



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 19

דרוש לשבועות

A discourse for Shavuos: “And
I was with Him a nurturer”



The Torah comes down to be Israel's amon, feeding the soul with the “bread” that brings understanding, and beyond that it brings “delights”: not only the supernal will that is the same in every mitzvah (David's “songs”), but the distinct inner delight of each mitzvah, revealed “face to face” at Sinai and drawn down every day through the Shema, self-nullification, and even the simple person's natural love and charity.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

The Torah comes down to be Israel's *amon*, feeding the soul with the "bread" that brings understanding, and beyond that it brings "delights": not only the supernal will that is the same in every mitzvah (David's "songs"), but the distinct inner delight of each mitzvah, revealed "face to face" at Sinai and drawn down every day through the Shema, self-nullification, and even the simple person's natural love and charity.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar reads Proverbs 8:30-31, where the Torah calls itself G-d's *amon* and His "delights," phrase by phrase. An *amon* feeds a weaned child bread; Moshe, too lofty, could not supply "meat," but the Torah descends to sustain Israel. The forty-four days of the Omer are a nursing period that grows the animal soul's emotions; on Shavuot the Torah arrives as "bread," the two loaves, bringing Daas, drawn down through the Shema said with self-sacrifice. David was punished for calling the Torah "songs": he praised the mitzvos as the supernal will, which is above Chochmah yet only their "back," the same in all of them. Their "face" is the supernal delight, distinct in each mitzvah, revealed at Sinai because Israel's love rose to delight in G-d. Ve'ehyeh means these delights must be renewed daily, by turning *ani* into *ayin*. The Torah "plays" at all times, even in exile, for its laughter is the nullification of *yesh* into *ayin*. Tevel, twice "lion," includes both scholar and simple person, whose charity draws the delight down "as water, face to face."

OUTLINE

- 1 The Torah as nurturer: from nursing to bread** ¶1-4
Amon is one who sustains a child with bread after nursing. Moshe, on his lofty level, could not do this, but the Torah descends to nourish the souls of Israel. The forty-four days of the Omer are "nursing," in which the emotions of the animal soul grow through *iskafya*; on Shavuot the Torah comes as "bread" that brings Daas, drawn down through the Shema said with self-sacrifice.
- 2 David's "songs": the supernal will** ¶5-11
Joy and delight follow understanding. David called the *chukim* "songs" because the mitzvos come from the supernal will, which is above Chochmah and above all the endless comprehension of Gan Eden, and he rejoiced in each one as in a beloved melody. Yet he was punished, for he praised them only as the will enclothed in them.

3 Back and face: will and delight

¶12-16

The will is the “back” of the mitzvos and is the same in all of them; their inner core, the “face,” is the supernal delight, as different in each mitzvah as sight is from hearing. At Sinai, “face to face,” Israel’s inner love, a delight in G-d, met G-d’s inner delight, so each utterance revealed its own delight.

4 David’s punishment, and the meaning of ve’ehyeh

¶17-20

Measure for measure, David forgot that the Ark, whose Tablets were all “face,” must be carried face to face on the shoulder, and he fell into forgetfulness, which is “back.” “Delights” are the revealed inner delight; ve’ehyeh teaches that it must be drawn down continually, through the daily Shema and through turning ani into ayin.

5 “Playing before Him at all times”

¶21-23

In times of embrace and in exile, when G-d’s kindness is hidden in the Torah, the Torah “plays” alike. Its laughter is the nullification of yesh into ayin, which will be revealed in the Time to Come and is drawn now through the Torah, even through the iskafya of the beinoni.

6 “Playing in tevel” and “my delights with the children of man”

¶24-26

Tevel is twice “lion”: the understanding love of the chayos and the natural love of the ofanim, matched by the scholar and by the simple, busy person. Through them, and through charity, the supernal delight flows “as water, face to face” between the supernal and the lower “man,” the wedding of the Giving of the Torah.

KEY CONCEPTS

amon (nurturer) אָמוֹן

The one who rears a child and feeds it bread after nursing. The Torah is Israel’s amon: it comes down from its height to sustain the soul and give it understanding.

bread and nursing לחם וניקה

Nursing is the Omer period, when the emotions grow without full understanding; bread is the Torah given on Shavuot, which brings Daas, as an infant begins to know only once he tastes grain.

zemiros (songs) זמירות

A melody one repeats because it is sweet, though it is the same sweetness each time. David’s word for the Torah, praising the one supernal will present equally in all the mitzvos.

supernal will and supernal delight רצון העליון ועונג העליון

The will is the “back” (achorayim) of the mitzvos and is undivided; the delight within it is the “face” (panim), and each mitzvah has its own particular delight.

sha’ashu’im (delights) שעשועים

The revelation of the inner supernal delight in the Torah and mitzvos, which must be drawn down continually from below.

ani and ayin אני ואין

“I” and “nothing,” spelled with the same letters. When a person turns his ani into ayin, setting aside his self, he draws G-d’s essential delight into the Torah.

laughter (sechok) שחוק

The nullification of yesh into ayin: the world’s appearance as a separate “something” is a jest, made for the final “laughter” when all is revealed as nullified before G-d.

SECTION 1 • 11-4

The Torah as nurturer: from nursing to bread

1 דרוש לשבועות¹

A discourse for Shavuos.

The heading marks this as a discourse for Shavuos, the festival of the Giving of the Torah. It is built on the verses of Proverbs in which the Torah speaks of itself as G-d's "nurturer" and His "delights."

2 ואהיה אצלו אמן² ואהיה שעשועים יום³ יום משחקת לפניו בכל עת משחקת בתבל ארצו ושעשועי את בני אדם.⁴

"And I was with Him a nurturer (amon), and I was delights (sha'ashu'im) day by day, playing before Him at all times; playing in the inhabited world (tevel) of His earth, and my delights are with the children of man."

These are the words of the Torah, personified as Wisdom, in Proverbs 8:30-31. The maamar will explain each phrase in turn: "a nurturer," "delights day by day," "playing before Him at all times," "playing in the inhabited world," and "my delights are with the children of man."

וּפִי בַמִּדְרַשׁ רַבָּה⁵ ר"פ בראשית אמן פדגוג האיך מה דאת אמר כאשר ישא⁶ האומן את היונק⁷ והוא לשון פרנסה וכן הוא עוד ברבות משפטים פ"ל.⁸

And the Midrash Rabbah, at the beginning of Parshas Bereishis, explains: "Amon [means] a tutor (padagog), as you say, 'as the nurturer (omen) carries the suckling.'" And this is an expression of providing sustenance; and so it is also in the Rabbah on Mishpatim, section 30.

The Midrash reads amon as one who rears a child, a tutor or guardian, and proves it from Moshe's words "as the nurturer (omen) carries the suckling." The Alter Rebbe adds that the word speaks of providing sustenance, and that the Midrash on Parshas Mishpatim reads it the same way.

3 והענין כי משה רבינו ע"ה אמר להקב"ה כי תאמר אלי שאהו בחיקך כאשר ישא האומן את היונק כו' מאין לי בשר^{9,10} כו'

The explanation is: Moshe our teacher, peace be upon him, said to the Holy One, blessed be He, "that You should say to me, 'Carry them in your bosom, as the nurturer carries the suckling,' etc.," [and] "From where do I have meat," etc.

When the people demanded meat in the desert, Moshe protested that G-d had asked him to carry them in his bosom "as the nurturer carries the suckling," and asked where he could find meat for them all. The maamar reads the two complaints together.

והיינו לפי שהיה במדרגה גבוה מן המים משיתיהו¹¹ עד שהיה כבד פה¹² לגבי תשבע"פ וכבד לשון^{13,14} לגבי תשב"כ [ועמ"ש מזה בפי בשלח בד"ה

That is, because he was at a level as high as “from the water I drew him,” to the point that he was “heavy of mouth” with respect to the Oral Torah and “heavy of tongue” with respect to the Written Torah [and see what is written on this in Parshas Beshalach, in the discourse beginning

Moshe’s soul was rooted so high (his name, “drawn from the water,” hints at it) that it was hard for him to bring his wisdom down into speech. His being “heavy of mouth” and “heavy of tongue” is read, in the wording of the Ra’aya Mehemna section of the Zohar, as difficulty with the Oral Torah and with the Written Torah. The bracket begins a reference to a discourse in Parshas Beshalach on the double portion of manna.

להבין ענין לחם משנה] ולכן אמר מאין לי בשר שאין זה בערכו כלל. [ועמ"ש מזה בפי בהעלותך]¹⁵ רק המן ירד בזכותו¹⁶ מזונא דחכמתא,^{17,18}

“To understand the matter of the double bread (lechem mishneh)”. Therefore he said, “From where do I have meat?” — for this is not within his measure at all. [And see what is written on this in Parshas Behaalos’cha.] Only the manna came down in his merit, the food of wisdom (mezona dechochmesa).

Meat, a physical and coarse food, was entirely out of keeping with Moshe’s level. What came down in his merit was the manna, which the Zohar calls “the food of wisdom,” a nourishment as refined as Moshe himself.

אבל התורה משבחת א"ע במעלה יתרה שיכולה היא לירד ממעלתה הגבוה והרמה להיות אמן שהיא רועה ומפרנס נש"י כנודע שהתורה נק' מזון לנפש¹⁹ ולכן נק' התורה לחם כמ"ש לכו לחמו בלחמי.²⁰

But the Torah praises itself with an added virtue: that it is able to descend from its high and lofty level to be an amon, that it shepherds and sustains the souls of Israel, as is known that the Torah is called food for the soul. And therefore the Torah is called bread, as it is written, “Come, eat of my bread.”

The Torah praises itself for something more: lofty as it is, it can descend to be an amon, shepherding and sustaining the souls of Israel. That is why the Torah is called food for the soul, and specifically bread, as Wisdom calls out, “Come, eat of my bread.”

וזהו כאשר ישא האומן את היונק. דר"ל שמפרנסו בלחם אחר ימי יניקה דאם ר"ל שמניקו מהו שאמר כאשר ישא האומן כו' מאין לי בשר כו'.

And this is [the meaning of] “as the nurturer carries the suckling”: that is to say, that he sustains him with bread after the days of nursing. For if it meant that he nurses him, what is [the sense of] what he said, “as the nurturer carries,” etc., [and] “From where do I have meat,” etc.?

An omen feeds bread, not milk. Moshe set “as the nurturer carries the suckling” beside “From where do I have meat?”; if omen meant one who nurses, the question about meat would not follow from it.

4 והנה גילוי בחי' זו להיות התורה בבחי' לחם הוא בשבועות זמן מ"ת שהקריבו שתי הלחם²¹ לחמו בלחמי תשב"כ ותשב"ע כי בימי הספירה הם ימי יניקה

Now the revelation of this level — that the Torah be at the level of bread — is on Shavuot, the time of the Giving of the Torah, when they offered the two loaves (shte'i halechem): “eat of my bread,” the Written Torah and the Oral Torah. For the days of the Counting [of the Omer] are days of nursing.

The Torah first appears as “bread” on Shavuot, when it was given. On that day two loaves of wheat bread were offered in the Temple, and the Alter Rebbe links them with the doubled word for bread in “eat of my bread” (lachamu belachmi): the Written and the Oral Torah. The days of counting the Omer before Shavuot are, by contrast, days of nursing.

כי לידת נש"י²² הי' בשביעי של פסח ובני ישראל הלכו ביבשה בתוך הים²³ שנמשכו מההעלם אל הגילוי ומשביעי של פסח עד שבועות מ"ד ימים הם בבחי' יניקה

For the birth of the souls of Israel was on the seventh [day] of Pesach, [when] “the children of Israel walked on dry land in the midst of the sea,” for they were drawn forth from concealment into revelation. And from the seventh of Pesach until Shavuot [are] forty-four days, which are at the level of nursing,

The souls of Israel were “born” on the seventh day of Pesach, when the sea split and the people walked through it on dry land, coming out of hiddenness into the open as a child comes out of the womb. The forty-four days from then until Shavuot are the infant’s nursing period.

דהיינו הגדלת המדות חסד שבחסד כו' עד"מ שהחלב מגדל אברי הולד וכך ימי הספירה הם המשכות ימים עליונים היום יום כו'

that is, the growing of the emotive attributes (middos) — Chesed (kindness) of Chesed, etc. — just as, by way of analogy, milk makes the limbs of the infant grow. And so the days of the Counting are drawings-down of the supernal days: “Today is day,” etc.,

Nursing makes an infant’s limbs grow; so the counting of the Omer makes the emotive attributes grow, one combination each day, beginning with Chesed of Chesed. Each day of the count draws down one of the supernal “days,” the divine attributes, as the formula “Today is day so-and-so” suggests.

לעומר שעורים שהוא מאכל בהמה הוא מקור וחיות הנפש הבהמית של האדם [כי הנשמה ונפש אלקית א"צ תיקון לעצמה^{24,25} כו']

“of the Omer” — [an Omer] of barley, which is animal food, [and] which is the source and life-force (chayus) of a person’s animal soul [for the neshamah and G-dly soul needs no rectification for itself, etc.],

The Omer offering was of barley, which is animal food; this hints that the counting works on the animal soul, the source of a person’s natural drives. The bracket gives the reason: the G-dly soul needs no rectification for itself, so the work is with the animal soul.

להפוך כל המדות שבה שתהיינה לה' לבדו²⁶ ולא תחללו²⁷ כו' יום ראשון חסד שבחסד כו'

to transform all the emotive attributes that are in it so that they be “for Havayah alone,” and “you shall not profane,” etc. The first day, Chesed of Chesed, etc.

The aim is to turn every emotion of the animal soul so that it is directed “to Havayah alone” and does not profane His Name. Each day refines one attribute, beginning on the first day with Chesed of Chesed.

והיינו בחי' גידול של המדות שבנפש הבהמית והעלאתן ממטה למעלה ע"י בחי' המשכת מוחין מלמעלה ונק' בע"ח מוחין דיניקה, וכמ"ש במ"א ע"פ ולכן שינים מחלב,²⁸

And this is the growing of the emotive attributes in the animal soul and their elevation from below upward, through a drawing-down of the intellect (mochin) from above; and in Etz Chaim this is called “the mochin of nursing” (mochin deyenikah), as is explained elsewhere on [the verse] “and teeth white with milk.”

In this way the emotions of the animal soul grow and are raised up, through intellect drawn down from above. Etz Chaim calls this “the mochin of nursing,” the early intellect of the nursing stage, and the Alter Rebbe has explained it elsewhere on the verse “teeth white with milk.”

וזו היא המשכה עליונה מלמעלה מן הימים העליונים הנמשכים במ"ד ימי הספירה עד"מ דם נעכר ונעשה חלב.²⁹ כך ע"י אתכפיא שהאדם מזכך מדותיו³⁰ נמשך הגדלת המדות.

And this is a supernal drawing-down from above, from the supernal days that are drawn down in the forty-four days of the Counting — just as, by way of analogy, blood decomposes and becomes milk. So too, through subjugation (iskafya), by which a person refines his emotive attributes, the growing of the emotive attributes is drawn down.

As a mother’s blood is changed into milk, so a light from the supernal days is drawn down during the forty-four days of the count. On the person’s side this works through iskafya: by subduing his natural drives he refines his emotions, and that brings their growth.

אך אין התינוק יודע לקרות ³¹ אבא ואימא עד שיטעום טעם דגן שבבחי' יניקה עדיין לא נכנס בו דעת עד שיטעום טעם לחם היא בחי' התורה שנתנה אחר ימי הספירה בשבועות

But “the infant does not know how to call ‘father’ and ‘mother’ until he tastes the taste of grain”: for at the level of nursing, Daas (knowledge) has not yet entered him, until he tastes the taste of bread, which is the Torah, which was given after the days of the Counting, on Shavuos.

The Talmud says an infant cannot call “father” and “mother” until he tastes grain; nursing alone does not bring awareness. So Daas, real understanding, comes only with “bread,” the Torah given on Shavuos after the days of the count.

ואזי הקריבו בו שתי הלחם והוא מזון לנפש האלקית לכו לחמו בלחמי ³² והקרבה זו צריכה להיות ממושבותיכם ³³ בחי' ישיבה היא בחי' ק"ש

And then they offered on it the two loaves, and it is food for the G-dly soul: “Come, eat of my bread.” And this offering must be “from your dwellings (moshvoseichem),” the level of sitting, which is the Shema.

On Shavuos the two loaves were offered, standing for the Torah as food for the G-dly soul. The verse says they must come “from your dwellings” (moshvoseichem), from the root “to sit,” which the Alter Rebbe connects with the Shema, which is said sitting.

כי תפלה בעמידה וק"ש בישיבה בעולם הבריאה ששם הוא היחוד שבק"ש יחודא עלאה או"א שא"א לנו להשיגו באצי' [וכמ"ש בפע"ח שער הק"ש פ"ד].

For prayer is [said] standing, and the Shema sitting, in the World of Beriah (Creation), for there is the unification of the Shema, the higher unity (yichuda ila'ah) of Abba and Imma (Chochmah and Binah), which it is impossible for us to attain in Atzilus [as is written in Pri Etz Chaim, Sha'ar Kerias Shema, chapter 4].

Following the Arizal, the Amidah is said standing because it belongs to Atzilus, and the Shema sitting because it belongs to Beriah. The unification brought about by the Shema is the higher one, of Abba and Imma, and we cannot arouse it while in Atzilus, only from Beriah.

ופי הכתוב ממושכותיכם מבחי ק"ש במס"נ תביאו לחם כו' תוכלו להמשיך בחי התורה להיות לכם בבחי לחם הגורם להמשיך בחי הדעת וההשגה. וזהו ואהיה אצלו אמן³⁴:

And the meaning of the verse is: "From your dwellings" — from the level of the Shema with self-sacrifice (mesirus nefesh) — "you shall bring bread," etc.: you will be able to draw down the Torah to be for you at the level of bread, which brings about the drawing-down of Daas and comprehension. And this is [the meaning of] "And I was with Him a nurturer (amon)."

So the verse means: from the Shema, said with readiness to give one's life, "you shall bring bread," that is, you will be able to draw the Torah down as nourishment that brings understanding and comprehension. This is the Torah's role as amon, the nurturer.

SECTION 2 • 15-11

David's "songs": the supernal will

5 ב ואח"כ ואהיה שעשועים שע"י בחי אמן הוא המשכת בחי לחם ומזון להיות הדעת וההשגה ע"י אח"כ נמשך גילוי בחי השמחה והשעשועים.

2. And afterwards, "and I was delights": for through the level of amon, which is the drawing-down of bread and food so that there be Daas (knowledge) and comprehension — through this, afterwards, the revelation of joy and delights is drawn down.

The second section takes up the next words, "and I was delights." Once the Torah as amon has fed a person with "bread" and given him understanding, a further revelation follows: joy and delight.

והנה ביאור ענין השמחה והשעשועים המתגלים ע"י הדעת וההשגה. יובן במ"ש ומירות היו לי חקיק³⁵ כו' ואמרז"ל [במדרש רבה.³⁶

Now, the explanation of the joy and delights that are revealed through Daas and comprehension will be understood from what is written, "Your statutes were songs (zemiro) to me," etc. And our Sages, of blessed memory, said [in the Midrash Rabbah,

To explain this joy and delight, the Alter Rebbe turns to King David's words, "Your statutes were songs to me," and to the Sages' teaching about them, which he cites from the Midrash, the Tanchuma and the Talmud.

6 ובתנחומא ובגמרא פ"ז דסוטה דל"ה ע"א³⁷ שנענש דוד על שקרא ד"ת זמירות ואמר לו הקב"ה זמירות קרית להו הריני

and in the Tanchuma, and in the Gemara, chapter 7 of Sotah, folio 35a] that David was punished for calling words of Torah "songs." And the Holy One, blessed be He, said to him, "You called them songs? Behold, I

The Sages relate that David was punished for calling words of Torah "songs." G-d said to him, in effect: you call them songs? Then you will stumble over something even schoolchildren know.

מכשילך בדבר שאפילו תינוקות של³⁸ בית רבן יודעין אותו דכתיב ולבני קהת לא נתן³⁹ כי עבודת הקדש עליהם בכתף ישאו והוא הביא את הארון בעגלה.

will make you stumble in a matter that even schoolchildren know," as it is written, "But to the sons of Kehos he did not give [wagons], for the service of the holy [things] was upon them; they would carry on the shoulder." And he brought the Ark on a wagon.

The Torah says that the Levite family of Kehos was given no wagons, because they carried the holy vessels on their shoulders. David had the Ark brought on a wagon, against this law; that was his stumbling.

7 והענין הוא כי פ"י וביאור מלת זמירות הוא כמו זמר וניגון שמזמרים ומנגנים ניגון א' כמה פעמים אע"פ שהכל עריבות ומתיקות א' מ"מ כשערב לו לאדם איזה ניגון וזמר יכול לזמר ולנגן אותו כמה פעמים.

The explanation of this is: the meaning and sense of the word zemiro is like a song and melody, when one sings and plays one melody many times. Although it is all one pleasantness and sweetness, nevertheless, when some melody and song is pleasing to a person, he can sing it and play it many times.

Zemiro is like a melody one sings again and again. The tune does not change and holds the same sweetness every time, yet when a person loves a melody he repeats it many times.

8 וכך היה לי חוקיך חוקים נק' מצות שאין בהן טעם כמו פרה אדומה ושעטנז כו'

And so, "Your statutes were to me": chukim (statutes) is what the mitzvos that have no reason are called, such as the red heifer and sha'atnez, etc.

David said this of the chukim (statutes), the mitzvos that have no reason a person can understand, such as the red heifer and the ban on sha'atnez, wool and linen woven together.

כלומר שהגם שאין למצוה זו שום טעם ודעת בשכל המושג ומוכן מ"מ ערב ומתוק לחיכו עד מאד

That is to say: although this mitzvah has no reason or knowledge at all in intellect that is grasped and understood, nevertheless it was exceedingly pleasant and sweet to his palate.

Although such a mitzvah has no reason the mind can grasp, David found it exceedingly sweet.

והיינו לפי שאף גם אם אין טעם ודעת מלובש בהמשכת מצוה זו למטה בהתלבשותה בגשמיות מ"מ יסודתה בהררי קדש⁴⁰ הוא

And this is because, even if no reason or knowledge is enlothed in the drawing-down of this mitzvah below, as it is enlothed in physicality, nevertheless "its foundation is in the holy mountains": it is

The reason is that, although no rationale is enlothed in the mitzvah as it comes down into physical action, its foundation is "in the holy mountains," far above.

מבחי רצון העליון ב"ה שלמעלה מעלה מבחי טעם ודעת הנמשך מבחי ח"ע והחכמה מאין תמצא⁴¹ שהיא נמשכת מבחי אין הוא בחי רצון העליון ב"ה כי

from the level of the supernal will (ratzon), blessed be He, which is far above the level of reason and knowledge that is drawn from the level of the higher Chochmah (Chochmah Ila'ah). And "Chochmah is found from ayin (nothing)," for it is drawn from the level of ayin, which is the level of the supernal will, blessed be He. For

That root is the supernal will, which is far higher than reason, since all reason comes from Chochmah. Chochmah itself is found "from ayin" (nothing), and that ayin is the supernal will.

הנה החכמה נקי עדן^{42,43} שהוא עונג הנשמות בג"ע בשכל הנבראים המשכילים בגדולת א"ס ב"ה ונהנים בהשגתם תענוג נפלא עד אין קץ ע"ד שאמרו בגמ' על אלישע אחר מוטב דלידייני⁴⁴ כו'.

Chochmah is called Eden, which is the delight of the souls in Gan Eden, in the intellect of created beings who contemplate the greatness of the Infinite One (Ein Sof), blessed be He, and take wondrous delight in their comprehension, without end — along the lines of what was said in the Gemara about Elisha Acher: "It is better that he be judged," etc.

Chochmah is called "Eden": the delight of the souls in Gan Eden is the delight of understanding G-d's greatness, an endless pleasure in comprehension. How great that delight is can be seen from what the Gemara says of Elisha "Acher": Rabbi Meir held it better that he be judged so that he could then enter the World to Come.

9 והנה אף שבספרים נזכר רק ב' בחי' גי'ע תחתון ועליון.⁴⁵ אבל באמת יש הרבה מיני גי'ע זה למעלה מזה עד אין קץ ותכלית גבוה מעל גבוה⁴⁶ כו',

Now, although in the books only two levels of Gan Eden are mentioned, the lower and the upper, in truth there are many kinds of Gan Eden, one above the other, without end or limit, "one higher than the high," etc.

The books usually speak of two levels of Gan Eden, the lower and the upper. In truth, the Alter Rebbe says, there are endless levels of Gan Eden, each higher than the one before.

ועי' רמזו רז"ל ת"ח אין להם מנוחה⁴⁷ לא בעוה"ז ולא בעוה"ב שנאמר ילכו מחיל אל חיל⁴⁸ כו' אלא שהספרים לא דברו מהם רק מהבי' מיני גי'ע עליון ותחתון.

And our Sages, of blessed memory, alluded to this: "Torah scholars have no rest, neither in this world nor in the World to Come, as it is said, 'They go from strength to strength,'" etc. Only, the books did not speak of them, but only of the two kinds of Gan Eden, the upper Gan Eden and the lower.

The Talmud hints at this when it says that Torah scholars have no rest even in the World to Come, for they "go from strength to strength," rising from level to level. The books simply did not describe these levels beyond the two general ones.

אבל בגי'ע העליונים עד רום המעלות לא שלחו את ידם וכל עדן שלמעלה מעלה עד רום המעלות הכל נק' בשם חכמה

But the higher Gan Edens, up to the loftiest heights, they did not put forth their hand [to discuss]. And every Eden, higher and higher up to the loftiest heights, is all called by the name Chochmah (wisdom),

The higher levels of Gan Eden were left undescribed. All of them, up to the very highest, are called Chochmah, because each is a level of wisdom.

כי העונג שבהם הוא לפי ערך ההשכלה וההשגה ויש השגה למעלה מהשגה עד רום המעלות. אך כל בחי' השגה ותענוג מריש כל דרגין כו' אינו אלא בבחי' זיו.

for the delight in them is according to the measure of the understanding and comprehension, and there is comprehension above comprehension, up to the loftiest heights. But every level of comprehension and delight, [even] from "the head of all levels," etc., is only at the level of radiance (ziv).

The delight of each Gan Eden matches the depth of comprehension there, and there is always a higher comprehension. Yet all this comprehension and delight, even at "the head of all levels," is only a radiance (ziv) of G-dliness, not its essence.

10 וכמארז"ל ונהנין מזיו⁴⁹ כו'. וזהו בורא קדושים ישתבח⁵⁰ שמך לעד מלכנו. קדושים אלו הנשמות וקדושים בכל יום⁵¹ יהללך סלה בלי הפסק⁵² בהשגה למעלה מהשגה כי ת"ח אין להם מנוחה כו'.

As our Sages, of blessed memory, said: "and they delight in the radiance," etc. And this is [the meaning of] "Creator of holy ones, may Your Name be praised forever, our King." "Holy ones": these are the souls; and "holy ones praise You every day, selah," without interruption, in comprehension above comprehension, for "Torah scholars have no rest," etc.

The Talmud says the righteous in the World to Come "delight in the radiance of the Shechinah." The prayers echo this: G-d is "Creator of holy ones," the souls, who "praise You every day, selah," and "selah" means without interruption, as the souls rise from one comprehension to the next.

וכל ההילול והשבח הזה אין זה אלא ישתבח שמך בחי' שם בלבד בחי' זיו כו'

And all this praise and acclaim is only "may Your Name be praised": the level of a name alone, the level of radiance, etc.

Yet all their praise reaches only "Your Name." A name is not the person himself, only how he is called; so too what the souls grasp is a level of radiance alone.

(כמ"ש מזה בד"ה את שבתותי תשמרו)⁵³ ושמו בגימ' רצון^{54,55} שהרצון הוא למעלה מעלה מבחי' חכמה והחכמה היא הנמשכת מבחי' הרצון שכך עלה ברצונו להתלבש בבחי' חכמה.

(as is written on this in the discourse beginning "You shall keep My Sabbaths"). And "His Name" (shemo) has the numerical value of ratzon (will); for will is far above the level of Chochmah, and Chochmah is what is drawn from the level of will, for so it arose in His will, to be enclothed in the level of Chochmah.

The word shemo ("His Name") has the same numerical value as ratzon, "will" (346). The will is far above Chochmah, which comes from it, because G-d willed to be enclothed in Chochmah. The parenthesis refers to the discourse "You shall keep My Sabbaths" in Parshas Behar.

ולזאת הרי בחי' החכמה בטילה כאין לגבי בחי' רצון העליון ב"ה המתלבש בה ואין ערוך אליו

Therefore the level of Chochmah is nullified as nothing before the level of the supernal will, blessed be He, that is enclothed in it, and it bears no comparison to it.

Chochmah is therefore as nothing before the supernal will that is enclothed in it; the two cannot be compared.

וזהו ענין הזמירות שקרא דוד לד"ת לבחי' החוקים שעם היות שאין בהם טעם היינו לפי שנמשכו ונלקחו מרצון העליון ב"ה שהוא למעלה מההשגה והטעם.

And this is the matter of the “songs,” as David called words of Torah, [namely] the level of the statutes: although they have no reason, this is because they were drawn and taken from the supernal will, blessed be He, which is above comprehension and reason.

This explains David’s “songs”: the chukim have no reason because they come directly from the supernal will, which is above reason and comprehension.

11 ומ"ש אורייתא מחכמה נפקת⁵⁶ נפקת דייקא. אבל יסודן למעלה מהחכמה תר"ך עמודי אור^{57,58} עד"מ העמוד שמחבר הגג⁵⁹ עם הרצפה. כך המצות נשפלו למטה.

And as for what is said, “The Torah comes forth from Chochmah”: “comes forth,” specifically. But their foundation is above Chochmah, the 620 pillars of light — by way of analogy, the pillar that joins the roof with the floor. So the mitzvos were lowered below,

The Zohar says the Torah “comes forth from Chochmah”; “comes forth” implies that its origin is above Chochmah. The root of the mitzvos is the 620 “pillars of light” in Keser, the supernal will, and like a pillar joining roof to floor they reach from that height down to physical deeds.

אבל שרשן גבוה מאד נעלה ע"כ היה שמח שמחה גדולה בעסק התורה ומצות ע"י התבוננות זו but their root is very high and exalted. Therefore he rejoiced with great joy in his occupation with Torah and mitzvos, through this contemplation:

Though the mitzvos come down into physical action, their root is exceedingly high. Contemplating this filled David with great joy in his Torah study and mitzvos.

שהם רצון העליון וע"כ קראן זמירות שהן היו לו כמין זמר שמנגננין זמר א' בהם כמה פעמים מגודל המתיקות שבו.

that they are the supernal will. And therefore he called them “songs,” for they were to him like a kind of song, in which one sings one song many times because of the great sweetness in it.

Because the mitzvos are the supernal will, David called them “songs”: they were to him like a song one sings over and over because it is so sweet.

כך עם היות שכל המצות כולן הן רצונו ית' והרי זהו שבח אחד לכל המצות שכולם מתלבש רצה"ע ב"ה מ"מ היה מתענג ושמח בכל א'

So too, although all the mitzvos, every one of them, are His will, may He be blessed, so that this is one praise for all the mitzvos, that the supernal will, blessed be He, is encllothed in all of them, nevertheless he delighted and rejoiced in each one,

All the mitzvos are equally G-d's will, so in this respect they share a single praise. Even so, David delighted in each one.

כמו שמתענגים ושמחים בעריכות ומתיקות הניגון והזמר שניגון וזמר א' מנגנין ומזמרים כמה פעמים מאחר שהוא זמר יפה מאד וזו היא שמחה של מצוה.

just as one delights and rejoices in the pleasantness and sweetness of a melody and song, so that one melody and song is played and sung many times, since it is a very beautiful song. And this is the joy of a mitzvah (simchah shel mitzvah):

His joy was like the joy in a beautiful melody, which one sings again and again. This is the "joy of a mitzvah."

דהיינו מחמת עוצם גדולת המצוה עצמה כי גבהה מעלתה מאד שהוא הוא רצה"ע ב"ה שלמעלה מהחכמה שהוא בחי' עדן ותענוג והשגה נפלאה עד אין קץ מריש כל דרגין כו'.

that is, because of the immense greatness of the mitzvah itself, for its standing is very lofty: it is the supernal will itself, blessed be He, which is above Chochmah, which is the level of Eden and of delight and wondrous comprehension without end, from "the head of all levels," etc.

The joy comes from the greatness of the mitzvah itself: it is the supernal will, which is above Chochmah, and Chochmah is itself "Eden," wondrous delight and comprehension without end.

אך מ"מ נענש דוד ע"ז לפי שעדיין לא הגיע לתכלית השבח העיקר שבתורה ומצות ומעלתן העצמי שהרי לא שבח אותן אלא בבחי' רצה"ע ב"ה המלוכש בהן.⁶⁰

Nevertheless, David was punished for this, because he had not yet reached the ultimate praise, the main [praise], of Torah and mitzvos and their essential virtue; for he praised them only in terms of the supernal will, blessed be He, that is encllothed in them.

Still David was punished, because he had not reached the highest praise of Torah and mitzvos, their essential virtue. He praised them only as the supernal will encllothed in them.

SECTION 3 • ¶12-16

Back and face: will and delight

12 והנה הרצון הוא עדיין בבחי' מעלת ומדרגת חיצונית שלהם. וכמ"ש וראית את אחורי⁶¹ לפני לא יראו.

Now, the will is still at the level of their outer virtue and rank, as it is written, "And you shall see My back, but My face shall not be seen."

The will, high as it is, is still the outer level of the mitzvos. G-d told Moshe, "You shall see My back, but My face shall not be seen": the will is the "back."

אבל פנימיותו ועיקרן הוא הוא עונג העליון ב"ה שהוא פנימית הרצון כידוע וע"ז נאמר אחר

But their inner dimension (pnimiyus) and essence is the supernal delight, blessed be He, which is the inner dimension of the will, as is known. And of this it is said, "Back

The inner core of the mitzvos is the supernal delight, which is the inner dimension of the will. The verse "Back and front You have formed me" speaks of these two levels.

וקדם צרתני⁶² ועד"מ מבשרי אחזה⁶³ שהתענוג הוא עיקר המכוון והרצון הולך אחר התענוג שמחמת שיש נחת רוח ותענוג לפניו לכך הוא רוצה וחפץ בכך.

and front You have formed me." And by way of analogy, "from my flesh I behold": the delight is the main intent, and the will follows the delight; for because there is gratification and delight before him, therefore he wills and desires it.

Human experience ("from my flesh I behold") shows that delight is the real aim and will follows it: one wants something because one takes pleasure in it.

13 ולכן נק' הרצון בחי' אחוריים⁶⁴ ובחי' חיצונית לגבי העונג העליון ב"ה המלוכש בו וע"ז נאמר וראית

את אחורי לפני לא יראו⁶⁵ שאין פנימית העונג מתגלה כ"א בחי' הרצון בלבד

Therefore the will is called the level of the back (achorayim) and the outer level, in relation to the supernal delight, blessed be He, that is encloded in it. And of this it is said, "And you shall see My back, but My face shall not be seen": for the inner dimension of the delight is not revealed, only the level of the will alone,

This is why the will is called "back" (achorayim) and "outer" compared with the delight inside it. What is revealed is the will; the inner delight stays hidden, as "My face shall not be seen" says.

כמו שאינו נראה ונגלה באדם לזולתו רק בחי' רצון בלבד כשמגלה לו רצונו להיות כך וכך.

just as in a person nothing is seen and revealed to another except the will alone, when he reveals to him his will that such-and-such should be.

So it is with a person: others see only his will, when he tells them what he wants done.

אבל פנימית העונג המלוכש בו והמכוון מזה איזה עונג ונחת רוח לפניו מזה לא ניתן להתודע ולהגלות ועונג זה הוא המלוכש במצות שהן רצונו ית'.

But the inner dimension of the delight that is en clothed in it, and what is intended by it, what delight and gratification he has from it, is not given to be made known and revealed. And it is this delight that is en clothed in the mitzvos, which are His will, may He be blessed.

What pleasure he has in it, the inner reason for wanting it, is not revealed. It is this hidden supernal delight that is en clothed in the mitzvos, which are G-d's will.

14 וזהו אשר קדשנו במצותיו אשר מלשון באשרי כי אשרוני^{66, 67, 68} שהוא לשון הילול ושבח והוא על

עוצם ריבוי התענוג שיש בזה

And this is [the meaning of] "Who (asher) has sanctified us with His commandments": asher is from the expression "In my good fortune (be'oshri), for they will call me fortunate (ishruni)," which is an expression of praise and acclaim; and it is because of the immense abundance of delight that there is in this,

The blessing over a mitzvah says that G-d is the One "asher (Who) has sanctified us." The Alter Rebbe reads asher as in Leah's words when Asher was born, "In my good fortune, for they will call me fortunate": a word of praise, expressing the great abundance of delight in the mitzvos.

כדי להלל ולשבח מאד ובבחי' זו נאמר באשר וטובל בשמן⁶⁹ רגלו שבבחי' רגלו בלבד הוא מלוכש בבחי' שמן היא בחי' ח"ע⁷⁰ כו':

enough to praise and acclaim [it] greatly. And of this level it is said of Asher, "and he dips his foot in oil": for only at the level of "his foot" is it en clothed in the level of oil, which is the higher Chochmah (Chochmah Ila'ah), etc.

Moshe blessed the tribe of Asher, "he dips his foot in oil." Oil stands for the higher Chochmah; so only the lowest level, the "foot," of this delight is en clothed in Chochmah, and the delight itself is far above it.

15 ג והנה ההפרש שבין בחי' אחוריים לבחי' פנים מבשרי אחזה⁷¹ שבעורף אין בו התחלקות אברים שעור אי מכסה את כולו.

3. Now, the difference between the level of the back and the level of the face, [as] “from my flesh I behold”: in the nape of the neck there is no division into organs, for one skin covers all of it.

The third section begins by showing the difference between “back” and “face” in the human body (“from my flesh I behold”): the back of the neck has no distinct organs, and one skin covers it all.

משא”כ בבחי' פנים נראה ונגלה ציור התחלקות האיברים עינים לראות אזנים לשמוע כו' ותענוג שבבחי' ראייה הוא בחי' אחרת משמיעה כו'.

In the face, by contrast, the form of the division of the organs is seen and revealed: eyes to see, ears to hear, etc.; and the delight in sight is a different thing from [the delight in] hearing, etc.

The face, by contrast, shows distinct organs, each with its own function, eyes to see and ears to hear, and the pleasure of seeing is quite different from the pleasure of hearing.

כך הוא למעלה כביכול שבחי' רצון העליון ב”ה נק' בחי' אחוריים ואין בו שום התחלקות ולכך הרצון המלוכש במצות כולל כל המצות בשוה שכולן הן בחי' רצונו ית'

So it is Above, as it were: the level of the supernal will, blessed be He, is called the level of the back, and there is no division in it at all. Therefore the will that is en clothed in the mitzvos includes all the mitzvos equally, for all of them are His will, may He be blessed,

So it is Above: the supernal will is the “back” and has no divisions, so it is present equally in all the mitzvos; each is simply G-d’s will.

והרי זה שבח אי לכולן אלא שהוא שבח גדול מאד כנ”ל שהרצון עליון הוא למעלה מהחכמה כו' and so this is one praise for all of them; only, it is a very great praise, as mentioned above, for the supernal will is above Chochmah, etc.

This gives all the mitzvos a single praise, though a very great one, since the will is above Chochmah.

ולכן נק' העונג והשמחה הנמשך מזה בשם זמירות כמו זמר שמנגנים ניגון אי היפה מאד הרבה פעמים כנ”ל.

And therefore the delight and joy that come from this are called by the name “songs,” like a song in which one plays one very beautiful melody many times, as mentioned above.

That is why the joy that comes from this is called “songs”: like one beautiful melody sung over and over, it is the same joy in every mitzvah.

אבל העונג העליון ב"ה המלוכש במצות יש לכל מצוה תענוג פרטי כי העונג היא פנימי המכוון המלוכש ברצון ואין פנימית המכוון המלוכש ברצון מצוה זו מלוכש ברצון מצוה אחרת כי לכל מצוה יש כוונה אחרת כנודע.

But [as for] the supernal delight, blessed be He, that is enlothed in the mitzvot, each mitzvah has a particular delight. For the delight is the inner dimension of the intent that is enlothed in the will, and the inner dimension of the intent enlothed in the will of this mitzvah is not enlothed in the will of another mitzvah, for each mitzvah has a different intent, as is known.

The supernal delight, though, is different in each mitzvah. The delight is the inner intent within the will, and every mitzvah has its own intent, so each carries its own particular delight.

16 וכמו עד"מ בפנים הרי התענוג שבראי המלוכש בעינים אינו דומה כלל להתענוג שבשמיעה שבאזנים וכן תענוג שבטעמים ח"ך אוכל יטעם⁷² כ"י כל מין תענוג הוא מהות אחר.

And just as, by way of analogy, in the face, the delight in sight, which is enlothed in the eyes, is not at all like the delight in hearing, which is in the ears; and likewise the delight in tastes, "the palate tastes food," etc.: each kind of delight is a different essence.

In the face each sense has its own pleasure: the pleasure of sight is nothing like the pleasure of hearing, and taste ("the palate tastes food") is different again. Each kind of pleasure is a different thing.

כך בחינת עונג העליון הנמשך ומתגלה ע"י המצות בציצית תענוג מיוחד ומשונה מהתענוג שבמצוה אחרת וכן בתפילין כ"י ובכל המצות.

So [with] the supernal delight that is drawn down and revealed through the mitzvot: in tzitzis [there is] a unique delight, different from the delight in another mitzvah, and so in tefillin, etc., and in all the mitzvot.

So the supernal delight revealed through the mitzvot differs from mitzvah to mitzvah: tzitzis carries one particular delight, tefillin another, and so with all the mitzvot.

ולא כמו מעלת הרצון שהוא מדרגה אחת לכולן (ועמ"ש בד"ה ראו כי^{73,74} ה' נתן לכם השבת כפי דרכיה דרכי נועם),⁷⁵

This is unlike the standing of the will, which is one level for all of them (and see what is written in the discourse beginning "See that Havayah has given you the Shabbos," on the meaning of "Its ways are ways of pleasantness").

The will, by contrast, is the same in all of them. The parenthesis refers to the discourse "See that Havayah has given you the Shabbos" in Parshas Beshalach, which explains why the Torah and mitzvot are called "ways," as in "Its ways are ways of pleasantness."

ולכן במ"ת דכתיב פנים בפנים דבר⁷⁶ ה' שהי' גילוי בחי' פנים עליונים שהוא עונג העליון ב"ה המלוכש בתורה ומצות.

Therefore, at the Giving of the Torah, of which it is written, "Face to face Havayah spoke," there was a revelation of the supernal face, which is the supernal delight, blessed be He, that is encloded in Torah and mitzvos.

At Sinai G-d spoke "face to face": the supernal "face," the delight within the Torah and mitzvos, was revealed.

הנה אמרו"ל על כל דבור פרח נשמתן⁷⁷ לפי שבכל דבור מעשרת הדברות הי' גילוי עונג פרטי המלוכש בדיבור זה בלבד שאינו דומה לגילוי העונג שבדיבור השני והגורם לזה שזכו ישראל לכך במ"ת

Indeed, our Sages, of blessed memory, said, "At each utterance their souls flew out": because in each utterance of the Ten Commandments there was a revelation of a particular delight, encloded in that utterance alone, which is not like the revelation of the delight in the second utterance. And what caused Israel to merit this at the Giving of the Torah

That is why the Sages say that at each utterance of the Ten Commandments the people's souls left them: each utterance revealed its own distinct delight, unlike that of the next. What made Israel worthy of this is explained next.

היינו משום דכתיב פנים בפנים, שגם מלמטה למעלה היה בבחי' גילוי הפנימיות ולא בבחי' אחוריים כי גם בתשוקה וכלות הנפש שממטה למעלה יש ב' בחי' הא' כמ"ש מי לי בשמים⁷⁸ ועמך לא הפצתי בארץ.

is that it is written, "Face to face": for from below upward, too, it was at the level of the revelation of the inner dimension, and not at the level of the back. For in the yearning and the expiring of the soul (kelos hanefesh) from below upward, too, there are two levels. The first is as it is written, "Whom do I have in heaven? And with You I desire nothing on earth":

"Face to face" means that the people too, from below, stood with their inner selves revealed, not their "back." Even the soul's longing for G-d has two levels, and the first is expressed in "Whom do I have in heaven? And with You I desire nothing on earth."

דהיינו שמבטל רצונו וחפצו המלוכש בגוף ונפש הבהמית ורוצה לדבקה בו ית' בתשוקה וצמאון כו'. that is, he sets aside his will and desire that are encloded in the body and the animal soul, and wants to cleave to Him, may He be blessed, with yearning and thirst, etc.

At this first level a person sets aside the wants of his body and animal soul, and longs and thirsts to cleave to G-d.

אך מ"מ רצון זה ותשוקה זו היא בחי' אחריים שהרי עדיין נפשו האלקית מלובשת בגוף ונה"ב בתענוגות בני אדם אלא שרוצה לצאת מהם ומסכים בהסכמה אמיתית שתתפשט האהבה מלבושיה שבנוגה לדבקה באלקים חיים.

Nevertheless, this will and this yearning are at the level of the back: for his G-dly soul is still en-clothed in the body and the animal soul, in the pleasures of mankind; only, he wants to leave them, and agrees with true consent that the love should strip off its garments that are in [kelipas] nogah, to cleave to the living G-d.

Yet this longing is still "back," for his G-dly soul is still clothed in the body and the animal soul and their pleasures. He sincerely wants to leave them, and agrees that his love should shed its garments in kelipas nogah, the realm of worldly things that are neither holy nor forbidden, so as to cleave to the living G-d.

אך עדיין לא נתפשטה האהבה עד שתחפץ בקרבת אלקים בשמחה וטוב לבב מרוב כל ולהתענג על⁷⁹ ה' אהבה בתענוגים⁸⁰ ממש שזהו בחי' ה' וכמ"ש כלה שארי ולבבי⁸¹ כו'

But the love has not yet been stripped [of them] to the point that it desires closeness to G-d "with joy and gladness of heart, from the abundance of everything," and to delight in G-d, actual "love with delights." This is the second level, as it is written, "My flesh and my heart pine away," etc.

His love has not yet reached the point of desiring nearness to G-d with joy and gladness, delighting in Him as one delights in a beloved ("love with delights"). That second level is what the verse calls "My flesh and my heart pine away."

והיא בחי' ומעלה יתירה שמחה ותענוג בה' ממש והיא שמחה של מצוה ונשמח בדברי תורתך⁸² וב מצותיך לעולם ועד

And it is a level and a surpassing virtue: joy and delight in G-d Himself. And it is the joy of a mitzvah: "and we will rejoice in the words of Your Torah and in Your mitzvos forever and ever,

This second level is a higher one: actual joy and delight in G-d. It is the joy of a mitzvah, of which the evening prayer says, "we will rejoice in the words of Your Torah and in Your mitzvos forever."

כי הם חיינו כו' ובחי' זו ה' היא בחי' גילוי פנימית וז"ש פנים בפנים דבר ה'.

for they are our life," etc. And this second level is the level of the revelation of the inner dimension. And this is [the meaning of] what is written, "Face to face Havayah spoke":

The prayer continues, "for they are our life." This second level is the revelation of the inner dimension from below, and it is what "Face to face Havayah spoke" means.

כלומר שהיו חיבור והתקשרות בחיי פנים עליונים בבחי' פנים התחתונים שהיי' התלכשות עונג העליון ב"ה שהוא הוא פנימי' הרצון בבחי' עונג התחתון שממטה למעלה כלה שארי ולבבי כו'

that is to say, there was a joining and binding of the supernal face with the lower face: the supernal delight, blessed be He, which is the very inner dimension of the will, was enclothed in the lower delight that rises from below upward, "My flesh and my heart pine away," etc.,

"Face to face" means that the supernal face was joined with the lower face: G-d's delight, the inner core of His will, entered the people's own delight in Him, the delight of "My flesh and my heart pine away."

בבחי' פנימי' האהבה בתענוגים להתענג על ה' ממש שעיי"כ זכו והשיגו העונג העליון ב"ה המלוכש בכל מצוה עונג פרטי.⁸³

at the level of the inner dimension of the "love with delights," to delight in G-d Himself. Through this they merited and attained the supernal delight, blessed be He, that is enclothed in each mitzvah as a particular delight.

Because the people's love was inward, a "love with delights," they could receive the supernal delight enclothed in each mitzvah, each as its own particular delight.

SECTION 4 • ¶17-20

David's punishment, and the meaning of ve'ehyeh

17 ולכן על כל דבור ודבור פרח נשמתן. וזהו שנענש דוד המלך ע"ה על שלא שיבח את התורה רק בבחי' זמירות שהוא מצד בחי' אחוריים של המצות

And therefore at each and every utterance their souls flew out. And this is [why] King David, peace be upon him, was punished: because he praised the Torah only as "songs," which is from the aspect of the back of the mitzvos,

This is why the souls left them at each utterance: each revealed a distinct inner delight. And this is why David was punished: he praised the Torah only as "songs," which belong to the "back" of the mitzvos, the will.

ולא שיבח את התורה בבחי' זו הפנימי' שהיא מעלתן העקרית העצמית, ולכן העונש היה ג"כ מדה כנגד מדה ששכח מעלת התורה שהיא בבחי' פנים כי

and did not praise the Torah in this inner aspect, which is their main, essential virtue. And therefore the punishment, too, was measure for measure: he forgot the virtue of the Torah, which is at the level of the face. For

He did not praise the Torah's inner dimension, its essential virtue. So his punishment was measure for measure: he forgot a law that expresses the Torah's quality of "face."

הנה לכך נאמר בכתף ישאו⁸⁴ שהלויים היו נושאי הארון והיו כתפיהם לחוץ ופניהם כנגד הארון זה כנגד זה

this is why it is said, “They shall carry on the shoulder”: the Levites were the bearers of the Ark, and their shoulders were outward and their faces toward the Ark, facing one another.

The Ark had to be carried on the shoulder: the Levites who bore it had their shoulders outward and their faces turned toward the Ark, so that they and the Ark faced one another.

והיינו לפי שצ"ל בחי' פנים בפנים כנ"ל וגם הלוחות שבארון הי' בבחי' פנים לכל צד שהלוחות היו כתובים משני עבריהם⁸⁵ שלכל עבר לא נראה

This is because there must be [the level of] face to face, as mentioned above. And the Tablets in the Ark, too, were at the level of face on every side, for the Tablets were written on both their sides, so that on each side nothing was seen

This was required because the relationship must be “face to face.” The Tablets inside the Ark were also all “face”: they were written through on both sides, so from either side one saw only the front.

רק בחי' הפנים והוא נענש ששכח זה ונשאו בפרות על העגלה ומה שנענש שנפל בבחי' שכחה היא בחי' אחוריים [עמ"ש פ' תצוה סדי"ה זכור כו'⁸⁶

but the face. And he was punished in that he forgot this, and they carried it with cows on the wagon. And as for his being punished by falling into forgetfulness, which is the level of the back [see what is written in Parshas Tetzaveh, at the end of the discourse beginning “Remember,” etc.,

David forgot this and had the Ark carried by cows on a wagon. His falling into forgetfulness also fits, for forgetting is a quality of the “back”; the bracket refers to the discourse on “Remember ... do not forget” in Parshas Tetzaveh.

לא תשכח] היינו מדה כנגד מדה שלפי שלא שיבח את התורה בבחי' פנים אלא בבחי' אחוריים שכח מעלת הלוחות שהיו בבחי' פנים ונפל לבחי' שכחה היא בחי' אחוריים.

“do not forget”], this is measure for measure: because he praised the Torah not at the level of the face but at the level of the back, he forgot the virtue of the Tablets, which were at the level of the face, and fell into forgetfulness, which is the level of the back.

It was measure for measure: since he praised the Torah only at the level of the “back,” he forgot the “face” quality of the Tablets and fell into forgetfulness, which is “back.”

18 ובוה יובן מ"ש ואהיה שעשועים⁸⁷ כי בחי' שעשועים הן הן בחי' גילוי בחי' פנימי דהיינו בחי' עונג העליון המלוכש במצות

Through this will be understood what is written, "and I was delights": for delights (sha'ashu'im) are the very revelation of the inner dimension (pnimiyus), that is, the supernal delight that is en-clothed in the mitzvos,

This explains "and I was delights": "delights" (sha'ashu'im) are the revelation of the inner dimension, the supernal delight en-clothed in the mitzvos.

שהיא פנימית הרצון משא"כ בחי' זמירות הן בחי' אחוריים שהוא הרצון כנ"ל [ועמ"ש עוד מענין זה ע"פ ויהי מקץ שנתים ימים ובאגה"ק קרוב לסופו ד"ה דוד זמירות קרית להו].

which is the inner dimension of the will; whereas "songs" are the level of the back, which is the will, as mentioned above [and see what is written further on this matter on [the verse] "And it was at the end of two years," and in Iggeres HaKodesh, near its end, the passage beginning "David, You called them songs"].

That delight is the inner core of the will, whereas "songs" belong to the "back," the will itself. The bracket refers to the discourse "And it was at the end of two years" and to the essay "David, You called them songs," which the text places near the end of Iggeres HaKodesh and which today's editions of Tanya print in Kuntres Acharon.

אך הנה ואהיה כתיב לשון הוה והיינו שצריך להמשיך גילוי והתהוות בחי' השעשועים. דבאתאדל"ת תליא מילתא.⁸⁸

But note: it is written ve'ehyeh, a present-tense form. That is, one must draw down the revelation and coming-into-being of the delights; for the matter depends on an arousal from below.

The verse says ve'ehyeh, a form that speaks of ongoing being rather than of something that once was. The delights must be drawn down and brought into being again and again, and that depends on an arousal from below, a person's own service.

19 וזהו יום יום דהיינו בחי' ק"ש שאומרים דבר יום ביומו כי בכל יום נעשה בריה חדשה.

And this is [the meaning of] "day by day": that is, the Shema, which is said "each day's matter on its day," for every day there comes about a new creation.

"Day by day" alludes to the Shema, which is said every day, because every day the world is created anew.

וע"כ בכל יום צריך לקרות ק"ש ולמסור נפשו באחד בכל יום ואהבת בחי' תענוג כו' ועי"ז גורם ירידת התענוג עליון שעשוע שבעצמותו שיתלבש בתורה וזהו אני תורתך שעשעתי.⁸⁹

Therefore every day one must recite the Shema and give over his soul at [the word] "One" every day, [and then] "And you shall love," the level of delight, etc. And through this he brings about the descent of the supernal delight, the delight (sha'ashua) that is in His essence, so that it is enclothed in the Torah. And this is [the meaning of] "I (ani) have delighted (sha'ashati) Your Torah."

So each day one must say the Shema and be ready to give one's life at the word "One"; then comes "And you shall love," a love of delight. This draws the supernal delight, the delight in G-d's own essence, down to be enclothed in the Torah, as the verse says, "I have delighted Your Torah."

שעשעתי הוא פועל יוצא שממשיך השעשועים בהתורה והיינו ע"י אני אותיות אין⁹⁰ פי' בחינת ביטול היש שעושה מאני אין

Sha'ashati is a transitive verb: he draws the delights into the Torah. And this is through ani ("I"), which has the letters of ayin ("nothing"); that is, the level of the nullification of the self (bittul hayesh), when one makes of ani, ayin.

The Alter Rebbe reads sha'ashati as a transitive verb: the person puts delight into the Torah. This is done through ani ("I"), whose letters spell ayin ("nothing"): by turning one's "I" into "nothing," setting aside one's sense of self.

והיינו שגם בלימוד התורה לא יהי' בבחי' יש אלא בביטול היש כמ"ש בכל נפשך⁹¹ סמוך לדברת במ⁹² כו' ועי"ז גורם למעלה להמשיך מהיש לאין

That is, in the study of the Torah, too, he should not be in a state of yesh (self), but in the nullification of the self, as it is written, "with all your soul," next to "and you shall speak of them," etc. And through this he causes Above a drawing-down from yesh to ayin:

Even in Torah study a person should not feel himself to be a "something" (yesh) but be self-nullified; that is why "with all your soul" stands near "and you shall speak of them," the command to study. This self-nullification below brings about, Above, a drawing-down from yesh to ayin.

דהיינו מיש האמיתי שעשועים העצמיים⁹³ יומשך הארה בחכמה שהיא בחי' אין ממש [והוא ג"כ ההמשכה מבחי' אני בבחי' אין ע' בע"ה שער השתלשלות הי"ס דרך העגולים במה"ב⁹⁴ פ"ב בענין אני ואין].

that is, from the true Yesh, the essential delights, a radiance is drawn down into Chochmah, which is the level of actual ayin [and this is also the drawing-down from the level of ani into the level of ayin; see in Etz Chaim, Sha'ar Hishtalshelus HaYud Sefiros, Derech HaIgulum, in the Mahadura Basra, chapter 2, on the matter of ani and ayin.

From the true Yesh, G-d's essential delights, a radiance is drawn into Chochmah, which is called ayin ("nothing"). The bracket refers to Etz Chaim's discussion of ani and ayin; Kehot's note identifies the gate cited as Sha'ar Seder HaAtzilus.

20 ובמא"א אות א' ססעי' ס"ד מלי דא"ק נקי' אני מתלבשת ברדל"א נקרא אין עכ"ל⁹⁵ וע' מענין ואהי' בזהר ויקהל דרי"ז ע"א⁹⁶ והייתי לא כתיב

And in Meorei Or, letter alef, at the end of section 64: "Malchus (sovereignty) of Adam Kadmon is called ani; [when] it is en clothed in Radla (the Unknowable Head) it is called ayin." End of quote. And on the matter of ve'ehyeh, see the Zohar, Vayakhel, folio 217a: "It is not written vehayisi ('and I was'),

Meorei Or, a lexicon of Kabbalistic terms, says that Malchus of Adam Kadmon is called ani ("I"), and when it is en clothed in the "Unknowable Head" (Radla) it is called ayin ("nothing"): an instance of ani becoming ayin. The Zohar in Vayakhel notes that the verse does not say vehayisi ("and I was") but ve'ehyeh.

אלא ואהיה כוי ור"פ שמיני דל"ה ע"ב ובהרמ"ז שם^{97,98} ובפ' אחרי דס"ה ע"ב⁹⁹ וסימן ואהיה¹⁰⁰ כוי ודס"ז ע"ב¹⁰¹:

but ve'ehyeh," etc.; and at the beginning of Parshas Shemini, folio 35b, and in the Ramaz there; and in Parshas Acharei, folio 65b, "and a sign: ve'ehyeh," etc.; and folio 67b].

The Zohar and its commentator the Ramaz also expound ve'ehyeh in this verse in Parshas Shemini and in Parshas Acharei. These references support reading ve'ehyeh as continual delight.

SECTION 5 • ¶21-23

“Playing before Him at all times”

21 ד משחקת לפניו בכל עת. הנה יש כ"ח עתים י"ד לטובה כו' וא' מהם עת לחבק ועת לרחוק ¹⁰² מחבק פי'

שיש לפעמים עת רצון למעלה שנעשה בחי' חיבוק

4. “Playing before Him at all times.” Now, there are twenty-eight times, fourteen for good, etc., and one of them is “a time to embrace and a time to refrain from embracing.” The meaning is: sometimes there is a time of favor (eis ratzon) Above, when there comes about an embrace

The fourth section explains “playing before Him at all times.” Koheles lists twenty-eight “times,” fourteen of them good, among them “a time to embrace and a time to refrain from embracing”; sometimes there is a time of favor Above, when an “embrace” takes place.

כנ"י מקור הנשמות עם הקב"ה כאדם החובק את חבירו מאחוריו שלא ילך מפניו כך כביכול הקב"ה מחבק כנ"י כמ"ש אהבתי אתכם אמר ¹⁰³ ה' ואהבתו לא תסור ממנו לעולמים שלא להיות האדם בבחי' נפרד ממנו ח"ו.

of Knesses Yisrael (the Community of Israel), the source of the souls, with the Holy One, blessed be He. Like a person who embraces his fellow from behind so that he not go away from him, so, as it were, the Holy One, blessed be He, embraces Knesses Yisrael, as it is written, “I have loved you, says Havayah,” and His love will not depart from us forever, so that a person not be in a state of separateness from Him, G-d forbid.

The embrace is between G-d and Knesses Yisrael, the collective source of all Jewish souls. As a person hugs a friend from behind to keep him from leaving, G-d holds Israel close, as in “I have loved you, says Havayah,” so that no Jew should be separated from Him.

22 וכמו שהיה במ"ת פנים בפנים דבר ¹⁰⁴ ה' עמכם שגם ממטה למעלה היה הכל בבחי' פנים שאפילו

האחוריים נכללו בבחי' פנים ונעשה הכל בבחי' פנים

As it was at the Giving of the Torah: “Face to face Havayah spoke with you,” for from below upward, too, everything was at the level of face: even the back was included in the level of face, and everything became face,

At Sinai, “Face to face Havayah spoke with you”: from below, too, everything was “face,” and even the “back” was taken up into the “face.”

דהיינו שגם נפש הבהמית אתהפכא כו' וכמ"ש בכל לבבך בשני יצריך¹⁰⁵ כו' וזהו ימין ה' עושה חיל
[וע' בע"ח שער עשרים פ"ב דב' פעמים כ"ד]

that is, even the animal soul was transformed (is'hapcha), etc., as it is written, "with all your heart," with both your inclinations, etc. And this is [the meaning of] "The right hand of Havayah does valiantly (oseh chayil)" [and see in Etz Chaim, Sha'ar 20, chapter 2: that twice the twenty-four

Even the animal soul was transformed (is'hapcha), as the Sages read "with all your heart" as "with both your inclinations," the good and the evil. This is "The right hand of Havayah does valiantly"; the bracket begins a reference to Etz Chaim on the word chayil.

אותיות שיש בפסוק בשכמל"ו דק"ש שחרית וערבית זהו ענין חיל ולכן נקרא כנס"י אשת חיל¹⁰⁶
ועמ"ש ע"פ ושמתי כדכד¹⁰⁷ וענין בשכמל"ו היינו קבלת עול מלכות שמים וביטול היש וזהו ימין ה'
עושה חיל].

letters that are in the verse "Blessed be the Name of the glory of His kingdom forever and ever" of the morning and evening Shema is the meaning of chayil; and therefore Knesses Yisrael is called "a woman of valor (eishes chayil)." And see what is written on [the verse] "And I will make [your windows of] kadkod." And the meaning of "Blessed be the Name of the glory of His kingdom forever and ever" is accepting the yoke (kabbalas ol) of the kingdom of Heaven and the nullification of the self (bittul hayesh); and this is [the meaning of] "The right hand of Havayah does valiantly"].

The verse "Blessed be the Name of the glory of His kingdom forever and ever" has twenty-four letters; said in the morning and evening Shema they make forty-eight, the numerical value of chayil. So Knesses Yisrael is called "a woman of valor" (eishes chayil); and since this verse expresses accepting the yoke of Heaven and self-nullification, it is the "valor" of G-d's right hand.

אמנם בגלות הוא בחי' עת לרחוק מחבק כשאין עת רצון אזי רחוק מלחבק ואזי אין עומדים כנס"י עם
הקב"ה פנים בפנים דהיינו שאין דביקות הנפש באלקים חיים בבחי' פנים ממש ע"ד כלה שארי
ולבבי¹⁰⁸ כו'

In exile, however, it is the level of "a time to refrain from embracing": when there is no time of favor, then [He] refrains from embracing, and then Knesses Yisrael does not stand with the Holy One, blessed be He, face to face; that is, the soul's cleaving to the living G-d is not at the level of the actual face, in the manner of "My flesh and my heart pine away," etc.,

In exile, though, it is "a time to refrain from embracing." Without a time of favor, Knesses Yisrael does not stand with G-d face to face: a person's attachment to G-d is not the inner love of "My flesh and my heart pine away."

ויש לו תענוג במילי דעלמא הגם שיש לו רצון לה' הוא רק בחי' אחורי' כנ"ל שהרצון נקי אחוריים והתענוג הוא בחינת פנים כו'

and he has delight in worldly matters. Although he has a will for G-d, it is only at the level of the back, as mentioned above, for the will is called the back and delight is the level of face, etc.

He still takes pleasure in worldly things, so even his wish for G-d is only "back," will without delight. As explained above, the will is the "back" and the delight the "face."

וז"ש למה תשיב ירך וימינך¹⁰⁹ מקרב חיקך כלה חיקך קרי וחוקך כתיב וחוקך היינו התורה

And this is [the meaning of] what is written, "Why do You withdraw Your hand, even Your right hand? From within Your bosom, make an end!" Cheikcha ("Your bosom") is how it is read, and chukcha ("Your statute") is how it is written; and "Your statute" is the Torah,

In the psalmist's plea, "Why do You withdraw ... Your right hand? From within Your bosom, make an end," the word is written chukcha ("Your statute") and read cheikcha ("Your bosom"). The Alter Rebbe joins the two: G-d's "bosom" is His "statute," the Torah.

שהיא חוקת ה' והוא בקשת כנס"י שיתגלה ימינו ית' ולא יהי גנוז ונעלם בחוקו ומכלל זה אתה שומע שיש עתים שהימין גנוז ונעלם בחוקו

which is the statute of G-d. And this is the request of Knesses Yisrael that His right hand, may He be blessed, be revealed, and not be hidden and concealed within His statute. And from this you can infer that there are times when the right hand is hidden and concealed within His statute.

Knesses Yisrael asks that G-d's right hand, His kindness, be revealed and not stay hidden inside the Torah. The plea itself implies that at times it is hidden there.

והיינו ע"ד מארז"ל אור שנברא ביום ראשון¹¹⁰ היה אדם צופה בו מסוף העולם ועד סופו.¹¹¹

And this is along the lines of the saying of our Sages, of blessed memory: "The light that was created on the first day: by it man could see from one end of the world to the other.

The Talmud says that the light created on the first day of creation let Adam see from one end of the world to the other.

ראה שאין העולם כדאי לו גנוז לצדיקים. והיכן גנוז היינו בתורה¹¹² ועי' בזהר פ' תרומה (דקמ"ט א')

He saw that the world was not worthy of it, [and] hid it away for the righteous." And where did He hide it? In the Torah. And see the Zohar, Parshas Terumah (folio 149a).

G-d saw that the world did not deserve this light and hid it away for the righteous. It is hidden in the Torah, as the Zohar on Parshas Terumah says.

וזהו ענין שהימין שהוא חסד¹¹³ עליון¹¹⁴ שהוא בחי' נהורא קדמאה הוא גנוז בקרב חוקו הוא התורה

And this is the meaning: the right hand, which is supernal Chesed (kindness), which is the level of the primordial light (nehora kadma'ah), is hidden within His statute, which is the Torah.

The "right hand" is supernal Chesed, the "primordial light" of the first day, and it is hidden within G-d's "statute," the Torah.

(ומזה מובן המעשה דאיתא בזהר¹¹⁵ סוף ח"ג דף ש"ה ע"א שאמר ר' אלעזר ואנא חמינא כו' כי הוא היה יכול שיתגלה לו ע"י התורה בחי' אור ההוא הגנוז בו שאדם צופה בו מסוף העולם ועד סופו וע"כ אמר אנא חמינא ממש)

(And from this is understood the story found in the Zohar, at the end of Part III, folio 305a, that Rabbi Elazar said, "And I saw," etc.: for he was able to have revealed to him, through the Torah, that light hidden in it, by which man can see from one end of the world to the other; and therefore he said, "I saw," literally.)

This explains Rabbi Elazar's words in the Zohar, "And I saw": through the Torah the hidden light, by which one can see from one end of the world to the other, was revealed to him, so he could truly say "I saw."

וז"ש ימין הי' רוממה ימין הי' עושה חיל¹¹⁶ כי תמיד יצוה הי' עלינו חסדו וימין הי' נטוי עלינו

And this is [the meaning of] what is written, "The right hand of Havayah is exalted; the right hand of Havayah does valiantly": for G-d always commands His kindness upon us, and the right hand of G-d is stretched out over us;

The psalm says, "The right hand of Havayah is exalted; the right hand of Havayah does valiantly." G-d's kindness is always directed to us, and His right hand is always stretched out over us.

רק לפעמים היא רוממה מנפש האדם רק היא גנוזה בתורה ולפעמים יורדת ונמשכת למטה בנפש האדם ואזי היא עושה חיל

only, sometimes it is "exalted" above a person's soul, being only hidden in the Torah, and sometimes it descends and is drawn down below into a person's soul, and then it "does valiantly."

Sometimes it is "exalted," too high for a person's soul, and remains hidden in the Torah; at other times it comes down into the soul, and then it "does valiantly."

ולכן אמר הכתוב וימינך מקרב חיקך כלה כלומר שלא תהא מלובשת ומתעלמת¹¹⁷ בתורה להיות גנוזה שם רק תוציאנה מקרב חיקך מהעלם אל הגילוי להיות גילוי ימין וחסד ה' היא האהבה תקועה בנפש האדם

Therefore the verse says, “Your right hand, from within Your bosom, make an end”: that is to say, that it should not be enfolded and concealed in the Torah, to be hidden there, but that You bring it out from within Your bosom, from concealment into revelation, so that there be a revelation of the right hand and kindness of G-d, which is love, implanted in a person’s soul.

So the plea “Your right hand, from within Your bosom, make an end” asks that G-d’s kindness not stay hidden in the Torah but come out into the open, as a love planted in a person’s soul.

והנה בכל עת ועת בין בבחי' עת לחבק בין בבחי' עת לרחוק מחבק נאמר על התורה משחקת,

Now, at each and every time, whether at the level of “a time to embrace” or at the level of “a time to refrain from embracing,” it is said of the Torah, “playing.”

At every time, whether “a time to embrace” or “a time to refrain from embracing,” the Torah is described as “playing” before G-d.

והענין כי הנה בחי' שחוק היא בחי' ביטול היש לאין וכמ"ש צחוק עשה לי¹¹⁸ אלהים פיי

The explanation is that laughter (sechok) is the level of the nullification of yesh (something) into ayin (nothing), as it is written, “Elokim has made laughter for me.” The meaning is:

Laughter or play (sechok) is the nullification of yesh, “something,” into ayin, “nothing.” Sarah’s words, “Elokim has made laughter for me,” point to this.

כי שם אלקים המעלים ומסתיר אור א"ס ב"ה להיות נראה העולם ליש ודבר נפרד כו' ושלא יבטל במציאות כו' כמו זיו השמש בשמש כו'

the Name Elokim, which hides and conceals the Infinite Light (Or Ein Sof), blessed be He, so that the world appears as a yesh and a separate thing, etc., and so that it not be nullified out of existence, etc., like the radiance of the sun within the sun, etc.,

The Name Elokim conceals the Infinite Light so that the world seems to exist on its own, as a separate “something,” rather than being nullified like a ray of sunlight within the sun itself.

הוא בשביל הצחוק שלבסוף הכל שישוב ויתהפך שיהי היש בטל לאין ונגלה כבוד¹¹⁹ ה' לעין כל כי שם אלקים המסתיר ומעלים שיהא נראה ליש כו'

is for the sake of the laughter at the end of everything, when it will turn back and be transformed, so that the yesh will be nullified into ayin, and “the glory of Havayah will be revealed” before every eye. For the Name Elokim, which conceals and hides so that [the world] appears as a yesh, etc.,

This concealment exists for the sake of the “laughter” at the end, when everything will turn back, the “something” will be nullified into “nothing,” and G-d’s glory will be revealed to all.

הוא רק כמו צחוק שעושין לפני שרים שעושים שינויים דברים זרים לשחוק בהם ונעשה בחי' יש ושיהי' היש בטל לאין ועשיית גילוי היש יהי¹²⁰

is only like the jesting done before princes, when they do changes, strange things, to laugh at them. [So] there came about the level of yesh, and [it is] so that the yesh will be nullified into ayin, and the making of the revelation of the yesh will be

The concealment by Elokim is like the jests performed before princes, odd and unexpected things done to amuse them. The world’s apparent independence was made so that it would be nullified.

כמו זר נחשב¹²¹ ואין זה רק בחי' שחוק ועד"ז הוא ענין השחוק לע"ל שעתיד הקב"ה לעשות קניגי¹²² לצדיקים שור הבר עם לויתן כו' וכמ"ש במ"א.^{123, 124}

“counted as a strange thing,” and this is only the level of laughter. And along these lines is the matter of the laughter in the Time to Come, when the Holy One, blessed be He, will make a hunt (kenigi) for the righteous, the wild ox with the Leviathan, etc., as is explained elsewhere.

The world’s appearance as “something” is regarded as a strange thing, a mere jest. The Sages’ account of the “hunt” G-d will stage for the righteous in the Time to Come, the wild ox against the Leviathan, is also this “laughter,” as explained in Parshas Shemini.

23 והנה גילוי בחי' ביטול היש לאין שיהיה לעתיד הוא ע"י התורה שהיא המשכת אור א"ס ב"ה בדברים גשמיים שתחת ממשלת קליפת נוגה להעלותם ולקשרם באור ה' וקדושתו והוא בחי' ביטול היש לאין

Now, the revelation of the nullification of yesh into ayin that will be in the Time to Come comes through the Torah, which is the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, into physical things that are under the dominion of kelipas nogah, to raise them and bind them to the light of G-d and His holiness; and this is the nullification of yesh into ayin.

The nullification of “something” into “nothing” that will be revealed in the Time to Come is brought about now through the Torah. The Torah draws the Infinite Light into physical things under kelipas nogah, and so raises them and binds them to G-d’s light and holiness.

ולכן נקרא משחקת בכל עת היינו גם ע"י אתכפ"י כ"י נמשך התענוג עליון בהתורה וזהו בחי' בינונים זה

Therefore it is called "playing at all times": that is, even through subjugation (iskafya), etc., the supernal delight is drawn into the Torah. And this is the level of the beinonim (intermediate people), [of whom it is said,] "this one and

That is why the Torah "plays" "at all times": even through iskafya, subduing one's nature without yet transforming it, the supernal delight is drawn into the Torah. This is the level of the beinonim, the intermediate people.

וזה שופטן¹²⁵ ויש בהם משני העתים הנ"ל שבשעת התפלה הוא דבוק באלקות ואח"כ פונה לעסקיו כ"י:

that one judge them"; and they have both of the times mentioned above: during prayer he cleaves to G-dliness, and afterwards he turns to his affairs, etc.

The Talmud says of the beinonim that "this one and that one," the good and the evil inclination, "judge them." They know both "times": in prayer they cleave to G-d, and afterward they turn to their worldly affairs.

SECTION 6 • ¶24-26

"Playing in tevel" and "my delights with the children of man"

24 משחקת בתבל ארצו. תבל ב"פ אריה¹²⁶ כי יש אריה בחיות הקודש ויש אריה באופנים חיות בחי'

יצירה שית ספירן מקננין ביצירה¹²⁷ והן הם בחי' שיתא סדרי משנה

"Playing in the inhabited world (tevel) of His earth." Tevel is twice aryeh (lion): for there is a lion among the holy chayos, and there is a lion among the ofanim. The chayos are of the level of Yetzirah (Formation): "six Sefiros nest in Yetzirah," and they are the six orders of the Mishnah,

The phrase "playing in the inhabited world of His earth" is explained through a gematria: tevel (432) equals twice aryeh, "lion" (216). In Ezekiel's chariot there is a lion among the holy chayos and a lion among the ofanim. The chayos belong to Yetzirah, where, in the Tikkunei Zohar's words, "six Sefiros nest," and they correspond to the six orders of the Mishnah.

שהם בבחי' טעם ודעת וכך החיות הקודש אהבתם היא בבחי' טעם ודעת ארי' שואג כ"י מחמת השגתם

כי קדוש קדוש קדוש¹²⁸ הוי' צבאות כ"י

which are at the level of reason and knowledge. And so the holy chayos: their love is at the level of reason and knowledge, a lion roaring, etc., because of their comprehension that "Holy, holy, holy is Havayah of hosts," etc.:

Like the Mishnah, the chayos work with reason and understanding: their love comes from comprehension, and they "roar" like a lion because they grasp the meaning of "Holy, holy, holy is Havayah of hosts."

איך שהוא קדוש ומובדל כו' ומבחי' זו שהיא בבחי' קדוש ומובדל שאינו בגדר עלמין נמשך לריבוי צבאות והיכלות עד שגם למטה מכה"כ

how He is holy and set apart, etc.; and from this level, which is holy and set apart, not within the bounds of worlds, there is a drawing-down to a multitude of hosts and chambers, to the point that even below, "the whole earth is full of His glory."

They understand that G-d is holy and set apart, beyond all worlds, and that from that very transcendence His life-force reaches countless hosts and chambers, until "the whole earth is full of His glory."

ולכך הם מרעישים בקול רעש גדול על עוצם קדושה זו ממקום קדוש כזה שיהי' נמשך ממקום כבודו מאור א"ס ב"ה שלמעלה מגדר עלמין להחיות העולמות

Therefore they raise a tumult "with a great roaring sound" over the immensity of this holiness: that from so holy a place there should be drawn down, "from the place of His glory," from the Infinite Light (Or Ein Sof), blessed be He, which is above the bounds of worlds, [light] to give life to the worlds.

This is why they cry out "with a great roaring sound": they are overwhelmed that life for the worlds should flow from "the place of His glory," the Infinite Light, which is beyond all worlds.

אך עכ"ז הוא קדוש ומובדל ולא כדמיון הנפש שמתלבשת בגוף כו' אבל האופנים הם בבחי' עשי' שאין להם בחי' טעם ודעת והשגה גדולה באור א"ס ב"ה כחיות הקדש ואעפ"כ הם מרעישים מחמת אהבה טבעית שלהם

And yet He is holy and set apart, and not like the soul that is enclothed in the body, etc. But the ofanim are at the level of Asiyah (Action): they do not have reason and knowledge or great comprehension of the Infinite Light, blessed be He, as the holy chayos do; and nevertheless they raise a tumult, because of their natural love.

Even as G-d gives life to the worlds He remains apart from them, unlike a soul enclothed in a body. The ofanim, of the World of Asiyah, lack such comprehension, yet they too cry out, from a natural love.

וזהו משחקת בתבל כ"פ אריה שבב' בחי' ארי' הוא בבחי' משחקת בין בבחי' אריה שבחיות הקדש בין בבחי' אריה שבאופנים.

And this is "playing in tevel," twice aryeh: for in both levels of lion it is at the level of "playing," both in the lion among the holy chayos and in the lion among the ofanim.

So "playing in tevel" means that the Torah "plays" at both levels of "lion": the understanding love of the chayos and the natural love of the ofanim.

25 והנה כמו שיש ב' בחי' במלאכים חיות ואופנים כך יש ב' בחי' בבני אדם שוכני מטה יש שמתבונן בגדולת הוי' בק"ש שמע ישראל¹²⁹ שמע לשון הבנה באחד ובשכמל"ו

Now, just as there are two levels among the angels, chayos and ofanim, so there are two levels among human beings, who dwell below. There is one who contemplates the greatness of Havayah in the Shema: "Hear, O Israel," "hear" being an expression of understanding, [contemplating] "One" and "Blessed be the Name of the glory of His kingdom forever and ever,"

Just as there are two kinds of angels, so there are two kinds of people. The first contemplates G-d's greatness when he says the Shema: "hear" (shema) also means "understand," and he understands the oneness expressed in "One" and in "Blessed be the Name of the glory of His kingdom."

ועי"ז יבא לקיום ואהבת בכל נפשך¹³⁰ ממש ודברת במ¹³¹ במ בדברי תורה¹³² בבחי' ביטול היש לאין אני המשנה המדברת בפך¹³³ ודברי אשר שמת בפך¹³⁴ והם הם הת"ח העוסקים בד"ת שיתא סדרי משנה שהם ביצירה.

and through this he comes to fulfill "And you shall love ... with all your soul," literally, [and] "and you shall speak of them," of them, in words of Torah, at the level of the nullification of yesh into ayin: "I am the Mishnah that speaks in your mouth," and "My words that I have put in your mouth." And these are the Torah scholars who occupy themselves with words of Torah, the six orders of the Mishnah, which are in Yetzirah.

This understanding brings him to love G-d "with all your soul," giving himself over entirely, and to "speak of them," to study Torah with self-nullification, until it is as if the Torah speaks through his mouth (a saying from Maggid Meisharim, the heavenly teaching of Rabbi Yosef Karo). These are the Torah scholars, whose study of the six orders of the Mishnah corresponds to Yetzirah, the level of the chayos.

26 ויש מי שאינו יכול ללמוד ודעתו קצרה וגם עוסק במו"מ והוא מבחי' עשי"י ואעפ"כ גם הוא יכול לשאוג

And there is one who cannot learn, and his mind is limited, and he is also occupied in business; he is of the level of Asiyah. Nevertheless, he too can roar

The second kind of person cannot study in depth: his mind is limited and he is busy with his livelihood, so he belongs to the level of Asiyah, action. Yet he too can "roar."

כאריה שבאופנים ע"י פי הפשוט שבאחד שהוא ית' לבדו הוא ועי"ז נמשך בו ג"כ ואהבת ככל לבכר
בשני יצריך

like the lion among the ofanim, through the simple meaning of "One": that He alone, may He be blessed, is [G-d]. And through this there is drawn into him, too, "And you shall love ... with all your heart," with both your inclinations,

He roars like the lion of the ofanim, through the simple meaning of "One": that G-d alone is G-d. This brings him to love G-d "with all your heart," with both inclinations.

כי בכל¹³⁵ א' יש אהבה הטבעית עיין בס"ב פי"ח וזוכים לגילוי זה ע"י הצדקה שנק' מעשה כמ"ש והי' מעשה הצדקה שלום¹³⁶ כו',

for in every one there is the natural love (see Sefer Shel Beinonim, chapter 18). And they merit this revelation through charity (tzedakah), which is called "deed" (maaseh), as it is written, "And the deed of charity shall be peace," etc.

Every Jew has a natural love for G-d, as Tanya explains in chapter 18. It is revealed through charity, which is called "deed" (maaseh), the language of Asiyah, as in "And the deed of charity shall be peace."

ועי"ז גורמים וממשיכים בחי' משחקת בתכל' ארצו הוא ענין המשכת עונג ושעשועים העליונים כנ"ל וכמ"ש כמים הפנים לפנים¹³⁷ כן לב האדם פי

And through this they bring about and draw down the level of "playing in the inhabited world of His earth," which is the drawing-down of the supernal delight and delights, as mentioned above; and as it is written, "As water, face to face, so the heart of man." The meaning is:

Through this service they draw down the supernal delights, "playing in the inhabited world of His earth." The verse "As water, face to face, so the heart of man" shows how this works.

כי יש ב' בחי' אדם¹³⁸ היינו כי במלאכים פני אריה כו' כתיב ודמות פניהם פני אדם¹³⁹ ויש בחי' אדם למעלה ועל דמות הכסא¹⁴⁰ דמות כמראה אדם¹⁴¹

there are two levels of "man" (adam). For of the angels, [with] the face of a lion, etc., it is written, "And the likeness of their faces was the face of a man"; and there is a level of "man" above: "And upon the likeness of the throne, a likeness like the appearance of a man,"

There are two "men": in Ezekiel's vision the angels, which have the face of a lion and other faces, also have "the face of a man," and above them, upon the Throne, there is "a likeness like the appearance of a man."

דהיינו רמ"ח מצות עשה ושס"ה ל"ת וע"י כמים הפנים לפנים להיות בחי פנימי מלמטה למעלה להמשכת בחי פנימית עליון כן נמשך לב האדם העליון שעל הכסא הוא בחי התורה רמ"ח מצות עשה כו'

that is, the 248 positive commandments and the 365 prohibitions. And through "as water, face to face," so that there be the inner dimension from below upward, to draw down the supernal inner dimension, so "the heart of the man" is drawn down: [of] the supernal man upon the throne, which is the Torah, the 248 positive commandments, etc.,

The supernal "man" upon the Throne is the Torah, whose 248 positive commandments and 365 prohibitions are like the limbs and sinews of a body. When the inner dimension rises from below, it draws down the supernal inner dimension, "the heart" of the supernal man.

לאדם התחתון שבמלאכים ודמות פניהם כו' וז"ש ושעשועי את בני אדם הם הן כי בחי אדם הנ"ל להיות ההמשכה כמים הפנים כו'.

to the lower man that is among the angels, "and the likeness of their faces," etc. And this is [the meaning of] what is written, "and my delights are with the children of man (bnei adam)": these are the two levels of "man" mentioned above, so that the drawing-down be "as water, face to face," etc.

That "heart" flows down to the lower "man" among the angels. This is "my delights are with the children of man (bnei adam)": both levels of "man" are meant, the delight passing between them as a face is reflected in water.

לכן אמרו רז"ל ביום חתונתו¹⁴² זו מתן תורה בחי חתונה וזיווג משפיע ומקבל כו' שאין לך טפה יורדת¹⁴³ מלמעלה עד שאין עולים כו':¹⁴⁴

Therefore our Sages, of blessed memory, said, "On the day of his wedding": this is the Giving of the Torah," the level of a wedding and union of giver and receiver, etc.; for there is no drop that comes down from above unless [drops] rise up, etc.

So the Sages call the Giving of the Torah G-d's "wedding day," a union of giver and receiver. As the Zohar says, no drop comes down from above unless drops rise from below: the supernal delight comes down in answer to the love that rises.

IN ONE'S AVODAH

Every day, through the Shema said with readiness to give one's life at "One," and through Torah study with self-nullification, a person draws the supernal delight into the Torah; he should rejoice in each mitzvah as G-d's delight, not only as His will. Even one who cannot study and is busy with his livelihood can "roar" with his natural love through the simple meaning of "One" and through charity.

QUESTIONS FOR DISCUSSION

1. Why could Moshe not be Israel's "nurturer," while the Torah can, and what does this say about the Torah's greatness?
2. How do the forty-four days of the Omer prepare for Shavuot, according to the image of nursing and bread?
3. David praised the Torah for coming from the supernal will, above Chochmah. Why was this praise incomplete, and why was his punishment measure for measure?
4. What is the difference between will and delight, "back" and "face," and how does it explain why each utterance at Sinai made the souls fly out?
5. How can a person whose mind is limited and who is busy with business still draw down the supernal "delights"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 דרוש לשבועות

The note records the heading “דש תקצ”ה and says that this is how it is written in the note-writer’s own manuscript book (“buch pertil”), folio 61a.

KEHOT’S NOTE

דש' תקצ"ה — כ"כ בבוך פערטיל שלי (סא, א). [כ]. [וראה להלן ברשימת הכתבי-יד].

PARAGRAPH 2

2 ואהי אצלו אמן

The Kehot note refers the reader to a note of the Rebbe on this maamar, printed in the edition’s additions (hosafos), 19a.

KEHOT’S NOTE

ראה לעיל בהוספות יט, א הערת כ"ק אדמו"ר (ונזכר עוד על מאמר זה: תקע"א — באוה"ת במדבר הוספות ע' איתצט. עקב ע' תקלו. וראה להלן ברשימת הכתבי-יד). והנחה אחרת במאמרי אדה"י כתובים-א ע' ר. עוד הנחה בדרך מצותיך משא הארון בכתף מ, ב. מאמרי אדה"א במדבר כרך-ב ע' תנד מיוסד על מאמר זה. הגהות — באוה"ת במדבר ע' רכא.

3 Wisdom, which the Sages identify with the Torah, says that before creation it was with G-d as His amon and His delight. The whole maamar is an explanation of these words.

משלי ח:30

וְאֶהְיֶה אֶצְלוֹ אֱמוֹן וְאֶהְיֶה שְׂשׁוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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4 משחקת בתבל ארצו ושעשועי את בני אדם

The verse continues: Wisdom plays in the inhabited world and delights in mankind. The maamar later reads these words as the Torah’s descent into this world and into the souls of Israel.

משלי ח:31

מִשְׁחָקָת בְּתַבֵּל אֶרְצוֹ וְשַׁעֲשׁוּעֵי אֶת־בְּנֵי אָדָם:

Playing in His habitable earth, And my delights are with the sons of men.

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5 ופי' במדרש רבה

The note points there for a discussion of this Midrash on the word amon.

KEHOT’S NOTE

ראה אוה"ת נ"ך-א ע' תקפט.

6 Moshe’s words to G-d when the people complained in the desert: “that You should say to me, carry them in your bo-

som, as the nurturer carries the suckling.” The Midrash uses them to define amon.

Numbers 11:12

הָאֲנֹכִי הֲרִיתִי אֶת כָּל־הָעָם הַזֶּה אִם־אֲנֹכִי יִלְדֵתִיהוּ כִּי־תֹאמַר אֵלֵי שְׂאֵהוּ בְּחִיקָהּ כְּאִשָּׁר יִשָּׂא הָאֵמֹן אֶת־הַיֵּלֶק עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לְאֲבֹתָיו:

Have I conceived all this people? have I brought them forth, that Thou shouldst say unto me: Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which Thou didst swear unto their fathers?

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7 אמן פדגוג האיר מה דאת אמר כאשר ישא האומן את היונק

The Midrash opens Bereishis with this verse and gives several meanings of amon, the first being “tutor” (padagog), proved from Moshe’s words about the nurturer and the suckling. The Alter Rebbe adopts this meaning.

Bereshit Rabbah 1:1

... וְאֵית דְּאָמַר: “אָמוֹן”, רַבְתָּא. “אָמוֹן”, פְּדָגוֹג - הִיךְ מַה דְּאָת אָמַר (במדבר יא, יב): “כְּאִשָּׁר יִשָּׂא הָאֵמֹן אֶת הַיֵּלֶק”. “אָמוֹן” מְכֻסָּה - הִיךְ מַה דְּאָת אָמַר (איכה ד, ה): “הָאֲמָנִים עָלַי תוֹלַע חֲבָקוּ אֲשַׁפְּתוּת”. “אָמוֹן”, מוֹצֵנֶע - הִיךְ מַה דְּאָת אָמַר (אסתר ב, ז): “וַיְהִי אִמֹּן אֶת הַדָּסָה”. אָמוֹן, רַבְתָּא - כַּמָּה דְּתִימָא: (נחום ג, ח): “תְּחִיטְכִי מִנָּא אָמוֹן”, וּמִתְרַגְמִינִן: “הָאֵת טַבָּא מֵאֵלְכַסְנִדְרֵי רַבְתָּא דִּיתְבָּא בִּין נְהֻרֹתָא?” דְּבַר אַחֵר: אָמוֹן - אָמוֹן. הַתּוֹרָה אוֹמֶרֶת: אֲנִי הֵייתִי כָּלִי אוֹמְנוּתוֹ שֶׁל הַקִּבִּי”ה. בְּנוּהָג שְׁבַעֲוֹלָם, מֶלֶךְ בָּשָׂר וְדָם בּוֹנֵה פִלְשִׁין, אֵינּוּ בּוֹנֵה אוֹתָהּ ...

Rabbi Hoshaya the Great began: “I was with Him as an amon, a delight day after day...” (Proverbs 8:30) - amon means a child’s caretaker, amon means covered, amon means hidden, and some say amon means greatness. Amon means a child’s caretaker, as it says: “As a caretaker [omen] carries a nursing child” (Numbers 11:12). Amon means covered, as it says: “Those covered [ha’emunim] in scarlet...” (Lamentations 4:5). Amon means hidden, as it says: “He was omen Hadassa” (Esther 2:7). Amon means great, as it says: “Are you better than ...

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8 וכן הוא עוד ברבות משפטים פ"ל

On Parshas Mishpatim the Midrash also quotes “And I was with Him an amon” and explains amon as omen, the one who rears, from “as the nurturer carries the suckling.” The Alter Rebbe cites it as a second source for this reading.

Shemot Rabbah 30:9

דְּבַר אַחֵר: וְאֵלֶּה הַמִּשְׁפָּטִים - הַה”ד (שם קמז) מְגִיד דְּבָרָיו לִיעֶקֶב, אֵלֹה הַדְּבָרוֹת. חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל, אֵלֹה הַמִּשְׁפָּטִים. לִפִּי שְׂאִין מְדוּתָיו שֶׁל הַקִּבִּי”ה כַּמֶּדֶת בִּי, מֶדֶת בִּי מוֹרָה לְאַחֵרִים לַעֲשׂוֹת וְהוּא אֵינוֹ עוֹשֶׂה כְּלוּם, הַקִּבִּי”ה אֵינוֹ כֵּן, אֵלֹא מַה שֶּׁהוּא עוֹשֶׂה, הוּא אוֹמֵר לְיִשְׂרָאֵל לַעֲשׂוֹת וּלְשִׁמּוֹר. מַעֲשֶׂה בְּרַבֵּן גַּמְלִיאֵל וְרִי יְהוֹשֻׁעַ וְרִיא בֶן עֲזַרְיָה וְרִי

עקיבא שהלכו לרומי ודרשו שם, אין דרכיו של הקב"ה כבשר ודם, שהוא גזור גזירה והוא אומר לאחרים לעשות, והוא אינו עושה כלום, והקב"ה אינו כן. היה שם מין אחד, אחר שיצאו אמר להם: אין דברים...

Another matter, "these are the ordinances" (Exodus 21:1), that is what is written: "He declares His words to Jacob" (Psalms 147:19); these are the commandments, "His statutes and ordinances to Israel" (Psalms 147:19); these are the ordinances. Because the attributes of the Holy One blessed be He are unlike the attributes of flesh and blood. The attribute of flesh and blood is that he instructs others to perform, but he does not perform anything. The Holy One blessed be He is not so. What He performs, He says to Israel ...

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PARAGRAPH 3

9 כִּי תֹאמַר אֵלַי שֶׁאֲנִי . . מֵאִין לִי בָשָׂר

Moshe complains to G-d: "Did I conceive this whole people ... that You should say to me, carry them in your bosom, as the nurturer carries the suckling?" The maamar reads the nurturer as the one who feeds a child bread.

Numbers 11:12 י"א: במדבר

הֲאֲנִי הָרִיתִי אֶת כָּל־הָעָם הַזֶּה אִם־אֲנִי יִלְדֵתִיהוּ אֵלַי שְׂאֵהוּ בְחִיקָה כְּאִשֶּׁר יִשָּׂא הָאִמָּן אֶת־הַיֶּלֶד עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעַת לְאֲבֹתָיו:

Have I conceived all this people? have I brought them forth, that Thou shouldst say unto me: Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which Thou didst swear unto their fathers?

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KEHOT'S NOTE

במדבר יא, יב-יג.

10 מֵאִין לִי בָשָׂר

Moshe goes on: "From where do I have meat to give to all this people?" The Alter Rebbe reads this as Moshe saying that feeding them meat was beneath his level.

Numbers 11:13 י"ג: במדבר

מֵאִין לִי בָשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תִּנְהַלְנוּ בָּשָׂר וְנֹאכְלָה:

Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh, that we may eat.

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11 מִן הַמֵּיִם מִשִּׁיתִּיהוּ

Pharaoh's daughter named him Moshe, "for I drew him from the water." The maamar takes the name as a sign of Moshe's lofty, hidden root.

Exodus 2:10 ב': שמות

וַיִּגְדַּל הַיֶּלֶד וַתִּבְאֶהוּ לְבַת־פְּרֹעֶה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמֵּיִם מִשִּׁיתִּיהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name

Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

12 כִּבְד פֹה

Moshe says, "I am heavy of mouth and heavy of tongue." Following the Zohar, the maamar reads the mouth as the Oral Torah and the tongue as the Written Torah.

Exodus 4:10 י': שמות ד

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מְתַמּוּל גַּם מְשִׁלֶּשֶׁם גַּם מֵאֵז דְּבָרָה אֶל־עַבְדְּךָ כִּי כְבֹד־פֶּה וְכִבְד־לָשׁוֹן אֲנִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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13 כִּבְד פֹה . . וְכִבְד לָשׁוֹן

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם ד, י.

14 כִּבְד פֹה . . לָשׁוֹן

There the Alter Rebbe cites the Zohar's reading of "heavy of mouth" as toward the Oral Torah and "heavy of tongue" as toward the Written Torah.

KEHOT'S NOTE

לי הרע"מ. ע' עקב (יד, ד). [כ].

15 וְכַמִּי שֶׁמִּזֶּה בִּפְיָ בְהַעֲלוֹתָךְ

In the maamar "If all the fish of the sea" the Alter Rebbe explains that Moshe said "From where do I have meat" because his level was so lofty that he could not descend to draw life from meat.

KEHOT'S NOTE

לקמן לג, ב.

16 הַמֵּן יִרְדַּ בְּזִכּוּתוֹ

Kehot's note points to Taanit 9b for these words.

Taanit 9b ט' תענית

Zohar III, 102a קב, זח"ג

KEHOT'S NOTE

תענית ט, ב. זח"ג קב, א. רפג, ב.

17 מְזוּנָה דַּחְמָתָא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

זח"ב (סב, א). [כ].

18 מְזוּנָה דַּחְמָתָא

The Zohar calls the manna "the food of wisdom." The maamar uses the phrase to show that Moshe's level was the food of wisdom, not physical meat.

Zohar, Beshalach 28:377-388 שפ"ז-שפ"ח

ספר זוהר, בשלח כ"ח:שפ"ז-שפ"ח but the food of those absorbed in the Torah nourishes only the soul and the spirit, but not the body, coming as it does

משלי ט, ה.

from the sphere of "Wisdom", from the highest and most glorious supernal region. Hence it is hardly to be wondered at that Wisdom's children are more frail than other men, for they do not eat the food of the body at all. Truly, "Wisdom keeps alive her owners"! Blessed is that body which can derive benefit from the food of the soul!' R. Eleazar thereupon remarked: ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

19

שהתו נקי מזון לנפש

The Talmud reads "every support of bread" as the masters of Talmud, citing "Come, eat of my bread." This is one of the sources for calling the Torah food and bread.

חגיגה י"ד א:10 Chagigah 14a:10

"כל משען לָחֶם" — אלו בעלי תלמוד, שְׁנָאֹמֶר: "לָכוּ לַחֲמוּ בְּלֶחֶם וּשְׁתוּ בִינֵינוּ מִסֻּכָּתֵינוּ." "וכל משען מים" — אלו בעלי אגדה, שְׁמוֹשְׁכֵינוּ לְבוֹ שֶׁל אָדָם כְּמִים בְּאֵגְדָה. "גבור" — זה בעל שמועות. "ואיש מלחמה" — זה שידוע לישא וליתן במלחמה של תורה. "שופט" — זה דין שדן דין אמת לאמתו. "נביא" — כְּמִשְׁמָעוֹ. "קוסם" — זה מלך, שְׁנָאֹמֶר: "קסם על שפתי מלך". "זקן" — זה שראוי לשיקפה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

Bereshit Rabbah 43:7ז:7 Bereshit Rabbah 43:7ז:7

ויברכהו ויאמר ברוך אברהם לאל עליון קונה שמים וארץ ממי קנאן? רבי אבא בשם רב כהנא ור' יצחק רבי אבא אמר: כאינש דאמר: פלן, עינוהי יאי, שעריה יאי. אמר רבי יצחק: היה מקבל את העוברים ואת השבים, ומשהיו אוכלים ושותין היה אומר להן: ברכו! והן אומרים לו: מה נאמר? והוא אומר להם: אמרו, ברוך אל עולם שאכלנו משולו! אמר לו הקב"ה: אני, לא היה שמי ניכר לבריותי, והכרת אותי בבריותי, מעלה אני עליך כאילו אתה שותף עמי בבריותי של עולם, הה"ד (בראשית יד): קונה שמים וארץ:

"He blessed him, and he said: Blessed is Abram to G-d, the Most High, Maker of heavens and earth" (Genesis 14:19). "He blessed him, and he said: Blessed is Abram to G-d, the Most High, Acquirer of heavens and earth" - from whom did He acquire them? Rabbi Abba in the name of Rav Kahana and Rabbi Yitzhak, Rabbi Abba said: It is like a person who says: The eyes of so-and-so are fair, his hair is fair. does not refer to acquisition, but to one's fixing and perfecting something that ...

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KEHOT'S NOTE

ראה חגיגה יד, א. ב"ר מג, ז.

20

לכו לחמו בלחמי

Wisdom invites: "Come, eat of my bread, and drink of the wine I have mixed." The maamar cites it to show that the Torah is called bread.

Proverbs 9:5ט:5 Proverbs 9:5ט:5

לָכוּ לַחֲמוּ בְּלֶחֶם וּשְׁתוּ בִינֵינוּ מִסֻּכָּתֵינוּ:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

PARAGRAPH 4

21

שהקריבו שתי הלחם

Fifty days after the Omer "you shall offer a new meal-offering to Havayah": the two loaves of Shavuot. The maamar sees in them the Torah given on that day as bread.

Leviticus 23:16ז:16 Leviticus 23:16ז:16

KEHOT'S NOTE

ויקרא כג, טז.

22

לדת נש"י הי' בשביעי של פסח

Iggeres HaKodesh explains that the creation of the souls as separate beings in the World of Beriah is called a "birth," like the splitting of the sea, and that their growth from Shemini Atzeres until the seventh of Pesach is like a gestation.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קל, ב). וראה לעיל פי' צו טז, ב בשם הפע"ח.

23

ובניי הלכו ביבשה בתוך הים

At the splitting of the sea, "the children of Israel walked on dry land in the midst of the sea." The maamar sees this as the souls of Israel emerging into revelation, their birth.

Exodus 15:19ט:19 Exodus 15:19ט:19

כִּי בָא סוֹס פֶּרֶעָה בְּרַכְבּוֹ וּבִפְרָשָׁיו בֵּינָם וַיֵּשֶׁב HAVAYAH עֲלֵהֶם אֶת־מִי הַיָּם וּבְנֵי יִשְׂרָאֵל הִלְכוּ בִּיבֶשֶׁת בְּתוֹךְ הַיָּם:

For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the L-RD brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea.

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KEHOT'S NOTE

שמות טו, יט.

24

כי הנשמה ונפש אלקית א"צ תיקון לעצמה

Tanya cites Etz Chaim, Sha'ar 26, that the soul itself needs no rectification at all and came down into this world only to draw down light to rectify the body and the animal soul.

KEHOT'S NOTE

ע"ח שכ"ו, פ"א. תניא פרק לו (מח, ב).

25

כי הנשמה ונפש אלקית א"צ תיקון לעצמה

Etz Chaim says the mitzvos were given only to refine and purify the soul's garments (tzelamim) and vessels, implying that the inner forms, the soul itself, need no rectification. The maamar applies this: the counting refines the animal soul.

Sefer Etz Chaim 26:2ב:2 Sefer Etz Chaim 26:2ב:2

... והנה נר"ן כ"א יש לו צלם אי אשר מתלבש בתוכו וזה הצלם הוא המפסיק בין הכלים לבין העצמות האור וא"א שיתלבש הנפש או הרוח או הנשמה תוך הגוף אם לא ע"י צלם זה. ואמנם חלק הצלם הנשאר בסוד המקיף מבחוץ הוא הנקרא חשמ"ל שהוא גימטריא מלבו"ש והבן זה. וז"ס שאמרו בוורר חדש ש"ה דנ"ח רוא הכא ליודעי מדין תנועי

דאיהו שלימא דכלא אן אינון בב"נ אלא רוא דא בצלמינו דא איהו צולמא דב"נ מלגאו ומלבר לגאו סוכלתנו ומנדע וחכמה לבר ההוא צולמא דאזיל עלוי ומדברא ליה לב"נ בנטירא למהוי ...

Sefer Etz Chaim (Public Domain)

26 לה לבדו

"Whoever sacrifices to the gods shall be destroyed, except to Havayah alone." The maamar uses the words for the aim of the Omer count: that every emotion be devoted to G-d alone.

שמות כ"ב:י"ט:Exodus 22:19

וְיָבֹחַ לְאֱלֹהִים יִתְּרֵם בְּלִמְתִּי לַה' לְבָדּוּ:

He that sacrificeth unto the gods, save unto the L-RD only, shall be utterly destroyed.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

27 ולא תחללו

"And you shall not profane My holy Name." Refining the emotions means not using them in a way that profanes G-d's Name.

ויקרא כ"ב:ל"ב:Leviticus 22:32

וְלֹא תַחֲלִלּוּ אֶת־שֵׁם קְדֹשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשָׁכֶם:

And ye shall not profane My holy name; but I will be hal- lowed among the children of Israel: I am the L-RD who hal- low you,

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KEHOT'S NOTE

ויקרא כב, לב.

28 ולבן שינים מחלב

Yaakov blesses Yehudah with "teeth white with milk." The Alter Rebbe has explained this verse elsewhere in connection with the mochin of nursing.

בראשית מ"ט:י"ב:Genesis 49:12

חִכְלִי עֵינַיִם מִיַּיִן וּלְבֹן־שִׁנַּיִם מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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29 דם נעכר ונעשה חלב

The Talmud says that blood decomposes and becomes milk. The maamar uses this as the image of a higher light being changed into a form the soul can absorb.

בכורות ו' ב:ח"ט-9:8:Bekhorot 6b:8-9

איצטריה, סלקא דעתך אמינא: הואיל דבחהמה טהורא נמי חידוש הוא, דאמר מר: דם נעכר ונעשה חלב, וכיון דחידוש הוא — בבחהמה טמאה נמי לישתרי, קא משמע לן. הניחא למאן דאמר דם נעכר ונעשה חלב, אלא למאן דאמר איכריה מתפרקין הימנה ואין נפשה חוזרת עליה עד עשרים וארבעה חדש, מאי איכא למימר?

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

בכורות ו, ב. וש"נ.

30 כך ע"י אתכפיא שהאדם מזכך מדותיו

In that transcript the sentence reads: "So are the days of the Counting: each day one counts one attribute, Chesed of Chesed, Gevurah of Chesed, etc., to make the attributes grow, so that they be in a state of iskafya and is'hapcha (transformation)."

KEHOT'S NOTE

במאמרי אדה"צ כתובים-א ע' רא הנוסחא "כך הם ימי הספירה שבכל יום מונים מדה א' חסד שבחסד חסד שבגבורה כו' להגדיל המדות להיות בבחי' אתכפי' ואתהפכא".

31 אין התינוק יודע לקרות

Rabbi Yehudah says the tree of knowledge was wheat, "for an infant does not know how to call 'father' and 'mother' until he tastes the taste of grain." The maamar uses it to show that understanding comes with bread, the Torah.

ברכות מ' א:י"ד:40a:Berachot 40a:14

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתנא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היא, שאין לה דבר שמביא יללה על האדם אלא לו, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עליה תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות מ, א.

32 "Come, eat of my bread." The doubled word for bread is read as the two loaves, the Written Torah and the Oral Torah.

משלי ט':ה:Proverbs 9:5

לְכוּ לֶחֱמוּ בִלְחָמִי וּשְׁתוּ בַיַּיִן מִסִּכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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33 ממושבותיכם

"From your dwellings you shall bring two loaves of waving." The maamar reads "dwellings," from the root "to sit," as the Shema, which is said sitting.

ויקרא כ"ג:י"ז:Leviticus 23:17

מִמֹּשְׁבֹתֵיכֶם תִּבְרֹאוּ לֶחֶם תְּנוּפֵף שְׁנֵי עֶשְׂרִינָם סֶלֶת תִּהְיֶינָה חֲמִץ תִּאֲפִינָה בַּכּוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall

עדניך תשקם. עדניך ודאי עדן עלאה כתר עילאה. עדן דלתתא דא יי. ואית עדן לתתא ודא אימא עלאה. אייה עדן לגבי נהר דלתתא מינה הה"ד ונהר יוצא מעדן להשקות עכ"ל לעניינו. ודקדק בלשונו באמר אית עדן ואית עדן. לפי שאמר הכתוב ונחל עדניך לשון ...

Pardes Rimonim (Public Domain)

44 מוטב דלדייניי

When Elisha ben Avuyah (Acher) died, it was said he could not be judged, because he had studied Torah, nor enter the World to Come, because he had sinned; Rabbi Meir said, "Better that he be judged and come to the World to Come." The maamar cites it to show how great the delight of the World to Come is.

חגיגה ט"ו ב:ג' Chagigah 15b:3

כי נח נפשיה דאחר, אפרי: לא מידן לדיינייה, ולא לעלמא דאיתי ליתי. לא מידן לדיינייה — משום דעסק באורייתא, ולא לעלמא דאיתי ליתי — משום דחטא. אמר רבי מאיר: מוטב דלדיינייה ולייתי לעלמא דאיתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

חגיגה טו, ב.

PARAGRAPH 9

45 בשכפרים נזכר רק ב' בחי' ג"ע תחתון ועליון

There too the Alter Rebbe says that although the books mention only two general levels, the upper and the lower Gan Eden, there are many levels, one above the other, which were not revealed to us; and that all the souls' praise reaches only G-d's "Name," a radiance, like sunlight compared with the sun.

KEHOT'S NOTE

וכ"כ גם לעיל פי' בהר מא, ב. במאמרי אדה"צ כתובים-א ע' רב כי "רק שבפרד"ס לא נזכר אלא ב' בחי'". וראה בדרך מצותיך א, ב "הגם שלא נזכר בספרים רק ב' בחי' אלו אבל באמת נודע לנו מפי סופרים קדושי עליון אשר נהירין להו שבילא דרקיעא שיש מדריגות לאין קץ".

46 גבוה מעל גבוה

"For one higher than the high watches, and there are higher ones above them." The phrase describes the endless ascending levels of Gan Eden.

Ecclesiastes 5:7:ה' קהלת

אם-עשק רש וגלל משפט וצדק תראה במדינה אלי-תתמה עליה-חפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

47

ת"ח אין להם מנוחה

Rav says that Torah scholars have no rest in this world or in the World to Come, as it is said, "They go from strength to strength." The maamar reads it as a hint to the endless levels of Gan Eden.

Berakhot 64a:12-13:א"י-ב"י-ג"א ברכות

אמר רבי חייה בר אשי אמר רב: תלמידי חכמים אין להם מנוחה לא בעולם הזה ולא בעולם הבא, שנאמר: "ילכו מחיל אל חיל יראה אל אלקים בציון". אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבבים שלום בעולם, שנאמר: "וכל בניה למודי ה' ורב שלום בניה".

R. Hiyya b. Ashe said in the name of Rab[3] : The disciples of the wise have rest neither in this world nor in the world to come; as it is said, "They go from strength to strength, every one of them appeareth before G-d in Zion." R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd ; and great shall be the peace of thy children" ...

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KEHOT'S NOTE

ברכות סד, א.

48

ילכו מחיל אל חיל

"They go from strength to strength; [each] appears before G-d in Zion." The Talmud uses this verse for the scholars' unceasing ascent.

Psalms 84:8:ח"ד תהילים

ילכו מחיל אל-חיל יראה אל-אלקים בציון:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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KEHOT'S NOTE

תהלים פד, ח.

PARAGRAPH 10

49

ונהנין מזיו

Rav used to say that in the World to Come there is no eating or drinking; "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The maamar uses it to show that the souls' delight is in the radiance, the ziv.

Berakhot 17a:י"ז ברכות

KEHOT'S NOTE

ברכות יז, א.

50

בורא קדושים ישתבח

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

51

וקדושים בכל יום

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

נוסח תפלת שמר"ע.

52

סלה בלי הפסק

The school of Rabbi Eliezer ben Yaakov taught that wherever “netzach,” “selah” or “va’ed” is said, it means without interruption forever. So “they praise You every day, selah” means unceasing praise.

Eruvin 54a:12-13 ג"כ: א"י: עירובין נ"ד

רְבָא אָמַר מִהֲקָא: "תָּאֲזוּת לְבוּ נְתַתָּה לּוֹ וְאַרְשֶׁת שְׁפָתַי בִּל מְנַעַת סְלָה", אִימְתִי תָאֲזוּת לְבוּ נְתַתָּה לּוֹ — בְּזִמְנָן שְׁאַרְשֶׁת שְׁפָתַי בִּל מְנַעַת סְלָה. רְבָא רְמִי: כְּתִיב "תָּאֲזוּת לְבוּ נְתַתָּה לּוֹ". וְכְתִיב "וְאַרְשֶׁת שְׁפָתַי בִּל מְנַעַת סְלָה". זָכָה — תָּאֲזוּת לְבוּ נְתַתָּה לּוֹ. לֹא זָכָה — וְאַרְשֶׁת שְׁפָתַי בִּל מְנַעַת סְלָה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

עירובין נד, א.

53

בד"ה את שבתותי תשמרו

This is the discourse the text itself cites, “You shall keep My Sabbaths.” It opens with the two Sabbaths, a lower and a higher, contained in every Shabbos, and goes on to the souls’ endless ascent in Gan Eden, which reaches only G-d’s “Name.”

KEHOT'S NOTE

לעיל פי' בהר מא, ב.

54

ושמו בגימ' רצון

There the Alter Rebbe notes that the Arizal calls “His Name” Malchus, while the early books of Kabbalah say shemo equals ratzon, and that both are true: Malchus of the Infinite One is called “His Name,” and from it the will, the Keser of Atzilus, is drawn.

KEHOT'S NOTE

פע"ה ש' הק"ש ספכ"ה. [כ]. ובלקו"ת פקודי ז, ד בשם ספרי הקבלה הראשונים.

55

ושמו בגימ' רצון

Pri Etz Chaim notes that ratzon has the numerical value of shemo (346), and explains that the Name of ratzon is a garment in which Tiferes is enlothed.

פרי"ע חיים, שער הקריאת שמע כ"ח:ט"ז

ודע, כי רצון עולה שמ"ו, להורות כי זה השם של רצון הוא לבוש שנתלבש בו ת"ת, לזה אמרו שהוא היכל רצון, שהוא היכל של ת"ת:

Pri Etz Chaim (Public Domain)

PARAGRAPH 11

56

אורייתא מחכמה נפקת

Another place where the Zohar says that the Torah comes forth from Chochmah.

ספר הזהר, משפטים כ"ה:ק-ק"ב 20:500-502 Zohar, Mishpatim
For the Torah itself emanates from Wisdom, from the realm called “holiness”, and Wisdom itself emanates from the region called “holy (lit. holiness) of holies”. Said R. Isaac:

“The Jubilee is also designated “holiness”, as it is written: “For it is the jubilee; it shall be holiness (kodesh) unto you” (Lev. 14, 12). The Israelites who are destined to be “men of holiness” have a share in both (the Torah and the Jubilee).

The Zohar; London, Soncino Press, 1933 (Public Domain)

57

תרי"ך עמודי אור

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פרדס ש"ח, פ"ג.

58

תרי"ך עמודי אור

The Pardes explains that Keser, though utterly hidden, contains 620 pillars of light, the numerical value of keser, and that from them life-force is drawn to all the Sefiros. The maamar places the root of the mitzvos there.

פרדס רמונים ח"ה:ר"ב-8:5 Pardes Rimmonim

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין גי' אלה כן דרך שלשה הראשונות כי גי' הראשונות הם שרשים וגי' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

59

עד"מ העמוד שמחבר הגג

Iggeres HaKodesh explains the 620 pillars of light of Keser by the analogy of pillars in a great house, standing on the ground with their tops joined to the ceiling: the mitzvos reach from the supernal will down to this physical world, and through them the soul rises to the light of Keser.

KEHOT'S NOTE

ראה אגה"ק סי' כט.

60

אורייתא מחכ' נפקת

The Zohar teaches that the Torah comes forth from the supernal Chochmah. The Alter Rebbe stresses “comes forth”: its source is above Chochmah.

זח"ב פה, אא 85a Zohar II,

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

PARAGRAPH 12

61

וראית את אחורי

G-d tells Moshe, “You shall see My back, but My face shall not be seen.” The maamar applies “back” to the will and “face” to the delight within it.

שמות ל"ג:כ"ג Exodus 33:23

וְהִסְרֵתִי אֶת־פָּנַי וְרָאִיתָ אֶת־אֲחֹרַי וּפָנַי לֹא יֵרָאוּ:

And I will take away My hand, and thou shalt see My back;
but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

62 אחור וקדם צרתני

"Back and front You have formed me." The maamar reads it as the two levels, the will as the back and the delight as the front.

Psalms 139:5 ה' ט: כלי"ט קל"ט

אחור וקדם צרתני ותשת עלי כפכה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

63 מבשרי אחזה

"From my flesh I behold G-d." Chassidus uses it to learn about the divine from the workings of the human soul, here the relation of will to delight.

Job 19:26 וי"ט: כ"ו

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

PARAGRAPH 13

64 ולכן נק' הרצון בחי' אחוריים

Iggeres HaKodesh explains that in the human soul the faculty of will is the outer side and "back" of the faculty of delight, and that so too, as it were, the supernal will is the outer dimension and "back" of the supernal delight, "the pleasantness of Havayah."

KEHOT'S NOTE

ראה אנה"ק סי' כט.

65 וראית את אחורי לפני לא יראו

"You shall see My back, but My face shall not be seen." Only the will, the "back," is revealed; the delight, the "face," is not.

Exodus 33:23 ג'ג: כ"ג

והסרתי את כפי וראית את אחרי לפני לא יראו:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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PARAGRAPH 14

66 אשר מלשון באשרי כי אשוני

Kehot's note points to Genesis 33:13 for these words.

בראשית ל"ג: י"ג

KEHOT'S NOTE

בראשית לג, יג. ובת"ז (ת"ל עד, ב). ושם (רת"ל).

67 באשרי כי אשוני

Leah names her son Asher: "In my good fortune, for daughters will call me fortunate." The maamar takes asher as a word of praise for something praiseworthy.

בראשית ל"ג: י"ג

ותאמר לאה באשרי כי אשוני בנות ותקרא את שמו אשר:

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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68 אשר מלשון באשרי כי אשוני

The Tikkunei Zohar also explains asher by "In my good fortune, for daughters will call me fortunate," as a term of praise.

Tikkunei Zohar 74b:2 ב"ב: ע"ד הוהר תקוני

ועוד אשר על שם באשרי כי אשוני בנות (בראשית ל' יג), אשר הוצאתיה מארץ מצרים (שמות כ ב), וכי עבד דאיהו בבי אסירי דמלכא, ואבטח לקה מלכא לאפקא לקה מבי אסירי, אית לקה למלכא לשבחה גרמיה, אשר הוצאתיה מארץ מצרים כמה זמנין, אלא חמשין זמנין אדכיר באורייתא יציאת מצרים, לקבל חמשין תרעין דבינה, לאשתמודעא לון מאן אתר אפיק לון מן גלותא.

Tikkunei Zohar - Vocalized (Public Domain)

69 וטובל בשמן

Moshe's blessing of Asher: "Blessed above sons is Asher ... and he dips his foot in oil." The maamar reads oil as Chochmah, into which only the "foot" of the supernal delight descends.

דברים ל"ג: כ"ד

ולאשר אמר ברוך מבנים אשר יהי רצוי אחיו וטבל בשמן רגלו:

And of Asher he said: Blessed be Asher above sons; Let him be the favoured of his brethren, And let him dip his foot in oil.

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KEHOT'S NOTE

דברים לג, כד.

70 שמן היא בחי' ח"ע

A lexicon of Kabbalistic terms arranged by letter; the note cites its entry under shin for oil (shemen) as the higher Chochmah.

KEHOT'S NOTE

מא"א אות ש' סמ"ח.

PARAGRAPH 15

71 מבשרי אחזה
 “From my flesh I behold G-d.” The difference between the back of the head and the face is learned from the human body and applied Above.

איוב י"ט:כ"ו Job 19:26

ואחר עורי נקפוצאת ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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PARAGRAPH 16

72 חיי אוכל יטעם
 “Does not the ear test words, as the palate tastes food?” Job’s image of the senses, each with its own object, illustrates that each kind of pleasure is different.

איוב י"ב:יא Job 12:11

הלא־אזן מלין תבחן וחה אכל יטעם־לו:

Doth not the ear try words, Even as the palate tasteth its food?

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KEHOT’S NOTE

איוב יב, יא.

73 בד"ה ראו כי
 This is the discourse the text cites.

KEHOT’S NOTE

לעיל פי בשלח א, ב.

74 ראו כי ה' נתן לכם השבת
 “See that Havayah has given you the Shabbos.” These are the opening words of the discourse the parenthesis refers to.

שמות ט"ז:כ"ט Exodus 16:29

ראו כי־ה' נתן לכם השבת עליכן הוא נתן לכם ביום הששי לחם יומים שבו איש תחיתיו אלי־יצא איש ממקמו ביום השביעי:

See that the L-RD hath given you the sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

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75 דרכיה דרכי נועם
 “Its ways are ways of pleasantness, and all its paths are peace.” The discourse cited explains through it why the Torah and mitzvos are called “ways.”

משלי ג:י"ז Proverbs 3:17

דרכיה דרכי־נועם וכל־נתיבותיה שלום:

Her ways are ways of pleasantness, And all her paths are peace.

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76

פנים בפנים דיבר ה'

“Face to face Havayah spoke with you on the mountain, from the midst of the fire.” The maamar reads “face to face” as the meeting of the supernal face, G-d’s delight, with the inner face of Israel.

דברים ה:ד' Deuteronomy 5:4

פנים בפנים דבר ה' עמכם בהר מתוך האש:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT’S NOTE

דברים ה, ד.

77

על כל דיבור פרחח נשמתן

Rabbi Yehoshua ben Levi says that at every utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel left them. The maamar explains why: each utterance revealed its own particular delight.

שבת פ"ח ב:ו' Shabbat 88b:6

ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא יצתה נשמתו של ישראל, שנאמר: “נפשי יצאה בדברו”. ומאחר שמדיבור ראשון יצתה נשמתו, דיבור שני היאך קיבלו? — הוריד טל שעמיד להחיות בו מתים והחיה אותם, שנאמר: “גשם נדבות תניף אלקים נחלתה ונגלה אתה כוננתה”. ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השרת ...

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT’S NOTE

שבת פח, ב.

78

מי לי בשמים

“Whom do I have in heaven? And with You I desire nothing on earth.” The maamar takes it as the first level of longing: turning away from worldly desires toward G-d.

תהילים ע"ג:כ"ה Psalms 73:25

מי־לי בשמים ועמך לא־חפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT’S NOTE

תהלים עג, כה.

79

ולהתענג על ה'

Of those who keep Shabbos the prophet says, “Then you shall delight in Havayah.” The phrase names the delight in G-d that is the second, inner level of love.

ישעיהו נ"ח:י"ד Isaiah 58:14

אז תתענג על־Havayah והרבתיה על־[במתין] (במותי) ארץ והאכלתיה נחלת יעקב אביך כי פי Havayah דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ראה ישע"י נח, יד.

80

אהבה בתענוגים

"How fair and how pleasant you are, love, with delights."
The maamar uses the phrase for a love that is itself delight in G-d.

Song of Songs 7:7: שיר השירים ז':ז

מה־יִפִּית ומה־נִעֲמֶמֶת אֶהְבֶּה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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81

כלה שארי ולבבי

"My flesh and my heart pine away; G-d is the rock of my heart and my portion forever." The maamar reads it as the second level, the inner love with delights.

Psalms 73:26: תהילים ע"ג:כ"ו

כָּלֶה שְׁאָרִי וּלְבָבִי צוּר־לִבִּי וְחִלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

82

ונשמה בדברי תורתך

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת ק"ש של ערבית.

83

בשמחה ובטוב לבב

The rebuke speaks of serving G-d "with joy and gladness of heart, from the abundance of everything." The maamar uses the words for a love that has fully left worldly pleasures and rejoices in G-d alone.

Deuteronomy 28:47: דברים כ"ח:מ"ז

תחת אשר לא־עבדת את־ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרַב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

PARAGRAPH 17

84

בכתף ישאו

The sons of Kehos were given no wagons, "for the service of the holy things was upon them; they carried on the shoulder." The maamar explains why the shoulder: the bearers faced the Ark.

Numbers 7:9: במדבר ז':ט

וְלִבְנֵי קֹהַת לֹא נָתַן כִּי־עֲבַדְתָּ הַקֹּדֶשׁ עֲלֵהֶם בְּכַתֵּף יִשְׂאוּ:

But unto the sons of Kohath he gave none, because the service of the holy things belonged unto them: they bore them upon their shoulders.

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85

כתובים משני עבריהם

Moshe came down with "the Tablets written on both their sides; on the one side and on the other they were written."
The maamar sees in this that the Tablets were "face" on every side.

Exodus 32:15: שמות ל"ב:ט"ו

וַיֵּפֶן וַיֵּרֶד מֹשֶׁה מִן־הָהָר וּשְׁנֵי לַחַת הָעֵדֻת בְּיָדוֹ לַחַת כְּתָבִים מִשְׁנֵי עֲבָרֵיהֶם מִזֶּה וּמִזֶּה הֵם כְּתָבִים:

And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written.

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KEHOT'S NOTE

שמות לב, טו.

86

פ' תצוה סדי"ה זכור כו'

The note quotes the passage: "that there should not be a state of forgetfulness, which is the level of the back." The surrounding discussion explains Amalek as the hard "nape" of kelipah, which cuts the bond between the mind and the heart, and "all the stragglers behind you" as the "back" of holiness.

KEHOT'S NOTE

תו"א פה, ב "שלא יהא בבחי' שכחה שהיא בחי' אחוריים כו'".

PARAGRAPH 18

87

ואהיה שעשועים

"And I was delights day by day." The maamar now explains "delights" as the revealed inner delight of the mitzvos, and stresses the ongoing form ve'ehyeh.

Proverbs 8:30: משלי ח':ל"ו

וְאֶהְיֶה אֲצִלּוֹ אִמּוֹן וְאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מִשְׁחֶקֶת לִפְנֵי מְכֹל־עַת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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88

ע"פ ויהי מקץ

There "And it was at the end of two years" is read of one who lacks these delights in his Torah study: the "day by day" delights are at an end for him.

KEHOT'S NOTE

תו"א לב, א.

PARAGRAPH 19

89

אני תורתך שעשעתי

"Their heart is gross like fat; as for me, I delight in Your Torah." The maamar reads sha'ashati as transitive, "I have made Your Torah a delight," through ani becoming ayin.

Psalms 119:70: תהילים קי"ט:ע"ז

טָפַשׁ כַּחֲלֹב לִפְנֵי אֲנִי תוֹרָתְךָ שַׁעֲשַׁעְתִּי:

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

90

אני אותיות אין

the passage shares nothing with the note

KEHOT'S NOTE

הובא בע"ה שי דרושי אבי"ע ספ"א, ועי' שם שי עקודים פ"ג. ועי' לקי נצבים (נג, ג) מאדמור"ר ע"ו. ושם (ע, ב [ד]) מפרסם. [כ]. לעיל (בהר) מד, ד.

91

בכל נפשך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your soul" is the readiness to give one's life, the self-nullification that must accompany Torah study.

Deuteronomy 6:5 דברים ו:ה

וְאַהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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92

ודברת בהם

"And you shall speak of them" is the command to study Torah. Its nearness to "with all your soul" teaches that study must be with self-nullification.

Deuteronomy 6:7 דברים ו:ז

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשֹׁכְבְּךָ בְּכִיְתָךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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93

שעשועים העצמיים

The note points there for a discussion of the "essential delights."

KEHOT'S NOTE

ראה באוה"ת נ"ך-א ע' תקצ.

94

שער השתלשלות . . במה"ב

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

הוא שער סדר האצילות.

PARAGRAPH 20

95

ובמא"א . . נקרא אין עכ"ל

The note says that this passage of Meorei Or is quoted in Or HaTorah on Vayikra and explained in Or HaTorah on Parshas Bo.

KEHOT'S NOTE

מוכא בואה"ת ויקרא-א ע' רעט. נתבאר באוה"ת פ' בא ע' רסא.

96

ויקהל דרי"ז ע"א

The note says that this Zohar passage is copied there at length.

KEHOT'S NOTE

נעתק באריכות באוה"ת נ"ך-א ע' תקפז.

97

ור"פ שמיני דל"ה ע"ב ובהרמ"ז שם

Or HaTorah quotes the Zohar on "the joy of the Holy One, blessed be He, and His play, as it is written, 'and I was delights day by day,'" with the Ramaz's comment that joy is "א"מ and play is "א"מ, "and these are the two levels of delights."

KEHOT'S NOTE

"חדוותא דקב"ה ואתליותא דיל"י דכתיב ואה"י שעשועים יום יום, ופי' הרמ"ז חדוה הוא א"פ ואתליותא א"מ, וזהו ב' בחי' שעשועים", — אוה"ת נ"ך-א ע' תקפח.

98

ור"פ שמיני דל"ה ע"ב ובהרמ"ז שם

At the beginning of Shemini the Zohar speaks of the joy of the Holy One, blessed be He, and His play, citing "and I was delights day by day"; the Ramaz there explains joy and play as two levels, the two "delights."

Zohar, Tzav 29:187-30:193 ל:קצ"ג

99

ובפ' אחרי דס"ה ע"ב

Or HaTorah quotes the Ramaz there: "And I was with Him a nurturer, and I was delights" is like "Ehyeh asher Ehyeh"; the first Ehyeh is Arich Anpin and "asher Ehyeh" is Chochmah and Binah, so "a nurturer" is Arich Anpin and "delights day by day" is Chochmah and Binah.

KEHOT'S NOTE

בהרמ"ז "ואה"י אצלו אמון ואה"י שעשועים ע"ד מ"ש אה"י אשר אה"י, דפי' אה"י הראשון הוא באר"ך, ובח"י אשר אה"י היינו חו"ב. כמו"כ כאן ואה"י אצלו אמון זהו א"א, אח"כ ואה"י שעשועים יום יום היינו חו"ב", — אוה"ת נ"ך-א ע' תקפח.

100

וסימן ואה"ה

In Acharei the Zohar uses this verse as well; the Ramaz there reads its two ve'ehyeh's like "Ehyeh asher Ehyeh," the first as Arich Anpin and the second as Chochmah and Binah.

Zohar, Achrei Mot 26:165-28:175 כ"ו קס"ה

כ"ח קע"ה

101

When the words of Torah rise, the King delights in them and they become a crown on His head; so the Torah says "and I was delights day by day," and not vehayisi but ve'ehyeh, at every time and moment that the supernal words rise before Him.

Zohar, Vayakhel 34:433-36:443 ל"ד תל"ג

For the words of the holy Law spoken here below ascend on high, where multitudes come to meet them to take them up and present them before the Holy King, there to be adorned with many crowns woven of the supernal radiances. All these words, then, are self-spoken, as it were, before the

Why withdrawest Thou Thy hand, even Thy right hand?
Draw it out of Thy bosom and consume them.

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KEHOT'S NOTE

תהלים עד, יא.

110

אור שנברא ביום ראשון

Rabbi Elazar says that by the light G-d created on the first day man could see from one end of the world to the other; when G-d saw the corrupt generations, He hid it away for the righteous in the future.

חגיגה י"ב א:ה-ו:ר 12a:5-6

ואמר רב יהודה אמר רב: עשרה דברים נבראו ביום ראשון, ואילו הן: שמים וארץ, תהו ובהו, אור וחשך, רוח ומים, מדת יום ומדת לילה. שמים וארץ — דכתיב: "בראשית ברא אלקים את השמים ואת הארץ", תהו ובהו — דכתיב: "והארץ היתה תהו ובהו", אור וחשך, חשך — דכתיב: "וחשך על פני תהום", אור — דכתיב: "ורוח אלקים מרחפת על פני המים", מדת יום ומדת לילה — דכתיב: "ויהי ערב ויהי בקר יום ...

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Bereshit Rabbah 12:5 ח"ב:ר 12:5

בראשית רבה י"ב:ה-ו:ר 12:5 ח"ב:ר 12:5
... חמה ולבנה ומזלות ומים בשלישי ושהו שלושה ימים, שלישי רביעי וחמישי, והוציאו שלושה תולדות: עופות ודגים ולויתן. ר' עזריה לא אמר כן, אלא, ביום עשות ה' אלקים ארץ ושמים, שני דברים הן הן עיקר ברייתו של עולם, ושהו שלושה ימים ונגמרה מלאכתו ברביעי. שמים בראשון כבית שמאי ושהו שלושה ימים, ראשון ושני ושלישי ונגמרה מלאכתו ברביעי. ומהו גמר מלאכתו? מאורות. הארץ בגי' ותוצא הארץ עיקר ברייתו ושהתה שלושה ימים, שלישי רביעי וחמישי ונגמרה מלאכתו בששי. ומהו גמר מלאכתו? אדם, שנאמר: (ישעיה

מה): אנכי עשיתי ארץ ואדם עליה בראתי:
Rabbi Neḥemya of Kefar Siḥon said: "For in six days the L-rd made the heavens and the earth, [the sea]..." (Exodus 20:11). The three items are the essential basis of the creation of the world, and each one waited three days and then produced three products: The earth [was created] on the first day, in accordance with the opinion of Beit Hillel, 1:15. and it waited three days, the first and second and third, and then [on day three] produced three products - trees, vegetation, and the Garden of Eden. ...

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KEHOT'S NOTE

חגיגה יב, א. ב"ר יב, ה.

111 אור שנברא ביום ראשון היה אדם צופה בו מסוף העולם ועד סופו

The Midrash too says that Adam looked by the light of creation from one end of the world to the other, and that G-d hid it away for the righteous in the Time to Come.

Bereshit Rabbah 12:6 ח"ב:ו:ר 12:6

... משנה פניו ותשלחו. אר"י בר סימון: אותה האורה שנברא בה העולם אדם הראשון, עמד והביט בה מסוף העולם ועד סופו. כיון שראה הקב"ה מעשה דור אנוש, ומעשה דור המבול, ומעשה דור הפלגה, שהן מקולקלים, עמד וגזר מהם, שנאמר (איוב לח): וימנע

מרשעים אורם. ולמה גזר? אלא, גזרו לצדיקים לעתיד לבא, שנאמר: וירא אלקים את האור כי טוב, ואין טוב אלא צדיקים, שנאמר: (ישעיה ג): אמרו צדיק כי טוב. ומנין שגזרו לצדיקים? שנאמר (משלי ד): ואורח צדיקים כאור נוגה, וכיון שראה אור, שהוא גזרו לצדיקים שמה, שנאמר (שם ג): ואור ...

The outgrowths [toledot]” – Rabbi Shmuel bar Nahman said: All toledot that are stated in the Torah are written defectively 388 may be written in full form, with two vavs, but usually it is written missing one or both of the vavs. except for two: “These are the offspring [toledot] of Peretz...” (Ruth 4:18), and this one. Why are those [others] defective? of Adam” (Genesis 5:1), where toledot is missing one vav. Rabbi Yudan said in the name of Rabbi Avin: They are corresponding to the six things that were taken ...

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112

גזרו היינו בתורה

The text refers to the Zohar on Parshas Terumah for the teaching that the primordial light was hidden away in the Torah.

Zohar I, 264a רסד, זח"א

Zohar II, 149a קמט, זח"ב

KEHOT'S NOTE

ועליק האוינו (עח, א). ושי"נ. וכ"מ מוח"א (מו, א) ד"ה ויכולו. [כ]. מדרש רות בזהר חדש פה, א (עיי"ג זח"א רסד, א. זח"ב קמט, א). ובדגל מחנה אפרים פ' בראשית בשם הבעש"ט. כתר ש"ט (קרוב לתחלתו) ה"מ בשם הבעש"ט כ"ו (באריכות). ובכ"מ. וראה לקו"ת במדבר יח, ד. דברים פט, ד. ספר החקירה סח, א. וכל העם תרצ"ט ס"ג, ועוד. לקו"ש ח"כ ע' 271.

113

הימין שהוא חסד

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ת"ז בהק' (פתח אלי').

114

שהימין שהוא חסד עליון

In Elijah's prayer (Patach Eliyahu) at the opening of the Tikkunei Zohar: "Chesed is the right arm." So the "right hand" is supernal Chesed.

Tikkunei Zohar 17a תקוני זוהר י"ז

115

המעשה דאיתא בזהר

This manuscript adds: from this is understood the story of the Baal Shem Tov, who told a man who came to ask about his son, several hundred parsahs away, that he actually saw him and how he was standing in Breslau, because they had read the holy Zohar before him, through which the hidden light opened and was revealed.

KEHOT'S NOTE

ובהכתי"ש שתח"י בוך פערטעל איי (סא, ב) [וכ"ה במאמרי אדה"ז כתובים-א ע' רד ובאזה"ת שבועות ע' רכא מעתיק משם]. שמה מובן מעשה בעש"ט ז"ל שאמר לאי שבא לשאול על בנו שהי' בריחוק מקום כמה מאות פרסאות שרואה אותו ממש, ואיך הוא עומד בברעסלא, ע"י שקראו לפניו בזה"ק שנפתח ונתגלה האור הגנוז וכי' יעו"ש. [כ].

116

ימין הי עושה חיל

"The voice of song and salvation is in the tents of the righteous; the right hand of Havayah does valiantly." The maamar reads it as G-d's kindness coming down into the soul.

Psalms 118:15 ט"ו:ח:ט

קול רנה וישועה באֵהֶלִי צדיקים ימין הי עשה חיל:

The voice of rejoicing and salvation is in the tents of the righteous; The right hand of the L-RD doeth valiantly.

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KEHOT'S NOTE

תהלים קיח, טו.

117

שלא תהא מלובשת ומתעלמת

There it says: "And this is the request, 'Your right hand, from within Your bosom, make an end': 'Your bosom' is the level of Yesod of Imma, and we ask that the chasadim, which are the level of the right, be revealed out of the concealment of Yesod of Imma, as is written in Likkutei Torah, Parshas Bamidbar, in the explanation of 'And I was with Him a nurturer.'"

KEHOT'S NOTE

"וזהו הבקשה וימינך מקרב חיקך כלה דחיקך הוא בחי יסוד אי ומבקשים וימינך כו שיתגלו החסדים שהן בחי ימין מתוך ההעלם דיסוד אי כו כמ"ש בלקו"ט פ' במדבר בהביאור דואה"י אצלו אמון" — סה"מ תרנ"ג ע' רד.

118

צחוק עשה לי אלקים

At Yitzchak's birth Sarah says, "Elokim has made laughter for me." The maamar reads it as the concealment of the Name Elokim, which exists for the sake of the final "laughter."

Genesis 21:6 ו'א:ו

ותאמר שרה צחוק עשה לי אלקים כל־השמע יצחק־לי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

119

ונגלה כבוד הי

"And the glory of Havayah shall be revealed, and all flesh together shall see." This is the future revelation, when the "something" will be nullified into "nothing."

Isaiah 40:5 מ'ה:ו

ונגלה כבוד הי וראו כל־בֶּשֶׂר יחדו כי פי הי דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע"י מ, ה.

120

כמו הצחוק שעושים לפני שרים

In that transcript the illustration given is a talking bird.

KEHOT'S NOTE

במאמרי אדה"י כתובים-א ע' רה מביא הדוגמא מציפור המדברת.

121

כמו זר נחשב

"They are counted as a strange thing." The maamar uses the words for the world's apparent independence, which is in truth a jest.

Hosea 8:12 ב"ח:י"ב

אכתב־לו רבי תורתִי כמו־זֶר נחֻשָּׁבו:

Though I write for him never so many things of My Law, they are accounted as a stranger's.

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122

שעתיד הקב"ה לעשות קנייני

The Talmud says that in the future Gavriel will stage a hunt with the Leviathan, which he could not overcome without the Holy One, blessed be He. The maamar sees it as a form of the future "laughter."

Vayikra Rabbah 13:3 ג'ג:ג:י"ג

בבא בתרא ע"ה א'ד'4:75a Bava Batra

אמר רבה אמר רבי יוחנן: עתיד הקדוש ברוך הוא לעשות סעודה לצדיקים מבשרו של לויתן, שנאמר: "יָבֹרֵוּ עָלָיו חֲבָרִים"; ואין "כֶּרֶה" אלא סעודה - שנאמר: "וַיִּכְרֶה לָהֶם כֶּרֶה גְדוֹלָה וַיֹּאכְלוּ וַיִּשְׂתּוּ"; ואין "חֲבָרִים" אלא תלמידי חכמים - שנאמר: "הַיּוֹשֶׁבֶת בְּגָגִים, חֲבָרִים מְקֻשָּׁבִים לְקוֹלָהּ, הַשְּׂמִיעָנִי".

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KEHOT'S NOTE

ראה ויק"ר יג, ג. ב"ב עה, א. [כ].

123

ימין הי רוממה

"The right hand of Havayah is exalted; the right hand of Havayah does valiantly." The maamar reads "exalted" as kindness that stays above the soul, hidden in the Torah, and "does valiantly" as kindness that comes down into the soul.

Psalms 118:16 ט"ו:ח:ט

ימין הי רוממה ימין הי עשה חיל:

The right hand of the L-RD is exalted; The right hand of the L-RD doeth valiantly.

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KEHOT'S NOTE

תהלים קיח, טז.

124

שור הבר עם לויתן כו וכמ"ש במ"א

The maamar "Leviathan, whom You formed to play with" cites the Midrash that Behemos and the Leviathan are the hunt of the righteous in the Time to Come, and explains the wild ox (shor habar) and the Leviathan there.

KEHOT'S NOTE

ראה לעיל פ' שמיני דף יח, א ואילך.

PARAGRAPH 23

125

בינונים זה וזה שופטן

Rabbi Yosei HaGelili says that the righteous are judged by the good inclination, the wicked by the evil inclination, and the intermediate, "this one and that one judge them."

The maamar applies it to those who cleave to G-d in prayer and then turn to worldly affairs.

ברכות ס"א ב:ג' 2-3 Berakhot 61b

תנ"א רבי יוסי הגלילי אומר: צדיקים יצר טוב שופטן, שגאמר: "ולבי חלל בקרבני". ורשעים יצר רע שופטן, שגאמר: "נאם פשע לרשע בקרב לבי אין פחד אלקים לנגד עיניו". בינונים — זה וזה שופטן, שגאמר: "יעמד לימין אביון להשיע משפטי נפשו". אמר רבה: כגון אנו בינונים. אמר לקה אפי': לא שביק מר חיי לכל בריה?

There is a teaching : R. Jose of Galilee says : The good impulse controls the righteous ; as it is said, "My heart is wounded within me" (Ps. cix. 22). The evil impulse controls the wicked ; as it is said, "Transgression speaketh to the wicked, in the midst of the heart, There is no fear of G-d before his eyes" (ibid, xxxvi. 2). Both impulses control average people ; as it is said, "Because He standeth at the right hand of the needy, to save him from them ...

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PARAGRAPH 24

126 תבל ב"פ אריי

The note points there for the gematria of tevel as twice aryeh.

KEHOT'S NOTE

ראה אוה"ת שמות ע' צו ובלקו"ש ח"יב ע' יט. וראה שם הערה 49.

127 שית ספירן מקננין ביצירה

The note cites the Alter Rebbe's short maamarim for this phrase of the Tikkunei Zohar.

KEHOT'S NOTE

ת"ז ת"ו. מאמרי אדה"ז — הקצרים ע' תקנב.

128 קדוש קדוש קדוש

The angels call to one another, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The maamar reads it as the angels' wonder that G-d, utterly set apart, still fills the world with life.

Isaiah 6:3 ר' שיעהו

וקרא זה אלהי וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵי-הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע"י ו, ג.

PARAGRAPH 25

129 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar reads "hear" as "understand": contemplating G-d's oneness.

Deuteronomy 6:4 דברים ו'

שמע ישׂרָאֵל Havayah אֱלֹהֵינוּ Havayah אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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130 בכל נפשך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Contemplation brings the scholar to love "with all your soul," complete self-giving.

Deuteronomy 6:5 דברים ו'

וְאַהֲבָתָה אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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131 ודברת כם

"And you shall speak of them" is the command to study Torah, which the scholar fulfills with self-nullification.

Deuteronomy 6:7 דברים ו'

וְשִׁנַּנְתֶּם לְבַבְכֶּם וּדְבַרְתֶּם כִּם בְּשִׁבְתְּכֶם בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

132 בדברי תורה

The Talmud explains that "to speak of them" is written of words of Torah. So "of them" in "and you shall speak of them" means words of Torah.

Berakhot 13b:12-13 ג' ב:י"ב-י"ג

ההוא בדברי תורה כתיב. והכי קאמר רחמנא: אגמירו בניכו תורה, כי היכי דליגרוס בהו. תנו רבנן: "שמע ישראל ה' אלקינו ה' אחד" — עד כאן צריכה פיונת הלב, דברי רבי מאיר. אמר רבא: הלכה כרבי מאיר.

That refers to the words of Torah; and thus spake the All-merciful, "Teach your children Torah so that they can read therein." Our Rabbis have taught : "Hear, O Israel, the L-rd our G-d, the L-rd is one" (Deut. vi. 4) — up to here Kawwanah is required. These are the words of R. Meir. Raba said : The Halakah is in accord with R. Meir.

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KEHOT'S NOTE

ברכות יג, ב.

133 אני המשנה המדברת בפיר

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מגיד משרים ר"פ ויקרא. ובכ"מ שם.

134 ודברי אשר שמת בפיר

"My spirit that is upon you and My words that I have put in your mouth shall not depart from your mouth." The maa-

mar uses it for Torah study in which G-d's word speaks through the person.

ישעיהו נ"ט:כ"א

וְאֵנִי זֹאת בְּרִיתִי אִתְּם אֲמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וְדִבְרֵי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמְשָׁלוּ מִפִּיךָ וּמִפִּי זֶרַע וְרֶעַךְ אֲמַר ה' מִעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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PARAGRAPH 26

135 כי בכל איש אהבה הטבעית

The text itself refers to Tanya, chapter 18, which explains that even one whose mind is limited, who cannot contemplate G-d's greatness, has a hidden natural love for G-d, the inheritance of every Jewish soul.

תניא, חלק ראשון; ליקוטי אמרים י"ח:ז' Tanya, Likkutei Amarim 18:7: וְנִמְצָא, כִּי אִין־סוֹף בְּרוּךְ־הוּא מְלוּבָשׁ בְּבְחִינַת חֻכְמָה שֶׁבְּנֶפֶשׁ הָאָדָם – יְהִיָּה מִי שִׁיְהִיָּה מִי־שְׂרָאֵל, וּבְחִינַת הַחֻכְמָה שְׂבָה, עִם אוֹר־אִין־סוֹף בְּרוּךְ־הוּא הַמְּלוּבָשׁ בָּהּ, מִתְפַּשֵּׁט בְּכָל בְּחִינּוֹת הַנֶּפֶשׁ כּוֹלָה, לְהַחֲיוֹתָ מִבְּחִינַת רֵאשִׁיָּה עַד בְּחִינַת רַגְלָהּ, כְּדֻכְתֵּיב: "הַחֻכְמָה תַּחֲתֶיהָ בְּעֻלְיָה".

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136 והי מעשה הצדקה שלום

"And the deed of charity shall be peace." Charity is called "deed," so it belongs to Asiyah, the level of the simple, working person.

ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְדָּקָה שְׁלוֹם וְעֲבֹדַת הַצְדָּקָה הַשְׁקֵט וְכִטְח עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישע"י לב, יז.

137 כמים הפנים לפנים

"As in water face answers to face, so the heart of man to man." The maamar reads it as the inner love from below drawing down the inner delight from above.

משלי כ"ז:ט"ט

כַּמִּים הַפָּנִים לַפָּנִים כֵּן לִב־הָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט. ראה הערת כ"ק אדמו"ר בהערות ותיקונים לתניא פרק מז.

138 פיי כי יש ב' בחיי אדם

There the Alter Rebbe explains "As water, face to face, so the heart of man to man": the heart of the supernal man upon the Throne is the 248 positive commandments, the

King's limbs, and the 365 prohibitions, His sinews; "to man" is the man in Beriah, Yetzirah and Asiyah, "the likeness of their faces was the face of a man." The love revealed from above awakens the love from below.

KEHOT'S NOTE

ראה תני"א צח, ד. אוה"ת בשלח ע' תעז ואילך.

139 ודמות פניהם פני אדם

In Ezekiel's vision of the chariot the creatures have the face of a man, the face of a lion, the face of an ox and the face of an eagle. This is the lower "man," among the angels.

יחזקאל א':י"ד

וְדִמוּת פָּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֲלֵהֶיִמִּין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְׂמָאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

140 ועל דמות הכסא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם א, כו.

141 ועל דמות הכסא דמות כמראה אדם

"And upon the likeness of the throne, a likeness like the appearance of a man upon it from above." This is the supernal "man," which the maamar identifies with the Torah and its 613 commandments.

יחזקאל א':כ"ו

וּמַעַל לְרָקִיעַ אֲשֶׁר עַל־רֹאשׁוֹ כְּמֹרְאָה אֲבֹן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמֹרְאָה אָדָם עָלָיו מְלֻמָּעָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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142 ביום חתונתו

"Go out and see, daughters of Zion, King Shlomo in the crown with which his mother crowned him on the day of his wedding." The Sages read the wedding day as the Giving of the Torah.

שיר השירים ג':י"א

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֹטְרָה שֶׁעֲטָרָהּ לּוֹ אַמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׁמְחַת לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה"ש ג, יא.

143 שאין לך טפה יורדת מלמע'

The Zohar teaches that no drop comes down from above unless drops rise from below to meet it. The maamar applies it to the union of giver and receiver at the Giving of the Torah.

Zohar III, 247b, זח"ג רמז, כח

KEHOT'S NOTE

זח"ג רמז, ב.

144 זו מ"ת

The Mishnah expounds the verse: "On the day of his wedding": this is the Giving of the Torah.

Taanit 26b:6, תענית כ"ו ב

וכן הוא אומר: "צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו". "ביום חתנתו" — זה מתן תורה, "וביום שמחת לבו" — זה בנך בית המקדש, שיבנה במהרה בקיינו.

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KEHOT'S NOTE

תענית כו, ב.



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok