁמָע "בְּכָל לְבָבֶךָ וּבְכָל נִפְשָׁךְ" (אתחנן ו,ה) מִמְשָׁךְ.

וְקָרָא בָּזָהָר (וַיְחִי, רַיִז, א): "לְאַשְׁתָּאָבָא בְּגֻפָּא דְמַלְכָא"¹³.

כִּי לְכָן נִאָמֵר (שִׁיר הַשִּׁירִים ה, א): "בָּאתִי לְגַנִּי אֶחָתִי כֹּלֶה אֶרְתִּי מָרוּעַם-בְּשָׁמִי,

אֶכְלַתִּי יְעַרֵּי עַם דְּבַשִּׁי",

Similarly, the order of the daily prayers was designed to subdue the natural inclination and desires of the animal soul and lead one to feel a love for Hashem during the recital of the Shema that is actually to the degree cited in Shema, "with all your heart and all your soul".

In the Zohar, this is called (Vol. 1, 117a): "to be drawn in to the body of the king," which means a yearning to lose oneself in Hashem out of such an intensity of love that one is no longer concerned with one's own heart and soul.

This process of transforming one's animal desires is described by way of analogy by what is says (Shir HaShirim 5:1): "I (Hashem) have come into my garden, (i.e., the Mishkan, built by the Jewish People who are like) My sister and My bride. I gathered in (the inaugural offering of ketores-incense that included) myrrh and other spices.

I consumed them, even though ketores is not usually offered on the Outer Mizbeach (altar), like someone who eats a sugarcane with the sugar inside because he is so hungry, even though normally one sucks out the sugar and throws out the cane.

We see in this verse that Hashem accepting offerings on the Mizbeach is compared to eating. The offerings are transformed into something holy when they go up in the fire, just as when one eats food, it becomes digested and transformed into part

¹³ (לְהַשָּׁאָב (לְהַכְלֵל) בְּגֻפָּה הַמְלָךְ).

of the person. Similarly, through the fiery love of Hashem during prayer, the desires of the animal soul become transformed to a desire to serve Hashem.

אכילה – שנכלל באברים, כמו המאכל שמתעלב ונחפר ל"ם והוא הנפש" (ראה יב, כג), וכך צריך להיות התהיפות הנפש לאלהות ממש.

It is referred to as “eating” that becomes part of the limbs of the person, like food that through being digested becomes transformed to become “the blood which is the life of the person” (Devarim 12:23). That is how the animal soul needs to be converted to serve the divine.

This is what the Zohar meant by “to be drawn in to the body of the king,” meaning to yearn that the animal soul be converted to holiness just like the divine soul. The animal soul needs to be incorporated into holiness like food becomes digested and part of a person

והנה כמו שבמאכל – המובחר מתעלב ונחפר ל"ם, והפסולת נרcha לחוץ, והינו ביה במאכל נלקח מע' שרים כי צריך לברר;

We find regarding food that the refined parts are digested and turn into blood, and the waste parts are expelled from the body. The reason that this filtering is required is because the food derives from a spiritual level called Kelipas Noga¹⁴ also referred to as “The 70 Ministering Angels”¹⁵

¹⁴ Tanya chapters 6-8 explains the idea of “kelipas noga”. The word “kelipa” means a “shell” or “peel” covering holiness. Unholiness is defined as something that covers over holiness like a shell covers over a fruit. There are two types of these coverings: kelipas noga and shalosh kelipos hatemeios. Kelipas noga allows some holiness to pass through, like a curtain that allows some light from the sun. This refers to permissible matters, like kosher food. These cover holiness in that attraction to them distracts from seeing the holy potential within, but they allow holiness to pass in that they can be used to serve Hashem. Thus, kelipas noga needs to be refined. The attraction to it for its own sake is discarded, and the holiness it contains is revealed through use in serving Hashem. In contrast, shalosh kelipos hatemeios are three levels of coverings that don’t allow any holiness through. They refer to objects which are forbidden by the Torah and cannot be used to serve Hashem.

¹⁵ In Tanya Igeres HaKodesh chapter 25, the Alter Rebbe explains that all divine energy that comes into the world (at least outside of Eretz Yisrael) comes through the level of the angels called “Ministering Angels Appointed over the 70 Nations”.

which needs to be refined and separated because it is a mixture of good and bad together.

בר הנה בתיב (משל כי, כא): "מֵצֶרֶף לְפֶסֶף
וְכוֹר לְזָהָב, וְאִישׁ לְפִי מְהֻלָּלָו",

So too regarding refining our animal soul it is written (Mishlei 27:21): "A crucible is used to refine silver, and a furnace is used to refine gold, and a man is refined according to his praising Hashem."

שֶׁבּ "מְהֻלָּלָו" בְּחַפְלָה מֵצֶרֶף, שֶׁ "הָגָן סִיגִים
מִכְסָף"¹⁶,

"His praising" Hashem during prayer becomes his crucible of fiery love, where "impurities are removed from silver" (see Mishlei 25:4).

וְהַמּוֹבָחר נְבָלָע בְּאֶלְקּוֹת -

Meaning, one's spiritual impurities are removed, and the refined aspects of the animal soul are incorporated in holiness, meaning that the animal soul itself comes to love Hashem,

"וְאַהֲבָת בְּכָל לִבְבֶךָ כָּי";

like it says in the Shema "you shall love Hashem with all the aspects of your heart"¹⁷, i.e., with the emotions of both the animal and Divine soul.

Since these angels are themselves spiritually limited, all the divine energy channeled through them is limited to some level of kelipa. All kosher food we eat needs spiritual refinement since it comes from kelipas nogah through the medium of these angels.

¹⁶ (משל כי, ד. ופירש המזוזת ציון: "הָגָן" - עניין הטריה. כמו 'כאשר הוגה מן המסלחה' בשמויאל ב, סימן ב' פסוק י"ג. ורש"י פירש: "הָגָן" וכן הוגה - לשון המשבה. או ר' הדרורה נ"ג עמוד תשלו. עיין שם בארכיות).

¹⁷ The words **בְּכָל לִבְבֶךָ** are interpreted by our Sages to mean with emotions of both the Divine soul and the emotions of the animal soul. They learn this out from word "בְּ" - "your heart" which usually has one letter 'ב' and is spelled **לִבְבֶךָ** - double letter 'ב' means double amount of feelings, the emotions of the Divine soul and of the animal soul.

והפסולות נרחה לחוץ בשמונה עשרה - סלח לנו, ואשमנו, להעיר פסולות ולדחותו:

The unusable parts of the animal soul are expelled during the Shemona Esrai prayer when we say “forgive us Hashem for our sins”, and in the Tachanun prayer afterwards when we say “we have become guilty”, in order to remove the waste of the animal soul and push them away.

(ד)

Chapter 4

אך הנה יש ב' מינו אכילותות - של חול ושל שבת; צדיק אוכל לשובע נפשו, ובטן רשעים תחסר" (משלי יג, כה):

However, we find that there are two types of eating: 1 - weekday eating, 2 - Shabbos eating. These two types of eating are referred to in the verse (Mishlei 13:25): “A righteous man eats for the satisfaction of his soul, but the belly of the wicked will be lacking.”

The Alter Rebbe will explain how the above verse references these two categories of eating:

כפי אכילותות של חול הוא להיות בירור -

The purpose of eating during the weekdays is in order to spiritually refine the food, removing any unholiness.

ובטן רשעים תחסר" .

This is expressed in the verse as “the belly of the wicked will be lacking,”

Meaning that the forces of unholiness are deprived of their sustenance when a Jew eats in a holy manner, disconnecting the food from unholiness.

We see this idea also in the Zohar that says:

ו"בְּחִכְמָה אַתְּבִּרְיוֹ" ¹⁸,

“With Wisdom-Chochma they will become refined,” (Zohar Vol 2. p. 254b)

¹⁸ (ראה זהר חלק ב, היכלות, רנד סוף עמוד ב. עז חיים שער יח, שער רפ"ח ניצוץין, פרק ח. שער לט דרוש א).

כִּי לְהִיּוֹת מִן הַמְאָכֵל נִעְשֶׂה "דָם - הוּא חַנְפָשָׁה", וּבְכָחָה זוּ מִתְפַלֵּל,

וּנְמַצֵּא שַׁהַמְאָכֵל שַׁהְיָה תְּחִת מִמְשָׁלָת
הַשְׁרִים נִתְהַפֵּר,

ולבן יש בו פסולות.

ואכילת שבת - "לשׁובע נִפְשׁוֹ: "וְקָרָאת
לְשָׁבֵת עַנְגָּן אֹז תְּתַעֲגַג עַל ה" (ישעיה נה,
יג'יך);

דָא הִיא סְעוֹדַתָא דְעַתִּיקָא קָדִישָׁא כְּוי",¹⁹

meaning, that the food becomes “blood, which life depends on”, and with the energy of that food he prays to Hashem,

thus, the food which was originally under the control of the ‘Ministering Angels’ that gave it life from kelipas nogah, becomes transformed into holiness through becoming the energy used to pray to Hashem.

It therefore, because it came from kelipas nogah, contains spiritual waste that needs to be refined.¹⁹

However, the purpose of eating on Shabbos is “for the satisfaction of his soul”, meaning as described in the verse (Yeshaya 58:13-14): “And you should call Shabbos a delight... and then you will have enjoyment in Hashem’s revelation.”

This idea is also found in the prayer said before Kiddush on Shabbos day (from the Arizal): “**This is the meal of Hashem Who is called Atika Kadisha-the Holy Ancient One.**”²¹

¹⁹ The word חכמה -chochma -wisdom is the same letters as “כח מה” the power to nullify one’s ego to Hashem, which is the idea of prayer. So here by saying “With Chochma they will be refined” it means through the nullification of ego to Hashem through prayer the food and other mundane things will be refined.

²⁰ (סְדוּר אַדְמוֹר הַזָּקָן סְדוּר קִידּוּשׁ לַיּוֹם הַשְׁבָתָה. רָאָה זָהָר יִתְרוֹ פָח, אַ-בָּ. סְדוּר עַמְדָה חַסְדָּר). סְעוֹדַת שְׁבָתָה קָצָט, ג).

²¹ The word עַתִּיקָא-Atika which is Aramaic and usually means “very old” or “ancient”, can also mean “removed” or “distant”, as in the word נִעַת-removed. It refers to a level of divine revelation that is so high that it is many stages removed from being a source for creation. By analogy from the human soul, the power of pleasure is deeply removed from direct expression to another person. One can

Hashem's revelation at the level of Atika corresponds to Hashem's pleasure and satisfaction in our service of Torah and Mitzvos. This divine pleasure in our service is so deep that it is removed from direct expression in creation of the world. However, this lofty level is expressed in our divine souls on Shabbos; and when we eat the Shabbos meal, we are physically internalizing some of that divine pleasure. That is why we say, "This is the meal of Atika Kadisha" before the Shabbos meal.

וְאֵין נִמְשָׁךְ בּוֹ פִּסְולָת כָּלְלָה, וְאֵין צְרִיךְ
בִּירּוֹר.

Since the source of food on Shabbos is divine pleasure and not kelipas noga as during the week, **there is no waste drawn into it** (Shabbos food) **at all**, and it doesn't need spiritual refinement.²²

וְכֹרֶן יְשִׁירָה הַפְּרָשָׁה בֵּין תְּפִלָּת הַחֹלֶל שֶׁהוּא
בְּבָחִינָה בִּירּוֹר בְּנֵל;

There is a similar distinction regarding the prayers of the weekday, which involve spiritual refinement of the animal soul as explained above.

אָבֶל בְּשַׁבָּת הַתְּפִלָּה הוּא שְׁנִמְשָׁךְ עַנְגָּה -
וְקָרְאת לְשַׁבָּת עַנְגָּה:

On Shabbos, the prayers involve drawing Hashem's pleasure into us, as it says, "and you will call Shabbos a pleasure".

communicate their will and desire, and their intellectual understanding, but the motivation for those things is a deep sense of pleasure that the person can only experience in themselves. It can only be communicated to someone else indirectly through another soul power. For example, teaching the intellectual understanding of an idea can cause the student to feel some of the pleasure the teacher has in that idea.

²² It was implied earlier that the fact that food contains physical waste elements that cannot be digested is because it comes from Kelipas Noga that contains spiritual waste elements. If so, then on Shabbos when the food derives from Hashem's pleasure, why does it still contain physical waste elements? One answer is that food in general is on the level of kelipas noga. Food remains physically the same before, during, and after Shabbos, so its physical existence is connected to kelipas noga the whole time, and only the spiritual aspect of the food changes on Shabbos. Therefore, it physically contains waste elements even though it spiritually does not.

בַּיְעַנֵּן הַשְׁבָּת - "בַּיְבַּשְׁבָּת" (בראשית ב,
(ג).

This is because the idea of **שְׁבָּת**-Shabbos is that “on it Hashem rested.” (Bereishis 2:3) The word **שְׁבָּת**-Shabbos comes from the word **שָׁבַת**-rested.

בָּמֶלֶל הָאָדָם שָׁנָח מִמְלָאָבָתוֹ, שׁׁחֹזֵר
הַשְׁכֵל לִמְקוֹרוֹ;

By way of analogy: When a person rests from his work, his intellect (mental focus) returns to its source to contemplate their original motivations.

שְׁבָשָׁעַת מִלְאָכָה הִיה הַשְׁכֵל טָרוֹד
בִּמְלָאָבָתוֹ, וְאַחֲרֵ בָּרְכָה בְּשָׁנָח - חׁזֹּר נִי.

While he was working, his mind was busy with his work. Afterwards, when he rests from his work, this mental focus reverts to its source deeper in the soul.

וּכְרַבְתִּיב (יִתְ�רוֹ, כ, ט): "שְׁבָת לְהַזְּהִיה",

So too regarding divine revelation, it is written (Shemos 20:9) “It’s a day of Shabbos/Rest for Havaya (Hashem).”

כִּי בְּחִינַת הַ"ה, שְׁהוֹא בָּצָאתָךְ מִשְׁעִיר
נו" "לְהַיּוֹת מִאֵן לִישׁ, הַנֵּה בְּשְׁבָת חׁזֹּר
לִמְקוֹרוֹ, אֹז תִּתְעַנֵּג עַל הַזְּהִיה" - לְמַעַל
מִבְחִינַת הַזְּהִיה.

Meaning: The aspect of divine revelation called “Havaya” which “comes out to us through a hairsbreadth revelation” to make creation exist from nothing, on Shabbos returns to its source in divine motivation that precedes creation, as it says, “then you will have pleasure on Havaya (from Hashem),” meaning from a level of divine pleasure **that is above** and precedes the level of Havaya.

ולבן אין אומרים "סלוח לנו" בשבת -
שאין בו בירור כו':

Therefore, on Shabbos we do not say the request during Shemona Esray "forgive us Hashem", since there is **no** involvement in spiritual **refinement** and removal of unholiness. The focus is on the pleasure in connecting to Hashem.

(ה) Chapter 5

זהנה להיות בחינות אלו בחול ובשבת,
הוא על ידי המן:

Now, in order that we should be able to have these aspects of spiritual refinement during the weekdays and enjoying connecting to Hashem **on Shabbos, this is through the power we received from the Munn.**

בְּבֹּמָן נָאָמַר (פְּרִשְׁתָנוּ טו, יד):
וַיְהִי בַּעֲרֹב וַתַּעַל הַשְׁלֹׁו וַתָּכַס אֶת-הַמִּחְנָה וּבַבְּקָר
הַיְתָה שְׁכָבַת הַטְּלָה סְבִיב לְמַחְנָה: וַתַּעַל שְׁכָבַת
הַטְּלָה וְהַנֵּה עַל-פְּנֵי הַמִּזְבֵּחַ זֶה מְחַסֵּס זֶה כְּפֹר
עַל-הָאָרֶץ: וַיַּרְאוּ בְנֵי-יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל-אֶחָיו
מִן הַוָּא כִּי לֹא יִדְעֻמָּה-הַוָּא וַיֹּאמְרוּ מֹשֶׁה אֶל-הָאָרֶץ
הַלְּחֵם אֲשֶׁר נָתַן יְהוָה לְכֶם לְאַכְלָה:

Regarding the Munn it says (Shemos 16:13-15): "In the morning there was a layer of dew around the camp. **When the layer of dew evaporated**, they saw on the ground of the desert something thin sandwiched between two layers of dew, and they called it Munn because they didn't know what to call it. And Moshe said to them: This is the bread that Hashem has given you to eat."

שַׁהוּא מִבְּחִינַת טָל - שְׁאַיִן לוּ הַפְּסִיק²⁴,

We see from this that the Munn was connected to the spiritual level represented by "dew" that never stops coming down onto the ground every day, unlike rain which only comes down occasionally.

²³ בְּתִפְלִית הַעֲמִידָה.

²⁴ תְּעֻנִית ג, א: "טָל לֹא מִיעַצָּר".

וְהוּא מִבְחִינָה אֲתַחֲרוֹתָא־דָלְעִילָא
שֶׁלְמַעַלָה מִאֲתַחֲרוֹתָא־דָלְתָה.

This represents the aspect of divine revelation which **comes from an “Isarusa de’leilya-An Initiative from Hashem who is Above”, which is higher than** divine revelation that comes from **“Isarusa de’lesata- An Initiative from the Jewish People who are Below”**.

Dew always descends on the ground every morning as a gift from Hashem. Since Hashem is giving dew from His Own initiative, it never stops. It isn’t dependent on us deserving it, only on Hashem’s kindness which never stops. Rain, however, only comes to us as a result of our prayer and good deeds; as the Torah tells us that the first rain after the creation of the world only came down because of Adam’s prayers (Bereishis 2:5). Since it depends on our initiative, we only get it when we deserve it; and it sometimes stops when, G-d forbid, we are not deserving (Melachim I 17:1).

So, dew represents how Hashem gives us from His own kindness, and rain represents how Hashem gives us depending on our efforts.

In terms of spiritual revelation of Hashem, we also have two corresponding ways that Hashem shines His Light to us:

1. Like “dew” which comes from Hashem’s own initiative. It is called “An Initiative from Above”, since it just comes from Hashem’s own initiative to reveal His Light to us.
2. Like “rain” which comes only after our initiative to connect to Hashem through prayer and good deeds. It is therefore called “An Initiative from Below” meaning that we begin the process of our own initiative below in this world, and only afterward is there a corresponding revelation of Hashem’s Light to us.

Munn is comparable to dew in that it was a gift from Hashem to the Jewish People out of His own kindness. Every Jew received the Munn they needed from heaven every day, regardless of how deserving they were. That is why the Munn came sandwiched between two layers of dew.

Ultimately, Hashem desires our prayer and good deeds, our “Initiative from Below”. The primary purpose of Hashem’s initial revelation to us as an “Initiative from Above” is to give us the spiritual strength to be able to work on ourselves until we can connect to Him from our own initiative and make our “Initiative from Below”. This was the purpose of the Munn that came in dew, to

give us spiritual strength to elevate our souls to connect to Hashem from our own initiative.

וּמֹה֙ נְמֹשֶׁר֙ הַכְּמַתּ֙ בְּנֶפֶשׁ֙ לְהִיּוֹת֙ אֶתְעָרוֹתָאִ-דְלַתְתָאּ,

כִּי "מוֹרֵיד הַטֵּל"²⁵ – יְרִיכָה זוֹ צָוָרָ עַלְיהָ
הִיא, לְהַעֲלֹתּוּ הַנְּשָׁמָה.

And from this Munn and dew a person draws strength to achieve “an Initiative from Below”,

because the idea of “**bringing down the dew**” (daily prayers between Pesach and Shemini Atzeres) **is that this descent of the dew to us as an “Initiative from Above” is for the purpose of an ascent, to raise up the soul** to connect to Hashem with an “Initiative from Below”.

וְהַנֵּה בְּמִן נְאֹמֵר (פְּרָשָׁתָנוּ טו, ד): “דָבָר יּוֹם בַּיּוֹמָו, לְמַעַן אָנֹסְנוּ חִילָךְ כּוֹיָא²⁶”.
וְהַנֵּסִיּוֹן הוּא (שָׁם, יט): “אִישׁ אֶל יוֹתָר מִמְּנוּ עַד בָּקָר”:

Now, regarding the Munn it is said (Shemos 16:4): “**every day they will receive only what they need for that day, in order to test them to see if they will go** in the ways of My Torah or not.” And the test was (Shemos 16:19): “**Each person may not leave over** from that day’s Munn **until the next morning.**”

כִּי אָמְרוּ רֹזְלַע²⁷, כִּי “מַי שִׁישׁ לֹא פַת בְּסֶלֶו”
וְדוֹאָג עַל “לִמְחָר” – הַוָּא “מַקְטַנִּי אָמָנָה”,
שַׁהֲוָא בְּבִחִינַת קָטָנוֹת.

For our Sages have said (Sota 48b): “**Whoever has bread in his basket and is worried about the next day is among those whose faith is ‘immature’**,” meaning that this person’s recognition of Hashem is immature.²⁸

(תְּפִילַת הַעֲמִידָה).

(בְּתוּרַתִי אָמַן לֹא).

(סָוטָה מַח, ב: “כָל מַי שִׁישׁ לֹא פַת בְּסֶלֶו” וְאָמֵר: מַה אָוֶל לִמְחָר – אִינוּ אֶלָא מַקְטַנִּי אָמָנָה.”).

²⁸ The word can mean “small”, “young” or “immature”, and in this context seems to mean “among those whose faith is immature”, since faith is an abstract concept that can’t be big or small, or old or young, but it can be mature or immature. Mature faith means that one takes his faith very seriously so that he

- אֶבֶל לְהִיּוֹת "הַיּוֹלֶה בְּתֹרֶתִי" (שם, ז) -
 בְּבָחִינָת הַלִּיכָה מִמְפְּטָחָה-לְמַעַלָה
 - וּמִלְמַעַלָה-לִמְפָטָח "בְּתֹרֶתִי" - בָּאוֹתִיות הַתּוֹרָה.

Rather, a ‘mature’ level of faith and recognition of Hashem is **when “he will go in the ways of My Torah”**, in a way of going to awaken himself to connect to Hashem **from “below to Above”**, and then to draw down Hashem’s revelation from “Above to below” into “My Torah”, meaning **into the letters of the Torah**.

- כִּי כְּמוֹ שָׁוֹשֵׁן אֲוֹתִיות הַתּוֹרָה
 הַמִּמְשִׁיכּוֹת מִלְמַעַלָה-לִמְפָטָח, כִּי יְשִׁיבָה
 בְּחִינָת אֲוֹתִיות שָׁמְפְטָח-לְמַעַלָה,

Just as there are letters of the Torah that draw from Above to below by expressing Hashem’s wisdom in a form we can read, so too there are letters of prayer that raise a person from below to Above.

Someone who uses both types of letters to go in both directions is called someone who “goes in the way of My Torah”, and he attains a “mature faith” in Hashem.

וּנְקָרְאִים סָוסִים:

סָוסִים זָכְרִים וּסָוסִים נָקְבּוֹת²⁹.

These two types of letters are referred to metaphorically as “horses”, since horses carry a rider to their destination, and these letters carry Hashem’s revelation to us, and us to Hashem,

Specifically, the letters of the Torah that give Hashem’s Light down to us are referred to as “**male horses**” since male represents the idea of giving, and the letters of prayer that connect us to Hashem are referred to as “**female horses**” since female represents

doesn’t worry about the future because he trusts in Hashem, just as someone mature about decisions makes them seriously. Immature faith means that he doesn’t really take it seriously; he only believes superficially, but practically speaking he is worried because he doesn’t fully trust in Hashem, like someone who is immature and doesn’t take decision making so seriously.

²⁹ (ראה בארכיבות לעיל דבר הפתחיל “לטוטטי” סג, גזיאילר).

receiving and connecting to something higher.

וכמו דאיתא בספר "יצירה"³⁰, באותיות א"ב, שיש אותיות כר ויש כר כו' -

Like it says in the Sefer Yetzira³¹ regarding the letters of the Alef-Beis, that some letters are “masculine” and some letters are “feminine”, showing that the letters of Torah and prayer have these two tendencies of drawing down from Above and elevating us upwards.

והליכה זו בבחינת אותיות שטמטה
למעלה הוא עד רום המעלות, עד אין-
סוף ממש.

Now, these letters of prayer that elevate us from below to Above cause us to go up to the highest possible levels, literally up until the Ain Sof-the Infinite Truth of Hashem Himself.

In prayer we become connected to a level of Hashem which is Infinite and beyond the limitations of time and space, and beyond being a direct source for the world. So too in Torah study, we draw down from a level of Hashem that is totally beyond the world and beyond the idea of time. It is for this reason we need a new revelation of the Torah every day. Since it is something from beyond time, it can't just be given one time and stay here and get older every day, like everything else in this world. It needs to come again every day from beyond time into our physical world.

ולבן צריך להיות “דבר יום ביוומו” -
“בכל יום יהיו בעיניך בחדשים.”

It is for this reason that we need the Torah given anew “every day for that day”, and “every day these words of the Torah will be in your eyes like something new.”

The reason that the Torah is new every day is because it comes from a level of Hashem’s revelation that is totally beyond time and space, beyond the source of creation of a limited world that exists in time.

(פרק ב' בה). בערך פ' ג'

³¹ Sefer Yetzira is an ancient mystical text attributed originally to Avraham Avinu and later redacted by Rabbi Akiva. One of the main topics is the 22 letters of the Alef-Beis that Hashem used to create the world, and to what aspects of creation each corresponds.

can become old. Something beyond time cannot become old. It is essentially eternal and unchanging. It isn't "older" today than it was yesterday; it's exactly the same. Every day it looks new to us, since it comes from a level beyond age and time.

The Alter Rebbe derives this from the following verses:

בַּי "נָעַר הָיִיתִ גַּם זָקַנְתִּי" (תְּהִלִּים לו, כה) –
"שָׁרוֹ שֶׁל עַולְם אָמַרְוּ" ³².

We find that the statement (Tehillim 37:25): "**I was young and then I became old,**" was said by an angel referred to as "**the Minister in Charge of This World**" (Yevamos 16b).

Meaning, that only spiritual levels connected to this limited world (like that angel) can be called "young" or "old" since only something limited by time can become old.

מַה שָׁאֵין בָּן "קָמֵי קָדְשָׁא בְּרִיךְהָוָא מֵאִיבָּא זָקָנָה?" ³³ מַאֲחָר שֶׁהוּא "אָנָּי הַ לֹּא שְׁנִיתִי" (מְלָאכִי ג, ו).

This is not the case, however, regarding Hashem, like it says (Zohar 199a): "**before the Holy One Blessed Be He is there the idea of becoming old?**", since He is the one that "**Hashem never change**", and since He is totally unchanging and eternal, beyond time, there is no idea of being "old".

וּלְכֵן "עַיִנִי הָאָדָם לֹא תִשְׁבַּעַנָּה" (מִשְׁלֵי כז,
כ): "עַיִנִי הָאָדָם" הַיְינוּ "עַיִנִיר יוֹנִים" (שִׁיר
הַשִּׁירִים א, טו), שֶׁהוּא בְּחִינָה "לְאִסְתְּכָלָא
כּוּ" ³⁴ ::

Therefore, because Hashem is eternal, "**the eyes of man will never be satisfied**" (Mishlei 27:20) in looking to understand and connect to the Infinite Truth of Hashem. **The meaning of 'the eyes of man' is an allusion to (Shir Hashirim 1:15): "your eyes are like the eyes of doves"** that love to gaze at each other, so too a wise man will love to intellectually "**gaze upon** the Glory of

³² (רִאָה יְבָמֹת טו, ב וּבְתוּקָפֹת שֶׁם).

³³ (יְבָמֹת שֶׁם).

³⁴ ("בְּיקָרָא דְמִלְפָא". רִאָה זֶה מִקְזָצָע, א. בְּרִאָשִׁית לְה, אִיב. פְּקוּדִי רָמו, ב. תְּרוּמָה קֶלֶד, א).

the King", by contemplating His greatness.

(1) Chapter 6

וְזַהוּ עֲנֵנִים הַמִּן, שְׁהִיא מִבְחִינָה טַל הַעֲלִיּוֹן,
בְּחִינָה "אֲנִי הִיא לֹא שְׁנִיתִי", שְׁלָמָעָלָה
מִהַזְמָן כֵּן. וְלֹכֶן הִיא צְרִיךְ לְהִזְמָן "דָבָר
יּוֹם בַּיּוֹמָו".

וְלֹכֶן "הַיּוֹם לֹא תִמְצָא אָחָת בְּשָׁרָה" (פְּרִשְׁתָנוּ טו', כה): "שָׁרָה" הִיָּינוּ בְּחִינָת
עוֹלָם - וְקֹצְוֹת - מִעַלָּה וּמִטָּה, מִזְרָח
כֵּן.

"בַּיּוֹם שְׁבַת הַיּוֹם לְהָ" (שְׁמָ): שְׁבִחִינָת שֵׁם
הַזְמָן הַזֶּה גַם בֵּן בְּבִחִינָת שְׁבַת - שְׁחוֹר
לִמְקוֹדוֹ.

אֶלָּא "אָז תַּחֲנֹג עַל הַזְמָן הַזֶּה", שַׁהוּא
אַתְּעַרְוָתָא-דְלָעִילָא שְׁאַינְנוּ תַּלְוִי
בְּאַתְּעַרְוָתָא-דְלָתָתָא.

וּבָמוֹ שְׁבַתּוֹב (נְשָׂא ו, כו): "יִשְׂא הַזְמָן פָּנָיו
אַלְיָקָר",

And this is the idea of the Munn, that it spiritually came from the level called "the Dew from Above" (Initiative from Above), the level of "I Hashem never change" which is a level totally beyond time. It is for this reason that it had to be "every day just for that day".

Therefore, specifically "today (on Shabbos) you will not find it (the Munn) in the field". This 'field' is referring to the physical world that has six directions, up-down, east-west, north-south".

Why? "Because this is a day of Shabbos/Rest for Havaya." Meaning, that the level of Hashem's revelation called Havaya also has 'rest' on Shabbos, since it returns to its source in Hashem how He is beyond being a source for the world.

Rather, on Shabbos "then you will have pleasure הַזְמָן-עַל Havaya", meaning from a level above Havaya, which is the Initiative from Above that is not dependent on our Initiative from Below.

Like it is written (Bamidbar 6:26): "He (Hashem) will lift up Havaya to its source, and then there will only be

a revelation **to you of His innermost desire** which is for holiness.”³⁵

Hashem's true desire (פָנִים רצֹן הָעֲלֵיָן) is only for holiness, and particularly the divine service of the Jewish People. In Tanya (chapter 6 and chapters 22-25) the Alter Rebbe explains that all unholiness comes from the external aspect of His will (אַחֲרֵיִם שֶׁל רצֹן הָעֲלֵיָן). He doesn't want it for its own sake, but only in order that we have free will to serve Him of our own volition, but otherwise He doesn't want unholiness to exist at all. The opposite is true of holiness, that Hashem truly desires us and our service for its own sake, not because of something else.

Only below in the world are there these two aspects of Hashem's desire, His innermost desire is expressed in creating and giving life to holiness, and His external desire that creates and gives life to unholiness. However, on a level beyond the existence of this world there is only His Innermost Will for holiness.

Therefore, on Shabbos when “Hashem lifts up Havaya” to its source beyond the creation of the world, we are able to receive from a level where only His Innermost Desire in holiness is expressed. This also affects the food we eat on Shabbos; it receives from a level where there is no room for unholiness to exist, and therefore the food doesn't need spiritual refinement.

כִּי לְמַתָּה יִשְׁ בְּחִינַת פָנִים וּבְחִינַת
אַחֲרֵיִם.

Because down here in this world **there are two aspects** of Hashem's Will that are expressed: **1: the innermost aspect** of His Will for holiness to exist, **and 2: the external aspect** of His Will that gives life to unholiness.

מַה שָׁאֵין כֵּן בָּשׁ “יִשְׁאָה ה' פָנָיו”, שָׁם אֵין
בְּחִינַת אַחֲרֵיִם כֵּלָל.

Which is not the case when “**Hashem lifts up Havaya** beyond creating the world, then there is only

³⁵ The literal translation of the verse is “Hashem should lift up His anger away from you”, translating **ישָׁא** as ‘lift up and remove’, and **פָנִים** as ‘His anger’, and the word **אָשָׁה** is going on **פָנִים**, meaning that He is lifting up His anger away from us. However, here the Alter Rebbe is translating **ישָׁא הָוֵי** as ‘He will lift up the level of Havaya (to its source)’, with the word **אָשָׁה** as going on (according to this translation it doesn't say who is lifting up Havaya, but it is understood that it is Hashem the way He is beyond Havaya); and he is translating **פָנִים** as “His innermost desire” from the word **פָנִים הָוֵי**. So according to this translation we read: “**He** will lift up Havaya, and then **His innermost desire** will be revealed to you.”

the Innermost Aspect of His Will”, and there is no expression of the External Aspect of His Will at all, and therefore Shabbos food has no connection to unholiness that would need refinement.

ולבן "אכלהו היום", שהוא בחינת אכילה "לשוב נפשו", "זקראת לשבת ענג".

Therefore, specifically “today (on Shabbos) you should eat it (the Munn)”, since it is the idea of eating “for the satisfaction of the soul”, and “calling forth pleasure from Hashem on Shabbos.”

אבל בחול, גם שנמשך הטל – “ברידת טל ³⁶ על המלחנה לילה ירד המן עלייו”; ^ט (בהעלותך יא).

But during the weekday, even though the “dew” came down also then, but it came down during the night, like it says (Bamidbar 11:9): “when the dew would come down on the ground during the night, then the Munn would descend onto it.” We see that the idea of the “dew” descending down to this world is connected to the idea of the “night”, since it represents how the name Havaya comes down to create this world that contains unholiness.

הינו בחינת “קוץותיו רסיסי לילה”³⁷: “קוץותיו” – בחינת שערות, במו “יאשו” כתם פז קוץותיו תלתלים שחורות בעורב: ^ט (שם, יא).

The idea of ‘night’ is expressed in the verse (Shir Hashirim 5:2): “The ‘locks of His hair’ are wet with raindrops in the night.” The word “קוץותי” means “hairs”, like we see in the one of the following verses (verse 11) **that**: “His ‘head’ is pure gold, **תלתלים**-His locks hang down, they are black like a raven,” we see that

³⁶ הטל.

³⁷ (שיר השירים ה, ב. ושם: קוץותי).

must mean hair, since it is described as hanging down and black.

וְהִיְנָה בְּחִינַת "הָ בְּצָאתְךָ מִשְׁעִיר".

This is referring the aspect of Hashem's revelation called "Havaya" which "בְּצָאתְךָ מִשְׁעִיר"-You go out to us through a hairsbreadth revelation" to create everything, this level of "hairs" is connected to "night" and "blackness", since it comes into the limitations of creating a world where unholiness can exist.

אֶבֶל בְּשַׁבָּת - "וַתַּעַל שְׁכָבָת הַטְּלָשׁוֹת" שְׁחִיָּה
בַּיּוֹם.

However, regarding Shabbos it says "and the layer of 'Dew' would go up", and this happened during the day.

Just like the physical dew evaporated and went up into the air during the day because of the heat of the sun, so too the spiritual idea that it represents is that Name of Havaya goes back up to its source on Shabbos due to an intense revelation of Hashem.

וזהו "אכלו הוה היום".

This is the idea of "eat it (the Munn) today (on Shabbos)", since Shabbos is especially connected to the idea of "day" and intense revelation, which affects the food that it not need spiritual refinement.

In addition, the connection between Shabbos and the Munn (that specifically on Shabbos they were commanded to eat it) is that the Munn is like the "dew", it's from the level of Hashem's "Initiative from Above" which is from beyond the source of the creation of the world, and therefore came to everyone equally regardless of whether they were deserving. So too, on Shabbos there is a revelation from beyond Havaya, from the way that Havaya returns to its source in Hashem the way He is beyond the source of creation, from the level that is the source of the "Initiative from Above".

ולכן דוקא המן לבד לא ירד בשבת, מה
שאין בן שאר הสภาพות שבעולם הזה:

ל להיות כי בחינת עליית העולמות
שבשבת זהו רק בפנימיות העולמות, מה
שאין בן בחיצוניות העולמות הרי אין
שום שינוי בשבת מבחן.

וזהו ההפרש בין המן לשאר הสภาพות:

ששאר הสภาพות ומושבים למטה בעולם
זהו מלחיצונות העולמות, מה מזלות
והশרים.

מה שאין בן המן, הוא נמשך ממקום
גבוה מאייד - מבחן טל.

ולכן נאמר (בහלותך יא, ט): "ברדת הטל על
המבחן לילה, ירד המן עליו", שנמשך

And therefore, specifically the Munn didn't come down on Shabbos, which is not the case regarding the flow of life-force from Hashem that's creating everything else in this world:

Because the spiritual elevation of all the worlds that happens on Shabbos is only in the inner dimension of the worlds; however, regarding the external dimension of the worlds there is no change between the Shabbos and the weekdays.

And this is the difference between the Munn and all the other things that are created from divine energy:

The flow of energy for everything else comes down into this world from the external dimension of the worlds, from the Mazalos³⁸ and Ministering Angels.

This is not the case regarding the Munn, it comes from a very high spiritual level, the level of "dew" (an Initiative from Above, beyond the source of creation).

It therefore said (Bamidbar 11:9):
"When the dew would descend onto

³⁸ Here the term "Mazalos" refers to a spiritual level that the divine energy travels through before reaching our physical world. It can also mean "constellations", since some of the energy also travels through the sun and the moon and constellations before reaching us. It's important to remember that the angels and constellations are created beings just like us and are nothing more than conduits that Hashem chose to use to limit His energy to the level of the physical creations here below, but all life and creation only comes from Hashem Himself alone.

על ידי בחינהת רסיבי לילה שהוּא
מבחןת שערות.

the camp at night, the Munn would descend on top of it.” Meaning that it came down through the level of “His ‘locks of hair’ are wet from raindrops in the night”³⁹, that it came down through the level of ‘hairs’.

שָׁזָהוּ לְפִי שְׁגָמָשָׁר מִמְקוּם עַלְיוֹן
שְׁלָמָעָה מִהְשְׁתַלְשָׁלוֹת עַלְהָ וּלְלָל,
שְׁלַבְרָ נְמַשָּׁר רַק בְּבָחִינַת שְׁעָרוֹת.

This is because it comes from a very high spiritual level which is beyond the “Seder Histaleshelus-Orderly Progression of Spiritual Worlds”⁴⁰

³⁹ The idea of “raindrops” is connected to the idea of “night”. If water were to come down from heaven all at once as a large stream then instead of giving life to plants and people it would destroy the world. The only way the water can be beneficial to the world is when it comes down as millions of individual raindrops, each raindrop being very small and therefore able to be properly absorbed by the ground. This reduction process that makes rain descend as tiny raindrops is similar to the idea of night, where the light of the sun is limited from shining for a certain amount of time so that people and animals will be able to sleep and rejuvenate.

Similarly, for the Munn to come down from such a high level beyond time and space into the physical world it needed to go through intense limitation processes.

⁴⁰ The term “הַשְׁתַלְשָׁלוֹת-Hishtalshelus” comes from the word שְׁלָלָה-chain, and refers to a chain of progressively abstract conceptual domains. Each domain is the more concrete expression of the more abstract domain above it and in turn gives rise to an even more concrete domain below. The purpose of this chain of spiritual levels (called “worlds”) is to serve as an interface between Hashem and us, allowing His Light which is Infinite to filter down through a series of limitations until it can be expressed to us on a level where we can relate. The analogy for this is from a person’s soul powers. If a person has a deep desire for something, let’s say to build a house, for that desire to be fulfilled it needs to filter down through a chainlike series of increasingly concrete and specific steps. 1. He reflects upon the general idea of having a house in his mind. 2. The idea excites his emotions, so that he is motivated to take on the project of building a house. 3. He applies detailed thought to plan out what kind of house he wants and how to build it. 4. He puts his plan into words by discussing with architects and a contractor etc. 5. He puts his plan into action by making all the arrangements and supervising the construction work etc. So too, for Hashem’s essential desire that we make a dwelling place for Him in this world, there are a series of spiritual levels (worlds) needed for Hashem’s Light to come down to our level where we are physically involved in

which descend in a way of “cause and effect”⁴¹, which is why they can only be drawn down through the level of ‘hairs.’

In the case of the revelation of Hashem that is limited to the Hishtalshelus of specific spiritual levels there is no need to come through “hairs.”

For example, when a teacher has an idea that he wants to explain to a student, all he needs to do is take the idea and bring it down a couple levels to the student’s level of understanding, but the knowledge itself is basically the same.

However, when a person fathers a child, the deepest spiritual aspect of the father becomes invested in the creative process, even though that process itself is completely physical.

Because it is such a deep aspect of the person, it cannot be expressed through intellect (contemplation) or emotions (song or poetry), only through a physical act that is totally removed from bearing any resemblance to the spiritual essence that it carries.

Similarly, Hashem’s revelation from beyond Hishtalshelus cannot come down as it is directly; it can only be expressed in a “hairsbreadth revelation” that does not bear direct resemblance to the Infinite Source that it is expressing. This is the idea of the Munn and the Torah that both come from beyond Hishtalshelus and both come about through intense limitations until it’s not easily recognizable that the physical Munn and the Torah that discusses physical matters are expressing Hashem how He is beyond the limitations of time and space and spiritual levels.

the Torah and Mitzvos.

⁴¹ The term “עֵילָה וְעַלְוָה”-cause and effect” refers to how the Hashem’s Light comes down through the Hishtaleshelus of spiritual levels. This is similar to how the level of intellect comes down to the level of emotions: When a person frequently reflects upon something enough then he begins to have a feeling towards it. (Best case example: if someone frequently reflects upon the true greatness of Hashem then they will begin to have a deep feeling of love for Hashem.) We see in this case that the intellect is the “cause” of the emotions, and the specific emotion produced is the “effect” of that intellectual reflection. The same is true between every two spiritual levels that the higher level is the “cause” and the lower level is the “effect”. Similarly, in the spiritual levels of how Hashem’s Light comes down to us, every higher level is the “cause” of the level beneath it which is the “effect”.

וְעַל דָּרְךְ דּוֹגָמָא, מְעַין מָה שָׁנָא מָר בְּמִתְּנָה
תּוֹרָה (שׁוֹפְטִים ה, ד): "הָנוּ"ה בְּצֹאתָךְ
מְשֻׁעֵד".

מָה שָׁאֵין בָּן שָׁאֵרִי הַשְׁפָעֹות, שָׁנְמַשְׁכִּים
עַל יְקִי הַמְּקוֹלּוֹת, בְּחַן שִׁירַת הַשְׁתָלְשָׁלוֹת,
עַלְיהָ וּלְלֹול, כִּי הֵם בְּחִינַת חִיצְוֹנוֹת,
וּבְבִחְינַת זָו אֵין שָׁוֹם שְׁנִינוּ בְשַׁבָּת מִבְּחָול,
שְׁחִיצְוֹנוֹת הָעוֹלָמוֹת אֵין לָהֶם עַלְיהָ,
הַהְעַלְיהָ בְּבִחְינַת פָּנִימִוֹת.

This is similar and comparable to what it says regarding the giving of the Torah: “**Havaya** בְּצֹאתָךְ-You come out to us through a hairsbreadth revelation,” through the aspect called “hairs”.

This is not the case regarding the divine energy for everything else, that comes down through the spiritual level of the Mazalos which are part of Seder Hishtalshelus (the Orderly Progression of Spiritual Worlds) that descend by way of orderly “cause and effect”. They come from the external dimension of the worlds, and in this aspect, there is no difference between Shabbos and the weekdays, because the external dimension of the worlds has no spiritual ascent on Shabbos, since that ascent is only in the inner dimension.

וּבָמו שְׁבַתּוֹב: “כִּי שַׁבָּת הַיּוֹם לְהָוִי”ה, וְעַנְיָן שְׁבִיתָה זו, הַוָּא מִבְחִינַת “בְּצֹאתָךְ
מְשֻׁעֵד” שַׁהְוָא יְרִידֹת וּצְמַעַזּוּמִים -
לְמַעַלָּה מִהְעַמְצָזּוּמִים.

Like it says: “Because this day (of Shabbos) is a day of rest for Havaya.” The idea of this “resting” (for Havaya) is from “going out in a hairsbreadth revelation”, meaning a rest from descending and becoming limited to the creation of the world and instead reverting to its source above all limitations.

וְלֹכֶר הַמִּן שָׁנְמַשְׁךְ מִבְחִינַת זָו אֵין אִפְּשָׁר
לֹו לְיַרְדֵּן לְמַטָּה בְשַׁבָּת,

Therefore, the Munn which came down from this level cannot come down on Shabbos,

כִּי בָּרוּ שִׁיוּמָשׁ רַמְבָּחִינָת הַמּוֹן לִמְטָה
בָּשְׁרָה בְּגַשְׁמִיוֹת מִפְּשָׁש, אֵי אָפָּשָׁר כִּי אִם
עַל יְדֵי עַמְצָוּמִים גָּדוֹלִים חֲנִקָּרִים
"רְסִיסִי לִילָה",

since in order for the Munn to come down from its spiritual source into the actual physical field, it can only happen through intense reduction processes referred to as “the raindrops of the night”,

through which this lofty type of divine energy can descend below into the physical world.

Whereas on Shabbos there is a “rest” and ascent from all of the above-mentioned types of reductions.

שָׁעַל יְדֵי זֶה יוֹמָשׁ הַשְׁפָעָה עַלְיוֹנָה זוּ
לִמְטָה בְּגַשְׁמִיוֹת.

וּהֶרְיָה בְּשַׁבָּת הִיא הַשְׁבִּיתָה וְעַלְיָה
רַמְבָּחִינָת עַמְצָוּמִים הַנְּלָ:

Summary

Q1 What is the reason that the Munn didn't come down on Shabbos? Doesn't Hashem create everything on Shabbos just like He creates everything during the week? Why is the Munn different?

A1 The Munn came from a higher spiritual level than the rest of creation. All other creations exist only from the limited revelation of Hashem as defined by the levels of Hishtalshelus (Orderly Progression of Spiritual Levels), including the levels of the angels and Mazalos. Whereas the Munn came from Hashem's revelation that is beyond the levels of Hishtalshelus, beyond the levels of how Hashem limits Himself to creation (Havaya). On Shabbos there is a spiritual ascent of the name Havaya, of Hashem's essential creative power; like a person whose mind is involved in a project and when he finishes his mental energy returns to its source in the person's essence. But that ascent is only in the inner dimension of the worlds, in the purely spiritual aspect of the worlds in terms of how they relate to Hashem as He exists beyond time and space.

Since the Munn comes from this “inner dimension” of the worlds and comes from beyond Hishtalshelus, it therefore cannot descend on Shabbos.

This is because its spiritual life-force that creates it is going back up to its source and is “resting” from coming down through so many levels of limitations needed to produce physical Munn from an infinitely lofty

source. However, the other creations that originally derive their life-force from the levels of Hishtalshelus do not require such a process of limiting and condensing of their Light from Hashem to produce their physical existence, and therefore their life-force can come down even on Shabbos and create them.

(We see an example in our conduct on Shabbos: we only need to rest from creative activities that require us to invest our mind into producing something, but we don't need to "rest" from eating and walking and saying hello to our friends, since these do not require investing mental creative energy to do these actions.)

Q2 Why does the verse specify "eat the Munn today on Shabbos",? If they ate the Munn every day then why does it imply that eating the Munn is specifically connected to Shabbos?

A2 Shabbos is a day of "rest" for "Havaya", for Hashem's essential creative power, that returns to its source in Hashem as He is beyond Hishtalshelus and beyond being a source for creation. When Havaya returns to its source, we are able to receive a revelation of that source in our own souls. In our own soul we are able to experience a taste of the essential pleasure that Hashem has in us and our service, which is the ultimate reason behind creation but is not directly revealed in creation. When we eat the Shabbos meals, we are able to tap into that essential pleasure of Hashem in the physical pleasure of the Shabbos meal (when eaten for that purpose). This is similar to the Munn that was a physical food that expressed a deep pleasure of Hashem in us, a pleasure which is totally beyond the creation of the worlds (the Munn was miraculous food that only existed to show how much Hashem loves us). Because both the Munn and the Shabbos meals come from the same source in Hashem's essential pleasure in us that is beyond creation, that is why the verse shows that eating the Munn is connected to eating on Shabbos.

Q3 Why does the verse say that Hashem gave us the Munn before we received the Torah because he wanted "to test the Jewish People to see if they will go in the ways of My Torah or not"? The test of the Munn was to see if we will be satisfied with only receiving enough for that day and not to worry about the next day by storing any of the Munn. What connection does that test have to the receiving of the Torah?

A3 Both the Munn and the Torah are expression of Hashem the way He is beyond the source of creation. Only things that exist in time can become old, however something that is beyond time cannot become old. The reason that Munn had to come down from new every day is because it is expressing a level of Hashem that is beyond time, and therefore is never old, but is always new. So too, the Torah is an expression of the essential will and wisdom of Hashem the way He is totally beyond time. So even though the Torah discusses physical things that exist within time, the Torah itself is totally beyond time (and space). Since the Torah is beyond time it cannot ever be old, rather it must be experienced as something new every day, since it is expressing Hashem who is never old and always new. Because the Munn taught us how something can be literally new every day because it's expressing something timeless and therefore always new, that is why we needed to have that before we received the Torah, so that we will be able to see that Torah as something new every day due to its timeless nature.

Q4 What is the meaning of the verse saying that He is testing them with the Munn "to see if they will go in the ways of My Torah"? It should have said that the test is "to see if they will fulfill the instructions of My Torah". What is implied by use of the term "going"?

A4 The idea of "going" in the ways of the Torah implies that there is a journey that needs to happen for someone to experience the Torah. What journey is this? It is the journey of prayer, where a person is able to "go out" of his spiritual limitations by teaching his animal soul to love Hashem. This is accomplished by the order of the prayers, where he thinks about the Unity of Hashem and how He is the True Existence until his animal soul will also come to a deep love for Hashem. This is also called the daily "Exodus from Egypt": Just like the Jewish People overcame their challenges and had belief in Hashem even in Egypt, and that is why they deserved to receive the Torah, so too every day that we overcome the materialistic tendencies of the animal soul by bringing it to love Hashem during the prayers, it is because of this that we are able to really experience the Torah after the prayers. Why is it so that we need to have this journey in order to experience the Torah? One of the explanations is that since the Torah is so lofty, its from Hashem the way He is beyond time and space and Hishtalshelus etc., for it to come down to us requires that the Torah go on a difficult "journey" through intense limitations and condensations in

order to reach us. That's why the letters of the Torah are compared to horses that bring a person to a distant place, so too the letters of the Torah bring Hashem's Infinite Light all the way down to us. In order for Hashem's Infinite Light to make its journey, we need to have our journey from below to Above through the letters of the prayers, which have the power to lift us up out of our spiritual limitations and come to connect to Hashem Himself. This is why it says "go in the ways of My Torah", since to experience the Torah "going down" to us requires us "going up" to Hashem during prayer.

Lessons in the Service of Hashem

1. On Shabbos we are able to experience a pleasure in connecting to Hashem. Hashem's main pleasure is in us and our service of Him, and on Shabbos we can come to recognize how much Hashem really cherishes us, and how much we should cherish every opportunity to connect to Hashem through the Torah and Mitzvos. In addition, we can cherish the very fact that we are Jewish, and just like Hashem cherishes and has pleasure in every Jew, we can strive to look at every Jew that way, as a precious treasure of Hashem.
2. Every day when we learn Torah, we need to look at it something totally new. This comes from looking at the Torah not as mere knowledge and facts, but as the essential expression of Hashem who is totally beyond time and space. Just like Hashem is eternal and unchanging, never old, so too when we learn Torah knowing that it is connecting us to Hashem, it becomes a totally new experience every day. When we look at the Torah for what it really is, something Divine and totally beyond the limitations of this world, then we can really see how every day it is a new Divine experience.
3. Experiencing the Torah is a journey that depends on us. For us to appreciate the Divine nature of the Torah requires us to first tap into the Divine nature of our own Divine soul. This happens during prayer, when we take the words seriously and reflect on the truth of Hashem's Unity, we are able to tap into our Divine soul. Through this we will then be able to tap into the Divine nature of the Torah that we study after prayer and experience how every day it is truly something new.

לעילוי נשמת

אבי מורי ר' חיים משה בן ר' אהרן ליב הכהן

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק אדמו"ר
ולהוריהם שיחיו

ולזכות יוסף יצחק בן בילא איטה ולאה בת חנה דברה רײיזל
וכל יוצאי חלציהם שיחיו, שיזכו ללימוד חסידות וליליך בדרכיו
החסידות, ויפוצו מעיניות אור החסידות

לזכות רפואה שלימה להרה"ת ר' יעקב מנחם הכהן בן צייטל
חנה

Sponsored by:

Rabbi Roberto and Margie Szerer,

in loving memory of

Gladys Szerer-Sarah Bat Shalom Z" L

Victor Sasson-Victor Chayim Ben Saul Z" L

Enrique Szerer-Hersh Ben Meyer HaCohen Z" L

Andrea Szerer-Leah Bat Chayim HaCohen Z" L

לעילוי נשמת הרה"ת

ר' חיים שניואר זלמן יהודה ז"ל

בן יבלחט"א ר' אהרן ליב שיכ"י,

ליום היארצית, ח' שבט

Every maamar from the entire Torah Or/Likutei Torah with nekudos and punctuation is available on:
www.ChassidutBehirah.com

Did you enjoy this maamar? Please consider partnering in this project making Likutei Torah/Torah Or available to many!

To partner by giving monthly (or one time) go to
www.DonorBox.org/LearnChassidus

To view previous maamarim translations, go to www.LearnChassidus.com

To place a hakdasha in an upcoming maamar, contact me
lessonsinlikutaytorah@gmail.com