

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

תורה אור

פרשת וארא

דברו המתחילה

ויאמר גו' את מטרך גו' יהי לתבנין

“Transforming Kelipah

By Revealing Its Source”

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ב"ה

Torah Or English translation project:

With Hashem's help we would like to present this installment of **Lessons in Torah Or**.

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Torah Or have been moved to the Hebrew footnotes and left untranslated.

The Goal

The main purpose of this project is to enable the reader to learn the Torah Or in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the נקוטי תורה מנויק project for helping with the punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website www.ChassidutBehirah.com, and to R' Baruch Katz for creating the website and the editing.

Please Donate to Keep this Project Going

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website www.LearnChassidus.com

For comments and questions please email me at avraham.t.katz@gmail.com

Torah Or

תורת אור

הבור המתחיל

וילאמר גו' את מטך גו' יהי לְתַבִּין¹
פְּרָשָׁת וְאֶרְאָה כָּפָן, נָז, ב

“Transforming Kelipah
 By Revealing Its Source”

In the Parsha of Vaeira, the Torah tells us about the miracles Moshe and Aharon performed in Mitzrayim (Egypt). The first set of miracles performed weren't intended to punish Pharaoh; their purpose was to prove to Pharaoh that Hashem had actually sent them, and Hashem's infinite might. The first of these “signs” occurred when Hashem told Moshe to relay to Aharon to throw down his staff and it will transform into a snake. When Aharon did so, not only it transformed into a snake, but it also (1) turned back into a staff and then (2) swallowed up all the other snakes Pharaoh's magicians had made from their own staffs, all while still remaining a wooden staff. The Alter Rebbe will analyze the significance behind the details of this particular miracle:

(א) Part 1

“ויאמר ה' אל משה ואל אהרן לאמור
 כו', קח את מטך והשלך לפני פְּרָעָה
 יהי לְתַבִּין כו', עד: ויבלע מטה אהרן
 את מטוותם” (פרשת ורדים, ח'יב):

“And Hashem said to Moshe and Aharon saying: When Pharaoh will ask for a sign, then tell Aharon: **take your staff and throw it down before Pharaoh and will become a snake...then Pharaoh called to his magicians and they also turned their staffs into snakes...but then the**

¹ נאמר בסעודה שבת פרשנת וארא, מברכים החודש שבט, ב"ז טבת תקס"ה.

staff of Aharon swallowed up their staff-snakes..." (Shemos 7:8-12)

לְהִבָּין עַנְיָן הַמֶּטֶה שָׁנָה פֶּרֶת לְנַחֲשׁ,
(וְאַחֲרֵי כֵּר חֹזֶר וְנַחֲפֶר לְמֶטֶה).

We need to understand: (1) What is the significance of the miracle that the staff was transformed into a snake, and then was transformed back into a staff?

וגם, מָה שָׂוֹה קִיה הַמּוֹפֶת הַרְאָשׁוֹן
שָׁנְתָנוּ לְפִרְעָה, וְקָדָם לְכָל הָעָשָׂר
מִבְּתוֹת:

הַנֵּה בְּתִיב (בָּא יְב., לו): "וַיַּנְצַלְוּ אֹת
מַצְרִים", וְאָמְרוּ ר' ל (פסחים קיט):
"שְׁעַשְׂאוּה כְּמַצְולָה שָׁאַיָּן בָּה דָגִים".

Also: (2) Why was this was the first "sign" that they showed to Pharaoh, and came as a prerequisite for all of the Ten Plagues?

Now, it is written (Shemos 12:36): "And they (The Jewish People) emptied Mitzrayim (from their gold and silver and possessions when they left)," regarding which our Sages have said (Pesachim 119a): "They made it (Mitzrayim) like a pond lacking its fish".

פִירּוֹשׁ: שְׁלַקְטוּ כָל הַנְּצֹעֲכִין שִׁנְפָלוּ
בְשִׁבְרָה אֲלֵיכֶם, וַיָּתְرֻקְנוּ מַצְרִים
מֵהֶם עַד שְׁנָשָׁרְיוּ כְמַצְולָה כֵּי, וְלֹא
הַשְּׁאַירְוּ שֶׁם אֲפִילוּ נַצְוֹן אֶחָד.

This means: They collected all of the "Sparks of Holiness" that "fell down" from the "shattering of the Keilim" into their land (of Mitzrayim), and after the Jewish People gathered these "sparks of Holiness," the land of Mitzrayim was emptied from them until it remained like "a pond without fish", and the Jewish People didn't leave behind even one "spark".

וְהִנֵּה, לְהִבָּין עַנְיָן הַנְּצֹעֲכֹות שִׁנְפָלוּ
בְשִׁבְרַת-הַכְּלִים וְעַנְיָן הַעַלְּאתָם -

Now, we need to understand the idea of these "Sparks of Holiness" that fell down with the "shattering of the Keilim" and how they are elevated:

הענין: כי הנה ידוע, עניין השבירה הוא מיתת ז' מלכין קדמאין דתהיי, שנשברו ונפלו למיטה לבי"ע בבחינת הקלייפות וסיטרא-אחורא.

The idea is: It is known that the “shattering of the Keilim” is the “death” of the “Seven Primordial Kings of Tohu”, meaning the Keilim of the seven emotional attributes from Chesed to Malchus of the World of Tohu, **that broke and fell down in the worlds of Beriah, Yetzira, and Asiya** into the realm of unholiness referred to as **Kelipa and Sitra Achra**.

To understand the above, we need to preface:

Before Hashem created the physical world, He created a system of spiritual worlds where the Truth of Hashem’s Oneness is more apparent. These spiritual worlds contain the souls and angels that are greatly more aware of Hashem than people in the physical world are. These spiritual worlds are referred to as Beriyah (Creation), Yetzirah (Formation), and Asiya (Action). They correspond to different levels of the how the creative energy of Hashem descends until it reaches the physical world.

Before Hashem created the spiritual worlds, He created an interface system limiting His Infinite Light to definable manners so as to create and interact with finite beings. This interface is comprised of two components: The “Light” of Hashem expresses Hashem’s indivisibility and limitlessness, and the “Keilim” of the 10 Sefiros, or 10 manners of how Hashem chose to ‘express’ Himself.

The word “Keilim” literally means “vessel” or “instrument”. In this context, it refers to Hashem’s ability of limiting His infinite revelation in specific expressions and attributes, e.g. wisdom, kindness. Therefore, these expressions are able to act as a source for creating specific and limited beings, and the manner in which Hashem interacts with them.

Now, this ‘interface’ of the 10 Sefiros imbued with Light, came in two ‘stages’ known as “Tohu” and “Tikun”.

The word “Tohu” means “wild” or “unlimited,” and refers to a system of Sefiros of Light and Keilim unable to function together properly. The Light

(המלכים אשר מלכו בארץ אדורם לפניו מלך מלך. ווימת .. ווישלח לו, לא ואילך. עז סיימ שער הכללים פרקים א-ב. לקוטי תורה להאריז"ל סוף פרשת וישלח).

was so infinite and intense that it was not able to be properly defined and channeled through the Keilim in a way that could be directly given over to the created beings. In addition, each of the Keilim only had the capacity of expressing Hashem in one particular manner to the exclusion of the other Keilim. Thus, the Keilim weren't able to merge into one cohesive system properly expressing Hashem. For these two reasons, the Keilim of this system of Sefiros "shattered", meaning broke down into myriads of fragmented "sparks." Each "spark" is an expression of a particular Kli (sing. of Keilim) of Tohu.

(They are also referred to as "Sparks of Holiness". In their source in Tohu, these sparks were originally connected to an unlimited level of Holiness, namely the Light of Hashem expressed in Tohu. After these "sparks" fell, they still retain a residual degree of that original holiness, except its trapped in unholiness, as the maamar will further explain.)

For example, when a person desires to eat a particular food, that urge is a "spark" of the Kli of Chesed-Kindness-Love from the world of Tohu.. In this case, it is manifest in a particular person who has a 'love' or desire for this particular food. When the person does not naturally see any connection between his desire for this food and Hashem's Infinite Light, this "spark" of the Kli of Chesed of Tohu has been far removed from its original source. This process is referred to as the "Sparks of Holiness" falling into unholiness of Kelipa and Sitra Achra.

Kelipa means a "peel" or "shell", referring to how the physicality or ego conceals the inner Divine intent in something. For example, in this case, the Divine intent in a person eating is to energize himself to serve Hashem, but the person feels he is eating in order to have pleasure or to energize himself for purely physical life. Sitra Achra means "the other side", meaning not the Side of Holiness. The Side of Holiness is only whatever is dedicated to fulfilling Hashem's plan and true desire for its existence.

In the "shattering of the Keilim of Tohu", the main shattering occurred in the seven Sefiros of the 'emotional attributes of: 1-Chesed/Kindness 2-Gevura/Severity 3-Tiferes/Compassion 4- Netzach/Victory 5-Hod/Submission 6- Yesod/Connection 7- Malchus/Kingship. These seven Sefiros of Tohu are referred to as "the 7 Primordial Kings of Tohu". Each of these Sefiros was only expressing Hashem in its particular manner, but with

unlimited energy, like a king who is the only one in charge of his country and has unlimited pride for his particular kingship.³

After Hashem made the system of Tohu, whose Keilim “shattered” and whose sparks fell into unholiness, Hashem created a second interface of Sefiros called Tikun.

The word Tikun means to “fix” or “build up”, and this set of Sefiros has the power to fix the “shattering” of the Keilim of Tohu, and to “build up” those sparks into something productive and holy. In the world of Tikun, the Light is limited enough to properly adapt to the parameters of the Keilim. Also, the Keilim are able to merge with each other and into a cohesive system, unlike the Sefiros of Tohu.

The system of Tikun is generally expressed in the Sefiros of “Atzilus”, but in particular in the Divine soul of every Jew. This is especially true of the souls of Tzadikim, like Moshe and Aharon for example. They initiated the process of “redeeming the sparks of holiness” that fell into Mitzrayim through the Ten Plagues and the service of the Jewish People in general, as the maamar will continue to explain.

Now the Alter Rebbe will give an analogy to better understand this process:

וְהִיינוּ בָמָו עַל דָּרְךָ מְשֻׁלָּב בְּנֵשֶׁמֶת
הָאָדָם: שָׁקוֹדָם בְּוֹאָה לְגֹזֶף הַיְתָה
בְּטִילָה בְּתִכְלִית לְגַבֵּי אָוֹר אַיִן-סּוֹף
בְּרוּךְ הוּא (בָמָו שְׁכַתּוֹב (מלכים ב' ח, טו):
חַי ה' אֲשֶׁר עָמַדְתִּי לְפָנָיו).

This is similar, by way of analogy, to the soul of a person: Before the soul came into the body it was completely absorbed in experiencing Hashem’s Infinite Light, as it is written (Melachim II 5:16): “As Hashem lives, that I have stood before Him”, meaning that the soul of every Jew has previously stood “before Hashem”, completely absorbed in His Truth.

וְהִיינוּ מְשׁוּם שָׂאוֹ לֹא הִיָּה דָבָר
הַמִּחְשִׁיר וּמִסְתִּיר עַלְיָה הַגִּלוּי

This is because then there was nothing covering over and concealing the revelation of

³ The three Sefiros of the ‘intellectual attributes of Chochma/Wisdom, Bina/Understanding, and Daas/Knowledge also broke down, but in a different manner, and here is not the place to elaborate.

אלקּוֹת, לְכָךְ הִיְתָה בְּטִילָה לְמַקוֹּרָה בַּתְּכִלִּתָּה.

Hashem, therefore it was completely absorbed in experiencing its source in Hashem's revealed Presence.

ובין שירדה למיטה ונתלבשה בגוף החומר, אין הגוף מסתיר עלייה להיות נרמה העולם ומלוואו לייש בדבר נפרד בפני עצמו,

However, after it descends below to become invested in a physical body, at that point the body conceals this revelation from the soul, so that the soul should perceive the world and all therein as though they are separate and independent of Hashem,

ואין רואה בחינת הבטול של כל העולמות לנבי או ראיינסוף ברוך הוא המחה ומהו אותם תמיד.

and it doesn't perceive how all of the worlds are totally dependent upon Hashem's Infinite Light to constantly give them existence and life.

וכך על דרך משל הוא עניין שבירת הפלים:

Similarly, by way of analogy, is the case regarding the “shattering of the Keilim (of Tohu):”

שנפלו הנציצין דתהי ונתלבשו בקהליפות דביה ע,

The “Sparks of Tohu” fell down until they became invested in the Kelipos of Beriah, Yetzirah, and Asiyah,

שהקליפות מחשיכות על הנציצות ומסתרים אותם מכל צד, שלא ירגישו גילוי או ראיינסוף ברוך הוא, עד שיוכלו להיות יש בדבר בפני עצמו.

these Kelipos cover over these “sparks” and bring concealment to them from all sides, so that they will not be able to experience the revelation of Hashem's Infinite Light, until these “sparks” are able to feel themselves as being totally separate and independent of Hashem.

ובמאמ'ר פרעה (יחזקאל כט, ג): "לי אاري
ואני עשיתני".

רק "דקרו ליה אלה דאללה היא".⁴

Like Pharoah said (Yechezkal 29:3):
"I own the river, and I made myself."

It is only that the spiritual Kelipos call Hashem: "**the G-d of all other forces.**"

The spiritual Kelipos believe that they also have independent power, it is just that Hashem is greater than them. However, the physical Kelipos, like Pharoah, deny Hashem completely, which is why he claimed to have created himself.

ונאף שקדם השבירה היו הנצחים
בטלים ומיווחדים באינסוף ברור
הוא, מפני שאין קיה מתגלה אור אין
סוף בהם בניגלו וייחוד גמור,

Even though before the "shattering of the Keilim" these same "sparks" were totally absorbed and unified with Hashem's Infinite Light, this is because then the Infinite Light was completely revealed to them and therefore united with them,

אבל לאחר השבירה, שירדו הנצחים
ונתלבשו בחוץ הקלייפות, שהם
מלבושים אותם ומסתירים הגילוי
אלוקות, כמשל הגוף שמסתיר
ומחשיך לגבי הנשמה בפ"ל,

however, after the "shattering of the Keilim," these same "sparks" fell and became invested in the Kelipos, which envelope them and hide from them the revelation of Hashem, just like the body covers over the soul and conceals from it the revelation of Hashem, as described above,

לכך אינם יכולים להיות בבחינת בטול
במו שעשו תחלה.

therefore, these "sparks" are not able to become absorbed in Holiness like they were originally.

ולכך נקראים בשם "קליפות", שהם

It is for this reason that unholiness is called "קליפות" – shells/peels",

⁴(מנחות ק, א).

⁵(ראה גם לקמן בשלח סא, ד. לקוטי תורה תורייעג, ד. ביאור "אחרי" הנדרפס בסוף ספר "דרך

כְּמַשֵּׁל הַקְּלִיָּה, שֶׁהָיָה חֹפֶפֶת וּמִקְפֶּת
עַל הַפְּרִי הַבָּנוֹס בְּתוֹךְهָ וּמִסְתַּרְתָּ
אֹוֹתָהּ, כְּמַשֵּׁל קְלִיפָּת הָאָגָּוֹן,

since they are like a peel that encompasses and surrounds the fruit that is hidden inside of it and conceals it, and like the shell of a nut,

וְאֵין תְּרוּפָה לְהֹזִיא הַפְּרִי, כִּי אִם עַל
יְדֵי שְׁבִירַת הַקְּלִיָּה;

and there is no remedy to extract the fruit without breaking the shell or peel.

וְכֵר, בְּקִי לְהֹזִיא נָצְעֵי הַקְדוּשָׁה
מִמְּקֻלִיפּוֹת הַמִּסְתִּירִים עֲלֵיכֶם, הִיה
צָרֵיךְ לְהִיוֹת שְׁבִירַת הַקְּלִיפּוֹת.

So too, in order to remove the “Sparks of Holiness” from the Kelipos that conceal them, there needs to be the process of breaking these Kelipos.

וְזה הִיה עֲנֵן אַוְתּוֹת וּמוֹפְתִים וּמִפְוֹת
שְׁבָמָצְרִים, בְּדַקְמָן, אָם יַרְצֵחַ הַשֵּׁם :

This was the purpose of the of the “signs”, “wonders”, and Plagues that were performed in Mitzrayim, as will be further explained with Hashem’s Will.

וְהַנֶּה בְּתִיב (בראשית ב, י'יא): "וַיַּנִּהֶר יוֹצֵא
מְעָדֵן כֹּו, וּמִשְׁמָן יִפְרֹד וְהִיה לְדָבָר
רָאשִׁים. שֵׁם הָאָחָד פִּישּׁוֹן כֹּו".

Now, it is written (Bereishis 2:10-11): “And a river came flowing out from Eden to give water to the Garden, and after it passed through the Garden, from there it splits up into four riverheads. The name of the first of these four rivers was Pishon (the Nile river) ...”.

Here the Alter Rebbe will give a mystical interpretation of these verses. To better understand this, we will go through how these verses are understood on a literal level, then on a mystical level:

When Hashem first made the world, He created a place⁷ called “Eden”, and to the east of this place He created a place called “the Garden”. There was a river

מצוותיק" קפת, בְּ וְאַילְךְ - נִסְמַנוּ בְּ "מְרַאי מִקּוּמוֹת, הַגָּהוֹת וְהַעֲרוֹת קָצְרוֹת לְסִפְרֵ שֶׁל בִּינּוֹנִים" פָּרָק א).
⁶ (לארכְבָּעָה).

⁷ The exact location of this place is not clearly known, according to a maamar

that flowed from Eden to the Garden, which watered all the plants and trees in the Garden. After this river passed through the Garden, it submerged underground and resurfaced as four different rivers.⁸



The Four Rivers

One river, Pishon, was the Nile (White Nile) that flows through Mitzrayim, the second river was Gichon (Blue Nile) that surrounds Ethopia, the third river was Chidekel (Tigris) near Assyria, and the fourth river was Pras (Euphrates).⁹

On a mystical level, this “river from Eden” is a “river” of Divine Light that “flows” from the highest level of Atzilus called Chochma/Wisdom all the way until the lowest level of Atzilus known “the Garden” which is Malchus/Kingship of Atzilus. (Chochma/Wisdom is also called “Eden/Pleasure” since Hashem’s Pleasure is expressed in this Chochma.) While this “river” of life-giving Divine Light flows through Atzilus it is still

“one river” since this Light is united with the Sefiros of Atzilus, and the Sefiros with each other. This is analogous to a body that has one soul flowing through it, since the various body parts form one cohesive entity.

However, after this “river of Light” flows through Malchus (the Garden) it becomes “submerged” into a different level of existence where Hashem’s

from the Mittler Rebbe The Garden of Eden is located somewhere along the equator, to the south of Eretz Yisrael, See *Maamarei Admor ha-Emtza'i* (Discourses of the Mittler Rebbe), Vayikra, vol. 2, p. 703.

⁸ Information here are based on article by Rabbi Shaul Wolf, https://www.chabad.org/parshah/article_cdo/aid/3082157/jewish/Where-Are-the-Four-Rivers-that-Come-from-Eden.htm, excerpted with permission from Chabad.org.

⁹ Picture of “The Four Rivers” is copyright of Sefira Lightstone, and reproduced here with special permission. To see more of her works, go to www.sefiracreative.com

Oneness is not openly revealed. In that level, the created beings do not feel united with the Divine Light, nor with each other. This “river” of Light “resurfaces” there as four different “rivers”, meaning that it becomes expressed differently in different aspects of creation, for example in the four “elements” of fire, air, water, and earth, which represent different tendencies and aspects manifest throughout all levels of creation.

After this “river of Light” flows through the various aspects of the spiritual worlds and into the physical world, it further descends to give life to an even lower dimension of existence known as “Kelipa” or unholiness.

In Kelipa itself, there are four kingdoms that tried to enslave the Jewish People, or at least stop them from serving Hashem. These were: Mitzrayim (Egypt), Bavel (Babylonia), Greece, and Rome.

These four kingdoms of unholiness receive their life from the “four rivers of Light” flowing through the spiritual worlds, which correspond to the four physical rivers that came from “the Garden”. The kingdom of Mitzrayim received their life from the spiritual “river” called Pishon/Nile, which also was manifest in the physical river Nile that flowed through their land.

After the Sin of the Tree of Knowledge by Adam the First Man, the “Sparks of Tohu” fell from him into the physical and spiritual river that flowed out of the Garden where he was. They later became expressed in all the unholiness in the world, but primarily in the four kingdoms that enslaved the Jewish People.

More of these “Sparks of Tohu” that fell into these “rivers” fell into the spiritual river of “Pishon/Nile” that gives life to Mitzrayim than in the other spiritual rivers. These sparks were redeemed through the Jewish People’s self-sacrifice and the miracles and plagues in Mitzrayim.

וְפִירּוֹשׁ: "נָהָר הַיּוֹצֵא מִעַדְן" הִיא
הַמְשֻׁכָּה וְהָאֶרֶת הַנִּמְשְׁבַּת מִחְכָּמָה-
עַלְּלָה לְאַצְּלִיתָה, שְׁבָה מַלּוּכָּה אֲזָרָה
אַיִן-סּוֹף בְּרוּךְ הוּא.

The mystical meaning of this: “The river that came flowing out of Eden” is a reference to the flow and light of Chochma (Wisdom) Above in the World of Atzilus, which is referred to as “Eden”, in which Hashem’s Infinite Light is expressed.

ובה ועל ידה נምשך אור אין-סוף בדורותיו בא כל האצילות, ונממש עד בחינת מלכות-ד'אצלות הנקרה" אן, וזהו "להש��ות את הגן" (שם).

Hashem's Infinite Light is drawn forth into the entire World of Atzilus in and through this level (of Chochma/Eden), until it becomes expressed in the level of Malchus (Kingship) of Atzilus which is referred to as "the Garden", and this is the meaning of "to give 'water' to the 'Garden'," meaning to draw down Hashem's life-giving Light into Malchus, which is called "the Garden".

ושם באצלות "אייהו וגרמויה חד בhone".¹⁰

In that World of Atzilus, "Hashem's Light and His Keilim are totally unified".

Meaning, the Light adapts to the Keilm and the Keilim surrender their definition and limitation to the Light, so that they work to merge Infinite and Finite. This allows Hashem's Infinite Light to come down to the created beings. Not only is the Light united with the Keilim, but the Keilim are able to merge together cohesively, so that the Light remains one single indivisible Light throughout all of Atzilus.

ולבן הנהר - אחד, שהוא עולם האחדות.

And therefore the "river" of Light in Atzilus is still "one", since it is in the World of Hashem's Oneness being openly expressed.

ובין שהגיעה לראש הבריאה, איזי ממשם יפרד" - בבחינת פירוד והתקליקות לד' נהרות - שהוא תחילת ההתקליקות.

Once this "river of Light" reaches the beginning of the World of Beriah "from there it splits up," into the level of separation and division, so that it turns into four different "rivers of Light", since the World of Beriah is the beginning of division.

¹⁰ (הוא אחד עם כליו. תקוני זהר בהקדמה ג, ב).

In that spiritual world the created beings first experience a feeling of division and separation between themselves and their Creator, and consequently, between themselves and each other.

וְהִנֵּה, כַּמֶּלֶךְ הַנֹּהָרוֹת שֶׁאֵין נֹהָר אֶחָד דָוָמָה לְחַבְיוֹרָו: לֹא בִּמְהוֹתוֹ – שְׂזֻחוֹ מִים מַתּוֹקִין וַצְלָולִין וְהַשְׁנִי אֵינוֹ כֵּן; וְלֹא בָּגָדְלוֹ – שְׂזָה נִמְשָׁךְ מִאתִים פְּרִסְאֹת וְהַשְׁנִי נִמְשָׁךְ מֵאָה, וּכְהַאי גְּנוּנוֹנָא.

Now, just like in the analogy of physical rivers, one river is not the same as another river: Neither in quality, since one river will have sweet and clear water compared to a different river; nor in quantity, since one river may run for two hundred miles¹¹ and another may run for only a hundred miles or the like.

- בְּךָ אֵין דָוָמִים הַנֹּהָרוֹת עַלְיוֹנוֹת זוֹה לְזוֹה:

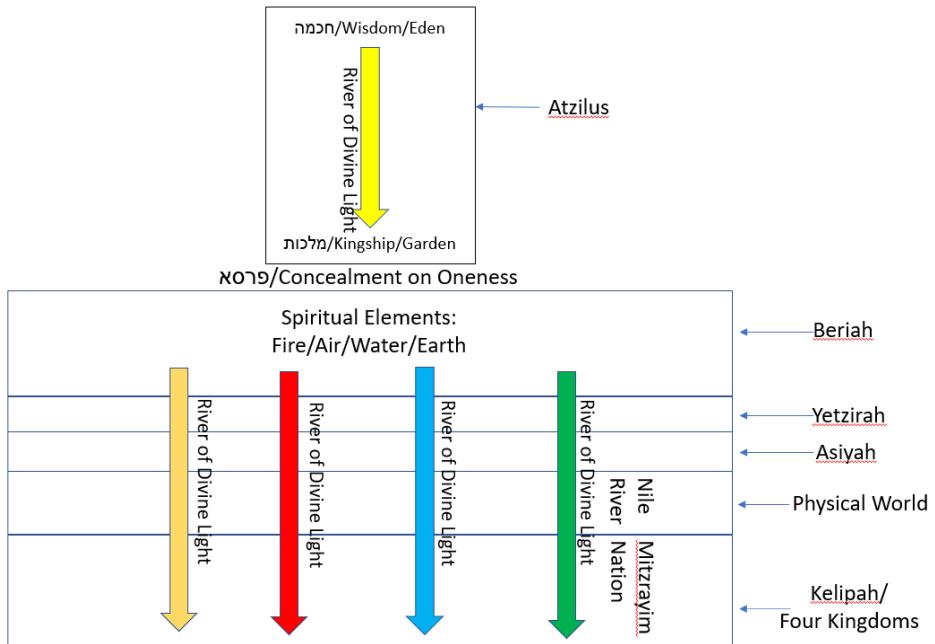
So too, the “rivers of Light” Above in the spiritual worlds are not the same:

דְּהַיָּנוּ, “פִּישׁוֹן” – “נִילּוֹס – שָׁר שֶׁל מִצְרָיִם”¹², נִמְשָׁכוּ וַנִּפְלָאוּ בּוּ נִצְוָעִים רַבִּים מְעוּלָם הַתְּהִוָּה, יוֹתֵר מִמֶּה שַׁנִּפְלָלוּ לִבְבֵל כֹּו. :

Meaning, that many “Sparks of the World of Tohu” were drawn down and fell into this spiritual “river”, the “river” called Pishon, which is a reference to the Nile river and represents the angel -the spiritual flow of life-force-appointed over the land of Mitzrayim, more “sparks” fell there than the amount or type of “Sparks” that fell into the spiritual “river” of Bavel (Babylonia) or the other spiritual “rivers”.

¹¹ The original word in the maamar is “פרסה” – “ Sparks” which is the plural of “Spark” - a measure of distance around 4 kilometers, or around 2.5 miles.

¹² (“פִּישׁוֹן הַוָּא נִילּוֹס נֹהָר מִצְרָיִם” רְשִׁי עַל הַפְּסָוק. וּרְאֵה זֶה חָלֵק אֶלְךָ לְךָ פָּא, ב. חַי שָׁרָה קְכָה, אֲ בִּרְעֵיא מִיהִימְנָא).



Because more “sparks” fell into the spiritual life-force of Mitzrayim than into the other unholy kingdoms, the accomplishment in redeeming them was of the utmost significant. This is expressed in the fact that the exile and redemption from Mitzrayim enabled the redemption from all further exiles, including the current exile, may we merit the Redemption immediately!

(ב) Part 2

וְעַתָּה יְוָהּ עֲנֵנִי הַמּוֹפְתִים שְׁחָרָה
הַשְׁמִיתְבָּרֶךְ לְמִצְרָיִם, וְכָמוֹ שְׁבֻתוֹ
(פְּרָשָׁת נָזֶה): “וַיַּדְעֻוּ מִצְרָיִם כִּי אֱנֹהֶنֶּה.”

Now we will understand the idea of the wonders that Hashem showed to the Mitzriyim (Egyptians), as it is written (Shemos 7:5): “And the Mitzriyim will ‘יַדְעַ’-know’ that I am Hashem.”

פִּירּוֹשׁ, “וַיַּדְעֻוּ” הַוָּא מְלֻשּׂוֹן שְׁבִירָה,
בָּמוֹ שְׁבֻתוֹבָה:¹³ “וַיַּדְעַ¹⁴ בָּם אַתָּה אָנֹשֶׁי

Meaning: the word “וַיַּדְעֻוּ” which usually connotes “knowing” can

¹³ (שׁוֹפְטִים ח, ט. וְשָׁם: בְּהַמִּס.).
¹⁴ (“וַיַּדְעַ – תַּرְגּוּמְ יְנַתֵּן : וַיַּתְּבַרְ – וְשָׁבָר).

. סכונות" also connote "breaking," as it is written (Shoftim 8:16): "And he (Gideon) 'יִזְעַק-broke' the people of Sukkos with these..."¹⁵

We see that the word for "knowing" is connected to "breaking". In our context this means that for the Mitzriyim to "know" that Hashem is their Creator and Source of Life, Hashem had to "break" their external dimension of ego that was preventing that "knowledge" from reaching them.

וְהָעֵנִין, בָּמִבּוֹאָר לְמַעַלָּה, שְׁבִידִי
לְהַצִּיאָה הַנְּצֹזֵן מִן הַקְּלִיפָה הַמִּכְסֶתֶה
עַלְיהָ, אֵي אָפָּשָׂר לְהִזְמִין בַּי אִם עַל יְדֵי
שְׁבִירַת הַקְּלִיפָה, וּכְמַשֵּׁל הַאֲגּוֹן כֵּי.

The idea is, as explained above, that in order to extract the "Spark of Holiness" from the Kelipa (Unholiness) which covers over it, this can only be done by breaking the Kelipa, like the analogy of the nut that cannot be extracted and eaten without breaking its shell.

וְהָעֵנִין: שְׁעַל יְדֵי שְׁבִירַת הַקְּלִיפָה יוּכֶל
לְהִזְמִין גִּילּוֹי אוֹר אַיִן-סּוֹף בְּרוּךְ הוּא
לְהַנְּצֹזֵן, עַד שִׁיוֹכֵל בָּאַלְקּוֹתוֹ יִתְבְּרֹא.

The idea is: Breaking the Kelipa, reveals the Infinite Light of Hashem to the "Spark", enabling it to become re-absorbed in Holiness.

וְזֹהוּ עֵנִין "סֹוס וּרְוֹכֶבֶן רַמָּה" (בְּשָׁלָח טו,
א) – פִּירּוֹשׁ: הַרְוֹכֶב הַוָּא הַקְּלִיפָה,
הַרְוֹכֶב וּמִכְסֶתֶה עַל הַנְּצֹזֵן. וְזֹהוּ עֵנִין
"מְרַבְּבַת פְּרֻעָה כֵּי" (שם, ד).

This is the idea of: "the horse and its rider were cast into the sea," (Shemos 15:1), the "rider" represents the Kelipa that is "riding" on the "Spark of Holiness" and blocking it from perceiving its source. This is also the meaning of: "the chariots of

¹⁵ The context there: The nation of Midyan was attacking the Jewish People, and someone named Gideon was asked by a certain group to step up to defend the Jewish People. As he was pursuing Midyan, he stopped in the city of Sukkos to feed his hungry soldiers, but the leaders of the city brazenly disrespected this 'new' general and refused to provide them food. After defeating Midyan, he returned to Midyan to punish those disrespectful 'leaders' and 'let them know' their wrongdoing by 'breaking' their ego through corporal punishment.

Pharoh and his horsemen were cast into the sea.” (ibid. v. 4)

Just like the rider sits on the horse and forces it to go where he wants, so too, the Kelipa “hijacks” the “Sparks of Holiness” and forces them to become their life-force.

The process of “throwing the chariots and horsemen” into the sea means to break off these “hijacking” Kelipos, allowing the “Sparks” to reconnect with their source.

וְעַל יְדֵי שִׁבְרָתֶם נִתְגָּלוּ הַנִּצְוֹזֻת
וְנִכְלְלוּ בְּאַיִן-סָוף בְּרוּרַהוּא.

Through breaking these Kelipos, this uncovers the “Sparks” and allows them to become re-absorbed in Hashem’s Infinite Light.

(ובזה יתורץ מה שכתוב בקריעת ים-
סוף בשליח יד, ד. יח): “וַיַּדְעُו מִצְרִים כִּי
אֲנִי הוּא.”

With this we can also answer a famous question on what is written regarding the purpose of the Splitting of the Sea of Reeds (Shemos 14:4): “so that the Mitzriyim will **יִדְעֵי** ‘know’ that I am Hashem.”

ולכארה תמהה: שְׁהִרִּי לְהַלֵּן בְּתִיב
?שם, כח): “לَا נִשְׁאַר בָּהֶם עַד אַחֲרֵי”

Seemingly this is not understood: Further on, the verse writes (ibid. v. 28): “not even one of them (the Mitzriyim) remained (alive),” so how can they “know Hashem” if they are all dead?

אֲלֹא דְפִירּוֹשׁ “וַיַּדְעָו” – לְשׁוֹן שְׁבִירָה
כִּי.

Rather, the meaning of ‘**יִדְעֵי**’ in this verse is “**breaking**”, i.e. the Kelipa of the Mitzriyim will be broken since Hashem will reveal Himself.

וְעַל יְדֵי זֶה הִיה גִּילְיוֹ אָוֶר אַיִן-סָוף
לְהַנִּצְוֹזֻין, וְהֵם יִדְעָו יִדְעַת מִמֶּנּוּשׁ “כִּי

Through this breaking of the Kelipos at the Splitting of the Sea, this allowed Hashem’s Infinite Light to shine upon the “Sparks”,

(¹⁶ אָנֹי הִי.) and it is these “Sparks” who then came to actually know Hashem.

The answer to the question is that even though the Mitzriyim died and didn’t afterwards come to know Hashem, the “Sparks of Holiness” trapped in them did afterwards come to “know Hashem” by reconnecting to their source in His Light.

וְעַל דָּרְךָ זוּ הִיה עֲנֵין הָעָשָׂר מִכּוֹת -
בְּכִידָה לְשִׁבְרַת הַקְּלִיפּוֹת, לְהֹצִיא מֵהֶם
הַנְּצֹזְעִין.

אָבֶל יִשְׂרָאֵל עַצְמָן לֹא חָיו צָרִיכִים
לְמוֹפְתִּים כָּלִיל, בַּיּוֹם "מַאמְנִינִים בְּנֵי
מַאמְנִינִים"¹⁷, וּכְמוֹ שָׁבְתוֹב (שְׁמוֹת ד, לְאָ):
"וַיֹּאמֶן הָעָם וַיִּשְׁמַעַו בַּיּוֹם פְּקֻד ה' נָא".

Similarly, this was the purpose of the Ten Plagues: breaking the Kelipos and extracting from them the “Sparks”.

However, the Jewish People themselves didn’t need “wonders” at all to bring to out a belief in Hashem, since they are called (Shabbos 97a) “believers in Hashem, the descendants of the Forefathers who are believers in Hashem,” and as it is written (Shemos 4:31): “And the nation believed in what Moshe told them, and they accepted that Hashem had remembered to redeem them from Mitzrayim.”

רַק בְּשִׁבְיל לְהֹצִיא הַנְּצֹזְעִות
הַמּוּבָּלִיעִים תֹּורֶךְ הַקְּלִיפּוֹת מִמְשָׁח,
הַוּצֶרֶךְ לְהִיּוֹת עָשָׂר מִכּוֹת הַגְּנִיל, שְׁזַהוּ
בְּשִׁבְיל "וַיִּרְדְּעוּ מִצְרָיִם נָא". :

The Ten Plagues were only needed in order to extract the “Sparks” that were “swallowed up” in the actual Kelipos, as described above, accomplishing that “Mitzrayim will ‘יִדְעַי’-know’ Hashem,” by breaking their external dimension and allowing their inner dimension to reconnect with Hashem.

¹⁶ וְעַזְנֵן מַה שְׁנוּתְבָאָר בָּمִקּוֹם אַחֲר עַל קֹשְׁיָא זוּ.

¹⁷ (שְׁבַת צ, א).

ובזה יובן עניין המופת הראשון
שהראה השם-יתברך ל פרעה, שהוא
עניין שנחפה המטה לנחש¹⁸ – שזו
הקדמה לכל העשר מכות:

בי הגה עניין העשר מכות מבואר,
שהוא לשבר הקלייפות, שהם בחינת
יש ודבר בפני עצמו, כמו שבתו
(יחזקאל כט, ג): "לי אורי כי";

רק "דקרו ליה אלהא דאליהא"³⁰ בנו"ל.

وعניין המופתים הוא, להראות להם
AIR שעם היוחם בחינת קליפות
וسترיא-אחרא ממש,

אף על פי כן הם מקבלים חיים תמיד
מקודישה בכל רגע, ושבאותם אינם יש
ודבר נפרד בפני עצמו בדמיון
הפוך, אלא שהם בטלים בתקלית
לגביהם אלוקותיהם יתברר.

רק שהחיות נמשך להם על ידי מסכים
והשתלשלות מדרגות רבים ועצומים,

With this we will understand the first "wonder" that Hashem showed to Pharaoh, Aharon's staff transforming into a snake, this being the preface to all to the Ten Plagues:

As explained above, the purpose of the Ten Plagues was to break the Kelipos, which feel themselves as being completely independent of Hashem, as it is written (Yechezkal 29:3): "Pharoh said: I own the Nile river, and I made myself."

It is only that the spiritual Kelipos call Hashem: "the G-d of all other forces," as explained above.

The purpose of the "wonders" was to show them that even though they are acutal Kelipah and Sitra Achra (unholiness),

nonetheless, they constantly receive their life from Holiness at every moment, and in truth they do not exist independently from Hashem, as they falsely believe, rather their entire existence depends upon Hashem's Power.

It is only that this Life-Force from Hashem comes to them through many stages of concealment, and through a myriad of levels of

¹⁸ (פרשתנו ז, י: "ויבא משה ואחרון אל-פרעה ויעשו כן כאשר צוה ה', וישלח אהרן את-מטהו לפני פרעה ולפני עבדיו ויהי לתגין").

powerful concealments on Hashem's revelation,

and these levels of **concealment and limitation** on Hashem's revelation **are so strong that they result in creating beings that are capable of saying that "I own the Nile river and I made myself," i.e. they feel totally separate from Hashem.**

וְגַבְרוּ בָּל בֶּן הַצְמָצּוּמִים וְהַהֲסֻטְרִים
עַד שִׁיּוּכָלוּ לֹוּמָר: "לִי יָאוּרִי כֵּו."

ולכן בהגלוות הארץ רביה של מעלה מן
הצומאים - הם בטלים וUMBOTLIM.
זה קיה עניין המופתים כו'.

Therefore, when there is a great revelation of Divine Light that transcends all the “concealments”, the Kelipa becomes utterly nullified. This was the purpose of the “wonders”.

The whole definition of Kelipah is a “shell” concealing the truth of Hashem’s Presence everywhere and in everything. Therefore, by revealing the Truth of Hashem and removing that “concealment”, then automatically the Kelipa will vanish. This is like a shadow whose entire existence is simply the absence of light, when light shines in the place of shadow then it automatically disappears.

(The fact that evil things don’t always instantly vanish upon being confronted with Divine Revelation, is because Hashem actually gives them the ability to exist and fight against holiness. This Hashem does in order that we should have free will to choose to serve Him despite obstacles. However, if Hashem decides to remove that ability, then their evil/unholy dimension would instantly be nullified upon being confronted with the Truth of Hashem, similar to how a dream vanishes upon a person awakening from sleep.)

וְעַל זֶה דָּקָה מוֹרָה הַמוֹפֶת הַרְאָשׁוֹן
בעניין המטה שנחפר לנחש:

This was the lesson of the first “wonder” shown, the transformation of the staff into a snake:

פִּירּוֹשׁ מְטָה הַזֶּה לְשׁוֹן הַמְשָׁבָה
וְהַטִּיה;

The meaning of the word “מְטָה” “staff” is related to the word that

means “drawing down” or “turning,”

ובן “שְׁבֵט” – גם פָּנִים לְשׁוֹן הַמְשֻׁבָּה, בָּמוֹ
בּוֹכֶבֶת דְּשָׂבִיט”¹⁹.

similarly, the word “שְׁבֵט-rod” also is related to the word that means “drawing down,” as in the phrase “בּוֹכֶבֶת דְּשָׂבִיט” a shooting star.”

דהיינו, כל המשכית סדר ההשתלשות דקדושה מריש כל דרגין עד סוף כל דרגין נקרא “מיטה”.

Meaning, the drawing down of the Divine Light throughout the entire Chainlike Spiritual Order of Worlds (Seder Hishtalshelus), from the highest level to the lowest level is represented in the word “מיטה” drawing down Light.”

ונתניין היא מקור הקלייפות דמצרים, במו שפטוב (יחזקאל כט, ג): “הנתנים הנדול הרובץ בתוך יאוריו”.

And the “snake” represents the spiritual source of the Kelipah of Mitzrayim, as it is written (Yechezkal 29:3): “(Pharoh is like) the great serpent that dwells in the Nile.”

ויראו לו משה ואהרן איך שהמיטה נהפר לנחש, הדיינו, שמבchinat אוර והמשכה דקדושה הנקרא “מיטה”, נמשר החיות והקיום להתניין מקור הקלייפות.

Moshe and Aharon showed him how the “מיטה-staff” becomes the “snake”, meaning that from the Divine Light of Holiness that is referred to as the “מיטה-drawing down Light,” this becomes the life and existence of the “snake” which is the spiritual source of the Kelipah.

וכמו שפטוב (משלי ה, ח): “רגליה יורדות כו”; “ומלבתו בכל משללה” (תהלים קג, יט).

As it is written (Mishlei 5:5): “Her ‘feet’ go down to a place of death,” and (Tehillim 103:19): “His

¹⁹ (ברכות נה, א).

Kingship has dominion over everything.”

These two verses are referring to the level of Malchus/Kingship.

The first verse (from Mishlei) refers to Malchus in the feminine, since Malchus is the “mother” of creation, nurturing all the created beings. The ‘feet’ of Malchus, are a reference to the lowest level of the Light and Life-force coming from Malchus, like the feet are the lowest part of the body. They descend to a “place of death”, meaning the Kelipah which is spiritually dead. Thus, from Malchus there comes spiritual life that ultimately becomes the life of Kelipah as well.

The second verse (from Tehillim) mentions that Hashem’s Kingship has “מַלְכָה -dominion” over everything. The idea of a dominator is that he rules by force. Hashem is the Creator and King who deserves that all of His creations serve Him willingly. There should be no need to force His rulership over them. Nonetheless, the Kelipah refuses to willingly serve Hashem. It is only regarding the Kelipah that Hashem shows Himself as a “dominator”, since in the realm of Holiness everything accepts His Kingship willingly. Thus, Kelipah receives life from the attribute of “Dominion”, which is an extension of the main attribute of “Kingship.”

אלא שזו על ידי השתלשלות
וצמצומים רבים בפ"ל עד שיויכל
להיות נחפר ממטה לנחש.²⁰

However, this comes about through many levels of descent and myriad stages of concealment on the Light, until the “staff/Light” transforms into the “snake/Kelipa”.

שעל ידי צמצומים רבים ילו מסתתר
השׁפע מבחןית המטה כל בך, עד
שיויכל להיות התהווות בבחןת “הנפם
ה גדול הרובץ בתוך יאוריו”, ואומר:
“לי יאורי כו”, פנ"ל.

Through these many stages of concealment, the flow of Divine Light and Life-force that comes from the “staff/Light” becomes so hidden, until there can come from it “the great serpent that dwells in the Nile,” which is Pharaoh who said “I own the Nile and I made myself,” as described above.

(ועיין ב”תקוני זהר” תקון כ”ב, בעניין פירוש מטה). אולי צריך להיות תקון כיכא דף מג, א).

וְאַחֲרֵ כֵּר הָרָאוּ לוּ אִיר שֶׁהַנְּחַשׁ נִהְפַּר לְמַטָּה, וְגַם (פְּרַשְׁתָנוֹ ז, יב): "וַיִּבְלַע מַטָּה אַהֲרֹן אֶת מַטָּהֶם".

Afterwards, they showed him how the “snake/Kelipa” becomes transformed back into the “staff/Light”, and that “the ‘staff’ of Aharon swallowed up their ‘staffs’.”

הַיּוֹנֶג, שְׁחוּר בְּחִינַת הַתְּנִינִין לְהַתְּבִּיטֵל לְגַבֵּי הַקָּדוֹשָׁה הַאֱלֹקִית כְּבָרָאשׁוֹנָה,

Meaning, that the snake of Kelipa becomes nullified and absorbed back into the Holiness of the Divine Light, just like it was originally in its ultimate source.

(זֶהוּ עַנְיִן הַעַלְאת הַנְּצֹוֹת הַנְּגָלָה).

(This is also the idea of the “Elevation of the Sparks” of Tohu, as explained above.)

- בָּזָה הָרָאוּ לְפִרְעָה וּלְמִצְרָיִם אֲשֶׁר אִנּוּ יְישׁוּ וְדָבָר בְּפָנֵי עַצְמוֹ, כִּי אִם בְּכָל רָגֻעָה נִמְשָׁר לָהֶם הַחַיוֹת מִמֶּלֶךְות, אֶלָּא שַׁהְוָא יִתְבְּרַךְ "אֶל מִסְתָּתָר" (יְשֻׁעָה מֵהֶם). (טו.)

With this “wonder” they showed to Pharaoh and Mitzrayim that they are not truly separate and independent from Hashem, rather, at every moment they receive their life from the Divine Life-force (the “staff/Light”), its just that “Hashem is hiding Himself,” (Yeshaya 45:15)

and if Hashem wants, He can transform back the “snake/kelipa” into the “staff/Light”, and the Kelipos will vanish.

(וּבְרִצּוֹתָו נִהְפַּר הַנְּחַשׁ לְמַטָּה וְהַיוּ בְּלָא קְיוּ הַקְּלִיפּוֹת).

Similary, this was the purpose of all of the “wonders” performed, in order that Mitzrayim “so that the Mitzriyim will ‘יִרְאָו’ – break/know’ that I am Hashem,” as explained above.

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