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ביאור ע"פ ואהיה אצלו אמן

An explanation of “And I was
with Him as a nursling (amon)”



The Counting of the Omer is “nursing” intellect: the sweetening of the Gevuros, which transforms the animal soul’s will and emotions until they can receive the Torah. The Torah’s inner dimension is G-d’s supernal delight, higher than His will; it was revealed at Sinai and is drawn down every day when a person turns ani (I) into ayin (nothing) in the Shema.

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 Counting of the Omer is “nursing” intellect: the sweetening of the Gevuros, which transforms the animal soul’s will and emotions until they can receive the Torah. The Torah’s inner dimension is G-d’s supernal delight, higher than His will; it was revealed at Sinai and is drawn down every day when a person turns ani (I) into ayin (nothing) in the Shema.

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 explains the Torah’s words about itself in Proverbs 8:30-31. “A nursling” is the Counting of the Omer, the mochin of nursing, in which the Gevuros are sweetened as blood becomes milk. Subduing and transforming the animal soul’s will and emotions makes them “very good,” stronger than the G-dly soul’s, for emotions are rooted above intellect; this is also why teshuvah reaches so high. From the seventh day of Pesach, the forty-four days grow the attributes into a vessel for the Torah on Shavuot. “A delight” is explained through David, who called G-d’s statutes “songs”: as the supernal will they are one song, yet worth endless joy, since one “hair” of that will creates all worlds. He was punished, for the will is only the Torah’s outer side; its inner side is the supernal delight, unique in each mitzvah. This delight shone at Sinai, “face to face,” after Israel turned their faces through the seven weeks, and the self-sacrifice of the Shema draws it down daily. Even a soul in the state of “back” brings laughter above, and the two “lions” of tevel are souls whose arousal from below draws down supernal delight.

OUTLINE

- 1 The Omer as nursing: the sweetening of the Gevuros** ¶1-3
The Counting of the Omer is the mochin of nursing and the sweetening of the Gevuros, brought about above by a person’s subduing and transforming himself below, like the rope of Yaakov. As blood becomes milk, Gevuros become Chasadim; the animal soul’s will turned to G-d becomes “very good,” the inner meaning of teshuvah.
- 2 Why transformed emotions are stronger** ¶4-5
The animal soul’s emotions are mightier, rooted in the lion and the ox of the Chariot, for even in Tikkun the emotions, Z’eir Anpin, are attached to Atika, above intellect; the refined attributes of Tohu are mightier still. The Chasadim are what sweeten them.

3 Pesach, the Omer and Shavuot

¶16-8

The five Chasadim are the five days before the seventh day of Pesach, in Atzilus; the first day is intellect, with the complete Hallel; the seventh is the birth of souls in Beriah. The seven weeks grow the seven attributes, each including all seven, into a broad vessel for the Torah, “a nursling.”

4 Delight, the source of all powers

¶9-13

Section 2 introduces “a delight” through David’s “songs.” Delight is the greatest power of the soul; the Infinite Light is the source of delights, revealed in Chochmah only through great contraction, like hair drawn from the skull, Keser (Gulgalta), while the supernal delight within it is above Keser.

5 Will and delight in the mitzvot

¶14-16

Keser is the 620 pillars of light, the supernal will in the mitzvot; the will is the outer covering (Gulgalta) of the inner delight (Atika), as a merchant’s will serves his pleasure in profit. Chochmah receives only a “hair” of the will, yet the will is worth endless joy, for one hair of it brings all the worlds into being.

6 Why David was punished

¶17-18

David praised the statutes as songs because they are the supernal will, above even Gan Eden; but he was punished, for he should have praised their inner dimension, the supernal delight, in which each mitzvah has a delight of its own and is not one song.

7 Face to face, and “a delight day by day”

¶19-20

At Sinai the inner delight was revealed “face to face,” because Israel turned their faces during the seven weeks. Today the self-sacrifice of the Shema turns ani into ayin and draws down the supernal Ayin, the delight of Atika, every day.

8 “Playing before Him at all times”

¶21-23

Section 3: there are two times, face to face, when the right hand embraces, and back to back, when the Chasadim are hidden. Even in the state of “back” a Jew can give himself over in the Shema and bring about laughter above; sechok equals twice “light,” “the source of life” and Or Ein Sof.

9 “Playing in tevel artzo”

¶24

Tevel is twice aryeh: the lions of the Chayos and of the Ofanim, and in Israel the souls of Yetzirah and Asiyah. Their arousal from below draws down the supernal laughter and delight, the root of the lofty drawing down described in Etz Chaim.

KEY CONCEPTS

The mochin of nursing מוחין דיניקה

The stage after “birth” in which the attributes grow, as an infant grows by nursing. The maamar identifies it with the Counting of the Omer, when blood (Gevuros) turns into milk (Chasadim).

The sweetening of the Gevuros מיתוק הגבורות

Not removing the forces of severity but transforming them, like a sour food sweetened into a delicacy. It is brought about above through a person’s subduing and transforming of his own animal soul.

Subduing and transforming אתכפיא ואתהפכא

Iskafya is overpowering the sitra achra; is’hapcha is turning its darkness into light. Both are the sweetening of the Gevuros in a person’s service.

The supernal will (Gulgalta) רצון העליון / גלגלתא

Keser as G-d’s will in the mitzvot, the “skull” that covers the inner delight. From a single “hair” of it come Chochmah and all the worlds.

The supernal delight (Atika) תענוג העליון / עתיקא

The inner dimension of the will and of the Torah, the source of delights, called Ayin. It was revealed at Sinai and is drawn down through self-nullification.

Ani into ayin אני - אין

The same letters: turning one's "I" into "nothing," the nullification of yesh, above all in the self-sacrifice of the Shema, which draws down the supernal delight.

Face to face and back פנים בפנים / אחוריים

The changing states of Malchus and of the souls: facing G-d with one's inner self, or only with one's back. Both are called "playing."

Laughter שחוק

The revelation of delight. In gematria sechok equals twice or (light), mekor chaim (the source of life) and Or Ein Sof.

SECTION 1 • 11-3

The Omer as nursing: the sweetening of the Gevuros

1 ביאור ע"פ¹ ואהיה אצלו אמן²

An explanation of [the verse] "And I was with Him as a nursling (amon)."

The heading announces an explanation of Proverbs 8:30, where the Torah, speaking as wisdom, says that it was with G-d "as a nursling," "a delight day by day," "playing before Him at all times." The maamar works through these phrases in turn and ties them to the Counting of the Omer and to Shavuos.

2 א הנה ענין סה"ע הוא בחי' מוחין דיניקה והוא בחי' מיתוק הגבורות. ונעשה ע"י מיתוק הגבורות באדם שהוא בחינת אתכפא ואתהפכא כי הקליפות שרשם בחינת גבורות.

1. Now, the Counting of the Omer is the level of the mochin of nursing (mochin de-yenikah), and it is the level of the sweetening of the Gevuros (restraints). And it comes about through the sweetening of the Gevuros in man, which is the level of subduing and transforming (iskafya and is'hapcha); for the kelipos (husks), their root is the level of Gevuros.

Section 1 opens by defining the Counting of the Omer as a stage of "nursing" intellect (mochin de-yenikah) and as the sweetening of the Gevuros, the forces of restraint and severity. That sweetening comes about through a person's work of subduing and transforming himself, because the kelipos, the forces that conceal holiness, are rooted in Gevuros.

ולכן בחינת לאכפא לסט"א ולאחפכא מחשוכא לנהורא הוא ענין מיתוק הגבורות, ויעקב חבל נחלתו³ כתיב וכמשל החבל⁴ שראשו אחד קשור למעלה וקצהו למטה שע"י

Therefore the level of subduing the sitra achra (the other side) and transforming darkness into light is the matter of the sweetening of the Gevuros. And it is written, "Yaakov is the rope of His inheritance": it is like the analogy of a rope whose one end is tied above and its [other] end below, so that through

Subduing the sitra achra (iskafya) and turning its darkness into light (is'hapcha) are therefore what "sweetening the Gevuros" means in a person's service. The verse calls Yaakov, the Jewish people, "the rope of His inheritance": a rope tied above at one end and held below at the other.

שמושך החבל מלמטה נמשך כמ"כ למעלה, כך ע"י המתקת הגבורות הנ"ל באדם מעורר ג"כ למעלה שיתמתקו הגבורות, ופ"י וענין המיתוק היינו שהגבורות עצמן נעשים מתוקים,

one's pulling the rope from below, it is likewise drawn above. So too, through the sweetening of the Gevuros in man mentioned above, one also arouses above that the Gevuros be sweetened. And the meaning and substance of the sweetening is that the Gevuros themselves become sweet,

Pull the rope below and the end above moves with it; so when a person sweetens the Gevuros in himself, the Gevuros above are sweetened too. Sweetening means that the Gevuros are not removed: they themselves become sweet.

כמו עד"מ שממתיקים מאכל חמוץ הרי גם הוא עצמו בחינת מאכל רק שהוא חמוץ ועתה ממתיקים אותו ואז נעשה מרקחת ומשיב הנפש.⁵ כך בחי' מיתוק הגבורות שהם עצמן מתמתקים ואז הם מעולים ומשובחים⁶ יותר.⁷

as, by way of analogy, when one sweetens a sour food: it too is itself in the category of food, only it is sour, and now one sweetens it, and then it becomes a confection and restores the soul. So too the level of the sweetening of the Gevuros: they themselves become sweetened, and then they are more excellent and more praiseworthy.

A sour food that is sweetened was food all along; once sweetened, it becomes a delicacy that refreshes the soul. So the Gevuros, once sweetened, are not merely neutralized but become finer and more praiseworthy than before.

3 וזהו בחי' מוחין דיניקה כמשל דם נעכר ונעשה חלב⁸ שהדם עצמו שהוא בחי' גבורות נהפך לחלב חוורתא חסדים כו'.

And this is the level of the mochin of nursing, as in the analogy of "blood is decomposed and becomes milk": the blood itself, which is the level of Gevuros (restraints), is transformed into milk, whiteness, Chasadim (kindnesses), etc.

The Talmud says that in a nursing mother "blood is decomposed and becomes milk." Red blood stands for Gevuros and white milk for Chasadim (kindnesses): the very same substance turns from severity into kindness, and that is what "nursing" intellect means.

וזהו ענין מ"ד ימי ספירת העומר משביעי של פסח עד שבועות. כי שש"פ הוא לידת הנשמות ואחר הלידה הוא בחי' יניקה הגדלת המדות. וזהו כמ"ש והניף את העומר⁹ כו' לרצונכם.

And this is the matter of the forty-four days of the Counting of the Omer, from the seventh day of Pesach until Shavuot. For the seventh day of Pesach is the birth of the souls, and after the birth comes the level of nursing, the growth of the emotive attributes (middos). And this is as is written, "And he shall wave the omer, etc., for your favor (lirtzonchem)."

The forty-four days of the Omer from the seventh day of Pesach to Shavuot are this nursing stage: the seventh day of Pesach is the "birth" of the souls, and after birth comes nursing, the growing of the emotive attributes. The verse about waving the omer "for your favor" (lirtzonchem) uses the word ratzon, will, and the next part reads it that way.

היינו שעיקר המכוון להפך הרצון והמדות שבנפש הבהמית שתהיינה לה' ואז הם משובחות יותר ממדות שבנפש האלקית וע"ז ארז"ל טוב זה יצ"ט¹⁰ מאד זה יצה"ר¹¹

That is, the main intent is to transform the will and the emotive attributes of the animal soul so that they be for G-d; and then they are more praiseworthy than the attributes of the G-dly soul. And about this our Sages, of blessed memory, said: "'Good' — this is the good inclination; 'very' — this is the evil inclination."

The aim is to turn the will and the emotions of the animal soul toward G-d, and once turned they surpass those of the G-dly soul. The Midrash reads the Torah's "very good" this way: "good" is the good inclination and "very" is the evil inclination, which the maamar takes to mean the evil inclination once it is refined.

(ועיין בזהר פ' יתרו דס"ח ע"ב ובפ"י הרמ"ז שם)¹² ומטעם זה ג"כ ארז"ל במקום שבעלי תשובה עומדים כו' ונודע שאין פ"י תשובה על עבירות דוקא

(And see the Zohar, Parshas Yisro, folio 68b, and the commentary of the Ramaz there.) And for this reason too our Sages, of blessed memory, said, "In the place where penitents (baalei teshuvah) stand, etc." And it is known that teshuvah (return) does not refer specifically to sins;

The Zohar in Yisro likewise reads "good" as the right side, the angel of life, and "very" as the left side, the angel of death. For the same reason the Sages say that penitents (baalei teshuvah) stand where even the perfectly righteous cannot, and teshuvah is not only for sins.

אלא שצ"ל בכל אדם כל ימיו בתשובה¹³ להתקרב לה' בבחינת פב"פ והיינו ע"י להפך הרצון והמדות מבחי' יש כו'.¹⁴

rather, every person must be in teshuvah all his days, to draw close to G-d in the manner of face to face; and this is through transforming the will and the emotive attributes from the level of "something" (yesh), etc.

Rather, teshuvah is a lifelong drawing close to G-d "face to face," which every person needs, as the Sages say that a person should be in teshuvah all his days. It is achieved by turning one's will and emotions away from yesh, the sense of being a separate "something."

SECTION 2 • ¶4-5

Why transformed emotions are stronger

4 והטעם בזה שע"י בירור מדות נה"ב נקי טוב מאד הוא משום שהמדות שבנה"ב מצד עצם מציאותן הן תקיפים וחזקים יותר ממדות שבנפש האלקית כיתרון הגבורה בבהמה מבאדם אלא שהיא בהמה.

And the reason that through the refinement of the attributes of the animal soul [this] is called "very good" is that the attributes of the animal soul, by virtue of their very existence, are mightier and stronger than the attributes of the G-dly soul, like the advantage of strength in an animal over [that] in a man, except that it is an animal.

Why does refining the animal soul's attributes earn the title "very good"? Because those attributes are by nature mightier than the G-dly soul's, just as an animal is physically stronger than a person, though it remains an animal.

אבל כשהבהמה נכלל בבחי' אדם אזי הוא רב כחו מאד כי שרשם מבחי' פני אריה פני שור¹⁵ שאהבתם ויראתם גדולה לאין שיעור וכמ"ש בזהר בהעלתך

But when the animal is included in the level of man, then its power is very great; for their root is from the level of "the face of the lion" [and] "the face of the ox," whose love and awe are immeasurably great, as is written in the Zohar, [Parshas] Beha'aloscha

When the animal is taken into the level of "man," that is, guided by holiness, its strength becomes very great. Its root is in "the face of the lion" and "the face of the ox" in Ezekiel's vision of the chariot, whose love and awe are without measure, as the Zohar describes.

(דף קנ"ד א') ש"ע אלף אריוותא סוחרנא דהאי אריה כו' כד געי האי אריה מזדעזעין רקיעין¹⁶ כו'.

(folio 154a): "Three hundred and seventy thousand lions surround this lion, etc.; when this lion roars, the firmaments tremble, etc."

The Zohar describes the supernal lion surrounded by three hundred and seventy thousand lions; when it roars, the heavens and all the hosts tremble. This shows the immense power at the root of the "animal" attributes.

והטעם בכ"ז הוא כי גם בעולם התיקון עצמו שרש המדות הוא למעלה מהשכל כי או"א במזלא

תליין^{17,18}

And the reason for all this is that even in the World of Tikkun (Rectification) itself, the root of the emotive attributes (middos) is above intellect; for Abba and Imma (Chochmah and Binah) "are suspended from the Mazla,"

The deeper reason: even in the World of Tikkun, the ordered world of the Sefiros, the root of the emotions is higher than intellect. The Idra Zuta of the Zohar says that Abba and Imma, the intellectual configurations, "are suspended from the Mazla," a flow of the level above them.

אבל ז"א בעתיקא אחיד ותליא¹⁹ רק שיציאותו והתגלותו הוא ע"י בינה וכמשל בן זכר שאע"פ שמתגדל ברחם האם ומשם נולד עכ"ז הרי עצמותו נלקח מלמעלה ממנה כו'

but Z'eir Anpin (the emotive attributes) "is attached to and suspended from Atika"; only its emergence and revelation is through Binah (understanding). It is like the analogy of a male child: although he grows in the mother's womb and is born from there, nevertheless his essence is taken from above her, etc.

But Z'eir Anpin, the emotive attributes, "is attached to and suspended from Atika" itself, higher than the Mazla; Binah only brings it out and reveals it. So a son grows in his mother and is born from her, yet his essence comes from above her, from the father.

[ולפעמים ג"כ יפה כח הבן מכח האב²⁰ ועמ"ש בד"ה להבין ביאור ענין האבות הן הן המרכבה בפ' יתרו].

[And sometimes, too, "the power of the son is greater than the power of the father." And see what is written in the discourse beginning "To understand the explanation of the matter, 'The Patriarchs are themselves the Chariot,'" in Parshas Yisro.]

The bracket adds the Talmud's rule that sometimes "the power of the son is greater than the power of the father," as the emotions can surpass the intellect from which they emerge. It refers to the Torah Ohr discourse in Parshas Yisro on "The Patriarchs are themselves the Chariot."

5 והנה זהו אפילו במדות דז"א דתיקון. וכ"ש בירור המדות שמעולם התהו כו'. שכשמתבררים מהשבירה
הר"י כחם רב מאד

Now, this is so even in the attributes of Z'eir Anpin of Tikkun. All the more so the refinement of the attributes that are from the World of Tohu (Chaos), etc.: when they are refined from the shattering, their power is very great.

If even the attributes of Z'eir Anpin in the ordered world of Tikkun are rooted so high, then all the more so the attributes from the World of Tohu, the realm of intense lights whose vessels shattered. When they are refined out of that shattering, their power is very great.

וזהו ענין מיתוק הגבורות וזהו פי' לרצונכם כו'. ומי הוא הממתיק אותן היינו בחי' החסדים.

And this is the matter of the sweetening of the Gevuros, and this is the meaning of "for your favor (lirtzonchem), etc." And who is it that sweetens them? It is the level of the Chasadim.

Refining these powerful attributes is "the sweetening of the Gevuros," and it is what the omer offering "for your favor" (lirtzonchem) means: transforming the will. What sweetens the Gevuros is the Chasadim, the kindnesses.

SECTION 3 • ¶6-8

Pesach, the Omer and Shavuot

6 והנה ה"ח הן מחדש שבחדש עד חסד שבהוד כי החסדים דיסוד ומל' הם רק כללות ה"ח וכללות דכללות
כמ"ש בפע"ח בכוונות דהו"ר וה"ח אלו זהו ה' ימים דספירת העומר שלפני שביעי של פסח.

Now, the five Chasadim (kindnesses) are from Chesed that is in Chesed to Chesed that is in Hod; for the Chasadim of Yesod and Malchus are only the general and collective expression (klalus) of the five Chasadim, and the general expression of the general expression, as is written in Pri Etz Chaim, in the intentions (kavanos) of Hoshana Rabbah. And these five Chasadim are the five days of the Counting of the Omer before the seventh day of Pesach.

The five Chasadim run from the Chesed within Chesed to the Chesed within Hod; Yesod and Malchus have no Chasadim of their own beyond the general expression of these five, and the general expression of that. Pri Etz Chaim says so in its intentions for Hoshana Rabbah, and these five Chasadim are the five days of the Omer before the seventh day of Pesach.

7 ויום ראשון דפסח הוא בחי' מוחין דאוי"א מקור המדות ולכן גומרים בו את ההלל. משא"כ יום ב' דפסח מתחיל ספה"ע הוא בחי' המדות.

And the first day of Pesach is the level of the mochin of Abba and Imma (Chochmah and Binah), the source of the emotive attributes (middos); therefore we recite the complete Hallel on it. Whereas the second day of Pesach, [when] the Counting of the Omer begins, is the level of the emotive attributes.

The first day of Pesach draws down the mochin of Abba and Imma, the intellect that is the source of the emotions, so the complete Hallel is said on it. The second day, when the counting begins, is already the level of the emotions themselves.

ולכן בא"י אין גומרים את ההלל ביום ב', והנה בשביעי של פסח שהוא בחי' לידת הנשמות בבריאה אשר שם יש יניקת החיצונים ע"כ צ"ל מיתוק הגבורות ע"י אתכפיא ואתהפכא שהאדם מזכך מדותיו כו'

Therefore in the Land of Israel the complete Hallel is not recited on the second day. Now, on the seventh day of Pesach, which is the level of the birth of the souls in the World of Beriah (Creation), where the external forces draw nourishment, therefore there must be the sweetening of the Gevuros through subduing and transforming, in which a person refines his emotive attributes, etc.

That is why in the Land of Israel, where only the first day is a festival, the complete Hallel is not said on the second day. The seventh day of Pesach is the birth of souls in the World of Beriah, where the external forces can draw nourishment, so there the Gevuros must be sweetened through a person's own work of subduing and refining his emotions.

וה' ימים שלפני שביעי של פסח הם בבחי' אצילות ששם כתיב לא יגורך רע²¹ והם ה"ח הממתיקים הגבורות כו'.

But the five days before the seventh day of Pesach are at the level of the World of Atzilus (Emanation), of which it is written, "Evil shall not dwell with You"; and they are the five Chasadim that sweeten the Gevuros, etc.

The five days before the seventh day of Pesach are at the level of Atzilus, the world that is one with G-d, of which it is said, "Evil shall not dwell with You." There it is the five Chasadim themselves that sweeten the Gevuros.

8 והנה ספה"ע הוא בחי מוחין דיניקה ועד"מ החלב מגדל אברי הולד כך המדות הם בבחי קטנות כמו שהיו בתהו בבחי נקודות וע"י החלב נעשה הגדלת המדות.

Now, the Counting of the Omer is the level of the mochin of nursing. And just as, by way of analogy, milk makes the limbs of the infant grow, so the emotive attributes (middos) are in a state of smallness (katnus), as they were in Tohu, in the form of points (nekudos); and through the milk the growth of the attributes comes about.

The Omer is "nursing" intellect: as milk makes a baby's limbs grow, it makes the emotive attributes grow. They begin in smallness (katnus), like the attributes of Tohu, which were single "points" (nekudos).

ששבעה מדות נעשים שבועה שבועות לפי שכל אי מתכללת משבעה וע"כ בכל מדה יש זי ימים.

For the seven attributes become seven weeks, since each one comprises seven; and therefore in each attribute there are seven days.

Growth here means inclusion: each of the seven attributes comes to contain all seven. So seven attributes become seven weeks, with seven days in each attribute.

וזהו ענין ההגדלה [ועמ"ש ע"פ שתיתי ייני עם חלבי].²² וע"ז נעשים כלי קיבול רחב לקבל התורה בשבועות הוא בחי ואהי אצלו אמן כ"י שתי הלחם כ"י:

And this is the matter of the growth [and see what is written on the verse "I have drunk my wine with my milk"]. And through this they become a broad vessel of reception to receive the Torah on Shavuot, which is the level of "And I was with Him as a nursling (amon), etc.," the two loaves, etc.

This growth makes the emotions a broad vessel for receiving the Torah on Shavuot, the level of "And I was with Him as a nursling (amon)," and of the two loaves offered on Shavuot. The bracket refers to the discourse on "I have drunk my wine with my milk."

SECTION 4 • 19-13

Delight, the source of all powers

9 ב וענין ואהיה שעשועים. יובן בהקדים מ"ש בדוד זמירות היו לי חוקך²³ ונענש²⁴ ע"ז. ויש להקדים ענין אור א"ס ב"ה.

2. And the meaning of "and I was a delight (sha'ashuim)" will be understood by first introducing what is written regarding David, "Your statutes have been songs to me," and he was punished for this. And one must first introduce the matter of the Infinite Light (Or Ein Sof), blessed be He.

Section 2 turns to "and I was a delight (sha'ashuim)." To explain it, the Alter Rebbe will first discuss David's words "Your statutes have been songs to me," for which, the Talmud says, he was punished; and before that, the nature of the Infinite Light.

כי הנה אנו רואים למטה שהתענוג הוא הגדול ורב מכל כחות הנפש והוא ראש ומקור וחיות לכל דבר.

For we see below that delight is the greatest and most abundant of all the powers of the soul, and it is the head, source and life-force of everything.

In the human soul, delight is the greatest and most abundant power: it is the head and source of all the others and gives them life.

10 וכמו שאנו רואים עוצם ריבוי מיני תענוגים שיש תענוג בראיה ותענוג בשמיעה וכריח ודבור וטעם

As we see the immense multitude of kinds of delights: there is delight in sight, and delight in hearing, and in smell, speech and taste;

Delight takes many forms: in sight, hearing, smell, speech and taste.

וכן בכל מין ממינים אלו יש ריבוי בחיי תענוגים שיש כמה מיני מטעמים שאין טעם אחד דומה לחבירו והטעם הוא מעולם התענוג כו'

and likewise in each kind of these kinds there are many varieties of delights, for there are many kinds of delicacies, no one taste resembling another, and the taste is from the world of delight, etc.

Within each kind there are countless varieties: no two flavors are alike. Taste itself comes from "the world of delight," the source of pleasure.

וכן יש תענוגים רוחניים כמו התענוג מהשכל ודבר חכמה כו'. נמצא התענוג שלמטה הוא עצום ורב מכל כחות הנפש.

And likewise there are spiritual delights, such as the delight from intellect and a word of wisdom, etc. It follows that delight below is mightier and greater than all the powers of the soul.

Beyond the senses there are spiritual delights, such as the pleasure of understanding and of a wise word. So delight, even below, is the mightiest of the soul's powers.

11 וכל בחי' התענוג שב"ה ככלל הוא רק מהשכירה שנפל פסולת כו' ואין ערוך מהות התענוג שב"ה למהות התענוג שבג"ע התחתון כו' וגבוה מעל גבוה²⁵ כו' אבל אור א"ס ב"ה נק' מקור התענוגים.

And the whole level of delight in this world, as a whole, is only from the shattering, in which dross fell, etc.; and there is no comparison between the essence of the delight in this world and the essence of the delight in the lower Gan Eden, etc., "and higher above higher," etc. But the Infinite Light (Or Ein Sof), blessed be He, is called "the source of delights."

All the delight of this world comes only from the shattering of the vessels, in which dross fell into the lower realms. It bears no comparison to the delight of the lower Gan Eden, and each higher level is far above the one below it; but the Infinite Light is called "the source of delights."

12 והיינו אור וזיו גילוי א"ס ב"ה ולא עצמותו שב"ה לומר כן. רק בבחי' האור שייך לומר מקור התענוגים והתגלותו הוא בחכמה הנקרא עדן ע"י צמצום רב ועצום

That is, the light and radiance of the revelation of the Infinite One (Ein Sof), blessed be He, and not His essence, for of His essence it is not applicable to say so. Only of the level of the light is it applicable to say "source of delights." And its revelation is in Chochmah (wisdom), which is called Eden, through a great and immense tzimtzum (contraction);

Even "source of delights" describes only the light and radiance that G-d reveals, not His essence, to which no such description applies. That light is revealed in Chochmah, which is called Eden, but only through a great contraction (tzimtzum).

כי כדי להיות נמשך הארה בחכמה שהוא מקור להשגות הנשמות שאין ערוך אליו ית' צ"ל צמצום רב. שע"י נשתנה ממהות למהות שאין מהות התענוג המתגלה בחכמה מערך מהות מקור התענוגים.

for in order for a glow to be drawn into Chochmah, which is the source of the comprehensions of the souls, which bear no comparison to Him, may He be blessed, there must be a great tzimtzum, through which it is changed from one essence to another, so that the essence of the delight that is revealed in Chochmah is not of the order of the essence of the source of delights.

Chochmah is the source of what souls can grasp, and the souls bear no comparison to G-d; for light to reach there it must be contracted so much that it changes in kind. The delight revealed in Chochmah is therefore of a different order from the source of delights itself.

כ"א עד"מ השערות הנמשכים מן המוח שהם בחי' מותרות מותרי מוחין עד שיכול לקוץ ולגלח השערות משא"כ קרום של מוח אם ניקב טרפה.^{26, 27}

Rather, by way of analogy, [it is like] the hairs that are drawn from the brain, which are the level of superfluities, the superfluities of the brain, to the extent that one can cut and shave the hairs; whereas the membrane of the brain, if it is perforated, [the animal] is tereifah (fatally defective).

The analogy is hair, which grows from the head as a mere surplus of the brain and can be cut or shaved without harm. The membrane around the brain is different: if it is pierced, the animal is tereifah, fatally defective, as the Mishnah rules.

13 והיינו לפי שהשערות נמשכים מהגלגלת החופה ומכסה על המוחין. וכך למעלה בחי' כתר הנקי גלגלתא הוא המלביש הארת

And this is because the hairs are drawn from the skull, which canopies and covers the brain. So too above: the level of Keser (the Crown), which is called Gulgalta (the skull), is that which enclothes the radiance of

Hair grows from the skull, which covers and encases the brain. Likewise above, Keser, which is called Gulgalta (the skull), is the covering that enclothes the light of the Infinite One.

א"ס ב"ה וממנו נמשך אח"כ ע"י שערות ומזלות אבל בחי' תענוג עליון המלוכש בו הוא בחי' א"ס שלמעלה מעלה מבחי' הכתר וגלגלתא.

the Infinite One (Ein Sof), blessed be He, and from it [the light] is afterwards drawn down through hairs and mazalos (flows); but the level of the supernal delight that is enclothed in it is the level of the Infinite One, which is far, far above the level of Keser and Gulgalta.

From Keser the light is drawn down through "hairs" and "flows" (mazalos), which carry a contracted light to the levels below. But the supernal delight enclothed within Keser is the Infinite One itself, far above Keser and Gulgalta.

SECTION 5 • 14-16

Will and delight in the mitzvos

14 וענין הכתר הוא תר"ך עמודי אור^{28,29} שהם תר"ג מצות דאורייתא וז' מצות דרבנן, והיינו עד"מ בחי' הרצון שבמצות שהן רצון העליון והרצון הוא בחי' חיצוניות היינו בחי' גלגלתא. שחופה ומלביש על הפנימית והוא בחי' עתיקא.

And the matter of Keser (the Crown) is the 620 pillars of light, which are the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis. That is, by way of analogy, the level of the will that is in the mitzvos, which are the supernal will. And the will is the level of the outer dimension (chitzoniyus), that is, the level of Gulgalta, which canopies and enclothes the inner dimension (pnimiyus), and that is the level of Atika.

The word Keser (כתר) has the numerical value 620, and the Kabbalists speak of its 620 pillars of light; these are the 613 commandments of the Torah and the seven commandments of the Rabbis. They are the supernal will within the mitzvos, and will is the outer level, Gulgalta, which covers the inner level, Atika, the supernal delight.

15 ועד"מ באדם שיש לו רצון כמו לנסוע לאיזה מקום למסחר הרי רצון זה הוא רק חיצוניות אבל הפנימית והמכוון הוא התענוג שיתענג מהריוח שיריוח במסחר ההוא.

By way of analogy, in a person who has a will, such as to travel to some place for trade: this will is only the outer dimension (chitzoniyus), but the inner dimension (pnimiyus) and the intent is the delight he will take in the profit he will earn in that trade.

A person may want to travel somewhere on business; the wanting is only the outer layer. Its inner core and real aim is the pleasure he expects from the profit.

וכך בחי' עתיקא תענוג העליון הוא פנימית הרצון שבמצות אלא שהרצון הנקי גלגלתא הוא מלבישו ומעלימו שלא יהיה בגילוי

So too the level of Atika, the supernal delight, is the inner dimension of the will that is in the mitzvos; only the will, which is called Gulgalta, enclothes it and conceals it, so that it should not be revealed,

So too above: Atika, the supernal delight, is the inner core of the will expressed in the mitzvos. But the will, Gulgalta, wraps and hides it, so that only the will is seen.

אלא הרצון בלבד וכענין שתוק כך עלה במחשבה ³⁰ [וכמבואר במ"א בביאור ע"פ אני ³¹ ה' אלקיכם דפ' ציצית].

but only the will; and [it is] like the matter of "Be silent; so it arose in thought." [And as is explained elsewhere, in the explanation on the verse "I am Havayah your G-d" in the section of tzitzis.]

This is like G-d's answer to Moshe in the Talmud, "Be silent; so it arose in thought": the will is stated, while the reason and the delight behind it stay hidden. The bracket refers to the explanation of "I am Havayah your G-d" in the section of tzitzis (Likkutei Torah, Sh'lach).

16 וממנו הוא שנמשך אח"כ הארה ע"י צמצום להתלבש בחכמה וזהו ביו"ד נברא ³² העוה"ב בחי' שערות אבא יונק ממזלא ולפיכך אינו ממהות עצם התענוג העליון כו'.

And it is from it that a glow is afterwards drawn down, through tzimtzum (contraction), to be en-clothed in Chochmah (wisdom). And this is [the meaning of] "With the yud the World to Come was created": the level of hairs; Abba draws nourishment from the Mazla. And therefore it is not of the nature of the very essence of the supernal delight, etc.

From Keser a glow is drawn down, through contraction, into Chochmah: as the Talmud says, "the World to Come was created with the yud," the small letter that stands for Chochmah. This is the level of "hairs": Abba (Chochmah) draws nourishment from the Mazla, so its delight is not the essence of the supernal delight.

[וזהו בורא קדושים ישתבח שמך ³³ שמ"ו בגמטריא רצון ³⁴ שמזה מקבלים כל בחי' הקדושים שהוא בחי' חכמה שנק' קדש ³⁵ כו' ועמ"ש ע"פ את שבתותי תשמרון]

[And this is "Creator of holy beings, may Your Name be praised": shemo (His Name) has the numerical value of ratzon (will), for from this all the levels of the holy ones receive, which is the level of Chochmah, which is called kodesh (holy), etc. And see what is written on the verse "You shall keep My Sabbaths."]

The bracket reads the morning blessing "Creator of holy beings, may Your Name be praised": shemo ("His Name," 346 = שמו) equals ratzon (רצון = 346), the will from which the "holy beings" receive, and they are Chochmah, which is called "holy." It also refers to the discourse on "You shall keep My Sabbaths."

והנה דוד שיבח התורה בבחינת היותם רצון העליון שזהו ענין זמירות כמשל שמזמרים זמר א' כמה פעמים מגודל יפיו.

Now, David praised the Torah in the aspect of their being the supernal will, which is the matter of "songs" (zemirots), like the analogy of singing one song many times because of its great beauty.

David praised the Torah's statutes as the supernal will, and that is why he called them "songs": a song is sung over and over because it is so beautiful.

כך עם היות מעלתם זו שהם רצון העליון. הוא זמר אחד שהרי הוא השבח הכולל של כל המצות שכולן הן רצונו.

So too, although this virtue of theirs, that they are the supernal will, is one song, for it is the all-embracing praise of all the mitzvot, that all of them are His will,

Being G-d's will is one praise that applies equally to every mitzvah, so it is a single song: all the mitzvot alike are His will.

אבל יש לשמוח בזמר זה כל פעם מרוב כל, כי רצון זה הוא למעלה מבחי החכמה והטעם עד שמבחי שיערה אחת הנמשכת מהרצון והוא בחי המזלות כו'

yet one should rejoice in this song every time, more than over an abundance of everything; for this will is above the level of wisdom and reason, to the extent that from the level of a single hair that is drawn from the will, which is the level of the mazalos (flows), etc.,

Yet one should rejoice in that one song every time, more than in any abundance, because this will is above wisdom and reason. Even a single "hair" drawn from it, the level of the flows (mazalos), brings worlds into being.

מזה מתהווים כל העולמות ג"ע התחתון שאמרו עליו מוטב דלידייניה³⁶ כו' וג"ע העליון עד אין קץ כו' ואפילו חכמה עילאה עדן כנ"ל.

from this all the worlds come into being: the lower Gan Eden, of which they said, "Better that he be judged, etc.," and the higher Gan Eden, without end, etc., and even the higher Chochmah (Chochmah Ila'ah), Eden, as mentioned above.

From that one hair come all the worlds: the lower Gan Eden, so precious that the Talmud says it is "better that he be judged" and then enter; the higher Gan Eden, without end; and even supernal Chochmah, which is called Eden.

SECTION 6 • ¶17-18

Why David was punished

17 ולכן אמר על החוקים שהם המצות שכלא טעם ובאמת כל המצות נק' חוקיך כי אין ערוך הטעם המושג לאמיתית הטעם.

Therefore he said of the statutes (chukim), which are the mitzvot that are without a reason — and in truth all the mitzvot are called "Your statutes," for the reason that is grasped bears no comparison to the true reason —

David said this of the "statutes" (chukim), the mitzvot with no stated reason. In truth all the mitzvot are "statutes," because the reason we can grasp is nothing next to their true reason.

זמירות היו לי שהיו יקרים מאד אצלו מאחר שהן רצון העליון ומשערה א' בלבד הנמשך ממנו מתהווים כל החכמות והתענוגים שבעולמות אבי"ע כו'.

“have been songs to me”: for they were very precious to him, since they are the supernal will, and from a single hair alone that is drawn from it come into being all the wisdoms and the delights in the worlds of Atzilus, Beriah, Yetzirah and Asiyah, etc.

They were “songs” to David because they are the supernal will, from a single hair of which come all the wisdom and delights of the four worlds, Atzilus, Beriah, Yetzirah and Asiyah.

[ונמצא שיבך דוד את המצות במעלתם העליונה יותר מבחינת היותם בג"ע העליון תענוג הנשמות כו']

[It follows that David praised the mitzvos in their supreme virtue, higher than the level of their being in the higher Gan Eden, the delight of the souls, etc.,

So David praised the mitzvos for a quality higher even than their place in the higher Gan Eden, where they are the delight of the souls.

שזהו נמשך רק משערה א' לבד הנמשכת מהרצון והכתר בח"ע מקור ושרש הג"ע והוא שיבכם בבחי' היותם רצון העליון עצמן כו'].

for that is drawn only from a single hair alone that is drawn from the will and Keser (the Crown) into the higher Chochmah (Chochmah Ila'ah), the source and root of Gan Eden; and he praised them in the aspect of their being the supernal will itself, etc.]

The delight of Gan Eden comes only from a single hair drawn from the will and Keser into supernal Chochmah, the source of Gan Eden. David praised the mitzvos as the supernal will itself.

אך מ"מ נענש דוד ע"ז, כי מעלתן זו אינן אלא בחי' חיצוניות שחיצוניותן הוא בחי' רצון העליון וגלגלתא.

Nevertheless, David was punished for this, for this virtue of theirs is only the level of the outer dimension (chitzoniyus), for their outer dimension is the level of the supernal will and Gulgalta.

Even so, David was punished, because this quality is only the outer side of the mitzvos: their outer side is the supernal will, Gulgalta.

18 והיה לו לשבח התורה בבחי' פנימיותה שהוא בחי' התענוג עליון שהוא הגבה למעלה מהרצון עליון כנ"ל [ועי' באגה"ק ד"ה דוד זמירות קרית להו והלכך גם כו']

He should have praised the Torah in the aspect of its inner dimension (pnimiyus), which is the level of the supernal delight, which is higher, above the supernal will, as mentioned above. [And see Iggeres HaKodesh, the section beginning "David, You called them songs," "And therefore also, etc.,"]

David should have praised the Torah's inner dimension, the supernal delight, which is higher than the supernal will. The bracket refers to the passage in Iggeres HaKodesh that opens with the Talmud's words to David, "You called them songs," at the words "And therefore also."

ע"ש והיינו כי הרצון עליון הוא מקור ושרש הנאצלים משא"כ בחי' עתיק כו' [ומצד בחי' פנימיותו see there. That is, the supernal will is the source and root of the emanations, whereas the level of Atik, etc.] And from the aspect of their inner dimension,

The reason: the supernal will is the source and root of all the emanated levels, whereas Atik, the delight, is above that. From the side of the mitzvos' inner dimension the picture changes.

הנה יש תענוג פרטי לכל מצוה בפ"ע כו' ולא כמשל זמר אחד כו' [ועמ"ש בד"ה למנצח על השמינית מענין חיצוניות א"ק ופנימי א"ק].

there is a particular delight for each mitzvah by itself, etc., and not like the analogy of one song, etc. [And see what is written in the discourse beginning "For the conductor, on the sheminis," on the matter of the outer dimension of Adam Kadmon and the inner dimension of Adam Kadmon.]

There each mitzvah has its own particular delight, so it is not one song repeated. The bracket refers to the discourse "For the conductor, on the sheminis," on the outer and inner dimensions of Adam Kadmon, the primordial level above all the worlds.

SECTION 7 • ¶19-20

Face to face, and “a delight day by day”

19 וזה היי הגילוי במ"ת דכתיב פנים בפנים³⁷ דבר ה' שהיה ההתגלות בחינת הפנימית של המצות שהוא

בחי' התענוג עליון של אותו הדבור

And this was the revelation at the Giving of the Torah, as it is written, “Face to face Havayah spoke”: the revelation was of the level of the inner dimension (pnimiyus) of the mitzvos, which is the level of the supernal delight of that utterance.

This is what was revealed at Sinai: “Face to face Havayah spoke” means that the inner dimension of the mitzvos was revealed, the supernal delight within each utterance. Until now the mitzvos were described from their outer side, the will; at Sinai their inner delight shone.

ולכן פרחו נשמתם על כל דבור, שכל דבור היי בו גילוי עונג בפ"ע כו' וגילוי זה דבחי' פנים העליונים

היינו ע"י שגם מלמטה היה בחי' החזרת פנים

Therefore their souls flew out at each utterance, for in each utterance there was a revelation of delight of its own, etc. And this revelation of the level of the supernal Face came about because from below, too, there was the level of turning the face around,

That is why, as the Sages say, the people's souls flew out at each utterance: each utterance revealed a delight of its own. This revelation of the supernal “Face” came because the people below had also turned their face toward G-d.

דהיינו ע"י ז' שבועות מיצ"מ עד מ"ת שהוא ענין ז' שבועות דספירת העומר (ועיין בפ"י הרמ"ז בזהר ר"פ

שמות ד"ב סע"ב בשם המדרש שגם ביצ"מ ספרו ישראל נ' יום למ"ת ועיין בזהר פ' אמור דצ"ז)

that is, through the seven weeks from the Exodus from Egypt until the Giving of the Torah, which is the matter of the seven weeks of the Counting of the Omer (and see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shemos, folio 2, end of side b, citing the Midrash that at the Exodus from Egypt, too, Israel counted fifty days to the Giving of the Torah; and see the Zohar, Parshas Emor, folio 97),

That turning took place during the seven weeks from the Exodus to the Giving of the Torah, the seven weeks of the Omer. The Ramaz, in his commentary on the Zohar at the start of Shemos, cites a Midrash that at the Exodus, too, Israel counted fifty days to the Giving of the Torah; the text also refers to the Zohar on Emor.

שהפכו פנימיותם וכל המדות שתהיינה לה' לבדו וכמים הפנים לפנים³⁸ כי לפי הפנים שמראים מלמטה כן כו'.

in which they transformed their inner dimension and all the emotive attributes (middos), so that they be for G-d alone; and [it is] “as water [reflects] face to face,” for according to the face that is shown from below, so, etc.

In those weeks they transformed their inner selves and all their emotions to be for G-d alone. As water reflects a face exactly, the face shown from below determines the face revealed from above.

וכמ"כ עכשיו כתיב ואהיה שעשועים יום יום³⁹ ע"י ק"ש במס"נ בכל יום ממשיכים מלמעלה גילוי התענוג עליון והתלבשותו בנאצלים כתר וחכמה.

So too now it is written, “And I was a delight (sha'ashuim) day by day”: through the recital of the Shema with self-sacrifice (mesirus nefesh) every day, one draws down from above the revelation of the supernal delight and its enclothement in the emanations, Keser (the Crown) and Chochmah (wisdom).

So too now, every day: the verse says “a delight day by day,” because through reciting the Shema with self-sacrifice each day, a person draws down the supernal delight and its enclothement in the emanated levels of Keser and Chochmah.

והם הנק' יום יום. (ועיין ברכות שיר השירים ע"פ ראשו כתם פז⁴⁰ מענין יום יום) וזהו אני תורתך שעשעתי.⁴¹

And they are what is called “day by day.” (And see the Midrash Rabbah on Song of Songs, on the verse “His head is the finest gold,” on the matter of “day by day.”) And this is [the meaning of] “I (ani) — in Your Torah I have delighted (shi'ashati).”

Keser and Chochmah are the “day, day” of the verse; the text points to the Midrash on Song of Songs, on “His head is the finest gold,” for this “day by day.” The same idea explains the verse “I (ani) — in Your Torah I have delighted.”

שכדי להיות תורתך שעשעתי שיתלבש בחי' התענוג עליון בהרצון עליון הנק' גלגלתא ובחכמה עילאה הנק' עדן הוא ע"י אני,

For in order that there be “in Your Torah I have delighted” — that the level of the supernal delight be enclothed in the supernal will, which is called Gulgalta, and in the higher Chochmah (Chochmah Ila'ah), which is called Eden — it is through “I” (ani),

For the supernal delight to be enclothed in the will (Gulgalta) and in supernal Chochmah (Eden), so that the Torah becomes a delight, depends on ani, “I.”

דהיינו כשעושה מבחי' אני אין שהוא ביטול היש. עיי' דייקא ממשיכים בחי' שעשועים ותענוג עליון הנ"ל.

that is, when one makes of the level of ani (I) ayin (nothing), which is the nullification of the yesh (something). Through this specifically one draws down the level of sha'ashuim (delight) and the supernal delight mentioned above.

The letters of ani (אני, "I") also spell ayin (אין, "nothing"): when a person turns his "I" into "nothing," nullifying his sense of self, that specifically draws down the supernal delight (sha'ashuim).

20 ויסוד כל התורה הוא ביטול היש לאין שכשלוקח האתרוג למצוה שורה עליו בחי' אין ורמ"ח מ"ע רמ"ח איברים כמשל האבר שבו נמשך חיות הנפש.

And the foundation of the entire Torah is the nullification of the yesh (something) into ayin (nothing): for when one takes the esrog for the mitzvah, the level of ayin rests upon it. And the 248 positive commandments are 248 limbs, like the analogy of the limb into which the life-force of the soul is drawn.

The foundation of the whole Torah is turning yesh, "something," into ayin, "nothing." When a person takes the esrog for the mitzvah, the level of ayin rests on it; and the 248 positive commandments are like 248 limbs, each a vessel into which the soul's life-force flows.

וגם הנפש מקבלת ממנו כי לולי האבר לא היתה הנפש עושה פעולתה כו' וכך עיי' המצות נעשה ביטול היש לאין ועיי' ביטול

And the soul, too, receives from it, for were it not for the limb, the soul would not perform its action, etc. So too, through the mitzvos the nullification of the yesh into ayin comes about; and through the nullification

The soul also gains from the limb, for without it the soul could not act. So too the mitzvos bring about the nullification of yesh into ayin, and that has an effect above.

היש זה מעורר למעלה גילוי אין העליון הוא בחי' תענוג העליון דקמיה באמת כולא כלא חשיבא ⁴² כי מה שהאדם מבטל עצמו אינו אמת עדיין

of the yesh, this arouses above the revelation of the supernal Ayin, which is the level of the supernal delight, before Whom in truth "all is considered as nothing." For a person's nullifying himself is not yet [the] truth,

This nullification arouses above the revelation of the supernal Ayin, the supernal delight, before which, as the Zohar says, "all is considered as nothing." A person's own self-nullification is not yet the full truth of that nothingness.

אלא שעייז נמשך גילוי אין כו' [ובאדר"ז דרפ"ח תחלת ע"ב ובגין כך ע"ק איקרי אין⁴³ והוא למעלה מבחי' גלגלתא כנ"ל ועמ"ש מענין זה ע"פ את שבתותי תשמרו]

but through this the revelation of Ayin is drawn down, etc. [And in the Idra Zuta, folio 288, at the beginning of side b: "And because of this, Atika Kadisha is called Ayin"; and it is above the level of Gulgalta, as mentioned above. And see what is written on this matter on the verse "You shall keep My Sabbaths."]

Yet through it the supernal Ayin is drawn down. The bracket cites the Idra Zuta: Atika Kadisha is called Ayin, "Nothing," and it is above Gulgalta, the will.

וזהו ענין שעשועים יום יום כי בכל יום עושה האדם מיש אין מחדש ועיקר בחי' זו ע"י מס"נ בק"ש כנ"ל:

And this is the matter of "a delight day by day," for every day a person makes ayin out of yesh anew; and this level is chiefly through self-sacrifice (mesirus nefesh) in the recital of the Shema, as mentioned above.

That is "a delight day by day": every day a person makes himself ayin anew, chiefly through self-sacrifice in the Shema.

SECTION 8 • ¶21-23

"Playing before Him at all times"

21 ג משחקת לפניו בכל עת.⁴⁴ ב' עתים הן כנודע שיש כמה זמנים שונים במל' פעמים עומדת פב"פ ופעמים עד החזה דז"א ופעמים נקודה תחת היסוד

3. "Playing before Him at all times." There are two times, as is known, for there are several different times in Malchus (sovereignty): sometimes it stands face to face, and sometimes up to the chest of Z'eir Anpin (the emotive attributes), and sometimes a point beneath Yesod (foundation).

Section 3 explains "playing before Him at all times." "Times" in the plural means two times, because Malchus, the source of souls, takes different positions: sometimes face to face with Z'eir Anpin, sometimes reaching only to its chest, and sometimes a mere point beneath its Yesod.

והיינו שפעמים מקור נשמות ישראל פנימיותם לה' ופעמים בבחי' אחוריים וכמ"ש עת לחבק ועת לרחוק מחבק⁴⁵ [וע' זוהר פ' אחרי דני"ח סע"א וע"ב]

That is, sometimes the source of the souls of Israel [has] their inner dimension (pnimiyus) toward G-d, and sometimes [it is] at the level of the back (achorayim); as it is written, "A time to embrace, and a time to refrain from embracing" [and see the Zohar, Parshas Acharei, folio 58, end of side a and side b];

In terms of souls: sometimes the source of the souls of Israel faces G-d with its inner self, and sometimes only with its back (achorayim). As Koheles says, there is "a time to embrace, and a time to refrain from embracing."

כי וימינו תחבקני⁴⁶ כתיב ועי"ז גורם שתהיה פנים בפנים [עמ"ש בד"ה חייב אינש לבסומי⁴⁷ בפוריא⁴⁸ בענין שכפה עליהם הר כגיגית⁴⁹ שהוא בחינת וימינו תחבקני כו']

for it is written, "And His right hand embraces me," and through this it brings about that there be face to face [see what is written in the discourse beginning "A person is obligated to become intoxicated on Purim," on the matter of "He held the mountain over them like a barrel," which is the level of "And His right hand embraces me," etc.,

The embrace is "His right hand embraces me," the Chasadim, and it brings about the face-to-face union. The bracket refers to Torah Ohr's discourse on drinking on Purim, where the mountain held over Israel "like a barrel" at Sinai is this embrace of the right hand.

ע"ש וע' בפע"ח שער חג הסוכות] ופעמים עת לרחוק מחבק שהחסדים מכוסים ביסוד אימא ואינן מתגלים ומאירים אלא נעלמים בתוך הבינה.

see there; and see Pri Etz Chaim, Sha'ar Chag HaSukkos (the Gate of the Festival of Sukkos)]. And sometimes [it is] "a time to refrain from embracing," when the Chasadim (kindnesses) are covered in the Yesod of Imma and are not revealed and shining, but are hidden within Binah (understanding).

The bracket also points to Pri Etz Chaim's Gate of Sukkos. "A time to refrain from embracing" is when the Chasadim are covered in the Yesod of Imma and do not shine, remaining hidden within Binah.

22 וע"ז אומרים ופרוס עלינו סוכת שלומך⁵⁰ ואותה אנו מבקשים וימינך מקרב חיקך כלה⁵¹ שיצאו החסדים מיסוד אימא שהוא בחי' תשבע"פ ששם האור גנוז ולהיות ימין הי' עושה חיל כו'.

And about this we say, "And spread over us the sukkah of Your peace"; and this is what we request: "And Your right hand, from within Your bosom, bring forth," that the Chasadim come out from the Yesod of Imma, which is the level of the Oral Torah, where the light is hidden, and that there be "The right hand of Havayah does valiantly," etc.

This is why we say in the evening blessings of the Shema, "Spread over us the sukkah of Your peace," and ask, in the psalmist's words, that G-d bring out His right hand from His bosom. It is a request that the Chasadim come out of the Yesod of Imma, the Oral Torah where the light is hidden, so that "the right hand of Havayah does valiantly."

ועל הבי' עתים הוא אומר משחקת כי בכל אי' מישראל יש בחי' מס"נ ורצון להי' אלא שיש מי שהוא בבחי' אחוריים כו'.

And of the two times it says "playing," for in every one of Israel there is the level of self-sacrifice (mesirus nefesh) and will for G-d; only, there is one who is at the level of the back (achorayim), etc.

Both times are called "playing," because every Jew has self-sacrifice and a will for G-d; only some are, for now, in the state of "back" (achorayim).

23 ואעפ"כ גם אז יכול לעבוד עבודה תמה ולמס"נ באחד [ועמ"ש בד"ה זכור את אשר עשה לך עמלק בדרך⁵² כו' בענין ואזניך תשמענה דבר מאחריך לאמר זה הדרך⁵³ כו']

And even so, then too he can serve with a perfect service and have self-sacrifice (mesirus nefesh) in "One" [and see what is written in the discourse beginning "Remember what Amalek did to you on the way," etc., on the matter of "And your ears shall hear a word behind you, saying, 'This is the way,'" etc.].

Even in the state of "back," a person can serve G-d wholeheartedly and give himself over in the word "One" of the Shema. The bracket refers to the discourse on "Remember what Amalek did to you," on "your ears shall hear a word behind you."

ולכן גם ממנו הוא צחוק מביטול היש לאין וע"ז מעוררים למעלה גילוי שעשועים עליונים בכתר וחכמה כו'.

Therefore from him, too, there is laughter, from the nullification of the yesh (something) into ayin (nothing); and through this one arouses above the revelation of the supernal delights (sha'ashuim) in Keser (the Crown) and Chochmah (wisdom), etc.

So from him, too, comes "laughter," the joy above at the nullification of yesh into ayin. This arouses the supernal delights in Keser and Chochmah.

[ושחוק זהו ענין התגלות התענוג ועיין בע"ח שער לידת המוחין פ"ב ושער לאה ורחל פ"ג⁵⁴ דשחוק הוא ב"פ אור⁵⁵ וכן ואהבת ב"פ אור, וב"פ אור זהו ענין ושמתי כד כד,

[And laughter (sechok) is the matter of the revelation of delight. And see Etz Chaim, Sha'ar Leidas HaMochin (the Gate of the Birth of the Mochin), chapter 2, and Sha'ar Leah veRachel (the Gate of Leah and Rachel), chapter 3, that sechok is twice or (light), and likewise ve'ahavta (and you shall love) is twice or; and twice or is the matter of "And I will make kad kad,"

Laughter is the revelation of delight. Etz Chaim notes that sechok (414 = שחוק) is twice or (207 = אור), and so is ve'ahavta (414 = ואהבת; the Kehot note says the reference to Sha'ar Leah veRachel is for this); the text links this doubled light to kad kad (24 = כד) in Isaiah.

והיינו כ"ד אותיות שיש בפסוק בשכמל"ו דק"ש שחרית וערבית וכנ"ל שע"י ביטול היש ומס"נ דק"ש נמשך התענוג עליון והשחוק כו'

that is, the 24 letters in the verse "Blessed be the Name of the glory of His kingdom forever and ever" of the Shema of the morning and the evening; and as mentioned above, that through the nullification of the yesh and the self-sacrifice of the Shema the supernal delight and the laughter are drawn down, etc.

The two 24s are the 24 letters of "Blessed be the Name of the glory of His kingdom forever and ever," said in the Shema morning and evening. Through the nullification and self-sacrifice of the Shema, the supernal delight and laughter are drawn down.

ועי"ש דפ"ב כ"ד זהו ענין אשת חיל כו' ומזה יובן ענין ימין הי עושה חיל, ועיין באוצ"ח דנ"ח מענין זה (ועיין בב"י ומ"א סס"י תק"ס)

And see there, in chapter 2, [that] 24 is the matter of "A woman of valor (chayil)," etc.; and from this the matter of "The right hand of Havayah does valiantly (chayil)" will be understood. And see Otzros Chaim, folio 58, on this matter. (And see the Beis Yosef and the Magen Avraham at the end of section 560.)

Etz Chaim also connects 24 with "a woman of valor (chayil)," and chayil (48 = חיל) is twice 24, which explains "the right hand of Havayah does valiantly (chayil)." The text also points to Otzros Chaim, and to the Beis Yosef and Magen Avraham at the end of Orach Chaim 560, where the law is that one may not fill one's mouth with laughter in this world.

ועכשיו נאמר בתורה משחקת לפניו בכל עת ולעתיד אז ימלא שחוק פינו⁵⁶ גם שחוק כחשבון מקור חיים ע"ש

And now it is said of the Torah, "playing before Him at all times," and in the future, "Then our mouth will be filled with laughter." Sechok (laughter) is also equal in number to mekor chaim (the source of life), named for

Now the Torah is "playing before Him at all times," but in the future "our mouth will be filled with laughter." Sechok (414, שחוק) also equals mekor chaim (מקור חיים, "the source of life," 414).

כי עמך מקור חיים⁵⁷ והוא ג"כ כחשבון גימטריא אור א"ס שעל ידי גילוי אור אין סוף ב"ה נמשך התענוג עליון

"For with You is the source of life"; and it is also the numerical equivalent, in gematria, of Or Ein Sof; for through the revelation of the Infinite Light (Or Ein Sof), blessed be He, the supernal delight is drawn down,

This alludes to "For with You is the source of life." It is also the value of Or Ein Sof (= 207 + 207, אור אין סוף, 414), for the revelation of the Infinite Light draws down the supernal delight.

שהוא מקור חיים מקור התענוגים והתגלות התענוג זהו ענין השמחה והשחוק ועיין בזהר ס"פ וילך ובפ' וירא דק"ד א' ובפ' חיי שרה דף קכ"ז א' ועיין בלק"ת בישע"י ע"פ ולא בכסף תגאלו מענין ישחק בשי"ן:]

which is "the source of life," the source of delights; and the revelation of delight is the matter of joy and laughter. And see the Zohar, at the end of Parshas Vayelech, and in Parshas Vayera, folio 114a, and in Parshas Chayei Sarah, folio 127a; and see the Likkutei Torah of the Arizal on Isaiah, on the verse "And not with money shall you be redeemed," on the matter of Yischak with a shin.]

The supernal delight is "the source of life," the source of all delights, and its revelation is joy and laughter. The text points to the Zohar (end of Vayelech, Vayera 114a, Chayei Sarah 127a) and to the Arizal's Likkutei Torah on Isaiah on the name Yitzchak, which means "he will laugh" and is sometimes spelled with a shin (ישחק), as in sechok.

SECTION 9 • ¶24

“Playing in tevel artzo”

24 משחקת בתבל ארצו.⁵⁸ הארץ הדום רגלי⁵⁹ היא המלי' ותבל ארצו פי' תבל ב"פ אריה ב"פ יראה דהיינו בחיות ובאופנים.

“Playing in tevel artzo (the inhabited world, His earth).” “The earth is My footstool”: it is Malchus (sovereignty). And “tevel artzo” means: tevel is twice aryeh (lion), twice yirah (awe), that is, in the Chayos and in the Ofanim.

The next verse continues, “playing in tevel artzo,” the inhabited world, His earth. “The earth is My footstool” refers to Malchus; and tevel (432 = תבל) is twice aryeh, lion (216 = אריה), and twice yirah, awe (216 = יראה): the lion among the Chayos and the lion among the Ofanim, two orders of angels.

אריה שאג⁶⁰ ע"י התבוננות איך שהוא ית' קדוש ומובדל לא כהתלבשות הנפש בגוף כו' וב' בחי' אלו יש בישראל

“A lion has roared” through contemplating how He, may He be blessed, is holy and separate, not like the enclothement of the soul in the body, etc. And these two levels exist in Israel,

The lion “roars” out of contemplating how G-d is holy and separate, not enclothed in the worlds the way a soul is enclothed in a body. These two levels of lion are found among the Jewish people too.

כי יש שיש לו נפש דעשיי ויש שיש לו רוח דיצירה⁶¹ [ועי' בזהר ר"פ משפטים דצ"ד ע"ב] ועל שניהם אומר משחקת שמשניהם נעשה שחוק למעלה כנ"ל.

for there is one who has a nefesh of Asiyah (Action), and there is one who has a ruach of Yetzirah (Formation) [and see the Zohar, at the beginning of Parshas Mishpatim, folio 94b]; and of both of them it says “playing,” for from both of them laughter is made above, as mentioned above.

Some souls have a nefesh from Asiyah, others a ruach from Yetzirah; the Zohar on Mishpatim says that the nefesh comes from the side of the holy Ofanim and the ruach from the side of the holy Chayos. Of both the verse says “playing,” for both bring about laughter above.

[ובע"ה שער תיקון נוקי ספ"ב פי' ג"כ ענין תבל כ"פ רי"ו⁶² אלא דפי' שרומז להמשכה גבוה מאד וכמ"ש ג"כ בפע"ה שער ק"ש שעל המטה פ"ו.]

[And in Etz Chaim, Sha'ar Tikkun Nukva (the Gate of the Rectification of Nukva), at the end of chapter 2, he also explains the matter of tevel as twice 216, except that he explains that it alludes to a very lofty drawing down; and as is also written in Pri Etz Chaim, Sha'ar Kerias Shema She'al HaMitah (the Gate of the Bedtime Shema), chapter 6.

Etz Chaim, in the Gate of the Rectification of Nukva, also explains tevel as twice 216, but as an allusion to a very lofty drawing down of light; Pri Etz Chaim says the same in its Gate of the Bedtime Shema.

אכן י"ל דהמשכה עליונה זו נמשך ע"י האתעדל"ת דב' בחי' אריה הנ"ל וזהו משחקת בתבל ארצו שמבחי' אתעדל"ת דתבל ארצו שבישראל נמשך בחינת שחוק ותענוג עליון והוא שרש המשכה עליונה שבע"ה ופע"ה שם]:

However, it can be said that this lofty drawing down is drawn through the arousal from below (is- arusa dilesata) of the two levels of aryeh mentioned above. And this is “playing in tevel artzo”: from the level of the arousal from below of “tevel artzo” that is in Israel, the level of laughter and super- nal delight is drawn down; and this is the root of the lofty drawing down [described] in Etz Chaim and Pri Etz Chaim there.]

The Alter Rebbe reconciles the two readings: that lofty drawing down comes about through the arousal from below of these two kinds of “lion” in Israel. So “playing in tevel artzo” means that Israel’s service draws down laughter and supernal delight, the root of the lofty light that the Arizal’s writings describe.

IN ONE’S AVODAH

The maamar draws it itself: a person’s main work in the days of the Omer is to transform the will and the emotions of his animal soul so that they be for G-d, sweetening his own Gevuros, which sweetens them above. And every day, in the Shema, he should make his ani into ayin through self-sacrifice; this draws down the supernal delight, “a delight day by day,” and even one who is in the state of “back” can give him- self over in “One” and bring about laughter above.

QUESTIONS FOR DISCUSSION

1. Why are the animal soul’s emotions, once refined, called “very good,” higher than those of the G-dly soul?
2. How does the analogy of blood turning into milk show the difference between removing the Gevuros and sweetening them?
3. Why was David punished for calling the statutes “songs,” if the supernal will is above all the worlds?
4. What is the difference between serving G-d’s will in a mitzvah and reaching His delight in it?
5. How can a person in the state of “back” still bring about “laughter” above?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור ע"פ ואהיה אצלו אמון

Another transcript (hanachah) of this same maamar is printed there, so the reader can compare a second record of the discourse.

KEHOT'S NOTE

הנחה אחרת במאמרי אדה"צ כתובים-א ע' רו. וראה במאמרי אדה"א במדבר ע' תפכ שמיוסד על מאמר זה.

2 “And I was with Him as a nursling (amon), and I was a delight day by day, playing before Him at all times.” The Torah, as wisdom, describes its place with G-d; each phrase becomes a section of this maamar.

משלי ח:30-8:30

ואהיה אצלו אמון ואהיה ששועים יום יום משחקת לפניו בכל-עת:

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

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PARAGRAPH 2

3 ויעקב חבל נחלתו

“For Havayah’s portion is His people; Yaakov is the rope (chevel) of His inheritance.” The maamar reads chevel as a rope binding the Jewish people below to their source above, so that what moves at one end moves the other.

דברים ל"ב:9-32:9

כי חלק Havayah עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

4 וכמשל החבל

Iggeres HaTeshuvah brings the same analogy on “Yaakov is the rope of His inheritance”: when one end of a rope is pulled, the other end moves too.

KEHOT'S NOTE

המשל מובא גם באגדה"ת פ"ו ובכ"מ.

5 ואז נעשה מרקחת ומשיב הנפש

Tanya distinguishes two kinds of delicacies: sweet foods, and sharp or sour things so well spiced that they become delicacies that restore the soul.

תניא, חלק ראשון; ליקוטי אמרים 27:9-27:9

וזהו שאמר הכתוב: “וַעֲשֵׂה לִי מְטַעֲמִים כְּאֲשֶׁר אֶהְיֶה” – “מְטַעֲמִים” לשון רבים; שני מיני נחת רוח, והוא מאמר השכינה לבניה – קללות ישראל כדפירשו בתיקונים, וכמו שבמטעמים גשמיים, דרך משל, יש

שני מיני מעדנים: אחד, ממאכלים ערכים ומתוקים, והשני, מדכרים חריפים או חמוצים, רק שהם מתוקלים ומתוקנים היטב עד שנעשו מעדנים להשיב הנפש.

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KEHOT'S NOTE

ראה תניא פכ"ז שדוקא דברים חריפים או חמוצים (כאשר הם מתוקלים כו') הם משיבים הנפש, — סה"מ מלוקט-א ע' קנא.

6 ואז הם מעולים ומשובחים

The note sends the reader to the Siddur’s discussion of the Gevuros of Yitzchak, in the section on the shofar blasts, for this idea that the sweetened Gevuros are finer than before.

KEHOT'S NOTE

ראה גם סידור שער התקיעות רמז, א (בענין גבורות דיצחק) ובכ"מ.

7 Kehot’s note points to Daniel 2:22 for these words.

דניאל ב:22-2:22

הוא גלא עמיקתא ומסתרתא ידע מה בחשוכא ונהורא עמה שרא:

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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PARAGRAPH 3

8 דם נעכר ונעשה חלב

The Talmud states as an accepted principle that in a nursing mother “blood is decomposed and becomes milk.” The maamar uses it as the image of Gevuros (red blood) turning into Chasadim (white milk).

בכורות ו' ב:ח-ט-9-6b:8

איצטריך, סלקא דעתך אמינא: הואיל דבהמה טהורה נמי חידוש הוא, דאמר מר: דם נעכר ונעשה חלב, וכיון דחידוש הוא — בבהמה טמאה נמי לישתרי, קא משמע לן. הניחא למאן דאמר דם נעכר ונעשה חלב, אלא למאן דאמר איבריה מתפרקין הימנה ואין נפשה חוזרת עליה עד עשרים וארבעה חדש, מאי איקא למימר?

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

KEHOT'S NOTE

בכורות ו, ב. וש"נ. בסה"מ אדה"צ כתובים-א ע' רו המשל באריכות.

9 והניף את העומר

“And he shall wave the omer before Havayah for your favor (lirtzonchem).” The maamar hears in lirtzonchem the word ratzon, will: the work of the Omer is to transform the will.

ויקרא כ"ג:11-23:11

והניף את-העמר לפני ה' לרצונכם ממחרת השבת יניפנו הנה:

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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KEHOT'S NOTE

ויקרא כג, יא.

10

טוב זה יצ"ט

On "And behold, it was very good" (Genesis 1:31), the Midrash says that "good" is the good inclination and "very good" the evil inclination, for without it no one would build a house, marry or have children. The maamar finds the "very" in the evil inclination once it is refined.

Bereshit Rabbah 9:7ז: ט"ז: בראשית רבה

רבי נחמן בר שמואל בר נחמן בשם רב שמואל בר נחמן אמר: הנה טוב מאד, זה יצר טוב. והנה טוב מאד, זה יצר רע. וכי יצר הרע טוב מאד אתמהא?! אלא שאלולי יצר הרע, לא בנה אדם בית, ולא נשא אשה, ולא הוליד, ולא נשא ונתן. וכן שלמה אומר: (קהלת ד): כי היא קנאת איש מרעהו:

Rabbi Nahman bar Shmuel bar Nahman said in the name of Rav Shmuel bar Nahman: "Behold it was very good" - this is the good inclination; "and behold it was very good" - this is the evil inclination. Is the evil inclination, then, very good? This is a rhetorical question. Rather, were it not for the evil inclination, a man would never build a house, would never marry a wife, would never beget children, and would never engage in commerce. Likewise, Solomon says: "[And I have considered all toil and ...

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KEHOT'S NOTE

ב"ר ט, ז. ילקוט בראשית עז"פ. ועי' ב"ר (פ"ט ז). [כ]. ראה לקמן נשא כח, ג.

11

טוב זה יצ"ט מאד זה יצה"ר

Expounding "And behold, it was very good," the Zohar in Yisro says that "good" is the right side, the angel of life, and "very" is the left side, the angel of death, and that all is one secret. The text sends the reader here, with the Ramaz's commentary, for the same teaching.

Zohar, Yitro 1:28-39ט"ח-ל"ח יתרו א"כ"ח-ל"ט

It is written: "And G-d saw everything that He had made, and, behold, it was very good" (Gen. 1, 31). The "living G-d" (Elohim Hayyim) purposed to give us light and to care for us in His Providence; and in His creation all are united, above and below, the "Right Side" and the "Left Side", the angel of life and the angel of death: all are part of His plan, and it is "very good"; it is all part of the same mystic doctrine, apprehended by those who contemplate the ...

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

12

בוהר פ' יתרו דס"ח ע"ב ובפ"י הרמ"ז שם

The note reports that the wording of this Zohar passage and of the Ramaz's commentary on it is copied out in Yahel Or, where the reader can find it.

KEHOT'S NOTE

הלשון נעתק ביהל אור עי קפג.

13

כל ימיו בתשובה

Rabbi Eliezer taught, "Repent one day before your death"; since no one knows that day, one should repent every day, "and so all his days are in teshuvah." The maamar uses the phrase for teshuvah as a constant drawing close to G-d, not only for sins.

Shabbat 153א: שבת קנ"ג

KEHOT'S NOTE

שבת קנ"ג, א.

14

במקום שבע"ח עומדים

Rabbi Abbahu says that in the place where penitents stand, even the perfectly righteous cannot stand. The maamar ties this to the same principle: evil transformed reaches higher than good that was always good.

Berakhot 34b:22-23ג"כ-ב: ברכות ל"ד

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב." "לרחוק" ברישא, וחדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב. וראה הנסמן לעיל יג, ד.

PARAGRAPH 4

15

פני אריה פני שור

"And the likeness of their faces: the face of a man, and the face of a lion on the right for the four of them, and the face of an ox on the left for the four of them." The lion and the ox of the chariot are the root of the animal soul's love and awe.

Ezekiel 1:10א: יחזקאל

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשואל לארבעתם ופני נשר לארבעתם:

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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16

אלף אריוותא סוחרנא דהאי אריה כו' כד געי האי אריה מזדעזעין רקיעין

In Beha'aloscha the Zohar describes the lion of the chariot gathering its hosts, three hundred and seventy thousand

lions around it; when it roars, the firmaments and all the hosts tremble. The maamar uses it to show the boundless power at the root of the animal soul's emotions.

ספר זוהר, בהעלותך י"ז:צ"ו-17:97-18:110
י"ח:ק"י
The Lion put forth his right hand and summoned to himself all his hosts, to wit, three hundred and seventy thousand lions, and they all assembled round him. When this Lion roars all the firmaments and all their hosts and legions quiver and shake. The Fiery River blazes forth and sinks a thousand and five hundred stages to the lower Gehinnom. Then all the sinners in the Gehinnom shake and tremble and burn in the fire. So Scripture says: "The lion hath roared, who will not fear?" (Amos 3, 8).

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

17 או"א במזלא תליין

A discussion later in Likkutei Torah, on Shir HaShirim, to which the note sends the reader for this saying that Abba and Imma hang from the Mazla, with further sources noted there.

KEHOT'S NOTE

זח"ג (רצב, א). ועלי"ק שה"ש (ט, ב). וש"נ. [כ].

18 במזלא תליין

The Idra Zuta says that Abba and Imma came forth from the hidden brain, are included in the Mazla and hang from it, while Z'eir Anpin hangs from and is attached to Atika Kadisha. From this the maamar concludes that the root of the emotions is higher than intellect.

ספר זוהר, האדרא זוטא כ"ג:ק"ה-23:105-24:113
כ"ד:ק"יג

19 ז"א בעתיקא אחיד ותליא

There it is explained that the emotive attributes are stronger than intellect, and those of the animal soul especially, because the animal is taken mainly from the attributes, which in Tohu are "hard as a cedar" and do not follow intellect; man is from Tikkun, led by Chochmah and Binah, and so is "soft as a reed."

Zohar III, 292a, זח"ג רצב,

KEHOT'S NOTE

זח"ג רצב, א. במאמרי אדה"י כתובים-א ע' רח מבאר "ולכן המדות מחוזקים יותר מהשכל, ובפרט המדות שבנה"ב חזקים יותר מהשכל, להיות כי הבהמה עיקרה נלקחה מבחי' מדות ואין המדות מתנהגים ע"פ השכל, והיינו כמו שהמדות הם בבחי' התהו קשים כארו, אבל האדם הוא מבחי' תיקון שעיקרו בחי' ח"ב והמדות מתנהגים על ידם, לכן הוא חלוש רך כקנה כוי כמ"ש במ"א ע"ש בארוכה.

20 יפה כח הבן מכח האב

The Talmud cites the rule "the power of the son is greater than the power of the father" in a discussion of oaths and

heirs. The maamar applies it to the "son," Z'eir Anpin, whose power can exceed that of its source.

שבועות מ"ח א:י"ד-ט"ז-48a:14-16 Shevuot

תא שמע: אכל יורשיו משביעין אותה, ואת יורשיה, ואת הבאין ברשותה! אמר רב שמעיה, לצדדין קתני: אותה - באלמנה, ויורשיה - בגרושה. מתיב רב נתן בר הושעיא: יפה כח הבן מכח האב -

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KEHOT'S NOTE

שבועות מז, א.

PARAGRAPH 7

21 לא יגורך רע

"For You are not a G-d who desires wickedness; evil shall not dwell with You." The maamar applies it to Atzilus, where the external forces have no hold.

Psalms 5:5 תהילים ה:ה

כי לא אליהפצירשע אתה לא יגורך רע:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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KEHOT'S NOTE

תהלים ה, ה.

PARAGRAPH 8

22 שתיתי ייני עם חלבי

"I have come into my garden, my sister, my bride... I have drunk my wine with my milk." The text refers the reader to its discourse on this verse, on the same theme of milk and growth.

Song of Songs 5:1 שיר השירים ה:א

באתי לגני אחתי כלח אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שתיתי ייני עם-חלבי אכלו רעים שתו ושכרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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PARAGRAPH 9

23 ומירות היו לי חוקיך

"Your statutes have been songs to me in the house of my sojourning." David praises the laws of the Torah as songs; the maamar later explains why this praise fell short.

Psalms 119:54 תהילים קי"ט:נ"ד

ומרות היו לי חקיה בבית מגורי:

Thy statutes have been my songs in the house of my pilgrimage.

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24 זמירות היו לי חוקיך ונענש

Rava says that David was punished for calling words of Torah "songs": he later forgot a law that even school-children know, that the Ark is carried on the shoulder, and had it carried in a wagon. The maamar asks why this praise deserved punishment.

סוטה ל"ה א:כ"א-כ"ב 22-21:35a Sotah

דרש רבא: מפני מה נענש דוד — מפני שקרא לדברי תורה "זמירות", שנאמר: "זמירות היו לי חוקיך בבית מגורי". אמר לו הקדוש ברוך הוא: דברי תורה שכתוב בהן "התעורר עיניך בו ואיננו", אתה קורא אותן זמירות?! הריני מכשילך בדבר שאפילו תינוקות של בית רבן יודעין אותן, דכתיב: "ולבני קהת לא נתן כי עבדת הקדש וגו'", ואיהו אתייה בעגלתא.

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

PARAGRAPH 11

25 גבוה מעל גבוה

"For one higher than the high watches over him, and there are higher ones above them." The maamar borrows the phrase for the ascending levels of delight, each far above the one below.

קהלת ה':ז 7:5 Ecclesiastes

אם-עשק רש וגזל משפט וצדק תראה במדינה אלי-תתמה עלי-החפץ 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.

PARAGRAPH 12

26 קרום של מוח אם ניקב טרפה

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

KEHOT'S NOTE

חולין רפ"ג.

27 קרום של מוח אם ניקב טרפה

The Mishnah lists the defects that make an animal tereifah, among them a pierced membrane of the brain. The maamar contrasts this vital membrane with hair, which can be cut freely.

משנה חולין ג:א' 3:1 Mishnah Chullin

אלו טרפות בבהמה. נקובת הוֹשֵׁט, ופסוקת הגרגרת, נקב קרום של מוח, נקב הלב לבית חללו, נשברה השדרה ונפסק החוט שלה, נטל הכבד ולא נשתיר הימנו כלום, הראה שנקבה, או שחסרה, רבי שמעון אומר, עד שתנקב לבית הסמפונות. נקבה הקבה, נקבה המרה, נקבו הדקין, הפקס הפנימית שנקבה, או שנקרע רב החיצונה, רבי יהודה אומר, הגדולה טפח, והקטנה כרפה. המסס ובית הכוסות שנקבו לחוץ, נפלה מן הגג, נשתברו רב ...

The following internal wounds or defects render animals Terefá: when the œsophagus is perforated; when the trachea is split or torn across in its width; when the membrane or thin skin [which is innermost and nearest] to the brain is perforated; when the heart is perforated till within the cavity of its two ventricles; when the spine is broken, and the spinal chord is severed; when the liver is wanting, and not a vestige thereof remains; when there is a perforation through the two membranes covering the lungs; when the ...

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PARAGRAPH 14

28 הכתר הוא תר"ך עמודי אור

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

KEHOT'S NOTE

פרדס ש"ח, פ"ג.

29 הכתר הוא תר"ך עמודי אור

Rabbi Moshe Cordovero writes that the Sages received a tradition of 620 pillars of light in Keser, equal to the numerical value of כתר, first revealed in the prayer of Rabbi Nechunya ben HaKana. The maamar identifies these pillars with the 613 Torah commandments and the seven rabbinic ones.

פרדס רמונים ח':ה-ו' 6-5:8 Pardes Rimmonim

... ודעת בעל ספר האורה כי החכמה רחמים והבינה דין הפך סכרת הרב. ואני בא להטיל שלום ביניהם ואומר כי מצד הפנים שלה הפונים אל הכתר היא רחמים ומצד האחורים היא דין לגבי הפנים ולזה הבינה שהיא נאצלת מאחריה היא דין עכ"ל של רבי יהודה. עוד פירש רבי יהודה בערך בינה רחמים גמורים וכבודו של הרב במקומו מונח כי אין רחמים גמורים אלא כתר. ופשוט שהבינה מצד האחוריים של החכמה יש בה דין כמ"ש בעל ספר האורה. ולזה השם שלה יהו"ה בנקודת אלקים. ולזה נתפשטו ממנה דרום צפון ומכאן הדין ...

Pardes Rimmonim (Public Domain)

PARAGRAPH 15

30 שתוק כך עלה במחשבה

When Moshe was shown Rabbi Akiva's teaching and then his cruel death and asked why, G-d answered, "Be silent; so it arose in thought before Me." The maamar uses it for a will that is revealed while its inner reason and delight stay hidden.

מנחות כ"ט ב:ה' 29b:5 Menachot

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכתב אמר לו חזור [לאחור] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב.

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31 בביאור ע"פ אני ה' אלקיכם

There the Alter Rebbe explains why the will is called outer relative to intellect: there are two kinds of intellect.

KEHOT'S NOTE

לקמן פי' שלח מט, ג.

PARAGRAPH 16

32 ביו"ד נברא עוה"ב

The Talmud says this world was created with the letter hei and the World to Come with the yud, "because the righteous in it are few." The maamar reads the yud as Chochmah, which receives only a contracted glow from the will.

Menachot 29b:13-14 י"ג-י"ד כ"ט ב: י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנו

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KEHOT'S NOTE

מנחות כט, ב.

33 בורא קדושים ישתבח שמך

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

KEHOT'S NOTE

ברכת יוצר.

34 שמו"ו בגימטריא רצון

The previous maamar, on this same verse, explains that through amon comes the bread and nourishment of understanding, and after it the joy and delight of sha'ashuim.

KEHOT'S NOTE

פע"ח שי הק"ש סופכ"ח. [כ]. לעיל יח, א.

35 חכמה שנקי קדש

The note sends the reader to this Kabbalistic lexicon, under the entry for "holy" (kodesh), for the identification of Chochmah as what is called kodesh.

KEHOT'S NOTE

מא"א בערכו.

36 מוטב דלידייניה

When Elisha ben Avuyah (Acher) died, Rabbi Meir said, "Better that he be judged and come to the World to Come." The maamar quotes the phrase to show how precious even the lower Gan Eden is.

Chagigah 15b:3 ט"ו ב: ג'ג'ח

כי נח נפשיה דאחר, אמי: לא מידן לידייניה, ולא לעלמא דאמי לייתי. לא מידן לידייניה — משום דעסק באורייתא, ולא לעלמא דאמי לייתי — משום דחטא. אמר רבי מאיר: מוטב דלידייניה ולייתי לעלמא דאמי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

PARAGRAPH 19

37

פנים בפנים

"Face to face Havayah spoke with you at the mountain, from the midst of the fire." The maamar reads "face" as the inner dimension (pnimiyus) of the mitzvot revealed at Sinai.

Deuteronomy 5:4 ה'ד"ד

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.

38

וכמים הפנים לפנים

"As water reflects face to face, so the heart of man to man." The maamar applies it to Israel and G-d: the face shown below is the face revealed above.

Proverbs 27:19 ט"ט כ"ז

כמים הפנים לפנים כן לבהאדם לאדם:

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

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39

ואהיה שעשועים יום יום

The verse's second phrase, "and I was a delight day by day," is read as the daily drawing down of the supernal delight through the Shema.

Proverbs 8:30 ל"ח

ואהיה אצלו אמון ואהיה שעשועים יום יום משחקת לפניו בכל יום:

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

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40

ראשו כתם פז

"His head is the finest gold; his locks are curled, black as a raven." The text refers to the Midrash on this verse for its discussion of "day by day."

Song of Songs 5:11 י"א ה'

ראשו כתם פז קצותיו תלתלים שחרות כעורב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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41

אני תורתך שעשעתי

"Their heart is gross as fat; I — in Your Torah I have delighted." The maamar reads ani, "I," as the key: when "I" becomes ayin, "nothing," the Torah becomes a delight.

Psalms 119:70 ע"ט

טפש כחלב לבם אני תורתך שעשעתי:

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

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PARAGRAPH 20

42 כולא כלא חשיבא

The Zohar's introduction says that the root of awe is to fear G-d because He is the root of all worlds, "and all before Him is considered as nothing." The maamar applies it to the supernal Ayin, before which all existence is truly nothing.

Zohar I, 11b, זח"א יא, כב

KEHOT'S NOTE

זח"א יא, ב.

43 ובגין כך ע"ק איקרי אין

The Idra Zuta describes Atika Kadisha, the head that neither knows nor is known, and says, "Therefore Atika Kadisha is called Ayin (Nothing)." The maamar identifies this Ayin with the supernal delight above Gulgalta.

ספר הזוהר, האדרא זוטא א"כ"ט-ד"ל: 1:29-4:37, Zohar, Idra Zuta

PARAGRAPH 21

44 משחקת לפניו בכל עת

The verse ends, "playing before Him at all times." The maamar reads the "times" as the different states of Malchus and of the souls.

משלי ח:30, Proverbs 8:30

ואהיה אצלו אמון ואהיה שעשועים יום יום משחקת לפניו בכל עת:

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

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45 עת לחבק ועת לרחוק מחבק

"A time to cast away stones and a time to gather stones; a time to embrace and a time to refrain from embracing." The maamar reads the two times as states of closeness and of distance.

קהלת ג:ח:3, Ecclesiastes 3:5

עת להשליך אבנים ועת כנוס אבנים עת לחבוק ועת לרחק מחבק:

A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing;

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46 וימינו תחבקני

"His left hand is under my head, and his right hand embraces me." The right hand is Chesed, whose embrace brings about the face-to-face union.

שיר השירים ח:3, Song of Songs 8:3

שמאלו תחת ראשי וימינו תחבקני:

His left hand should be under my head, And his right hand should embrace me.

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KEHOT'S NOTE

שה"ש ח, ג.

47 בד"ה חייב אינש לבסומי

That discourse opens by asking why the joy of Purim is so much greater than the joy of a festival, where one is not required to become intoxicated.

KEHOT'S NOTE

ראה תו"א צח, א ואילך.

48 חייב אינש לבסומי בפוריא

Rava says that a person is obligated to become intoxicated on Purim until he cannot tell "Cursed is Haman" from "Blessed is Mordechai." His words open the Torah Ohr discourse to which the text refers.

מגילה ז' ב:ח"ז-ח"ז: 7b:7-8, Megillah

אמר רבא: מיחייב אינש לבסומי בפוריא עד דלא ידע בין ארור המן לקרוך מרדכי. רבה ורבי זירא עבדו סעודת פורים בהדי הדדי. איבסום. קם רבה שחטיה לרבי זירא. למחר, בעי רחמי ואחיה. לשנה, אמר לקה: גיתי מר ונעבד סעודת פורים בהדי הדדי. אמר לקה: לא בכל שעתא ושעתא מתרחיש ניסא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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49 שכפה עליהם הר כגיגית

The Talmud says that at Sinai G-d held the mountain over Israel like a barrel. The bracketed reference explains it as the embrace of "His right hand."

שבת פ"ח א:ה'5:88, Shabbat 88a

"ויתצבו בתחתית ההר", אמר רב אבדימי בר חמא בר חסא: מלמד ששכפה הקדוש ברוך הוא עליהם את ההר כגיגית, ואמר להם: אם אתם מקבלים התורה מוטב, ואם לאו — שם תהא קבורתכם. אמר רב אחא בר יעקב: מכאן מודעא רבה לאורייתא. אמר רבא: אף על פי כן הדור קבלוה בימי אחשוורוש, דכתיב: "קצמו וקבלו היהודים" — קצמו מה שקיבלו קבר.

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

PARAGRAPH 22

50 ופרוס עלינו סוכת שלומך

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

KEHOT'S NOTE

ברכת ק"ש של ערבית.

51 וימינך מקרב חיקך כלה

"Why do You withdraw Your hand, Your right hand? From within Your bosom, bring it forth!" The maamar reads it as

a plea that the Chasadim, G-d's right hand, come out from where they are hidden.

Psalms 74:11: תהילים ע"ד: יי"א

למה תשיב ידך וימינך מקרב חיקך כלה:

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

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PARAGRAPH 23

52 זכור את אשר עשה לך עמלק בדרך

"Remember what Amalek did to you on the way, as you came out of Egypt." The verse opens the discourse to which the text refers.

Deuteronomy 25:17: דברים כ"ה: י"ז

זכור את אשר עשה לך עמלק בדרך בצאתכם ממצרים:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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53 ואזניך תשמענה דבר מאחריך לאמר זה הדרך

"And your ears shall hear a word behind you, saying, 'This is the way, walk in it.'" The text points to the discussion of this verse, apt here because it speaks of a word heard from "behind" (me'acharecha), like the state of "back."

Isaiah 30:21: ישעיהו ל"ב: כ"א

ואזניך תשמענה דבר מאחריך לאמר זה הדרך לכו בו כי תאמינו וכי תשמאלו:

And thine ears shall hear a word behind thee, saying: 'This is the way, walk ye in it, When ye turn to the right hand, and when ye turn to the left.'

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54 ושער לאה ורחל פ"ג

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

KEHOT'S NOTE

זה הציון על ואהבת. [כ].

55 תבל כ"פ ארי

That discourse quotes the teaching that tevel is twice aryeh: "for there are two levels of lion, the lion of the Chariot and the lion of the Ofanim." The note's words belong to the next paragraph, "Playing in tevel artzo."

KEHOT'S NOTE

מובא בד"ה צדק צדק תרנ"ג ע' רעו "כי יש בי בחי ארי ארי דמרכבה וארי דאופנים" ע"ש. נסמן לעיל יח, ד.

56 אז ימלא שחוק פיני

"Then our mouth will be filled with laughter, and our tongue with song." The maamar contrasts the present "playing" with the full laughter of the future.

Psalms 126:2: תהילים קכ"ו: ב'2

אז ימלא שחוק פיני ולשוננו רנה אז יאמרו בגוים הגדיל הי לעשות עם אלה:

Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations: 'The L-RD hath done great things with these.'

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KEHOT'S NOTE

תהלים קכו, ב.

57 כי עמך מקור חיים

"For with You is the source of life; in Your light we see light." Sechok (laughter) equals mekor chaim (the source of life) in gematria, and the supernal delight is that source.

Psalms 36:10: תהילים ל"ו: י

כ"עמך מקור חיים באורך נראה אור:

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

PARAGRAPH 24

58 משחקת בתבל ארצו

"Playing in the inhabited world, His earth, and my delights are with the children of man." The maamar reads tevel, the inhabited world, by its numerical value as two "lions."

Proverbs 8:31: משלי ח': ל"א

משחקת בתבל ארצו ושעשעי את בני אדם:

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

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59 הארץ הדום רגלי

"The heavens are My throne and the earth is My footstool." The maamar identifies "the earth" with Malchus, so that "His earth" in the verse is Malchus.

Isaiah 66:1: ישעיהו ס"ו: א'1

כה אמר ה' השמים כסאי והארץ הדום רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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60 אריה שאן

"A lion has roared; who will not fear?" The maamar applies the roar to the lion of the angels and of the souls, roaring as they contemplate G-d's holiness.

Amos 3:8: עמוס ג': ח

אריה שאן מי לא ירא אדני הי דבר מי לא ינבא:

The lion hath roared, Who will not fear? The L-rd GOD hath spoken, Who can but prophesy?

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61 נפש דעשיי ויש שיש לו רוח דיצירה

At the start of Mishpatim the Zohar says that a person is given a nefesh from the side of the holy Ofanim, and if he merits more, a ruach from the side of the holy Chayos. The maamar matches these to the two kinds of "lion" among the Jewish people.

ספר הזהר, משפטים ב':ד'-י"ג-13 Zohar, Mishpatim 2:4-13

62 תבל ב"פ רי"ו

The note reports that Or HaTorah, where it treats tevel as twice 216, also cites the Kabbalistic lexicon Meorei Or (letter tav, §19) for it.

KEHOT'S NOTE

באוה"ת שמות ע' צח מציין גם למאו"א אות תיו ס"ט.



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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