



REBBE RESPONSA

The Rebbe's English Letters

Exodus Illuminated

Life lessons from the story of Yetzias Mitzraim

Issue 151
Pesach



Rebbe Responsa

The Rebbe's English letters

Timeless guidance on
every topic and issue - at
your fingertips



ב"ה

A Word from the Publishers

We are pleased to present *Issue 151 of Rebbe Responsa*, a compilation of letters originally authored by the Lubavitcher Rebbe in English, culled from the *Rebbe Responsa* app.

The following letters illuminate the story of the Exodus from Egypt and apply its lessons to our daily lives, in the Rebbe's unique approach to the Pesach story. Two of the letters selected are *Michtavim Klaliim* (communal letters), circular letters which were sent by the Rebbe every year before Pesach, addressed to "to all sons and daughters of Israel, wherever they may be".¹

All Titles, Summaries, and Footnotes were added by the publisher unless otherwise noted.

* * *

The Rebbe's English letters represent a previously unexplored facet of the Rebbe's Torah, containing profound wisdom and practical guidance expressed in clear, accessible language. We encourage you to download the *Rebbe Responsa* app, which offers the only comprehensive collection of the Rebbe's English letters available to date. With over 5,000 letters organized by both topic and date, the app makes finding the Rebbe's guidance and worldview simple and accessible.

May the study of these letters hasten the coming of Moshiach speedily in our days.

The Rebbe Responsa Team

*To receive Rebbe Responsa at your local shul or in your inbox,
reach out to us at Editor@RebbeResponsa.com*

¹ It is important to note The English renditions of the Rebbe's Michtavim Klali'im are published below were originally edited by the Rebbe.

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1

Leaving Egypt Doesn't Make Sense

The Jewish nation set aside logic and left prosperous Egypt for the barren desert; a Jew's observance is challenged by the conventions of a materialistic society; trusting G-d beyond nature is the key to freedom, success, and happiness

FREE RENDITION

By the Grace of G-d
11th of Nissan, 5721
Brooklyn, New York

To our Brethren Everywhere
G-d bless You all!

Greeting and Blessing:

Yetzias Mitzraim, the Exodus (the departure from Egypt) – the focal point of the festival of Pesach – occupies a central place in Jewish life, both on the collective as well as on the individual level. As such it is a source of instruction and inspiration not only in its general theme, but also in every detail and aspect of it.

One of the fundamental features of the *Yetzias Mitzraim* message is the unlimited *Bitochon* – the absolute reliance on Divine Providence – which found such poignant expression in the historic event of the Exodus from Egypt. A whole people, men, women and children, several million in number, eagerly leave a well-settled and prosperous country, with all its fleshpots and material blessings, and go out on a long and perilous journey, without provision, but with absolute reliance on the word of G-d coming through Moshe Rabbenu.

Moreover, they do not follow the well-trodden and shorter route (through the land of the Philistines) which, although possibly entailing war, was yet more logical by far than crossing the vast and

Source: Photocopy of the original.

Note: The English renditions of the Rebbe's *Michtavim Klali'im* (circular letters addressed to every Jew) were edited by the Rebbe. The Yiddish version of this letter is printed in *Igros Kodesh*, vol. 20, letter 7623. See footnotes there.

desolate desert. For in the fortunes of war there is a chance of victory, and even in defeat there is a chance of escape and survival for many, whereas the chances of survival in the terrible desert without food or water were, by all laws of nature, virtually nil. Nevertheless, they follow the obviously “irrational” route solely on the word of Moshe speaking in the name of G-d.

Still greater is the wonder considering that this takes place after spending 210 years in a highly agricultural country, where nomadic life was despised, a land of fertile soil, independent of rain and climatic inclemencies, richly irrigated by the faithful Nile River, in short, a land completely secure in its natural resources and natural laws and conditions.

* * *

“Since the days of your departure from Egypt”² and to the present day, these aspects of Yetzias Mitzraim, namely, the absolute *Bitochon* in the Divine Providence and its implementa[t]ion in life, down to the daily conduct in accordance with the Divine precepts, regardless of the dictates of human considerations and natural laws, must be the ind[i]spensable companion and guiding light, in the experience of our people as a whole, and in the daily life of the individual Jew in particular, everywhere and at all times.

When the non-Jewish world, and even those of the Jewish world who have strayed from the true Jewish way of life, challenge the observant and practising Jew: You, who like us, live in a materialistic world, in the midst of a highly competitive society, facing a desperate struggle for economic survival, how can you escape subservience to the idolatry of the land (be it the Dollar, or the fear to be “different”, etc.)? How can you adhere to a code of 613 precepts which “burden” your life and limit your competitiveness at every side and turn?

The answer is – Yetzias Mitzraim provides the clue.

And as in the case of Yetzias Mitzraim, when the Jews responded to the Divine call and precepts, disregarding so-called rational considerations, and breaking with the negative past, it turned out that precisely the application of this principle in actual life was the road to their true happiness, and not only spiritually (receiving the Torah and becoming the G-d-chosen people and holy

² *Micha* 7:15.

nation), but also materially (in coming to the Promised Land, flowing with milk and honey).

So it is also today and always. By virtue of the Divine Law, which is called *Toras Chayim*, the Law of Life, and the Mitzvos, whereby Jews live, lived and experienced in the daily life, regardless of how the past had been, the Jew attaches himself to the Creator and Master of the World, and liberates himself from all “natural” restrictions and limitations, and attains his true happiness, materially and spiritually.

* * *

“Know Him in all your ways.”³ Jews are enjoined to know and remember and permeate with holiness every aspect of the daily conduct and activities. In so doing the observant Jew may frequently face the abovementioned challenge and test. Therefore, the Jew has been enjoined:⁴ “Remember your deliverance from Egypt, *every* day of your life.” Remembering and identifying oneself with the aspects of Yetzias Mitzraim is a source of limitless strength to make every day meaningful and full of true Yiddish life, and as my father-in-law of saintly memory, has emphasized: The festival of Pesach irradiates not only every day, but every moment of the Jew's life.⁵

With the blessing of a Kosher
and Happy Pesach,

/Signed Menachem Schneerson/

³ *Mishlei* 3:6. See also *Tur* and *Shulchan Aruch Orach Chaim* Siman 231.

⁴ Based on *Devarim* 16:3. Regarding the obligation see *Shulchan Aruch Admur HaZaken* Siman 67.

⁵ *Sefer Hasichos* 5703 p. 75.

2

You Have to Flee

Freedom from physical and spiritual enslavement; leave Egypt in haste lest you change your mind

ב"ה

13 Nissan 5711
Brooklyn, N.Y.

Mr. Ben Glazer⁶
General Motors Bldg.,
New York City.

Dear Mr. Glazer:

With Passover, the Festival of our Freedom, but days away, I send you my greetings and best wishes for a kosher and joyous festival.

True Freedom necessitates both freedom from physical enslavement as well as freedom from spiritual fetters. Such was the exodus from Egypt, for it marked not only the liberation from physical bondage, but also the divorcement and emancipation from the abominations of Egypt and their false beliefs. This was the prerequisite and prelude to the spiritual freedom which G-d gave us at Mount Sinai.

However, when confronting a situation which may be described as "Mitzraim" (spiritual limitations and captivity), the wise man

Source: Photocopy of the original. This letter was sent to several people with minor variations.

⁶ **Mr. Benjamin (Elchanan) Glazer** (5664–5755) was a prominent Manhattan businessman, philanthropist, and communal activist who shared a close relationship with the Rebbe Rayatz and later to the Rebbe. Glazer was a key supporter who helped established the initial institutional structures of Chabad in America, including the United Lubavitch Yeshiva, Kehot Publication Society, and Chabad's European refugee relief programs.

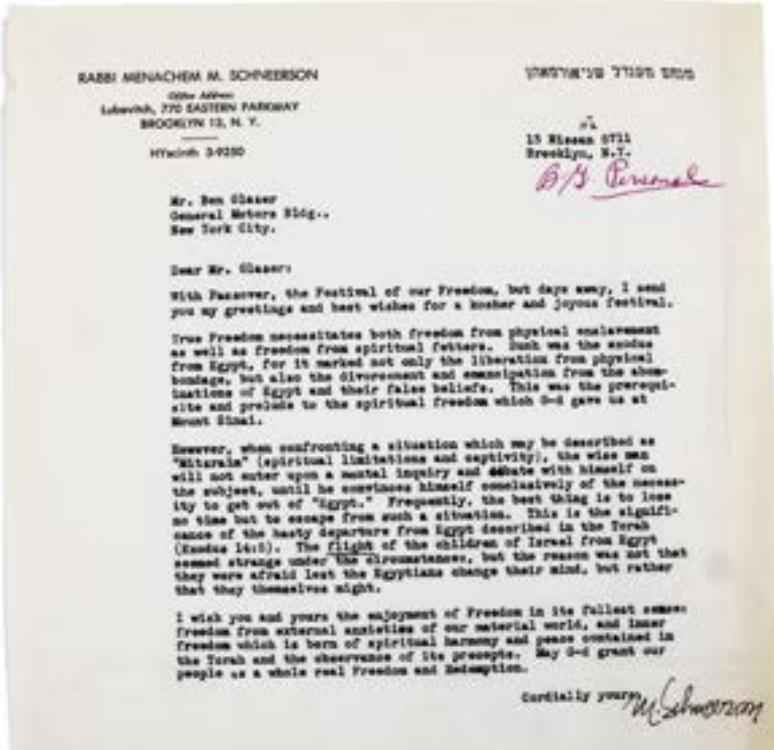
For additional letters addressed to him, see *Igros Kodesh*, vol. 2, letter 250 (pp. 173-174 – dated Erev Rosh Hashana, 5707); English letters dated [11 Tishrei, 5709](#); [13 Nissan, 5711](#); [Erev Rosh Hashono 5712](#); [13 Nissan, 5712](#); [28 Nissan 5712](#). For letters he received from the Rebbe Rayatz, see as referenced in the index to *Igros Kodesh*, Rebbe Rayatz, vol. 12 (p. 384).

will not enter upon a mental inquiry and debate with himself on the subject, until he convinces himself conclusively of the necessity to get out of "Egypt." Frequently, the best thing is to lose no time but to escape from such a situation. This is the significance of the hasty departure from Egypt described in the Torah (Exodus 14:5). The **flight** of the children of Israel from Egypt seemed strange under the circumstances, but the reason was not that they were afraid lest the Egyptians change their mind, but rather that they themselves might.

I wish you and yours the enjoyment of Freedom in its fullest sense: freedom from external anxieties of our material world, and inner freedom which is born of spiritual harmony and peace contained in the Torah and the observance of its precepts. May G-d grant our people as a whole real Freedom and Redemption.

Cordially yours,

M. Schneerson



3

Belts, Shoes, and Sticks

The need to break through Egypt's limitations with haste and alacrity, as expressed in three areas: personal perfection, influencing others, and changing areas seemingly beyond reach; it is possible to be the sole ruler over yourself and your actions

FREE TRANSLATION

By the Grace of G-d
11th of Nissan,¹ Immediately
following Shabbos HaGodol,²
5746. Brooklyn, N.Y.

To the Sons and Daughters of
Our People Israel, Everywhere,
G-d bless you all!

Greeting and Blessing:

Pursuant to our letter of Rosh Chodesh Nissan, in which we discussed the special importance³ of the teachings of Pesach, in all their minute details, with a view to implementing them in the everyday life and experience —

Taking into consideration that Pesach is the *first* of the three comprehensive festivals (Pesach, Shovuos and Succos) — the first not only in time, but also being the one from which the other two festivals derive,

As is, moreover, underscored in the case of Shovuos, the Festival of Mattan Torah, by the fact that the opening words of the Ten Commandments were: "I am HaShem your G-d *Who brought you out of the land of Mitzraim*";⁴

Source: Photocopy of the original.

Note: The English renditions of the Rebbe's Michtavim Klali'im (circular letters addressed to every Jew) were edited by the Rebbe. The Yiddish version of this letter is published in *Hagadah Shel Pesach Im Likkutei Taamim Minhagim UBiurim*, vol. 2, pp. 781ff.

And in the case of the festival of Succos, the Mitzvah of Succos was given in the words: “You shall dwell in Succos⁵ (booths) . . . in order that your generations should know that I made the children of Israel dwell in Succos *when I brought them out of the land of Mitzraim*”; thus making the knowledge⁶ of it part of the *mitzvah* of dwelling in Succos;

Down to the imperative of remembering Yetzias Mitzraim “All the days of your life,”⁷ each and every day, including the nights.⁸ Be it remembered that a remembrance connected with Torah, is translated into practical application, “remembered and done”⁹ –

It is timely to deliberate more deeply on the central point¹⁰ of the said letter, namely, the factor of חפזון (haste) in connection with Yetzias Mitzraim, both as a preparation to eating of the Korban Pesach, as well as during the eating of it, while still being in Egypt, and also at the departure from Egypt, which was also in a manner of haste, as mentioned in the Torah, “The people fled.”¹¹

* * *

It was discussed in the previous letter that the factor of haste at the Exodus from Egypt conveys a message that in all cases of “evil” – in the realm of “turn away from evil”¹² – it is necessary to “flee” as quickly as possible; especially the kind of evil that is “like the practices of the land of Egypt.”¹³

And although also in the realm of “do good” the element of זריזות¹⁴ *alacrity* is required, and, indeed, in essential,¹⁵ so as not to postpone it or allow a Mitzvah to become “chometzdik,” as our Sages of blessed memory derive from the words ושמרתם את המצות ¹⁶ “You shall guard the Matzos” (reading it as if it were written, “the Mitzvos”) – it does not compare to the lack of haste¹⁷ in the realm of “turn away from evil,” when one delays or procrastinates, to run away from everything that is the opposite of good, as is self evident.

The element of haste in connection with Yetzias Mitzraim, as expressed in the Torah, indicates reflection in three areas, namely, “Your loins girded, your shoes on your feet, and your staff in your hand,”¹⁸ as also mentioned in the previous letter. In the plain sense of this text, these are only external signs of haste. However, in a deeper sense, these “details” contain highly important general instructions.

A prefatory explanation is here indicated:

The life of a human being, which, means, of course, the spiritual life,¹⁹ is in general, divided into three areas,²⁰ and in each one of them it is required that the person should attain the highest level of שלמות²¹ “completeness” which one can attain. This can be attained, first and foremost, when a person frees²² himself from all inhuman, negative aspects which hinder, or, at any rate, limit, the person in one’s course to attain completeness. These three areas are:

First – to attain *personal* completeness which encompasses the whole individual and his, or her, whole conduct, both in the realm of “turn away from evil,” as well as in that of “do good”; all this in indicated in –

“*Your loins girded.*” In the plain sense of these words, namely in the physical sense, the loins are the part of the body which support and keep up the whole body,²³ together with the head. Hence, to “gird up one’s loins” – spiritually – means to prepare to work strenuously towards self perfection, in mind, speech and action, with the emphasis that in this area of one’s life, one has to act with haste and alacrity.²⁴

* * *

The second area in human life centers on one’s connection²⁵ with other human beings and with the whole environment,²⁶ namely, to help other persons with whom one comes in contact, that they, too, attain their completeness, and, in general, to promote G-dliness and holiness in the whole society, on both realms of turn away from evil and do good. This is indicated it –

“*Your shoes on your feet,*”²⁷ inasmuch as one’s legs are those parts of the human body²⁸ by means of which a person stands and walks and comes in contact with the earth.

Since on the earth there are sharp objects, or thorns, snakes, scorpions and the like, it is necessary to put on shoes on the feet²⁹ in order to be able to go where necessary and to do what is necessary.

There is a further advantage in shoes: With the aid of shoes on one’s feet, a path is trodden out so that thereafter, one need not have shoes to walk on it, and even to help those who have no shoes to walk on this path.

The metaphor, “your shoes on your feet,” in all its minute details, insofar as the spiritual life³⁰ of a person is concerned, is self

evident; with the emphasis that also in this area of one's life, one has to act with haste and alacrity, as mentioned above.

* * *

The third area of human life has to do with that part of the world and human endeavor with which one apparently has no connection, either because of ordinary distance, or spiritual distance. However, inasmuch as "A person is supposed to say, 'The world was created for my sake'"³¹ – it is necessary to find a way to influence also that part; as in the metaphor of a staff in one's hand, with which one can reach something which could not be reached by the hand itself. This is indicated in –

"*Your staff in your hand.*" Here there are, in general, two kinds of staff: "A staff of pleasantness" מַקְל נְעִים, and "A staff of punishment" מַקְל הַחֹבְלִים.³² A staff is a symbol of power, even of absolute rulership,³³ as that of a world ruler. And sometimes this power is used in a punitive capacity.

As metaphors, the "Staff of pleasantness" and the "Staff of punishment," in the spiritual realm³⁴ of a person, refer, in general, to the realms of "do good" and "turn away evil," respectively. And in this area too, one has to act with haste and alacrity.

* * *

Torah requires a Jew to be an absolute ruler over his actions. A person should not permit himself to be persuaded, G-d forbid, by the Yetzer Hara that, to become an absolute ruler in his, or her, particular "small city"³⁵ is beyond reach, and therefore one might as well let go of efforts at self control, etc. In such a situation, there is the teaching, which is at the same time also "a delegation of power," and in a *generous measure*,³⁶ of the Baal Shem Tov,³⁷ based on the verse,³⁸ "If you see the ass of your enemy lying under its burden, you must not leave it, but you must help him *with it.*" Metaphorically, according to the Baal Shem Tov, it refers to the "animal" the materialistic, "enemy" forces in a human being, which a person must try hard, very hard to control and refine, until those forces are converted into positive forces. It must be a persistent and consistent effort through increased study of the Torah, the kind of study that leads to a perfect action,³⁹ namely, the performance of Mitzvos with excellence. An effort that enables him to achieve such heights, without which he would be unable to achieve.

* * *

May G-d grant that we should all see soon, in our own days, the fulfillment of the prayer, in the Book of the "Sweetner⁴⁰ of the Songs of Israel: "Show us⁴¹, O G-d⁴² (in a manner that we can immediately⁴³ see), Your kindness, and give us Your help (including the help) to dwell in honor in our land,"⁴⁴

With the coming of the true and complete Geulo through Moshiach Tzidkeinu.

With esteem and blessing for Hatzlocho
and good tidings in all above, and for
a Kosher and Joyous⁴⁵ Pesach,

/Signed: Menachem Schneerson/

1) נשיא לבני אשר (ש"ע אדה"ז או"ח סתכ"ט סט"ו. וראה שם ס"ט). וראה לקוטי לוי"צ - אגרות ע' שכג-שכה. שם ע' תיט. וראה מכתב י"א ניסן ה'תשמ"ה סוף הערה 4. - וראה מכתב י"א ניסן ה'תשד"מ הערה 4. 2) ראה תוד"ה ואותו - שבת פז, ב. וש"ע אדה"ז או"ח ר"ס תל. וש"נ. וראה לקו"א לה"מ (הוצאת קה"ת) סקכ"ד. אות"ע עה"פ משכו וקחו (ל, סע"א ואילך). - הוא השבת שלפני החג, ו"נהגו בדורות האחרונים שהחכם דורש הלכות פסח בשבת שלפניו. . והעיקר לדרוש ולהורות להם דרכי ה' וללמד להם המעשה אשר יעשו"ן (ש"ע אדה"ז או"ח סתכ"ט ס"ב. וש"נ). וראה מכתב י"א ניסן ה'תשמ"ה הערה 3.5) עייג"כ ל"ת להאריז"ל, שער (וספר) הליקוטים להאריז"ל ר"פ שמות 4) יתרו כ.ב. ואתחנן ה, ו - **הדגשות** השייכות ביותר, כיון שהול"ל אשר בראתי שו"א (ראב"ע עה"פ יתרו שם. ד"ה למען תזכור בס' מאמרי אדהאמ"צ ויקרא ח"א ע' תא ואילך (וראה בהנסמן בהערות שם). ד"ה אנכי ה' אלקיך עטר"ת (סה"מ עטר"ת ע' שם ואילך). ד"ה החודש ה'ש"ת פ"ב ואילך (סה"מ ה'ש"ת ע' 20 ואילך). ועוד. 5) אמור כג,מב-מג. 6) ב"ה לטור או"ח ה'ל' סוכה ר"ס תרכה. ועד"ז בב"ח או"ח ס"ח (ד"ה ונקראים ציציית). וראה גם ש"ע אדה"ז או"ח ה'ל' סוכה סתרכ"ה. 7) ראה טז, ג. 8) הגש"פ פיסקא אמר ר"א, מברכות יב, ב (במשנה). ירושלמי ברכות פ"א ה"ו. וראה הגש"פ עם לקוטי טעמים ומנהגים בהערה ד"ה להביא הלילות. וראה רמב"ם ה'ל' ק"ש פ"א ה"ג. ש"ע אדה"ז או"ח ס"י סז סעיף א. 9) אסתר ט, כח. וראה רמ"ז בספר תיקון שובבים, הובא ונתבאר בספר לב דוד (להחיד"א) פכ"ט. 10) רשימת נקודות שנתבארו במכתבי ניסן שקדמו - ראה הגש"פ עם לקוטי טעמים מנהגים וביאורים במפתחות שבתחלת הספר (ע' 11) - XIII - IX בשלח יד, ה. 12) תהלים לד, טו. וראה ד"ה לכן אמור תרע"ח (סה"מ תרע"ח ע' קלט ואילך). 13) אחרי יג, ח. 14) ראה אגה"ק סכ"א. - וראה ד"ה וככה באוה"ת בא ס"ה (ע' דש ואילך); המשך וככה תרל"ז בסימו (פקל"ד) חילוק דזריות ופחון - משל"ה (שער האותיות אות מ - סט, ב) וכו'. 15) ראה אנציקלופדיא תלמודית ערך דזרין מקדימין למצות שלדעת כמה זהו חייב גמור כאילו נכתב בתורה. וראה המשך וככה שם. 16) בא יב, יז. מכילתא (הובא בפרש"י) עה"פ. 17) ראה ד"ה שובה ישראל תרנ"ט (סה"מ תרנ"ט ע' יט). ד"ה ויחלום תש"ח ס"י ואילך (סה"מ תש"ח ע' 83 ואילך). ולהעיר מההלכה "אם נזדמן לו להפריש מדבר אסור במרחץ או בבה"כ מפריש אפי' בלה"ק ובענין קודש" (ש"ע אדה"ז או"ח ספ"ה ס"ד. משבת מ. ב. רמב"ם ה'ל' ק"ש פ"ג ה"ה. ש"ע שם ס"ב). 18) בא שם, יא. 19) ראה תניא פכ"ט (לו, א). ר"פ לב. שעהיוה"א פ"ו (פ, סע"ב). רדב"ז לרמב"ם ה'ל' ממרים פ"ב ה"ד. וראה מכתב ר"ח ניסן ה'תשמ"ה בהערות שם. 20) לתוכן המבאר להלן - ג' ואפנים עבדוהי* בנוגע לעצמו, בנוגע לסביבה הקרובה, בנוגע להרוקה (העולם) - להעיר משבת נד, סע"ב. 21) ראה כתובות סז, רע"א. 22) כשמו דחגה"פ (בנוסח התפלה והקידוש) "זמן חירותינו" (וראה הגש"פ הנ"ל ס"ע תקז ואילך). וראה מכתב הנ"ל שם. 23) אגה"ק רס"א. וראה אוה"ת שם ס"י (ע' שו ואילך). המשך וככה הנ"ל בתחילתו (פ"ד). 24) ראה אוה"ת שם. 25) ד"ה האדם מדיני בטבע - מו"נ ח"ב רפ"מ. וראה רמב"ם ה'ל' דיעות רפ"ו. 26) שהרי נצטוונו לעשות לו ית' דירה בתחתונים (ראה תניא רפ"ו, מתנחומא נשא טז. ועוד). 27) ראה בארוכה המשך וככה הנ"ל פק"ח ואילך. 28) ועד"ז בחלק ה'רגלים" שבכל אבר (וענין). 29) ראה המשך וככה הנ"ל ר"פ קיג. וראה תענית כג, ב. 30) ראה תורה בשלח רכא, ב' ואילך. 31) סנהדרין לו, ע"א. סע"א (במשנה). רמב"ם ה'ל' סנהדרין פ"ג ה"ב. 32) זכרי יא, ז. וראה סנהדרין כד, א. וראה בארוכה המשך וככה הנ"ל בסימו (פרק קטז ואילך). 33) ראה ע"ז רפ"ג (הובא



בהמשך הנ"ל ר"פ כזו. וראה שם פק"ט). וראה זח"ג רנא, א: ומקלמם בידכם לאתכפייא כל דחלן דמצראי תחות ידיהו. (34) ראה כש"ט (הוצאת קה"ת) סי' שכה (מו, ג). וע"פ קבלה - ראה תורת לוי"צ ע' שעג ואילך. (35) קהלת ט, יד. נדרים לב, ב. יל"ש עה"פ (רמז תקעט). וראה תניא פ"ט (יד, רע"א). (36) דכל הנותן בעין יפה הוא נותן - רמב"ם הל' מכירה פכ"ה ה"ד (מב"ב סה, א). הל' זכ"י ומתנה פ"א הכ"ב (מב"ב עא, סע"א). ועוד. (37) "היום יום" כ"ח שבט. כש"ט הוספות סי' טז. וש"נ. (38) משפטים כג, ה. (39) קידושין מ, ב. רמב"ם הל' ת"ת פ"א ה"ג. פ"ג ה"א. וראה הל' ת"ת לאדה"ז פ"ד ס"ג. (40) ש"ב כג, א. וראה שהש"ר פ"ד, ד (בתחילתה) - שאמרו ה"זמירות (בשם כל) ישראל". (41) תהלים פה, ח-י"ד. - וזה המזמור לעד כי הכבוד לא הלי בבית שני (ראב"ע שם, י"ד ועד"ז בעוד כתובים הדמזמור בפ"י שם, ובכמה מפרשים). (42) דוקא (מדת הרחמים וכו') חסדך וישעך. (43) קדושת לוי פ' ואתחנן (פד, ב). וראה גם שם ר"ה צג, ד. - הובא ב"מקדש מעט" לתהלים עה"פ. (44) משא"כ בבית שני דואכבדה חסר ה' כתיב (יומא כא, ב. ירושלמי תענית פ"ב ה"א) ואפילו בבית ראשון לא ה' "לשכון" לנצח. ויתרה מזו אמר קרא (ירמ"י לב, לא) למן היום אשר בנו. וראה ביאורו"ז בתחלתו. (45) בשלימותה, ועמך ישמחו בך (תהלים פה, ז). ועז"ז חז"ל עה"פ (תהלים סו, ו) הפך ים ליבשה ג' שם נשמחה בו - בו דוקא (ראה שהש"ר עה"פ (שה"ש א, ד) נגילה ונשמחה בך (פ"ד, ד קרוב לסופה): בך בהקב"ה. וראה תו"א בשלח ט, סע"ב: שם נשמחה בו ממש במהותו ועצמותו ממש. ועד"ז בשער האמונה ספ"ג ד"ה ששת ימים תאכל מצות לאדהאמ"צ (ס' מאמרי אדהאמ"צ ויקרא ח"א ע' רכ). ועוד. נתבאר בארוכה בתו"ח בשלח ד"ה ואתה הרם את מנך (קצת, א ואילך)).

(* וצדיקים דומים לבוראם - ממכ"ע, סוכ"ע ושלמעלה משניהם (לקו"ת ר"ה דרושי מל' זכרונות ושופרות נה, ב ואילך)).

לע"נ
הרה"ח הרה"ת
ר' יעקב ברוך
בן הרה"ח הרה"ת ר' שניאור זלמן
גאנזבורג
נלב"ע י"ט טבת תשע"ט



ולע"נ
הרה"ח הרה"ת
ר' שלום לייב
בן הרה"ח הק' ר' שמעון בן-ציון
אייזנבך
נלב"ע כ"א אלול תשפ"ב