

A New Reading of the *Rebbe* of Piaseczno's Holocaust-era Sermons

Rabbi Kalonymus Kalmish Shapira, *Derashot mi-shnot ha-za'am: Derashot ha-admor mi-Piaseczno be-geto Varsha, tash-tashab* (Hebrew) [Sermons from the Years of Rage: The Sermons of the *Rebbe* of Piaseczno in the Warsaw Ghetto, 1939–1942], Daniel Reiser, ed., Jerusalem: Yad Vashem, Herzog Academic College, World Union of Jewish Studies, 2017, vol. 1, 369 pp., vol. 2, 247 pp.

Reviewed by
Moria Herman



...There are no words with which we can lament our woes. There is no one to chastise, no heart to awaken to the [Divine] service and Torah. How many attempts does it take for a prayer to arise, and how much Sabbath observance exists even in one who truly wishes to observe it? *A fortiori* there is neither spirit nor heart to weep for the future and the building of the ruins at such time as God in His mercy will deliver us. There is only God, may He pity us and deliver us in the blink of the eye and may He build the ruins. Only through full redemption and resurrection of the dead can the Blessed One build and heal. Please, God, have mercy and do not be late in delivering us (from a note by the *Rebbe* of Piaseczno on his sermon for Portion *'Egev* in 1941, Volume 1, p. 212).

The contemplations of Rabbi Kalonymus Kalmish (Kalman) Shapira, the *Rebbe* of Piaseczno (the *Rebbe*), are central components in the research on Orthodox thinking when confronting the Holocaust. Unlike other thinkers who coped with the Holocaust in retrospect, the *Rebbe* reflected on and wrote about the cataclysm as it was happening. His sermons, delivered in the

Warsaw ghetto between 1939 and 1942, are a fascinating and unique historical and human document.

The *Rebbe*, a community leader even before the Holocaust, made it his goal in his Sabbath and festival sermons in the ghetto to bolster the morale of his flock and of others who might heed his teachings. On the nights following Sabbaths and festivals, he set down his sermons in writing. In early 1943, these texts, together with other documents, were placed in milk containers and buried in the ghetto. In 1950, construction workers digging in the former Warsaw ghetto area found the containers, which were then taken to the Jewish Historical Institute in Warsaw. In 1960, the sermons were first published in Jerusalem by several of the *Rebbe's* followers who had immigrated to Israel — Rabbi Eliahu Hammer and his son, Abraham; Rabbi Elimelech Ben Porat and Rabbi Elazar Bein — under the supervision of the *Rebbe's* nephew, Rabbi Elimelech Shapira. The published work was titled *Esh Kodesh*.¹

Dozens of studies have been written about the *Rebbe's* Holocaust-era sermons.² All are based on the 1960 edition, despite its many flaws. The *Rebbe's* handwriting, difficult to decipher, caused many words to be mislabeled. The editors also somewhat revised the internal organization of the sermons somewhat, deleted some words, and reordered a few sentences.

The two-volume *Derashot mi-shnot ha-za'am*, edited by Daniel Reiser, rectifies these defects. The title preserves the expression that the *Rebbe* used to describe the sermons in a letter that he attached to his writings: “Torah innovations *mi-shnot ha-za'am*” (the years of rage) (Volume 1, pp. 328–329).³

- 1 Rabbi Kalonymus Kalmish Shapira, *Esh Kodesh* (Hebrew) (Jerusalem: Committee of the Hasidim of Piaseczno, 1960).
- 2 See for example: Nehemia Polen, *The Holy Fire: The Teachings of Rabbi Kalonimus Kalman Shapira, the Rebbe of the Warsaw Ghetto* (Northvale, NJ: Jason Aronson, 1994); Yitzhak Hershkowitz, “The Martyred Rabbi Kalonimus Kalman Shapira, the Piaseczno Rebbe: His Thinking Before and During the Holocaust, Continuity or Change?” (Hebrew) (M.A. thesis, Bar-Ilan University, 2005); Mendel Piekartz, *The Last Hasidic Literary Document on Polish Soil: The Warsaw Ghetto Writings of the Rebbe of Piaseczno* (Hebrew) (Jerusalem: Yad Vashem, 1979); Esther Farbstein, *Hidden in Thunder: Perspectives on Faith, Halachah and Leadership during the Holocaust* (Jerusalem: Mossad Harav Kook, 2007), pp. 479–509; Eliezer Schweid, *From Ruin to Salvation: The Haredi Response to the Holocaust as It Occurred* (Hebrew) (Tel Aviv: Hakibbutz Hameuchad, 1994), pp. 105–154.
- 3 The letter is translated from Yiddish into Hebrew in the front matter to Shapira, *Esh Kodesh*.

In Volume 1, Reiser deciphers the manuscript of the sermons anew by using high-quality scans and enlarging the text by hundreds of percent. The result is an accurate scholarly edition that includes the expansion of abbreviations and abridged words and the addition of numerous notes that track down the *Rebbe's* sources in the Torah literature, Bible, Midrash, Hasidism, and the Kabbalah, along with explanations of and elaboration on kabbalistic concepts. At the end of Volume 1 is an index of sources, names, and topics that may be useful to anyone interested in what the *Rebbe* of Piaseczno had to say.

Apart from the painstaking deciphering and the notes in the new edition, Reiser's work is immensely important in an additional respect: the *Rebbe's* writings are hybrid texts, composed of many glosses and corrections, which Reiser successfully brings to light. Not only did the *Rebbe* produce the sermons in the midst of the Holocaust while coping with the many vicissitudes of ghetto life, but he also continually proofed and corrected several other manuscripts that he had written. Apart from the sermons that he delivered in the ghetto, he revised his other as-yet-unpublished writings during this time, including *Hakhsharat ha-avrekhim* and *Mevo ha-she'arim*.⁴

The *Rebbe* sometimes erased entire sermons and augmented, amended, and proofed others, transforming them over time. Hardly a page in the manuscript version of the sermons is free of deletions and comments. Even the last sermons, delivered in the summer of 1942, shortly before the onset of transports from the ghetto to the extermination camps, contain notes and deletions. Various kinds of proofing marks appear in the manuscript — deletions in the text proper with words added over them; arrows pointing to added text in the margins; and letters with lines drawn to added text above and below, with the addition marked with the same letter in boldface (see appended image below). Some of the extra material was edited as well, evidently indicating that the *Rebbe* reviewed the sermons several times and amended them over and over.

These repeated glosses were embedded in the text of the 1960 edition. Thus, those who study the accepted version have no way of knowing that it is composed of strata of textual and proofing

4 Kalonymus Kalmish Shapira, *Hakhsharat ha-avrekhim, Mevo ha-she'arim, Tsav ve-zeruz* (Hebrew) (Tel Aviv: Committee of the Hasidim of Piaseczno, 1962).

corrections. The 1960 edition rarely makes note of this. Furthermore, it includes paragraphs and entire sermons that the *Rebbe* had deleted.

In order to allow readers to appreciate the *Rebbe's* revisions, Reiser created a facsimile edition in Volume 2: a scanned image of the *Rebbe's* manuscript and, on the facing page, a deciphering of the handwriting that identifies the stages in which the sermons were written. The various proofing phases are highlighted in different colors, allowing researchers to track easily the various deletions and additions that followed.

Apart from the scholarly edition and the facsimile of the manuscript, Reiser begins Volume 1 with a far-reaching introduction that adds an important contribution to the research on the *Rebbe*. It begins with a series of milestones in the *Rebbe's* life. This is a serious and probing piece of research based on contemporary letters and newspapers, including many sources relating to the life of the *Rebbe* and his family, his medical training, his connections with the Land of Israel, and his personality. The systematic biographic presentation that Reiser's effort yields elucidates details that previously had remained vague. For example, Reiser refutes the widely-held claim among researchers that due to the *Rebbe's* medical knowledge, pharmacies in Warsaw honored prescriptions that he wrote (Volume 1, pp. 15–16).

Furthermore, in the Introduction Reiser describes the writings of the *Rebbe* and the process that led to their discovery and publication. The *Rebbe's* entire *oeuvre* is reviewed at length in terms of order of publication, different versions and copies, when written, when published, and how published. However, in this reckoning Reiser makes no reference, not even briefly, to the contents of the *Rebbe's* pre-war books, and this omission is a drawback.

The Introduction also contains much about the burial and discovery of the *Rebbe's* manuscripts. Until now the research has been vague about the matter and has not examined it thoroughly. Some scholars state without any foundation that the *Rebbe* interred his writings personally (Volume 1, p. 26, n. 66). Reiser rules this out, noting that the milk containers that held the *Rebbe's* writings were also found to harbor many additional documents belonging to the "Oneg Shabbat" Archives, which had functioned in the Warsaw ghetto and had documented events during the Holocaust. Accordingly, Reiser contends that members of the archive project, and not the *Rebbe* himself, buried the *Rebbe's* texts along with their own documents. The

question then is how the *Rebbe's* manuscripts came into the possession of the “Oneg Shabbat” people in the first place. Some postulate that they had been handed over by Szymon Huberband, the *Rebbe's* cousin and a member of the “Oneg Shabbat” leadership (Volume 1, p. 30). Reiser disproves this conjecture, showing that Huberband had been murdered in August 1942, whereas the *Rebbe's* writings include paragraphs of later provenance. He suggests that it was another member of the “Oneg Shabbat” administration, Menachem Mendel Kohn, who had been in touch with the *Rebbe* and who had handed over the writings. He stresses, however, that this is merely speculation (Volume 1, p. 32).

Reiser's solidly-argued claim that the *Rebbe* did not inter the manuscripts himself but somehow handed them over to the “Oneg Shabbat” people sheds light on the *Rebbe's* conscious intent to preserve his writings. It also attests to the *Rebbe's* historical consciousness and his conviction that his sermons were important and meaningful not only to his congregation and his contemporaries but also to posterity. The fact that the *Rebbe* continued to edit and proof his writings during the Holocaust, even when it became unclear whether he and those around him would survive, lends support to this proposition. He appears to have considered his writing a mission of sorts, as attested in a letter that he attached to his manuscripts:

Please try to publish them, either together or each separately, as in your beneficence you see fit. Please also try to disperse them among the Jews. And please print on every volume that I wish and beg every Jew to study my writings. Surely the merit of my holy forebears will be at his side and that of his entire family in this world and in the afterworld. May God pity us (Volume 1, pp. 328–329).

The fact that the *Rebbe* delivered sermons, put them in writing, and even bothered to correct and proof them repeatedly amidst the spiraling horror and at a time when he was in no way confident that anyone would ever read the works evokes amazement. The *Rebbe* himself writes about a coping process of this kind in his sermon for the Portion *Ha-Hodesh* in 1942:

Sometimes the man himself wonders about himself: Haven't I snapped? Do I not spend nearly all my time weeping and sometimes sobbing as well? How can I learn Torah and whence

do I get the strength to produce Torah and Hasidic innovations? Sometimes he wonders if it is mere courage that I can strengthen myself and learn amid the so-numerous woes, my own and those of Israel. Again and again [he tells] himself: Am I not broken? How many are my sobs? My whole life is despondency and darkness. He is perplexed, this man, about himself... (Volume 1, p. 293).

Although the passage is written in the third person, its contents indicate that the *Rebbe* enunciated them from his own experience. The difficulty that he faced in continuing to engage in writing and learning Torah while surrounded by ongoing horror makes all the more pointed the question of the meaning of the writing and its role in coping with suffering and catastrophe.

Taking up this topic at the end of the Introduction, Reiser expounds on the meaning of writing in the shadow of death and presents several psychological models that may explain the phenomenon. One of them describes creative endeavor in the shadow of death as a form of denial or escape that allows the writer to disregard or distract himself from the encroaching death. Another model portrays creative work as the triumph of the spirit over death or, as Reiser writes, “the fulfillment of liberty in a world devoid of liberty” (Volume 1, p. 78). According to a third model, writers produce for the sake of eternal life, because they have despaired of a reality that has become meaningless to them. Reiser does not decide which model, if any, fits the *Rebbe’s* writing. The *Rebbe’s* unique response, Reiser contends, and particularly his continued oral and written output amid the cataclysm around him, lends the sermons, in addition to their religious and philosophical significance, universal meaning (Volume 1, p. 80).

Many studies have been written on the topic of coping with torments, which is the central theme in the *Rebbe’s* sermons. In some of these studies, it is argued that the *Rebbe’s* outlook on suffering evolved during the Holocaust (see Volume 1, p. 59, n. 206.) These studies are based on the 1960 edition; i.e., the authors were oblivious to the *Rebbe’s* glosses and revisions. The changes, therefore, figure importantly in understanding the *Rebbe’s* outlook on misfortunes, as Reiser demonstrates in several examples.

In his sermon for Portion *Ki Tavo* in 1940, the *Rebbe* expressed his expectation of supernatural intervention, such as miraculous deliverance. He sketched a small arrow over these words and wrote an

addendum in the margins: “Even if a great supernatural deliverance comes afterward, do the Jews have the strength to endure such woes?” (Volume 2, pp. 86–87, quoted in the Introduction, Volume 1, p. 71). This remark made by the *Rebbe*, added after the sermon was written, attests loudly that even if miraculous deliverance materializes, there is no certainty that the Jews will have held on and endured the afflictions. In the 1960 edition, this addendum appears in the sermon text proper, with no indication that it was added after the fact.⁵

Another example appears in the sermon for Portion *Huqat* in 1942, one of the *Rebbe's* last, delivered several weeks before the beginning of transports from the ghetto to the extermination camps. In this address the *Rebbe* wrote about cruel comportment toward children:

The cruelties of the haters of Israel in particular always target Jewish children, either to kill them, Heaven forbid, or to force them into heresy, as is known from decrees imposed centuries ago, Heaven forbid.

A letter marked next to this sentence refers to a gloss in the margin:

As we see now, too, lamentably, the cruelties and murders against young children surpass all the cruelties and ghastly murders visited upon us, the House of Israel. Oh, what has befallen us? (Volume 2, pp. 236–237, also cited in the Introduction, Volume 1, pp. 71–72).

Again, in the 1960 edition, this addendum appears in the text proper and is not marked in any way.⁶ Reiser conjectures, on reasonable grounds, that the addendum is evidence of the immense suffering inflicted on children at the time of the transports from the ghetto (Volume 1, p. 72). These examples of revisions that the *Rebbe* made in his writings — meaningful changes in reference to the topic of suffering — appear throughout the manuscript and should propel new research on this theme.

Reiser himself finds it hard to detect that the *Rebbe* had a well-formed and systematic outlook on coping with suffering and considers it difficult to speak of evolution in his perception of the matter. One may, he says, find early views on coping with torment that recur later

5 Shapira, *Esh Kodesh*, p. 61.

6 *Ibid.*, p. 186.

and vice versa — allusions to a later outlook in early sermons. “After reviewing all the sermons,” Reiser concludes,

I think it correct to say that the *Rebbe* does not have a clear and definitive statement to make, either about the essence of the afflictions or even about the purpose of the sermons. The sermons reflect a process and one who tracks them also tracks, as far as possible, the personal process that the *Rebbe* underwent (Volume 1, p. 57).

As for the purpose of the sermons, quotations presented by Reiser show that initially they were meant to encourage and comfort listeners. Two years later, however, the *Rebbe* admitted that he no longer found his own soothing remarks and sermons to be convincing:

Particularly as the woes continue, even one who has strengthened himself and the rest of the Jews from the very start tires of strengthening and laboring to comfort himself. Even if he is willing to strain and offer whatever comforting and strengthening words he may, he cannot find the words because during the lengthy days of woes he has already said and repeated everything he can say. The words have grown old and can have no further effect on him or his listeners (Volume 1, p. 277, also cited in the Introduction, Volume 1, p. 57).

Again, despite being written in the third person, these remarks imply that the *Rebbe* is expressing his own experience. The change in his attitude toward the purpose of the sermons reflects his general state of mind as it comes through in the writings. The fact that, despite his corrections, he left intact both his initial and his later remarks on the topic, which express totally different approaches, is an example of his writing style. The sermons do not reflect an explicit approach and systematic doctrine, but rather a personal coping process.

Apart from researchers who deal with Rabbi Kalonymus Kalman Shapira’s teachings, the many people who are interested in his philosophy may find this new edition immensely useful. Volume 1 presents the sermons in a manner that is accurate and loyal to the *Rebbe*’s guidelines for their publication in their final unexpurgated and non-corrected form. Volume 2 introduces the revisions and deletions, displays the *Rebbe*’s actual handwriting, and traces his states of mind and the immense thought that he invested in his writings.

A larger and broader index at the end of Volume 1, with additional topics, could have been more useful to the reader. The index is insufficiently detailed; it lacks important themes that recur in the *Rebbe's* thinking and sermons, such as Gentiles, Hasidism, passion, happiness, prophecy, non-Jewish thinking, creation, and destruction, to name only a few.

Furthermore, even though in his notes on the sermons Reiser presents many sources from the Bible, the Kabbalah, and Hasidism, he makes hardly any reference to the other writings of the *Rebbe* himself, even though many themes that the *Rebbe* took up in these writings recur in the sermons. Particularly conspicuous are many parallels that were gathered in *Derekh ha-melekh* and stated before the Holocaust.⁷ In the sermons the *Rebbe* often reverts to the same topics, calls on the same sources, and asks the same questions. In his sermon on Portion *Mishpatim* in 1940 (Volume 1, p. 105), for example, he asks exactly the same question as arose in his sermon for the same portion in 1938.⁸ In his sermon for Portion *Naso* in 1940 (Volume 1, p. 136), a question raised in regard to the same portion, in 1930, is asked again.⁹

Given the lack of reference to the *Rebbe's* other writings, one may get the impression that his Holocaust-era sermons are unrelated to the rest of his oeuvre. This is not so. The *Rebbe's* thinking, unique in its nature and contents, is reflected in all of his writings, as it is in his Holocaust-era sermons. A comparison of his Holocaust-era thinking, rendered accurately in this edition of his sermons, and the contemplations as evinced in his other writings may also provide an interesting additional direction of research.

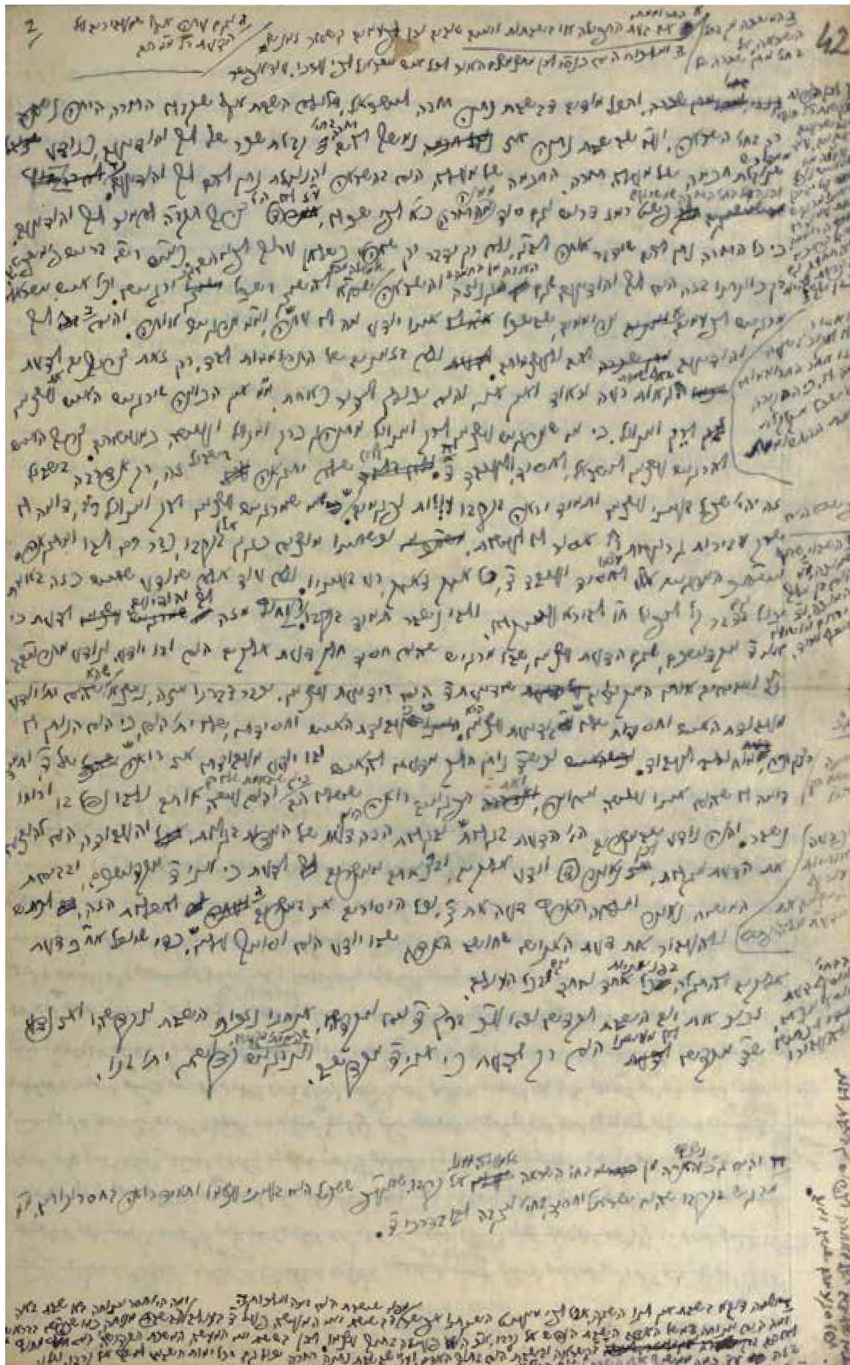
Daniel Reiser's edition of these Holocaust-era sermons is an inspiring achievement. The extensive labor invested in the accurate deciphering of the *Rebbe's* handwriting and the clear and edifying presentation are evident. The volumes undoubtedly make a critical contribution to the research of Rabbi Kalonymus Kalman Shapira's writings and offer a path to further discussion about Orthodox thinking and confronting the Holocaust.

Translated from the Hebrew by Naftali Greenwood

7 Kalonymus Kalmish Shapira, *Derekh ha-Melekh* (Hebrew) (Jerusalem: Committee of the Hasidim of Piaseczno, 1995).

8 *Ibid.*, p. 108.

9 *Ibid.*, p. 148.



Reproduction of the manuscript page, courtesy of the Jewish Historical Institute, Warsaw, ARG II 15 (Ring.II/370)

גנזי, ^{בחי} ומחד-מתן-שפדה, והכל מודים דבשבת ניתנה תורה לישראל, דלולא השבת אף שקבלו התורה היתה נשארה
 רק בחי' השראה, וע"י שבשבת ניתנה אז נובל-הכמה נמשך להם ^{תורה בחי'} קבלת שכר של לך והודיעם כנודע שנבדל
 ממדרש שנובלת חכמה של מעלה תורה. החכמה של מעלה היא בהשראה והנובלת נתן להם לך והודיעם. ^{ולמה}
 דוקא בשבת אין לנו השגה, אבל לפי מיעוט השגתנו אפשר מפני ששבת הוא בינה ומלכות ^{ומלכות היא כנס'}
 לכן מצטמצם האור לכל איש ישראל לפי ערכו, עוד אפשר דבששת ימי המעשה פעל ד' בעולם (ובשבת)
 ומה ה' חסר מנוחה באה שבת באה מנוחה, כמו שפרש'י בבראשית. ומה היא מנוחה, במשל האדם השבת
 הנפש אל קרבו, א"כ היא פעולה בתוך עצמו. לכן בששת ימי המעשה המשכת הקדושה היא חזק מחוץ לאדם
 בין-מלמעלה-בין-מלמטה, למעלה בהשראה ובשבת הוא בתוך האדם, וע"י שבשבת נתנה תורה יכול גם בכל
 ימות השבוע למשוך אל קרבו, ותלוי בזה פנ' עד כמה ממשיך את השבת לימות החול ^{וכמו שאומרים הצל}
 מאחרה לפרוש מן השבת לבלתי תהי' סגור מהם ששה ימים. לא-רק Z חזק
 מה-שמישינים חלק והנה על בחי' התורה שמישינים פשט רמז דרוש וגם סוד (מהתורה) ^{ממנה} כ"א לפי שכלו, אמר (ד')
 ע"ז לא ה' צריך הקב"ה לאמור לך והודיעם,
 כי כל התורה נתן להם שידבר אותה לבני', ולא רק ידבר רק שתהא כשלחן ערוך לפנייהם כמ' רש"י בריש פ' משפטים.
 רק כוננתו בזה היא לך והודיעם שגם פנ' הארה מן החמדה הגנוזה והשראה שלמעלה מהם שא"א להשיג בשכל ישיגו ^{א"כ}
 ירגישו. וכל איש ישראלי
 מרגיש לפעמים זמנים ^{התרוממות}, אם בעת התפילה או בשבתות ימים טובים וכן לפעמים בשאר זמנים, מרוממים,
 שבשכל א"א-לו אינו יודע מה לו עתה ^{ואסור לו לחקור בשעה זו אחר התרוממותו מה לו, כי החקירה בשכל}
 מקלקלת את התרוממות, ומ' מרגיש אותה. והיא בחי' המשכה מן בחי' השראה, אל בחי' מתן שכרה של לך
 והודיעם מתן-שפדה להם ולעצמותם. לדעת ולא בזמנים של התרוממות לבד, רק זאת צריכים לדעת
 שפנ' שאף שמדת הגאות רעה מאוד ואין אני והוא יכולין לדור כאחת, מ"מ אין הכוונה שירגיש האיש את עצמו
 ללך לרק ומנוול, כי מי שמרגיש עצמו לרק ומנוול מתנהג כרק ומנוול ועושה כמעשיהם. צריך האיש
 להרגיש עצמו לישראל, לחסיד, ולעובד ד'. ^{הוא ג"כ} והארה מן ההתרגוץ בחי' השראה שעליו שלמעלה ממנו,
 אל קרבו, שאע"פ ששפל הוא בעיני עצמו ותמיד רואה בחסרונותיו, מ' מרגיש בקרבו שהוא ישראלי וחסיד,
 בחי' ויגבה לבו בדרכי ד'. הלא בלבד ^{אלא} רק שלא יתגאה עיף בשביל זה, רק אדרבה בשביל
 זה יהי' שפל בעיני עצמו ותמיד יראה בקרבו עולות ופגמים. ^{פ' פשוט הוא} שמי שמרגיש עצמו לרק ומנוול ר"ל, דומה לו
 שרק עבירות גרועות ר"ל אסור לו לעשות, משא"כ מ' וכשא"נו מוציא כגון אל' בקרבו, כבר רם לבו ומתגאה.
 משא"כ המרגיש אע"פ עצמו לחסיד ועובד ד', כל אבק דאבק רע בעיניו. ולא עוד אלא שידוע שאיש כזה באמת
 יכול ^{גם} ברבו קל ליפול ח' לבירא עמיקתא, ולבו נשבר תמיד בקרבו. ^{לכן הצרות הקשות ר"ל חוץ מזה שרעים}
 לעצמם, עוד רע בזה מה שהאיש נופל בזה על ידיהן ואינו מרגיש את עמידתו הגב הרוממה, אבל צריכים
 להתחזק גם בצרות להיות כבן מלך ^{השבו}, שאף שמוכה, מ' הוא בן מלך המוכה, וד' ירחם ויושיענו תיכף
 ומיד. Z. וחוזן מזה מ' שמרגיש עצמו ^{לך והודיעם} לדעת כי
 אני ד' מקדישכם, שגם הדעת עצמו, שבו מרגיש שהוא חסיד חלק דעת אלקים הוא וכו' יודע, ונודע מהרמב"ם
 ז"ל ומביאים אותו המקובלים על ידיעת שידיעת ד' היא בידיעת עצמו, וכבר דברנו מזה, נמצא ^{שהא} שהוא ית' יודע
 מעבודת האיש וחסידות שלו ע"פ ^{ג"כ} בידיעת עצמו ^{היא}. היינו ^{כ"כ} בעבודת האיש וחסידותו, שלו ית' הוא, כי הוא הנותן לו
 רצון וכו', דעת ^{היא} ומה ולב לעבוד. ופשהאיש וכשד' נותן חלק מדעתו להאיש וכו' יודע מעבודתו או רואה שהכל ^{שאינה}
 שלו רק הכל של ד', ותמיד
 דומה לו שהוא אינו עושה מאומה, ואדבבה ^{ראת} הפגמים רואה ששלו הם ^{כיון שבאמת שלו הם} והוא עשה אותם ולבו נופל בו ורוחו
 נשבר. והנה נודע שבמצרים ה' הדעת בגלות ^{ופריעה אותיות עורף המצמם את הדעת מלהתפשט ובגלות הזה} הים.
 דעת של המדות בגלות, אבל והעבודה היא להוציא
 את הדעת מגלות, אז ^{לכך} נאמר (ד') וידע אלקים, ובצאתם ממצרים לך לדעת כי אני ד' מקדישכם, ובביאת
 המשיח נאמר ומלאה הארץ דעה את ד', וכל היסורים או במצרים ועתה לא ^{וגם עתה} אף שמעבירים על הדעת
 ר"ל מ' מהם לתכלית הזה, הפ לכתש
 ולהעביר את דעת האנושי שחויב האדם שבו יודע הוא וסומך עליו, ^{בבחי' ויוסיף דעת יוסיף מכאב, פנ'}
 לכתשו ולהעבירו, כדי שיוכל אח"כ דעת
 אלקים להתגלה בפנימיות בכל אחד ואחד ^{וגם} ובכל העולם.
 וזכור את יום השבת לקדשו וכו' ע"כ ברך ד' וכו' ויקדשו, אנחנו נזכור השבת ונקדשהו ואז נדע
 שד' מקדשו לדעת ^{לא מעשינו} הוא, רק לדעת כי אני ד' מקדישם, שהוא ית' מקדיש, ונרגיש קדושתו ית' בנו.

A page from volume 2 showing Reiser's deciphering, reproduced with permission of Herzog Academic College Research Authority, Yad Vashem, and the World Union of Jewish Studies

