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# 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

תּוֹרַה אֹר

פְּרִשְׁת וְאַרְא

דְּבוּר הַמִּתְחִיל

וַיֹּאמֶר גּו' אֶת מִטְכָּ גּו' יְהִי לְתַנִּין

“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 לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website [www.ChassidutBehirah.com](http://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](http://www.LearnChassidus.com)

For comments and questions please email me at [avraham.t.katz@gmail.com](mailto:avraham.t.katz@gmail.com)

# Torah Or

## תּוֹרַה אֹר

דְּבוּר הַמִּתְחִיל

וַיֹּאמֶר גּוֹ' אֶת מִטְּךָ גּוֹ' יִהְיֶה לְתַנּוּן<sup>1</sup>

פְּרִשְׁת וְאָרָא דָף נו, ד - נו, 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 Pharoh; their purpose was to prove to Pharoh 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 Pharoh'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

"וַיֹּאמֶר ה' אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר  
כו', קח אֶת מִטְּךָ וְהִשְׁלַךְ לִפְנֵי פַרְעֹה  
יִהְיֶה לְתַנּוּן כּו', עַד: וַיִּבְלַע מִטֵּה אַהֲרֹן  
אֶת מִטּוֹתָם" (פְּרִשְׁתָּנוּז, חִי"ב):

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

<sup>1</sup> (נֶאֱמַר בְּסַעֲוֵיֶדָה שְׁבַת פְּרִשְׁת וְאָרָא, מְבָרְכִים הַחוּדָשׁ שֶׁבֶט, כ"ז טַבַּת תַּקֵּס"ה).

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

לְהַבִּין עֲנִין הַמַּטֵּה שְׁנֵהֶפֶךְ לְנַחֵשׁ,  
(וְאַחַר כֵּן חָזַר וְנִהְפֶּךְ לְמַטֵּה.

**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?**

וְגַם, מָה שָׁזָה הָיָה הַמוֹפֵת הָרִאשׁוֹן  
שֶׁנִּתְּנוּ לַפְּרָעָה, וְקָדַם לְכָל הָעֵשָׂר  
(מִכּוֹת):

**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?**

הִנֵּה כְּתִיב (בֵּא יב, לו): "וַיִּנְצְלוּ אֶת  
מִצְרַיִם", וְאָמְרוּ רַז"ל (פְּסָחִים ק"ט):  
"שֶׁעֲשָׂאוּהָ כְּמִצּוּלָה שְׂאִין בָּהּ דָּגִים."

**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".**

פִּירוּשׁ: שְׁלֶקְטוּ כָּל הַנְּצוּצֵי שְׁנֵפֵלו  
בְּשִׁבְרָה אֲלֵיהֶם, וְנִתְּרוּקְנוּ מִצְרַיִם  
מֵהֶם עַד שֶׁנִּשְׁאַרוּ כְּמִצּוּלָה כּוֹ, וְלֹא  
הִשְׁאִירוּ שָׁם אֶפִּילוּ נְצוּץ 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, לְהַבִּין עֲנִין הַנְּצוּצוֹת שֶׁנִּפְּלוּ  
בְּשִׁבְרֵת הַכֵּלִים וְעֲנִין הָעֲלָאָתָם -

**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:**

הַעֲנֵן: כִּי הִנֵּה יָדוּעַ, עֲנֵן הַשְּׁבִירָה הוּא מֵיַתת ז' מַלְכִין קְדָמָיִן דְּתַהוּ, שְׁנִשְׁבְּרוּ וְנָפְלוּ לְמַטָּה לְבִי"ע בְּבַחֲנֵת הַקְּלִיפּוֹת וְסִטְרָא־אַחֶרָא.

**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

<sup>2</sup> ("הַמַּלְכִּים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אָדָם לְפָנֵי מֶלֶךְ מֶלֶךְ. וַיִּמְלֹךְ . . וַיִּשְׁלַח לוֹ, לֹא וַאֲיֹלָהּ. עַץ חַיִּים שֶׁעַר הַכְּלָלִים פְּרָקִים א.ב. לְקוּטֵי תוֹרָה לְהֶאֱרִיז"ל סוּף פְּרָשַׁת וַיִּשְׁלַח).

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.<sup>3</sup>

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:

וְהֵינּוּ כְּמוֹ עַל דֶּרֶךְ מְשַׁל בְּנִשְׁמַת  
הָאָדָם: שְׂקוּדָם בּוֹאָה לְגוֹף הַיְתָה  
בְּטִילָה בְּתַכְלִית לְגִבֵּי אֹר אֵינְ-סוֹף  
בְּרוּךְ הוּא (כְּמוֹ שְׁכָתוּב) (מְלָכִים ב' ה, טז):  
"חַי ה' אֲשֶׁר עִמָּדְתִּי 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.**

וְהֵינּוּ מִשּׁוּם שֶׁאֵין לָא הִיָּה דְבָר  
הַמְחַשֵּׁיךְ וּמְסַתֵּיר עֲלֶיהָ הַגִּילּוּי

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

<sup>3</sup> 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.

אַלְקוֹת, לְכַךְ הֵיטָה בְּטִילָה לְמִקְוָה  
בְּתַכְלִית.

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

וְכִיּוֹן שִׁירְדָה לְמַטָּה וְנִתְלַבְּשָׁה בְּגוֹף  
הַחוּמְרִי, אֲזִי הַגּוֹף מְסַתֵּיר עָלֶיהָ  
לְהִיּוֹת נִדְמָה הָעוֹלָם וּמְלוֹאוֹ לִישׁ וְדָבָר  
נִפְרָד בְּפָנֵי עֲצָמוֹ,

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,

וְאִין רוּאָה בְּחִינַת הַבְּטוּל שֶׁל כָּל  
הָעוֹלָמוֹת לְגַבֵּי אוֹר אֵין־סוּף בְּרוּךְ־  
הוּא הַמְּחִייה וּמְהִינה אוֹתָם תָּמִיד.

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.

וְכַךְ עַל דֶּרֶךְ מִשָּׁל הוּא עֲנִין שְׁבִירַת־  
הַכֵּלִים:

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

שֶׁנִּפְּלוּ הַנְּצוּצִין דִּתְהוּ וְנִתְלַבְּשׁוּ  
בְּקֵלִיפּוֹת דְּבִי"ע,

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

שֶׁהַקֵּלִיפּוֹת מְחַשִּׁיכוֹת עַל הַנְּצוּצוֹת  
וּמְסַתֵּירִים אוֹתָם מִכָּל צֶדֶ, שֶׁלֹּא  
יִרְגִישׁוּ גִילוֹי אוֹר אֵין־סוּף בְּרוּךְ־הוּא,  
עַד שֶׁיּוֹכְלוּ לְהִיּוֹת יֵשׁ וְדָבָר בְּפָנֵי עֲצָמוֹ.

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.



וּבְמֵאֵמֶר פֶּרְעָה (יְחֻזְקָאֵל בַּט, ג): "לִי יְאֲרִי  
וְאֲנִי עָשִׂיתִינִי".

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

רַק "דְּקָרוּ לִיָּהּ אֱלֹהָא דְּאַלְהֵיָא"<sup>4</sup>.

**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 Pharoh, deny Hashem completely, which is why he claimed to have created himself.

וְאַף שְׁקוּדֵם הַשְּׁבִירָה הָיוּ הַנְּצוּצִים  
בְּטִלִים וּמְיוֹחָדִים בְּאֵין-סוּף בְּרוּךְ-  
הוּא, מִפְּנֵי שְׁאֵז הָיָה מִתְגַּלֶּה אֹר אֵין-  
סוּף בְּהֵם בְּגִילוּי וְיַחְדוּד גָּמוֹר,

**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,**

אֲבָל לְאַחַר הַשְּׁבִירָה, שְׁיָרְדוּ הַנְּצוּצִין  
וְנִתְלַבְּשׁוּ בְּתוֹךְ הַקְּלִיפּוֹת, שְׁהֵם  
מְלַבִּישִׁים אוֹתָם וּמְסַתִּירִים הַגִּילּוּי  
אֱלֻקוֹת, כְּמִשַּׁל הַגּוּף שֶׁמְסַתִּיר  
וּמַחְשִׁיךְ לְגַבֵּי הַנְּשֻׁמָּה כִּנ"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,**

לְכֶךָ אֵינָם יְכוֹלִים לִהְיוֹת בְּבַחֲיִנַת בְּטוֹל  
כְּמוֹ שֶׁהָיוּ תְּחִלָּה.

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

וְלְכֶךָ נִקְרָאִים בְּשֵׁם "קְלִיפּוֹת"<sup>5</sup>, שְׁהֵם

**It is for this reason that unholiness  
is called "קְלִיפּוֹת-shells/peels",**

<sup>4</sup> (מְנַחֲוֹת קִי, א).

<sup>5</sup> (רֵאָה גַם לְקַמֵּן בְּשַׁלַּח סֵא, ד. לְקוּטֵי תוֹרָה תּוֹרֵיעַ כַּג, ד. בִּיאוֹר "אַחֲרֵי" הַנְּדַפֵּס בְּסוּף סֵפֶר "דְּרָךְ

כַּמְשָׁל הַקְּלִיפָה, שֶׁהִיא חוֹפֶפֶת וּמְקַפֶּת  
עַל הַפְּרִי הַכּוֹסוּס בְּתוֹכָהּ וּמְסַתֶּרֶת  
אוֹתָהּ, כַּמְשָׁל קְלִיפַת הָאֵגוּז,

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 לְהוֹצִיא הַפְּרִי, כִּי אִם עַל  
יְדֵי שְׁבִירַת הַקְּלִיפָה;

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

וְכֵן, כְּדֵי לְהוֹצִיא נְצוּצֵי הַקְּדוּשָׁה  
מֵהַקְּלִיפּוֹת הַמְּסַתִּירִים עֲלֵיהֶם, הֵיחָד  
צָרִיךְ לְהִיּוֹת 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.

וְזֶה הָיָה עֲנִינֵי אוֹתוֹת וּמוֹפְתִים וּמִכּוֹת  
שְׁבַמְצֵרִים, כְּדִלְקָמֶן, אִם יִרְצֶה 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.

וְהִנֵּה כְּתִיב (בְּרֵאשִׁית ב, י"א): "וְנָהָר יוֹצֵא  
מֵעֵדֶן כּו', וּמִשָּׁם יִפְרֹד וְהָיָה לְד' רְאשִׁים.  
שֵׁם הָאֶחָד פִּישׁוֹן כּו'".

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 place<sup>7</sup> called “Eden”, and to the east of this place He created a place called “the Garden”. There was a river

מִצְוֹתֶיהָ קִפְט, בּוֹאֵילָךְ - נִסְמְנוּ בְּ"מְרָאֵי מְקוֹמוֹת, הַגְּהוֹת וְהַעֲרוֹת קְצָרוֹת לְסִפְרֵי בִּינּוּנִים" פְּרָק א).  
<sup>6</sup> (לְאַרְבָּעָה).

<sup>7</sup> 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.<sup>8</sup>



*The Four Rivers*

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

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

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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.

<sup>8</sup> 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](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.

<sup>9</sup> 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](http://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.

וּפִירוּשׁ: "נָהַר הַיּוֹצֵא מֵעֵדֶן" הֵיא  
 הַמְשֻׁכָּה וְהָאֶרֶץ הַנִּמְשָׁכֶת מִחֻכְמָהּ  
 עֵילָאָה דְאֶצִּילוֹת, שְׁבָה מְלוּבָשׁ אֹר  
 אֵין־סוּף 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.**

וְבָהּ וְעַל יְדֵהָ נִמְשָׁךְ אֹר אֵין־סוֹף  
 בְּרוּךְ־הוּא בְּכֹל הָאֲצִילוֹת, וְנִמְשָׁךְ עַד  
 בְּחִינַת מַלְכוּת־דְּאֲצִילוֹת הַנִּקְרָא "גֵּן",  
 וְזֶהוּ "לְהַשְׁקוֹת אֶת הַגֵּן" (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 drawn down Hashem's life-giving Light into Malchus, which is called "the Garden".

וְשֵׁם בְּאֲצִילוֹת "אִיהוּ וְגִרְמוּהֵי חָד  
 בְּהוֹן"<sup>10</sup>.

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

Meaning, the Light adapts to the Keilim 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.

וְלִכֵּן הַנְּהַר - אֶחָד, שֶׁהוּא עוֹלָם  
 הָאֶחָדוּת.

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

וּכְיוֹן שֶׁהִגִּיעַ לְרֹאשׁ הַבְּרִיאָה, אֲזִי  
 "מִשָּׁם יִפְרֹד" - בְּבַחֲיַנַּת פִּירוּד  
 וְהִתְחַלְקוֹת לְד' נְהָרוֹת - שֶׁהוּא תַחֲלַת  
 הַהִתְחַלְקוֹת.

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.

<sup>10</sup> (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, כְּמִשַּׁל הַנְּהָרוֹת שֶׁאֵין נָהָר אֶחָד  
דּוֹמֶה לַחֲבִירוֹ: לֹא בְּמֵהוּתוֹ - שְׁזֵהוּ  
מִים מִתּוֹקִין וְצִלּוּלִין וְהִשְׁנִי אֵינוֹ כֵּן;  
וְלֹא בְּגוּדְלוֹ - שְׁזֵה נִמְשָׁךְ מֵאֲתִים  
פְּרָסְאוֹת וְהִשְׁנִי נִמְשָׁךְ מֵאֵה, וּכְהֵאֵי  
גּוֹנָא.

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 miles<sup>11</sup> and another may run for only a hundred miles or the like.

- כִּף אֵין דּוֹמִים הַנְּהָרוֹת עֲלִיוֹנוֹת זֶה  
לְזֶה:

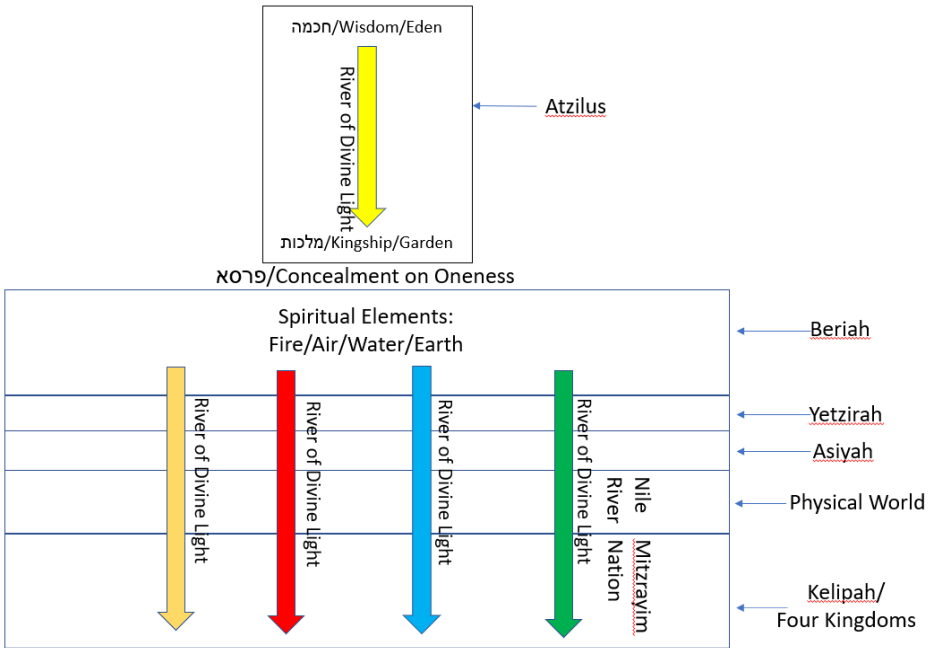
So too, the “rivers of Light” Above in the spiritual worlds are **not the same**:

דְּהֵיִינוּ, "פִּישׁוֹן" - "נִילוֹס" - שֶׁר שָׁל  
מִצְרַיִם"<sup>12</sup>, נִמְשָׁכוּ וְנִפְּלוּ בּוֹ נְצוּצִים  
רְבִים מֵעוֹלָם הַתְּהוֹ, יוֹתֵר מִמֶּה שֶׁנִּפְּלוּ  
לְבָבֵל כּו'. :

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”.

<sup>11</sup> The original word in the maamar is “פְּרָסְאוֹת” which is the plural of “פרסה”- a measure of distance around 4 kilometers, or around 2.5 miles.

<sup>12</sup> ("פִּישׁוֹן הוּא נִילוֹס נְהָר מִצְרַיִם" רִש"י עַל הַפְּסוּק. וְרָאָה זֶהָר חֶלֶק אֶלָּה לָּהּ פֵּא, ב. חֲנִי שָׂרָה קִבְּה, א בְּרַעֲיָא מֵהִימְנָא).



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

ועתה יובן ענין המופתים שהראה השם יתברך למצרים, וכמו שכתוב (פרשתנו ז, ה): "וידעו מצרים כי אני ה'".

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 ‘וידעו-know’ that I am Hashem.”

פירוש, "וידעו" הוא מלשון שבירה, כמו שכתוב<sup>13</sup>: "וידעו<sup>14</sup> בם את אנשי

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

<sup>13</sup> (שופטים ח, טו. ושם: "בהם").

<sup>14</sup> ("וידע" - תרגם יונתן: "ותבר" - ושבר).

סבות" also connote “breaking,” as it is written (Shoftim 8:16): “And he (Gideon) ‘יודע’-broke’ the people of Sukkos with these...”<sup>15</sup>

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.

וְהַעֲנִין, כְּמִבּוֹאֵר לְמַעַלָּה, שְׂכָדִי  
לְהוֹצִיא הַנְּצוּץ מִן הַקְּלִיפָה הַמְּכֻסָּה  
עָלֶיהָ, אִי אֶפְשֶׁר לְהִיּוֹת כִּי אִם עַל יְדֵי  
שְׁבִירַת הַקְּלִיפָה, וְכַמְּשֵׁל הָאֲגוּזוֹ כּו'.

**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.**

וְהַעֲנִין: שְׁעַל יְדֵי שְׁבִירַת הַקְּלִיפָה יוֹכֵל  
לְהִיּוֹת גִּילּוּי אֹר אֵין-סוּף בְּרוּךְ-הוּא  
לְהַנְּצוּץ, עַד שְׁיִוְכָלֵל בְּאֵלְקוּתוֹ יִתְבָּרַךְ.

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

וְזֶהוּ עֲנִין "סוּס וְרוֹכְבוֹ רָמָה" (בְּשֵׁלַח טו,  
א) - פִּירוּשׁ: הָרוֹכֵב הוּא הַקְּלִיפָה,  
הָרוֹכֵב וּמְכֻסָּה עַל הַנְּצוּץ. וְזֶהוּ עֲנִין  
"מְרַכֵּבֵת פְּרָעָה כּו'" (שָׁם, 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**

<sup>15</sup> 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 שְׁבִירָתָם נִתְגַּלוּ הַנְּצוּצוֹת  
וְנִכְלְלוּ בְּאֵין־סוֹף בְּרוּךְ־הוּא.

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

וּבִזְזָה יִתּוֹרֵץ מִה שְׁכַתּוֹב בְּקִרְיַעַת יַם־  
סוּף (בְּשֵׁלַח יד, ד. יח): “וַיֵּדְעוּ מִצְרַיִם כִּי  
אֲנִי ה'”.

**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 ‘יֵדְעוּ’ that I am Hashem.”**

וְלִכְאוּרָה תִּמּוּהָ: שְׁהָרִי לְהֵלֵן כְּתִיב  
(שָׁם, כח): “לֹא נִשְׁאַר בָּהֶם עַד אֶחָד?”

**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?**

אֶלֶּא דְּפִירוּשׁ “וַיֵּדְעוּ” - לְשׁוֹן שְׁבִירָה  
כִּי.

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

וְעַל יְדֵי זֶה הָיָה גִילּוּי אֹר אֵין־סוֹף  
לְהַנְּצוּצִין, וְהֵם יֵדְעוּ יְדִיעָה מִמֶּשׁ “כִּי

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

אֲנִי ה'".<sup>16</sup> 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 דֶּרֶךְ זֶה הָיָה עֲנֵן הָעֶשֶׂר מִכּוֹת -  
בְּכַדֵי לְשִׁבְר הַקְּלִיפּוֹת, לְהוֹצִיא מֵהֶם  
הַנְּצוּצִין.

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

אֲבָל יִשְׂרָאֵל עֲצָמָן לֹא הָיוּ צָרִיכִים  
לְמוֹפְתִים כָּלֵל, כִּי הֵם "מֵאֲמִינִים בְּנֵי  
מֵאֲמִינִים"<sup>17</sup>, וּכְמוֹ שֶׁכָּתוּב (שְׁמוֹת ד, לֵא):  
"וַיֵּאֱמָן הָעָם וַיִּשְׁמְעוּ כִּי פָקַד ה' כו".

However, the Jewish People themselves didn't need “wonders” at all to bring to out a belief in Hashem, since they are called Hashem, **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 בְּשִׁבִיל לְהוֹצִיא הַנְּצוּצוֹת  
הַמּוֹבְלָעִים תּוֹךְ הַקְּלִיפּוֹת מִמֶּשׁ,  
הוֹצֵרָן לְהִיּוֹת עֶשֶׂר מִכּוֹת הַנִּלְשׁוֹהוּ  
בְּשִׁבִיל "וַיִּדְעוּ מִצְרַיִם כו".:

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 **know** Hashem,” by breaking their external dimension and allowing their inner dimension to reconnect with Hashem.

<sup>16</sup> וְעֵין מַה שֶּׁנִּתְבָּאָר בְּמָקוֹם אַחֵר עַל קוּשִׁיא זו.

<sup>17</sup> (שְׁבַת צו, א).

וּבְזָה יוֹבֵן עֲנֵן הַמוֹפֵת הָרִאשׁוֹן  
שֶׁהָרָאָה הַשָּׁם-יִתְבָּרֵךְ לְפָרְעָה, שֶׁהוּא  
עֲנֵן שֶׁנִּהְפֶּךָ הַמָּטָה לְנָחָשׁ<sup>18</sup> - שֶׁזֶהוּ  
הַקְדָּמָה לְכָל הָעֶשֶׂר מִכּוֹת:

כִּי הִנֵּה עֲנֵן הָעֶשֶׂר מִכּוֹת מְבוֹאֵר,  
שֶׁהוּא לְשִׁבְרֵי הַקְּלִיפּוֹת, שֶׁהֵם בְּחִינַת  
יֵשׁ וְדָבָר בְּפָנָי עֲצֻמוֹ, כְּמוֹ שֶׁכָּתוּב  
(יִחְזָקָל כ"ט, ג): "לִי יְאוּרִי כֹי";

רַק "דְּקָרוּ לִיָּה אֱלֹהָ דְאֱלֹהֵיָ" <sup>30</sup> כִּנ"ל.

וְעֲנֵן הַמוֹפְתִים הוּא, לְהִרְאוֹת לָהֶם  
אִיךָ שְׁעַם הַיּוֹתֵם בְּחִינַת קְלִיפּוֹת  
וְסִטְרָא-אַחְרָא מִמֶּשׁ,

אִף עַל פִּי כֵן הֵם מְקַבְּלִים חַיּוֹת תְּמִיד  
מִקְדוּשָׁה בְּכָל רֵגַע, וְשִׁבְאַמַּת אֵינָם יֵשׁ  
וְדָבָר נִפְרָד בְּפָנָי עֲצֻמוֹ כְּדַמְיוֹנָם  
הַכּוֹזֵב, אֲלֵא שֶׁהֵם בְּטָלִים בְּתַכְלִית  
לְגַבֵּי אֱלֻקוֹתוֹ יִתְבָּרֵךְ.

רַק שֶׁחַיּוֹת נִמְשָׁךְ לָהֶם עַל יְדֵי מְסַכִּים  
וְהַשְׁתַּלְשְׁלוֹת מְדַרְגּוֹת רַבִּים וְעֲצוּמִים,

With this we will understand the first "wonder" that Hashem showed to Pharaoh, Aharaon'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): "Pharaoh 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 actual 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

<sup>18</sup> (פְּרָשְׁתָנוּ ז', י: "וַיִּבֹא מֹשֶׁה וְאַהֲרֹן אֶל-פָּרְעֹה וַיַּעֲשׂוּ כִן כַּאֲשֶׁר צִוָּה ה', וַיִּשְׁלַךְ אַהֲרֹן אֶת-מִטְהוֹ לִפְנֵי פָרְעֹה וְלִפְנֵי עַבְדָּיו וַיְהִי לְנָחָשׁ").

**powerful** concealments on Hashem's revelation,

וְגִבְרוּ כָּל כֶּף הַצְּמֻצוּמִים וְהַהֶסְתָּרִים  
עַד שְׂיֻכְלוּ לֹאמַר: "לִי יְאוּרֵי כוּ".

**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.

וְלָכֵן בְּהַגְלוֹת הָאָרֶז רַבָּה שְׁלִמְעָלָה מִן  
הַצְּמֻצוּמִים - הֵם בְּטָלִים וּמְבוֹטָלִים.  
וְזֶה הָיָה עֲנִיָּן הַמּוֹפְתִים כּוּ.

**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 הָיָה מוֹרָה הַמּוֹפְתַת הָרֵאשׁוֹן  
בְּעֲנִיָּן הַמַּטֵּה שְׁנֵהֶפֶךְ לְנַחֵשׁ:

**This was the lesson of the first "wonder" shown, the transformation of the staff into a snake:**

פִּירוּשׁ "מַטֵּה" הוּא לְשׁוֹן הַמַּשְׁכָּה  
וְהַטְּיָיָה;

**The meaning of the word "מַטֵּה-staff" is related to the word that**

means “drawing down” or “turning,”

וְכֵן "שֵׁבֶט" - גַּם כֵּן לְשׁוֹן הַמְּשָׁכָה, כְּמוֹ  
"כּוֹכְבָא דְשֵׁבִיט"<sup>19</sup>.

similarly, the word “שֵׁבֶט-rod” also is related to the word that means “drawing down,” as in the phrase “כּוֹכְבָא דְשֵׁבִיט-a shooting star.”

דְּהֵיִינוּ, כָּל הַמְּשַׁכֵּת סֵדֵר  
הַהִשְׁתַּלְּשָׁלוֹת דְּקְדוּשָׁה מְרִישׁ כָּל  
דְּרָגִין עַד סוֹף כָּל דְּרָגִין נִקְרָא "מְטָה".

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 “מְטָה-drawing down Light.”

וְ"תַנִּין" הֵיא מְקוֹר הַקְּלִיפּוֹת דְּמַצְרַיִם,  
כְּמוֹ שְׁכָתוֹב (יְחֻזְקָאֵל כַּט, ג): "הַתַּנִּיִּם  
הַגְּדוֹל הַרוֹבֵץ בְּתוֹךְ יַאֲזִרְיוֹ".

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.”

וְהֵרָאוּ לוֹ מֹשֶׁה וְאַהֲרֹן אֵיךְ שֶׁהַמְּטָה  
נִהְפָּךְ לְנֹחֵשׁ, דְּהֵיִינוּ, שְׁמַבְחִינָת אֹר  
וְהַמְּשָׁכָה דְּקְדוּשָׁה הַנִּקְרָא "מְטָה",  
נִמְשָׁךְ הַחַיּוֹת וְהַקִּיּוֹם לְהַתַּנִּין מְקוֹר  
הַקְּלִיפּוֹת.

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

וּכְמוֹ שְׁכָתוֹב (מִשְׁלֵי ה, ה): "רַגְלֶיהָ  
יִזְרְדוּת כּוֹ"; "וּמַלְכוּתוֹ בְּכָל מְשָׁלָה"  
(תְּהִלִּים קג, יט).

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

<sup>19</sup> (בְּרִכּוֹת נח, 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 “מְשֻׁלָּה-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.”

אֲלֵא שְׂזָהוּ עַל יְדֵי הַשְּׁתַלְשָׁלוֹת  
וְצִמְצוּמִים רַבִּים בְּנִל, עַד שְׂיוּכָל  
לְהִיּוֹת נְהַפֵּךְ מִמְטָה לְנַחֵשׁ.<sup>20</sup>

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”.

שְׁעַל יְדֵי צִמְצוּמִים רַבִּים אֵלּוּ מִסְתַּתֵּר  
הַשֹּׁפֵעַ מִבְּחִינַת הַמְטָה כָּל כָּה, עַד  
שְׂיוּכָל לְהִיּוֹת הַתְּהוּוֹת בְּחִינַת "הַתַּנִּים  
הַגְּדוֹל הָרוֹבֵץ בְּתוֹךְ יְאֹרֵיו", וְאוֹמֵר:  
"לִי יְאֹרֵי כֹ", בְּנִל.

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 Pharoh who said “I own the Nile and I made myself,” as described above.

<sup>20</sup> (וְעֵינַי בְּתַקְוֵי זֹהַר" תַּקוּן כ"ב, בְּעֵנְיָן פִּירוּשׁ מְטָה). (אוּלַי צָרִיךְ לְהִיּוֹת תַּקוּן כ"ב אֲדָף מִג, א).

ואַחַר כֵּן הָרְאוּ לוֹ אִיךָ שֶׁהִנְחַשׁ נֶהְפֵּךְ  
לְמִטָּה, וְגַם (פָּרָשְׁתָנוּ ז, יב): "וַיִּבְלַע מִטָּה  
אֶהְרֵן אֶת מִטָּתָם."

Afterwards, they showed him how the "snake/Kelipa" becomes transformed back into the "staff/Light", and that "the 'staff' of Aharon swallowed up their 'stuffs'."

הֵינּוּ, שְׁחֹזַר בְּחִינַת הַתְּנִין לְהַתְּבַטֵּל  
לְגִבֵי הַקְּדוּשָׁה הָאֱלֹקִית כְּבְּרָאשׁוֹנָה,

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.

(וְזֶהוּ עֲנֵן הַעֲלָאת הַנְּצוּצוֹת הַנִּ"ל).

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

- בָּזָה הָרְאוּ לְפָרְעָה וּלְמִצְרַיִם אֲשֶׁר  
אֵינָם יֵשׁ וְדָבָר בְּפָנָי עֲצֻמוֹ, כִּי אִם בְּכָל  
רִגַע נִמְשָׁךְ לָהֶם הַחַיּוֹת מֵאֱלֹקוֹת, אֲלֵא  
שֶׁהוּא יִתְבָּרֵךְ "אֵל מְסֻתָּתָר" (יִשְׁעִיָּה מֵה,  
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)

(וּבְרִצּוֹתָו נֶהְפֵּךְ הַנְּחָשׁ לְמִטָּה וְהָיוּ  
כִּלְאֵי הָיוּ הַקְּלִיפּוֹת).

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

וְעַל דֶּרֶךְ זֶה הָיוּ כָּל הַמוֹפְתִים - לְהִיּוֹת:  
"וַיִּדְעוּ מִצְרַיִם כִּי אֲנִי ה'" כַּנִּ"ל :

Similary, this was the purpose of all of the "wonders" performed, in order that Mitzrayim "so that the Mitzriyim will 'break/know' that I am Hashem," as explained above.

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