



# LESSONS IN TORAH OR

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PRECIOUS TEACHINGS THAT AWAKEN THE HEART  
TO DIVINE SERVICE FROM THE HOLY MASTER

❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧

TRANSLATED AND EXPLAINED

## תורה אור

פְּרָשָׁת בְּשַׁלַּח

דְּבוּר הַמִּתְחִיל

וַיֹּאמֶר מֹשֶׁה אֲכַלְהוּ הַיּוֹם

“Every Day a New Torah Experience”

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ב"ה

# Torah Or

## תורה אור

דבור המתחיל

וַיֹּאמֶר מֹשֶׁה אֲכָלְהוּ הַיּוֹם<sup>1</sup>

פֶּרֶשֶׁת בְּשַׁלַּח דָּף 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.

<sup>1</sup> (נֹאמֶר בַּיּוֹם שֶׁבַת פֶּרֶשֶׁת בְּשַׁלַּח ט"ו שֶׁבַת תַּקס"ח, שֶׁבַת חֲתוּנָה (שְׁהַתְקִימָה בַּיּוֹם ו') שֶׁל [הָרֶבֶה הַחֲסִיד ר' יוֹנָה הַכֹּהֵן עִם הָרַבִּנִּית בִּרְכָה] נִכְדַּת רַבֵּנוּ הַזֶּקֶן, בֵּת אֲדָמוֹ"ר הָאֲמֻצָּעִי).

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: אֲכַלְהוּ הַיּוֹם כִּי־שַׁבָּת הַיּוֹם  
לֹה' הַיּוֹם לֹא תִמְצָאֶהוּ בַשָּׂדֶה." (פְּרָשְׁתָנוּ טז, 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:

לְהִבִּין לָמָּה לֹא יָרַד הַמִּן הַיּוֹם בַּשַּׁבָּת, וְהֵלֵךְ כָּל  
הַשְּׂפָעוֹת שֶׁבְּעוֹלָם־הַזֶּה הַגִּשְׁמִי אֵינָן  
נִעְצָרִין אֲפִילוֹ בַּשַּׁבָּת, וְהַכֹּל נִשְׁפָּע  
מִלְּמַעְלָה - "אֵין לָהּ עֹשֶׁב כּו"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 מֵהוּ "אֲכַלְהוּ הַיּוֹם", וְהֵלֵךְ כָּל הַיָּמִים  
אֲכָלוּ?

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:

<sup>2</sup> ("שְׂאִין לוֹ מִזֵּל מִלְּמַעְלָה הַמִּכָּה בּוֹ וְאוֹמֵר לוֹ גְּדֵל". בְּרֵאשִׁית רַבָּה פָּרָשָׁה י, ו. זֶהר חֵלֵק א וַיְחִי רְנָא,  
א. חֵלֵק ב תְּרוּמָה קעב, ב).

אך הנה כתיב (פרשתנו טו, ד): "הנני ממטיר  
לכם לחם מן השמים כו', למען אנסנו  
הילך בתורתִי 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:

ולִהְיִין לָמָּה הַקָּדִים הָמָן לְקַבֵּל תּוֹרָה  
- "לִמְעַן אֲנִסְנוּ" אִם יוּכַל לִהְיוֹת קַבֵּל  
תּוֹרָה?

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?

וְאִיזָה שְׂיִכּוּת יֵשׁ לְנִסְיוֹן זֶה עַל תּוֹרָה?

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

וְגַם מֵהוּ לְשׁוֹן "הִילֵךְ בְּתוֹרָתִי", הֲוֵה לִי  
לְמִימָר: "הִיקְיִמוּ תוֹרָתִי":

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 בחינת  
'אותיות'. ס' רבוא אותיות כנגד ס' רבוא  
נשמות.<sup>3</sup>

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.

<sup>3</sup> (תקוני זהר בהקדמה, ח, א. ונתבאר באריכות במאמרים שלפני זה).

וְהֵעֵנִין: כִּי אוֹתִיּוֹת – מְלֻשׁוֹן "אֶתָּא בְּקָר" (יִשְׁעִיָּה בֵּא, יב), שֶׁהוּא לְשׁוֹן הַמִּשְׁכָּה מְלַמֵּעַלָּה-לְמַטָּה – מִבְּחִינַת 'סוֹבֵב כָּל עֲלָמִין' בְּבָחִינַת 'מְמַלֵּא כָּל עֲלָמִין'.

**To explain: "Letters" in Hebrew are called אוֹתִיּוֹת (osios) which is an expression of bringing down something, as in the phrase (Yeshaya 21:12) "The morning אֶתָּא-came".** We see that אֶתָּא which is related to the word אוֹת and אוֹתִיּוֹת means to come or be brought close. אוֹתִיּוֹת 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 לָבֵן נִקְרָאוּ אוֹתִיּוֹת – 'סוֹסִים'<sup>4</sup>, "כִּי תִרְכַּב עַל סוֹסֶיךָ כו'" (חֲבֵקוּק 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 יָדוּעַ שֶׁהִתְהוּוּת הָעוֹלָמוֹת מֵאֵין לִישׁ הִיא בְּחִינַת הָאֶרֶץ דְּהָאֶרֶץ:

**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?

<sup>4</sup> (רֵאָה תְּקוּיָּי זֶהר בְּהַקְדָּמָה ח, א).

"כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ" (תהילים מח, יג): "שְׁמוֹ"  
הֵינּוּ בְּחִינַת מַלְכוּתוֹ, שֶׁהִיא מִחֲשָׁבָה  
הַקְדוּמָּה - "אֲנִי אֶמְלֹךְ", שֶׁמִּמֶּנּוּ נִבְרָאוּ  
הָעוֹלָמוֹת.

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.

ו"שְׁמוֹ" הוּא גַם כֵּן בְּבְחִינַת "לְבָדוֹ". רַק  
"הוֹדוֹ" מִבְּחִינַת "שְׁמוֹ" - "עַל אֶרֶץ  
וְשָׁמַיִם" (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.

שְׁבִרִיאת שָׁמַיִם וָאָרֶץ אֵינוֹ כְּמַעֲשֵׂה בָשָׂר  
וָדָם:

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

שֶׁהֵבִיחַ הַפּוֹעֵל הוּא בְּנִפְעָל, וְהַשְׂכָּל  
הַמְּלוּבָשׁ בְּמַעֲשֵׂה זֶה לֹא הָיָה בּוֹ קוֹדֶם  
שֶׁהִתְחִיל לַעֲשׂוֹת, וּמִכָּל שָׁכַן הָאוֹתִיּוֹת.

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 יִתְבָּרַךְ לֹא שִׁיַּיֵּר זֶה, כִּי "אֲנִי  
ה' לֹא שָׁנִיתִי" (מְלָאכִי ג, ו) כְּתִיב, וְ"אַתָּה  
הוּא קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם"<sup>5</sup> בְּלִי שִׁינוּי.

**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.**

<sup>5</sup> (על פי תפילת השחר. של"ה ג, ב).

וְהִנֵּה הַהִמְשָׁכָה לַהֲיוֹת הָאֶרֶץ-דֶּהֱאָרָה  
זוֹ, הוּא עַל יְדֵי "וַיֶּרַם קֶרֶן לְעַמּוּ" [א] לְבָנֵי  
יִשְׂרָאֵל עִם קְרוֹבוֹ" (תהלים קמח, יד), שֶׁהֵם  
הַמְּמַשְׁכִּים כו'.

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.

וּבִמְאָמַר רַ"ל: "בְּמִי נִמְלָךְ?"<sup>6</sup>;

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."

וְנִקְרְאוּ "בְּנֵאִים"<sup>7</sup> – שְׁעוֹסְקִים בְּבִנְיָנוּ שֶׁל  
עוֹלָם.

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.

וְלָכֵן אָמְרוּ רַ"ל: "כְּשֶׁם שְׂאֵי אִפְשָׁר  
לְעוֹלָם בְּלֹא רוּחוֹת כֶּךָ כו'"<sup>8</sup>.

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

וְלִהְבִּין אֵיךְ הַמָּשָׁל דּוֹמֶה לְנִמְשָׁל?

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

אֵלָּא הָעֲנִין:

The idea will be understood as follows:

<sup>6</sup> ("בְּנִשְׁמוֹתֵיהֶן שֶׁל צַדִּיקִים". רִאֵה בְּרֵאשִׁית רַבָּה פָּרָשָׁה ח, ז. רוֹת רַבָּה ב, ג).

<sup>7</sup> (שַׁבָּת קִיד, א).

<sup>8</sup> ("כֶּךָ אֵי אִפְשָׁר לְעוֹלָם בְּלִי יִשְׂרָאֵל". תַּעֲנִית ג, ב).

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

But if רוחות 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 רווחות-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.

כִּי רוּחוֹת הֵם ו' קְצוֹת - צָפוֹן וְדָרוֹם כו',<sup>9</sup>  
שֶׁהֵם עֵיקַר הָעוֹלָם, שֶׁזֶהוּ גְבוּל הַמָּקוֹם.

**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.**

וְאִם לֹא הָרוּחוֹת, לֹא הָיָה בְּחִינַת מָקוֹם  
בְּכֹל, אֲלֵא כְּמוֹ שֶׁכָּתוּב (תְּשׂא לִג, כֹּא): "הִנֵּה  
מָקוֹם אֲתִי", שֶׁהוּא בְּבִחִינַת בְּטוֹל כו'.

**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.**

"כִּי אֵי אֶפְשָׁר לָעוֹלָם בְּלֹא יִשְׂרָאֵל", שֶׁהִרִי  
הַמְּשַׁכֵּת אֹר אֵין־סוֹף לְהִיּוֹת מִתְלַבֵּשׁ  
בְּבִחִינַת מָקוֹם הוּא עַל יְדֵי יִשְׂרָאֵל שֶׁהֵם  
הַמְּמַשִּׁיכִים כו'.

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:

<sup>9</sup> (לְפִי פְּשׁוּטוֹ שֶׁל מִקְרָא - כְּתִב יֵד 1053).

<sup>10</sup> (מִזְרַח וּמַעֲרָב, מַעֲלָה 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
Shimon - שמעון
Yehuda - יהודה
Zevulun - זבולון
Dan - דן
Asher - אשר
Binyamin - בנימין

RIGHT SHOULDER-STONE
Reuven - ראובן
Levi - לוי
Yissachar - יששכר
Naftali - נפתלי
Gad - גד
Yosef - יהוסף

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.

וְהָיִינוּ עַל יְדֵי "שְׁשֶׁה מְשֻׁמוֹתֵם עַל הָאֶבֶן  
הָאֶחָת כִּי" (תצוה 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.

בְּחִינַת ו' קְצוֹת.

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

וְגַם לְהִיּוֹת כָּל אֶחָד כָּלּוּל מִיּוֹד, וְיּוֹד מִיּוֹד עוֹלָה עַד ס' רְבּוּא, כְּנֶגֶד ס' רְבּוּא נִשְׁמוֹת יִשְׂרָאֵל.

**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.

וְכָל נִשְׁמָה יֵשׁ לָהּ אוֹת אַחַת בַּתּוֹרָה שֶׁהִיא מִמְשַׁכֶּת אוֹתוֹ אוֹת.

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 נֶאֱמַר (שׁוֹפְטִים ה', ד') "ה' בִּצְאָתְךָ מִשְׁעִיר בְּצַעֲדְךָ מִשְׁדֵּה אֶדוֹם, אֶרֶץ רָעָשָׁה גַם-שָׁמַיִם נָטְפוּ גַם-עָבִים נָטְפוּ מַיִם".

**Regarding this process it says in the verse (Shoftim 5:4): “Hashem, when You went out מִשְׁעִיר 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" הֵייוֹנוּ בְּחִינַת שְׁעָרוֹת, שֶׁהֵן הָאָרֶז בְּעֶלְמָא. כִּי אֵף שֶׁגְּדִילוֹת מִהֶמוֹחַ, מְכַל מְקוֹם, אִם יִחְתּוֹךְ אוֹתוֹ אֵינוֹ כּוֹאֵב.

**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 analagous 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.

ו"הו"ה" הוא המְחִיָּה וּמְהוּה תְּמִיד מֵאֵין לֵישׁ.

**The Name of Hashem in this verse which is called "הו"ה-Havaya"<sup>11</sup> refers to how Hashem is constantly giving life and creating everything from nothing.** Since the name "הו"ה" is related to the word מַהוּה-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.

"בְּצֵאתְךָ" בְּבַחֲיִנַת גִּילּוּי בְּמִתֵּן-תּוֹרָה, הוא מְבַחֲיִנַת "שְׁעִיר".

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

כִּי כְּדֵי לְהִיּוֹת הַמְשָׁכָה מ'סוּבָּב כָּל עֲלָמִין לְמַטָּה, אֵין לָזֶה דְּמִיּוֹן וּמִשָּׁל אַחֵר, רַק כְּמוֹ הַשְׁפָּע הַיּוֹצֵא בְּבַחֲיִנַת שְׁעֵרוֹת.

**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.**

וְכָל הַתְּגָלוֹת זֶה הָיָה עַל יְדֵי מִתֵּן-תּוֹרָה, כְּמוֹ שְׁסִיִּים: "אֶרֶץ רָעָשָׁה" - שְׁנַעֲשָׂה בְּחִינַת בְּטוֹל.

**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

<sup>11</sup> A reference to Hashem's 4 Letter Name comprised of the same letters as הויה.

truly great man and forgets about himself.

וְהוּא עַל יְדֵי יִשְׂרָאֵל, שֶׁהֵם הַמַּמְשִׁיכִים ה' מִשְׁעִיר" לְהִיּוֹת "אֶרֶץ רַעְשָׁה" [ . . . ] זֶה סִינִי" (שׁוֹפְטִים שָׁם, ה'), הֵינּוּ בְקִבְלַת הַתּוֹרָה:

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

### (ג) Chapter 3

אֲךָ הִנֵּה, גַּם הַמַּלְאָכִים בִּקְשׁוּ (תְּהִלִּים ח, ב): "תִּנֵּה הוֹדֶךָ עַל הַשָּׁמַיִם", אֲלָא שִׁיִּשְׂרָאֵל שְׁבָאוֹתוֹ הַדּוֹר זָכוּ לָזֶה עַל יְדֵי שִׁיעְבוֹד מִצְרַיִם "בְּחוֹמֵר וּבִלְבָנִים" (שְׁמוֹת א, יד), שֶׁעַל יְדֵי זֶה אֲתַכְפֹּף סִטְרָא-אַחְרָא.

**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.**

אֲךָ הִנֵּה, בְּכָל יוֹם אָנוּ מְבָרְכִין "נוֹתֵן הַתּוֹרָה", ו"בְּכָל יוֹם חַיִּיב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יֹצֵא מִמִּצְרַיִם"<sup>12</sup>.

**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.

<sup>12</sup> (פְּסָחִים קטז, ב בַּמִּשְׁנָה).

וְעַל דֶּרֶךְ זֶה תִּקְנֶנּוּ סֵדֶר הַתַּפִּלָּה - לְהִיּוֹת  
אֶתְכֶפְיָא וּבִטּוֹל רְצוֹן נַפְש־הַבְּהִמִּית,  
לְאַהֲבָה אֶת ה' בְּקִרְיַת־שִׁמְעַ "בְּכָל לִבְבְּךָ  
וּבְכָל נַפְשְׁךָ" (וְאַתְחַנֵּן ו, ה) מִמַּשׁ.

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"**.

וְנִקְרָא בְּזוֹהַר (וִיחִי, רִיז, א): "לְאַשְׁתָּאבָא  
בְּגוּפָא דְּמַלְכָּא"<sup>13</sup>.

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.

כִּי לֶכֶן נֶאֱמַר (שִׁיר הַשִּׁירִים ה, א): " בָּאתִי  
לְגַנִּי אֲחֹתִי כָּלָה אֲרִיתִי מוֹרִי עִם־בִּשְׁמִי,

**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.

אֲכַלְתִּי יַעֲרִי עִם דְּבִשִּׁי,"

**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

<sup>13</sup> (לְהִשָּׁאב (לְהַכְלִיל) בְּגוּף הַמֶּלֶךְ).

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.

אֲכִילָהּ - שֶׁנִּכְלָל בְּאַבְרָיִם, כְּמוֹ הַמֵּאֲכָל  
שֶׁמִּתְעַבֵּל וְנִהְפֵּךְ לְ"דָם הוּא הַנֶּפֶשׁ" (רֹאה  
יב, כג), וְכך צָרִיךְ לִהְיוֹת הַתְּהַפְכוּת  
הַנֶּפֶשׁ לְאֱלֹהוּת מִמֶּשׁ.

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

וְהִנֵּה כְּמוֹ שֶׁבִּמְאֲכָל - הַמּוּבָחַר מִתְעַבֵּל  
וְנִהְפֵּךְ לְדָם, וְהַפְסוּלֵת נִדְחָה לַחוּץ,  
וְהֵינּוּ כִּי הַמֵּאֲכָל נִלְקַח מִהֶעָ שְׂרִים כִּי  
וְצָרִיךְ לְבָרֵר;

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 Noga<sup>14</sup> also referred to as “The 70 Ministering Angels”<sup>15</sup>

<sup>14</sup> 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.

<sup>15</sup> 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.

בְּךָ הִנֵּה כְּתִיב (מִשְׁלֵי כז, כא): "מִצֶּרֶף לְכֶסֶף וְכוֹר לִזְהָב, וְאִישׁ לִפִּי מִהֲלָלוֹ",

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."

שֶׁב־מִהֲלָלוֹ בְּתַפִּלָּה מִצֶּרֶף, שֶׁ"הָגוּ סִיגִים מִכֶּסֶף"<sup>16</sup>,

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

וְהַמּוֹבָחַר נִבָּלַע בְּאַלְקוֹת -

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,

"וְאַהֲבָתָ [..] בְּכָל לִבְבְּךָ כו';

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

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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 noga through the medium of these angels.

<sup>16</sup> (מִשְׁלֵי כה, ד. ופִּירֵשׁ הַמְצוּדֶת צִוּוּ: "הָגוּ" - עֲנִין הַסֵּרָה. כְּמוֹ 'בְּאֶשֶׁר הוֹגָה מִן הַמִּסְלָה' בְּשִׁמּוּאֵל ב, סִימָן כ' פְּסוּק י"ג. וְרַש"י פִּירֵשׁ: "הָגוּ" וְכֵן הוֹגָה - לְשׁוֹן הַמִּשְׁכָּה. - אִיזֵר הַתּוֹרָה נ"ךְ עֲמוּד תִּשְׁלֹו. עֵינֵין שָׁם בְּאַרְיִכוֹת).

<sup>17</sup> The words בְּכָל לִבְבְּךָ 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 "לִבְבְּךָ-your heart" which usually has one letter ב' and is spelled לִבְךָ, the double letter ב' means double amount of feelings, the emotions of the Divine soul and of the animal soul.

וְהַפְסוּלֹת נִדְחָה לְחוּץ בְּשִׁמוֹנָה-עָשָׂרָה -  
 "סֶלַח לָנוּ", וְ"אֲשָׁמְנוּ", לְהַעֲבִיר פְּסוּלֹת  
 וּלְדַחֲתוֹ. :

**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

אֶךָ הִנֵּה יֵשׁ ב' מִיְּמֵי אֲכִילוֹת - שֶׁל חוֹל וְשֶׁל  
 שַׁבָּת; "צִדִּיק אוֹכֵל לְשׁוֹבֵעַ נַפְשׁוֹ, וּבָטֶן  
 רָשָׁעִים תִּחְסָר" (מִשְׁלֵי 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:

כִּי אֲכִילוֹת שֶׁל חוֹל הוּא לְהִיּוֹת בִּירוֹר -

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

"וּבָטֶן רָשָׁעִים תִּחְסָר".

**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 אֶתְבָּרִירו" <sup>18</sup>,

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

<sup>18</sup> (רֵאזָה זֶהָר חֵלֶק ב', הִיכָלֹת, רִנָּה סוּף עֲמוּד ב'. עַץ חַיִּים שֶׁעַר יח, שֶׁעַר רפ"ח נִיצוּצִין, פֶּרֶק ה. שֶׁעַר לֵט דְּרוֹשׁ א).

כִּי לְהִיּוֹת מִן הַמֶּאֱכָל נַעֲשֶׂה "דָּם - הוּא הַנֶּפֶשׁ", וּבִכְחַץ זֶה מִתְפַּלֵּל,

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

וְנִמְצָא שֶׁהַמֶּאֱכָל שֶׁהָיָה תַּחַת מְמוֹשָׁלֶת הַשָּׂרִים נִתְהַפֵּךְ,

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

וְלָכֵן יֵשׁ בּוֹ פְּסוּלִת.

It therefore, because it came from kelipas noga, contains spiritual waste that needs to be refined.<sup>19</sup>

וְאִכְלִית שַׁבָּת - "לְשׁוֹבֵעַ נֶפֶשׁ": "וְקִרְאתָ לְשַׁבָּת עֲנוּגָה [א] אֲזַ תִּתְעַנֵּג עַל ה'" (יִשְׁעִיָּה נח, ג'ייד);

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.”

"דָּא הִיא סְעוּדַת דְּעִתִּיקָא קְדִישָׁא כו" <sup>20</sup>,

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.”<sup>21</sup>

<sup>19</sup> 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 חכמה-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.

<sup>20</sup> (סְדוּר אֲדָמוֹר הַזֶּקֶן) סְדוּר קִידוּשׁ לְיוֹם הַשַּׁבָּת. רָאָה זֶהוּ יִתְרוֹ פּח, א.ב. סְדוּר עִם דָּא"ח סְדוּר סְעוּדַת שַׁבָּת קֶצֶט, ג).

<sup>21</sup> The word עִתִּיקָא-Atika which is Aramaic and usually means “very old” or “ancient”, can also mean “removed” or “distant”, as in the word נִעְתָק-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 פְּסוּלֵת כָּלָל, וְאֵין צָרִיךְ  
בִּירּוּר.

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.**<sup>22</sup>

וְכֵן יֵשׁ הַפֶּרֶשׁ בֵּין תַּפְּלֵת הַחוֹל שֶׁהוּא  
בְּבַחֲיִנַת בִּירּוּר כֵּן לְ;

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

אֲבָל בְּשַׁבַּת הַתַּפְּלָה הוּא שְׁנִמְשָׁךְ עֲנֵג -  
וְקָרָאת לְשַׁבַּת עֲנֵג:"

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

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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.

<sup>22</sup> 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.

כִּי עֲנִין הַשָּׁבֶת - "כִּי בּוֹ שָׁבֶת" (בראשית ב, ג).

This is because the idea of שָׁבֶת-Shabbos is that "on it Hashem שָׁבֶת-rested." (Bereishis 2:3) The word שָׁבֶת-Shabbos comes from the word שָׁבֶת-rested.

בְּמַשָּׁל הָאָדָם שָׁנָח מִמְּלָאכְתּוֹ, שְׁחוּזָר הַשִּׁכָּל לְמִקְוֹרוֹ;

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

שֶׁבִשְׁעַת מְלָאכָה הָיָה הַשִּׁכָּל טָרוּד בְּמְלָאכְתּוֹ, וְאַחֵר כֵּן כְּשָׁנָח - חוֹזֵר כו'.

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.

וְכֵן כְּתִיב (יתרו ב, ט): "שָׁבֶת לַהוֹיָה",

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

כִּי בְּחִינַת ה', שֶׁהוּא "בְּצִאתָךְ מִשְׁעִיר כו'" לְהִיּוֹת מֵאֵין לֵישׁ, הֵנָּה בְּשָׁבֶת חוֹזֵר לְמִקְוֹרוֹ, "אֲזַ תִּתְּעַנֵּג עַל הוֹיָה" - לְמַעַלָּה מִבְּחִינַת הוֹיָה.

**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.

וְלֹכֵן אֵין אומרים "סֵלַח לָנוּ"<sup>23</sup> בַּשָּׁבֶת -  
שְׂאִין בוּ בִירור כּו'. :

**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

וְהִנֵּה לִהְיוֹת בְּחִינוֹת אֵלוּ בַּחֹל וּבַשָּׁבֶת,  
הוּא עַל יְדֵי הַמֹּן:

**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**.

כִּי בַּמֶּן נֶאֱמַר (פֶּרֶשְׁתָּנוּ טז, יד):  
וַיְהִי בַעֲרֹב וַתֵּעַל הַשִּׁלּוֹ וַתִּכַּס אֶת-הַמַּחֲנֶה וּבִבְקָר  
הַיָּתָה שֹׁכֶבֶת הָטַל סָבִיב לַמַּחֲנֶה: וַתֵּעַל שֹׁכֶבֶת  
הַטָּל וְהִנֵּה עַל-פְּנֵי הַמִּדְבָּר דֶּק מַחֲסָפָס דֶּק כִּכְפֹּר  
עַל-הָאָרֶץ: וַיֵּרְאוּ בְנֵי-יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו  
מִן הוּא כִּי לֹא יָדְעוּ מֶה-הוּא וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם הוּא  
הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹלָה:

**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."

שֶׁהוּא מְבַחֲיֶנֶת טַל - שְׂאִין לוֹ הַפֶּסֶק,<sup>24</sup>

**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.

<sup>23</sup> (בַּתְּפִילַת הָעֶמֶידָה).

<sup>24</sup> (תַּעֲנִית ג, א: "טַל לֹא מֵיעָצָר").

וְהוּא מִבְּחִינַת אֲתֵעְרוּתָא דְלַעֲלָא  
שְׁלִמְעָלָה מֵאֲתֵעְרוּתָא דְלַתָּתָא.

**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.

וּמִזֶּה נִמְשָׁךְ הַכֹּחַ בְּנִפְשׁ לְהִיּוֹת  
אֶתְעָרוּתָא-דְּלִתָּא,

כִּי "מוֹרִיד הַטֵּל"<sup>25</sup> – יְרִידָה זוֹ צוֹרֵךְ עָלֶיהָ  
הִיא, לְהַעֲלוֹת הַנֶּשְׁמָה.

וְהֵנָּה בְּמִן נֶאֱמַר (פֶּרֶשְׁתָּנוּ טז, ד): "דְּבַר  
יוֹם בְּיוֹמוֹ, לְמַעַן אֲנִסְנוּ הָיִלָּךְ כִּי"<sup>26</sup>.  
וְהַנִּסְיוֹן הוּא (שָׁם, יט): "אִישׁ אֶל יוֹתֵר  
מִמֶּנּוּ עַד בֹּקֶר":

כִּי אָמְרוּ רַז"ל<sup>27</sup>, כִּי "מִי שֵׁישׁ לוֹ פֶּת בְּסֻלּוֹ"  
וְדוֹאֵג עַל "לְמָחָר" – הוּא "מְקַטְנֵי אֱמֻנָה",  
שֶׁהוּא בְּבַחֲיִנַת קִטְנוּת.

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”.

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.**”

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.**<sup>28</sup>

<sup>25</sup> (תְּפִילַת הָעֶמֶד).

<sup>26</sup> ("בְּתוֹרָתִי אִם לֹא").

<sup>27</sup> (סוֹטָה מח, ב): "כָּל מִי שֵׁישׁ לוֹ פֶּת בְּסֻלּוֹ וְאוֹמֵר: מָה אוֹכֵל לְמָחָר – אֵינוֹ אֶלָּא מְקַטְנֵי אֱמֻנָה".

<sup>28</sup> The word קטן 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

אֲבָל לְהִיּוֹת "הַיֵּלֶךְ בְּתוֹרָתִי" (שם, ד) -  
בְּבַחֲנִית הַלִּיכָה מִמַּטָּה-לְמַעְלָה  
וּמִלְמַעְלָה-לְמַטָּה - "בְּתוֹרָתִי"  
בְּאוֹתִיּוֹת 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 כְמוֹ שֶׁיֵּשׁ אוֹתִיּוֹת הַתּוֹרָה  
הַמְמַשִּׁיכוֹת מִלְמַעְלָה-לְמַטָּה, כֵּן יֵשׁ  
בְּחִינַת אוֹתִיּוֹת שֶׁמְמַטָּה-לְמַעְלָה,

**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.

וְנִקְרְאִים סוֹסִים:

**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,**

'סוֹסִים זָכָרִים' וְ'סוֹסִים נְקִיבוֹת'<sup>29</sup>.

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.

<sup>29</sup> (רֵאָה בְּאֲרִיכוֹת לְעִיל דְּבוֹר הַמֶּתְחִיל "לְסוֹסֵתִי" סג, ג וְאֵילָן).

receiving and connecting to something higher.

וּכְמוֹ דְּאִיתָא בְּסֵפֶר "יְצִירָה"<sup>30</sup>, בְּאוֹתִיּוֹת  
א"ב, שֵׁישׁ אוֹתִיּוֹת כֶּךָ וְיֵשׁ כֶּךָ כו' -

**Like it says in the Sefer Yetzira<sup>31</sup> 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.**

וְהִלִּיכָה זֶה בְּבְחִינַת אוֹתִיּוֹת שְׁמַמְטָה-  
לְמַעַלָּה הוּא עַד רוּם הַמַּעֲלוֹת, עַד אֵיךְ  
סוּף מְמַשׁ.

**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.

וְלָכֵן צָרִיךְ לִהְיוֹת "דְּבַר יוֹם בְּיוֹמוֹ" -  
"בְּכָל יוֹם יִהְיוּ בְּעֵינֶיךָ כְּחֻדָּשִׁים".

**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. Only something that exists in time

<sup>30</sup> (פְּרָקִים בִּיה). בעיקר פ' ג'

<sup>31</sup> 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:

כִּי "נַעַר הָיִיתִי גַם זָקֵנְתִּי" (תהלים לז, כה) –  
 "שָׂרוּ שֶׁל עוֹלָם אָמְרוּ"<sup>32</sup>.

**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.

מִה שָׂאִין בֶּן "קִמִּי קוֹדֶשׁא בְּרִיךְ־הוּא מִי  
 אֵיבָא זָקֵנָה?"<sup>33</sup> מֵאַחֵר שֶׁהוּא "אֲנִי ה' לֹא  
 שִׁנִּיתִי" (מלָאכִי 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 **"I Hashem never change"**, and since He is totally unchanging and eternal, beyond time, there is no idea of being "old".

וְלֹכֵן "עֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה" (משלי כז,  
 ב): "עֵינֵי הָאָדָם" הֵינּוּ "עֵינֵי יוֹנִים" (שיר  
 השירים א, טו), שֶׁהוּא בְּחִינַת "לֹא־סִתְּכָלָא  
 כו"<sup>34</sup>.

**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**

<sup>32</sup> (ראה יְבָמוֹת טז, ב ובתוספות שם).

<sup>33</sup> (יְבָמוֹת שם).

<sup>34</sup> ("בִּיקְרָא דְּמִלְכָּא". ראה זהר מקץ קצט, א. בראשית לח, א-ב. פקודי רמז, ב. תרומה קלד, א).

the King”, by contemplating His greatness.

## (ו) Chapter 6

וְזֶהוּ עֲנֵן הַמָּן, שֶׁהָיָה מִבְּחִינַת טַל הָעֲלִיּוֹן,  
בְּחִינַת "אֲנִי ה' לֹא שָׁנִיתִי", שְׁלֹמֶעֱלָה  
מִהֶזְמַן כּו'. וְלָכֵן הָיָה צָרִיךְ לִהְיוֹת "דְּבַר  
יוֹם בְּיוֹמוֹ".

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”.

וְלָכֵן "הַיּוֹם לֹא תִמְצָאֶהוּ בַשָּׂדֶה"  
(פָּרָשְׁתָנוּ טו, כה): "שָׂדֶה" הֵינּוּ בְּחִינַת  
עוֹלָם - ו' קְצוּת - מַעֲלָה וּמַטָּה, מִזְרַח  
כו'.

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”.

"כִּי שַׁבַּת הַיּוֹם לֵה" (שָׁם): שְׁבִיחַת שֵׁם  
הַיְי"ה הוּא גַם כֵּן בְּבְחִינַת שַׁבַּת - שְׁחוּזָה  
לְמִקְרוֹ.

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.

אֲלֵא "אָז תִּתְעַנֵּג עַל הַיְי"ה", שֶׁהוּא  
אֲתַעְרוּתָא-דְלַעִילָא שְׁאִינוּ תָלוּי  
בְּאֲתַעְרוּתָא-דְלַתָּתָא.

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

וּכְמוֹ שֶׁכָּתוּב (בְּמִדְבָּר ו, כו): "יִשָּׂא הַיְי"ה פָּנָיו  
אֵלָיְךָ",

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.<sup>35</sup>

Hashem's true desire (פנימיות רצון העליון) 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 (אחוריים של רצון העליון). 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 לְמַטָּה יֵשׁ בְּחִינַת פָּנִים וּבְחִינַת  
אֲחֻרָּיִים.

**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.

מֵה שֶׁאֵין בּוֹ כֶּשׁ יִשָּׂא ה' פָּנָיו, שֶׁם אֵין  
בְּחִינַת אֲחֻרָּיִים כָּלֵל.

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

<sup>35</sup> The literal translation of the verse is "Hashem should lift up His anger away from you", translating יִשָּׂא as 'lift up and remove', and פָּנָיו as 'His anger', and the word יִשָּׂא is going on פָּנָיו, meaning that He is lifting up His anger away from us. However, here the Alter Rebbe is translating יִשָּׂא הוי' as 'He will lift up the level of Havaya (to its source)', with the word יִשָּׂא as going on הוי' (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 פָּנָיו as "His innermost desire" from the word פנימיות. So according to this translation we read: יִשָּׂא הוי'-He will lift up Havaya, and then פָּנָיו אֵלֶיךָ-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.

ולכן "אכלוהו היום", שהוא בחינת אכילה "לשובע נפשו", וקראת 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, הגם שנמשך הטל - "ברדת טל" <sup>36</sup> על המכנה לילה ירד המן עליו: (בהעלותך יא, ט).

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.

היינו בחינת "קוצותיו רסיסי לילה" <sup>37</sup>: "קוצותיו" - בחינת שערות, כמו "ראשו כתם פז קוצותיו תלתלים שחרות כעורב:" (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 “קוצותיו” means “hairs”, like we see in the one of the following verses (verse 11) that: “His ‘head’ is pure gold, קוצותיו תלתלים - His locks hang down, they are black like a raven,” we see that

<sup>36</sup> (הטל).

<sup>37</sup> (שיר השירים ה, ב. ושם: קוצותיו).

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

וְהֵינּוּ בְּחִינַת ה' בְּצֵאתְךָ מִשְׁעִיר.

**This is referring the aspect of Hashem's revelation called "Havaya" which "בְּצֵאתְךָ 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.**

אָבֵל בְּשַׁבָּת - "וַתַּעַל שְׁכַבַּת הַטֵּל" שֶׁהִיא בְּיוֹם.

**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.

וְזֶהוּ "אֲכָלוּהוּ הַיּוֹם".

**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".

וְלָכֵן דּוֹקָא הָמֵן לְבָד לֹא יֵרֵד בְּשַׁבָּת, מֵהַ  
שְּׂאִין בֶּן שְׂאֵר הַשְּׁפָעוֹת שֶׁבְּעוֹלָם-הַזֶּה:

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:

לְהִיּוֹת כִּי בַּחֲנִינָה עֲלִיית הָעוֹלָמוֹת  
שֶׁבְּשַׁבָּת זֶהוּ רַק בְּפָנִימִיּוֹת הָעוֹלָמוֹת, מֵהַ  
שְּׂאִין בֶּן בַּחֲצוֹנוֹת הָעוֹלָמוֹת הָרִי אֵין  
שׁוּם שִׁנוּי בְּשַׁבָּת מִבַּחֲוָי.

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.

וְזֶהוּ הַהִפְרָשׁ בֵּין הָמֵן לְשְׂאֵרֵי הַשְּׁפָעוֹת:

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

שְּׂשֵׂאֵר הַשְּׁפָעוֹת גַּם שְׂכִימִים לְמַטָּה בְּעוֹלָם-  
הַזֶּה מִבַּחֲצוֹנוֹת הָעוֹלָמוֹת, מֵהַמְּזוּלוֹת  
וְהַשְּׂרִימִים.

The flow of energy for everything else comes down into this world from the external dimension of the worlds, from the Mazalos<sup>38</sup> and Ministering Angels.

מֵהַ שְּׂאִין בֶּן הָמֵן, הוּא גַּם שֶׁן מִמָּקוֹם  
גְּבוּהָ מְאֹד - מִבַּחֲנִינָה טָל.

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).

וְלָכֵן נֶאֱמַר (בְּהַעֲלוֹתָ יֵא, ט): "בִּרְדַּת הַטָּל עַל  
הַמִּחְנֶה לִילָה, יֵרֵד הָמֵן עָלָיו", שֶׁנִּמְשָׁךְ

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

<sup>38</sup> 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.

עַל יְדֵי בְּחִינַת "רִסְיֵי לַיְלָה" שֶׁהוּא  
מִבְּחִינַת שְׁעֵרוֹת,

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"<sup>39</sup>, that it came down through the level of 'hairs'.

שֶׁהוּא לְפִי שְׁנִמְשָׁךְ מִמָּקוֹם עֲלִיוֹן  
שֶׁלֹּמְעֵלָה מִהַשְׁתַּלְשְׁלוֹת עִיָּלָה וְעֲלוּל,  
שֶׁלֹּכֵךְ נִמְשָׁךְ רַק בְּבְּחִינַת שְׁעֵרוֹת.

**This is because it comes from a very high spiritual level which is beyond the "Seder Histaleshelus-Orderly Progression of Spiritual Worlds"**<sup>40</sup>

<sup>39</sup> 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.

<sup>40</sup> The term "הַשְׁתַּלְשְׁלוֹת-Hishtalshelus" comes from the word שלשלת-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”<sup>41</sup>, 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.

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the Torah and Mitzvos.

<sup>41</sup> The term “עֵלָה וְיָרֵד-cause and effect” refers to how the Hashem’s Light comes down through the Hishtalshelus 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 דֶּרֶךְ דּוּגְמָא, מֵעֵין מַה שְּׁנֹאֹמֵר בְּמַתָּן תּוֹרָה (שׁוֹפְטִים ה', ד'): "הֲוֵי" ה' בְּצִאתְךָ מִשְׁעִיר."

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

מַה שְּׂאִין בֶּן שְׁאָרֵי הַשְּׁפָעוֹת, שְׁנִמְשָׁכִים עַל יְדֵי הַמַּזְלוֹת, בְּהֵן שִׁינָּה הַשְּׁתַּלְשְׁלוֹת עִלְיָה וְעֵלּוּל, כִּי הֵם בְּחִינַת חִיצוֹנוּת, וּבְבִחִינָה זוֹ אֵין שׁוּם שִׁינוּי בְּשֶׁבֶת מִבְּחוּל, שְׁחִיצוֹנוּת הָעוֹלָמוֹת אֵין לָהֶם עֲלִיָּה, דְּהֶעֱלִיָּה בְּבִחִינַת פְּנִימִיּוֹת.

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.

וּכְמוֹ שֶׁכָּתוּב: "כִּי שֶׁבֶת הַיּוֹם לְהֲוִי"ה", וְעֵנִין שְׁבִיתָהּ זוֹ, הוּא מִבְּחִינַת "בְּצִאתְךָ מִשְׁעִיר" שֶׁהוּא יְרִידוֹת וְצִמְצוּמִים - לְמַעַלְה מְהֻצְמָצוּמִים.

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.

וּלְכָךְ הֵמָּן שְׁנִמְשָׁךְ מִבְּחִינָה זוֹ אֵי אֶפְשָׁר לוֹ לִירֹד לְמַטָּה בְּשֶׁבֶת,

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

כִּי כְּדֵי שְׂיוּמָשׁךְ מִבְּחִינַת הַמֶּן לְמִטָּה  
בְּשָׂרָה בְּגִשְׁמִיּוֹת מִמֶּשׁ, אִי אֶפְשָׁר כִּי אִם  
עַל יְדֵי צִמְצוּמִים גְּדוּלִים הַנִּקְרָאִים  
"רִסְיִסֵּי לַיְלָה",

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",

שְׁעַל יְדֵי זֶה יוּמָשׁךְ הַשְּׁפָעָה עֲלִיוֹנָה זֹו  
לְמִטָּה בְּגִשְׁמִיּוֹת.

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

וְהָרִי בְּשַׁבָּת הִיא הַשְּׁבִיתָה וְעֲלִיָּה  
מִבְּחִינַת צִמְצוּמִים הֵן"ל :

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



### 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 is 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.

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

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