



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 8

קצת ביאור ע"פ מקושש עצים הנ"ל

A brief explanation of “gathering wood”



“Doing the will of the Omnipresent” is love for the encompassing light, “with all your might,” a level above the service of raising sparks through labor. The wood-gatherer’s sin, like the golden calf, separated Malchus, the “seven,” from the “six” attributes of Z’eir Anpin and so darkened her, though G-d never fully withdraws His watch over Israel.

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

“Doing the will of the Omnipresent” is love for the encompassing light, “with all your might,” a level above the service of raising sparks through labor. The wood-gatherer’s sin, like the golden calf, separated Malchus, the “seven,” from the “six” attributes of Z’eir Anpin and so darkened her, though G-d never fully withdraws His watch over Israel.

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

This supplement to the maamar on the wood-gatherer defines “doing the will of the Omnipresent.” Makom, “Place,” is Malchus, the light that fills all worlds, diminished to give life to Beriah, Yetzirah and Asiyah; its will is the Keser of Rachel, which stays “in the heavens” of Z’eir Anpin. From midnight Malchus sings with longing to rise, and David’s songs made her a vessel. Love “with all your soul” corresponds to her nine Sefiros; only love “with all your might,” for the encompassing light, is the will of the Omnipresent. So the Shema’s second paragraph promises “you shall gather in your grain”: labor still raises sparks and rectifies Nukva. In the future the nations will do that work while Israel “eat from what is prepared”; for now the law follows Rabbi Yishmael. From Rabbeinu Bachya’s reading of mekoshesh as “from the line of six,” the Alter Rebbe explains that the calf separated six, Tiferes, from seven, Malchus, by crediting the constellations with power, while Israel, am zu, join zayin to vav through faith in providence. The gatherer likewise cut the Tree of Knowledge from the Tree of Life, darkening Malchus, yet G-d, like a sleeping gazelle, keeps one eye open.

OUTLINE

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| | A brief further explanation of the verse about the man “gathering wood.” | |
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| 2 | The will of the Omnipresent, and the separation of six from seven | ¶2 |
| | Makom is Malchus and its will is the Keser of Rachel; love “with all your might” for the encompassing light is the will of the Omnipresent, above labor that rectifies Nukva. Rabbeinu Bachya’s mi-kav shesh, the six hours of Moshe’s delay and the calf show a separation of Tiferes from Malchus, the opposite of am zu, the joining of zayin to vav through faith in providence; the gatherer did the same, and Malchus became “swarthy.” | |
| <hr/> | | |
| 3 | The six lights of the sun | ¶3 |
| | The Zohar reads sheshezafatni as “six”: the sun shines with six lights, and when it withdraws they all withdraw. | |

4 The gazelle's open eye

¶4

The withdrawal is partial: as a gazelle sleeps with one eye open, G-d looks upon Israel with both eyes when they do His will and with one eye when they do not.

KEY CONCEPTS

Makom (Place) מקום

A name of G-d, “the place of the world.” Here it is Malchus, the light that fills all worlds, which was diminished to give life to Beriah, Yetzirah and Asiyah.

The will of the Omnipresent רצונו של מקום

The will above Makom: the Keser, and in particular the Atik, of Nukva. In a person's service it is love “with all your might” for the light that encompasses all worlds.

With all your soul, with all your might בכל נפשך, בכל מאדך

Two levels of love for G-d. The first corresponds to the nine lower Sefiros of Malchus and still works through worldly labor; the second, the heart's desire, is the “canopy” and the encompassing light.

From the line of six מקו שש

Rabbeinu Bachya's reading of mekoshesh: the gatherer left the middle line of the six extremities. The Alter Rebbe reads it as separating Malchus, the seventh, from the six attributes, the Tree of Knowledge from the Tree of Life.

This people (am zu) עם זו

Israel's name read as the joining (im, “with”) of zayin, the seventh attribute, Malchus, with vav, the six, Tiferes, the Tree of Life, through faith in individual providence.

Havayah is Elokim הוי' הוא האלקים

The supernal unity of G-d who transcends nature with G-d as hidden within it. Crediting the constellations with power of their own, as at the calf, breaks it; believing that they are only an axe in the hewer's hand joins it.

SECTION 1 • 11

Heading

1 קצת ביאור ע"פ מקושש עצים¹ הנ"ל

A brief explanation of [the verse] “gathering wood,” mentioned above.

The heading introduces a short supplement to the preceding maamar, which opened with the verse about the man found “gathering wood” on Shabbos in the wilderness. The notes that follow explain what “doing the will of the Omnipresent (Makom)” means, and why the gatherer’s sin is understood as a separation of Malchus from the six attributes above it, which leaves her dark.

SECTION 2 • 12

The will of the Omnipresent, and the separation of six from seven

2 הנה פי עושים רצונו של מקום וכי כי מקום הוא בחי ממכ"ע² הוא מקומו של עולם³ ואין העולם מקומו

Now, the meaning of “doing the will of the Omnipresent (Makom),” etc.: for Makom (Place) is the level of the light that fills all worlds (memalei kol almin): “He is the place of the world, and the world is not His place.”

The Sages contrast times when Israel “do the will of the Omnipresent” with times when they do not (Berachos 35b), and G-d is called Makom, “Place,” because “He is the place of the world” (Bereishis Rabbah 68:9). The Alter Rebbe identifies this Makom with the light that fills all worlds: the Divine power that enters each world and gives it its existence, its “place.”

הנה מקום אתי⁴ לכי ומעטי א"ע⁵ שנעשית ראש לשועלים⁶ להחיות בי"ע בחי מקום ורצונו של מקום שהוא כתר דרחל

“Behold, there is a place with Me”: [to it was said,] “Go and diminish yourself,” so that it became “a head to foxes,” to give life to Beriah, Yetzirah and Asiyah: [this is] the level of Makom. And “the will of the Omnipresent” is the Keser (the Crown) of Rachel,

“Behold, there is a place with Me” (Exodus 33:21) is read as Malchus, the level that is “with” G-d. Like the moon in the Talmud (Chullin 60b), Malchus was told “Go and diminish yourself,” and so, instead of being the last of the higher levels, it became “a head to foxes,” the head of the lower worlds of Beriah, Yetzirah and Asiyah, to which it gives life. “The will of the Omnipresent,” the will above this Makom, is the Keser, the crown, of Rachel, the configuration of Malchus.

כי לעולם דברך נצב בשמים⁷ שכתר דרחל הוא בשמים ז"א בעלה וט"ס אחרונות דילה הם

for “Forever, Your word stands firm in the heavens”: the Keser of Rachel is “in the heavens,” [which is] Z’eir Anpin (the emotive attributes), her husband, while her last nine Sefiros are

“Your word” in “Forever, Your word stands firm in the heavens” (Psalms 119:89) is Malchus, the Divine speech. Its crown, its Keser, stays “in the heavens,” in Z’eir Anpin, which is called “heavens” and is Rachel’s “husband,” her partner; only the rest of her goes down.

לבדם שירדו למטה בעולם הבריא⁸ [עמ"ש מזה פ' במדבר ועיין מק"מ בפ' בחקתי דק"י"ג ע"ב בשם הרח"ו ט' חלקים שבבריא כו' ע"ש]

the only ones that descended below, into the World of Beriah (Creation). [See what is written about this in Parshas Bamidbar; and see the Mikdash Melech on Parshas Bechukosai, folio 113b, in the name of Rabbi Chaim Vital: “the nine parts that are in Beriah,” etc. See there.]

Only the nine lower Sefiros of Malchus descend into the World of Beriah to give it life, while her Keser remains above. The bracket points to a discussion in Likkutei Torah on Bamidbar and to the Mikdash Melech, a commentary on the Zohar, which speaks in Rabbi Chaim Vital’s name of nine parts in Beriah.

והנה מחצות לילה נקודת רחל (עיין מק"מ פ' אמור ד"צ ע"א) תחת המטה (ע' ביונת אלם פצ"ג)

Now, from midnight on, the point of Rachel (see the Mikdash Melech, Parshas Emor, folio 90a), beneath the bed (see Yonas Elem, chapter 93),

From midnight on, the text says, Malchus, here called “the point of Rachel,” begins to sing with longing to rise. The Alter Rebbe places this point “beneath the bed” and refers to two Kabbalistic works, the Mikdash Melech on Parshas Emor and Yonas Elem, for the background.

משבחת ומזמרת בתשוקה נפלאה נר אלקים⁹ העולה מאליה¹⁰ בדביקה וחשיקה להתכלל בא' ממדותיו ית' שבבחי אצ"י דאיהו וגרמוהי חד כנ"ל וכמ"ש למען יזמרך כבוד¹¹ כו'

praises and sings with wondrous longing, [as] “the lamp of G-d,” rising of its own accord, with cleaving and passionate desire, to be included in one of His attributes, blessed be He, that are in the level of Atzilus (Emanation), where “He and His vessels (ihu vegarmohi) are one,” as mentioned above. And as it is written, “So that glory may sing praise to You,” etc.,

From midnight Malchus praises and sings, longing to rise and be included in one of G-d’s attributes in Atzilus, where the Divine light and its vessels are one. Like the Menorah’s flame, which the Talmud describes as rising of itself (Shabbos 21a), she rises of her own accord; and “So that glory may sing praise to You” (Psalms 30:13) is read as Malchus, called “glory,” singing to G-d.

לעולם אורך שדוד המלך ע"ה הי' מרכבה לבח"י מלכות ואמר שירות ותשבחות תמיד כדי לעשות לה כלי כדי שתהיה מזמרת.

“forever I will thank You”: for King David, peace be upon him, was a chariot for the level of Malchus (sovereignty), and he recited songs and praises constantly, in order to make a vessel for her, so that she would sing.

The verse continues “forever I will thank You.” King David was “a chariot” for Malchus, wholly given over to it as a chariot is to its rider, and his constant songs and praises made a vessel through which Malchus herself could sing.

וזהו מזמור לדוד כמ"ש בזהר (קדושים פ"ד א') בענין דוד שפירא¹² וכו' וזהו ולא שכיך כו'

And this is [the meaning of] “A psalm of David,” as is explained in the Zohar (Kedoshim, 84a) concerning “David, the beautiful,” etc.; and this is [the meaning of] “and is not stilled,” etc.

“A psalm of David” is connected with this, and the Alter Rebbe refers to the Zohar on Kedoshim on “David, the beautiful.” The phrase “and is not stilled” matches “and not be silent” in the verse just quoted: the unceasing song of Malchus.

ולכן יתכן שתהא פולחנא דרחימותא בכל נפשך הנ"ל ועדיין אין עושין רצונו של מקום כנ"ל, דהיינו אהבת ה' ית' לבח"י סוכ"ע

Therefore it is possible for there to be “the service of love” of “with all your soul,” mentioned above, and still [they are] not doing the will of the Omnipresent, as mentioned above, that is, the love of G-d, blessed be He, for the level of the light that encompasses all worlds (sovev kol almin)

So a person can serve G-d out of love “with all your soul” and still not be “doing the will of the Omnipresent.” That higher service is a love for the light that encompasses all worlds, the Divine light too great to enter them, and it is the “with all your might” that the next lines explain.

(שכפרטות הוא עתיק דנוקבא ר"ל כמ"ל שכתר דנוק' נק' רצונו של מקום ולמטה זהו בח"י בכל

מאדך.¹³ וענין בח"י ט"ס דנוק' זהו למטה בח"י בכל נפשך כו', ויובן עוד ענין זה ממ"ש במ"א ע"פ

(which, in particular, is Atik of Nukva (the feminine / Malchus); that is to say, as was explained above, that the Keser of Nukva is called “the will of the Omnipresent,” and below, this is the level of “with all your might.” And the matter of the level of the nine Sefiros of Nukva: below, this is the level of “with all your soul,” etc. This matter will be understood further from what is explained elsewhere on [the verse]

In detail, the will of the Omnipresent is “Atik of Nukva,” the innermost core of Malchus’s crown, and in a person’s service it corresponds to “with all your might,” a love beyond measure. The nine Sefiros of Nukva correspond to “with all your soul,” a lower love; the Alter Rebbe refers to a fuller treatment elsewhere.

כי על כל כבוד חופה¹⁴ כבוד כלה הוא אהבת ככל נפשך למען יזמרך כבוד כו' ובכל מאדך רעותא דליבא זהו בחי' חופה ומקיף כו' כתר דנוק' כו' ובאתעדל"ת אתעדל"ע ממשיך התגלות סוכ"ע כו' ע"ש.

“For over all the glory [shall be] a canopy”: “the glory” of the bride is the love of “with all your soul”: “so that glory may sing praise to You,” etc.; and “with all your might” is the desire of the heart (re’usa de’liba): this is the level of the “canopy” and of an encompassing [light] (makif), etc., the Keser of Nukva, etc.; and through an arousal from below (isarusa dilesata), an arousal from above (isarusa dileila) draws down the revelation of the light that encompasses all worlds, etc. See there.

In the discourse on “For over all the glory [shall be] a canopy” (Isaiah 4:5), the bride’s “glory” is the love “with all your soul,” Malchus singing to G-d. Above it, “with all your might,” the heart’s deepest desire, is the “canopy,” an encompassing light, the Keser of Nukva; and when this love is roused below, it draws down from above a revelation of the encompassing light.

וזהו עושין רצונו של מקום ע"ד עושי דברו והדר לשמוע¹⁵ כו' כמבואר בד"ה בשעה שהקדימו כו' הנ"ל

And this is “doing the will of the Omnipresent,” in the manner of “those who do His word,” and [only] then “to hearken,” etc., as is explained in the discourse beginning “At the time when they put [‘we will do’] first,” etc., mentioned above.)

“Those who do His word, to hearken to the voice of His word” (Psalms 103:20) puts doing before hearing, as the Talmud notes (Shabbos 88a) in praising Israel for saying “we will do” before “we will hear.” So “doing the will of the Omnipresent” is a commitment that comes before and beyond understanding, as the discourse “At the time when they put ‘we will do’ first” explains.

שהוא ובכל מאדך ולכך נאמר גבי בחי' ובכל נפשכם¹⁶ ואספת דגנך¹⁷ וגוי מחמת שהוא עדיין כזו המדרגה להעלות ניצוצין קדישין המפוזרים בעסק מו"מ ובחרישה ובזריעה כו'.

which is “and with all your might.” Therefore, regarding the level of “and with all your soul,” it is said, “And you shall gather in your grain,” etc., because it is still at this rung: to elevate the holy sparks scattered in the business of commerce, and in plowing and in sowing, etc.

Closing the parenthesis: the will of the Omnipresent is “with all your might.” The second paragraph of the Shema speaks only of “all your heart and all your soul” (Deuteronomy 11:13) and then says “And you shall gather in your grain,” because at that level a person’s task is still to raise the holy sparks hidden in business, plowing and sowing.

וזהו שאמר רשב"י¹⁸ ע"ה אדם חורש בשעת כו' שהוא רק תיקון נוקבא בחי' מקום הנ"ל,

And this is what Rabbi Shimon bar Yochai, peace be upon him, said: "A man plows at the time of [plowing]," etc.: that it is only the rectification of Nukva, the level of Makom mentioned above.

Rabbi Shimon bar Yochai objected: if a man plows in plowing time and sows in sowing time, what will become of the Torah? (Berachos 35b). The Alter Rebbe explains that such labor only rectifies Nukva, the level of Makom, the Divine life within the world.

אבל לעתיד ועמדו זרים¹⁹ ורעו וגוי' שיהיו טפלים לישראל שיקיימו מצות שהאשה חייבת בהן וכמ"ש

But in the time to come, "And strangers shall stand and shepherd," etc.: that they will be subordinate to Israel, that they will fulfill the mitzvos in which a woman is obligated; and as it is written,

In the time to come, "strangers shall stand and shepherd your flocks" (Isaiah 61:5): the nations will do the labor, as subordinates of Israel. The text says they will keep the mitzvos in which a woman is obligated; in the terms of this discourse, their work belongs to the rectification of Nukva, the level of Makom.

כי אז אהפוך אל עמים²⁰ שפה ברורה כו' ויוכלו לעלות גם הם כו' שיהיו טפלים לישראל ע"י חרישה וזריעה.

"For then I will turn to the peoples a pure language," etc., and they too will be able to ascend, etc., only that they will be subordinate to Israel, through plowing and sowing.

Zephaniah foretells that the nations will be given "a pure language" to serve G-d together (Zephaniah 3:9). So they too will be able to rise, through plowing and sowing and as subordinates of Israel.

אבל ישראל עצמן מפני שיהיו בבחינת ובכל מאודכם דהיינו תשוקה ורצון המקום לבחי' סוכ"ע לא יוכלו להשפיל עצמן לתקן בחי' מקום אלא שיאכלו מן המוכן.

But Israel themselves, because they will be at the level of "and with all your might," that is, the longing and will of Makom for the level of the light that encompasses all worlds, will not be able to lower themselves to rectify the level of Makom; rather, they will eat from what is prepared.

Israel, at the level of "with all your might," the yearning of Makom itself for the encompassing light, will be beyond the task of rectifying Makom through labor. They will "eat from what is prepared," receiving sustenance without toil.

(ועיין בלק"ת פ' בהר בטעמי²¹ מצות כי בימי החול כו' שני מציאות והכנות כו' והנה בשנה הז' כו' ע"ש ועמ"ש ע"פ והיה מדי חדש בענין ר"ח שאינו נק' בלש ון הפסוק יום המעשה כו' יעו"ש הטעם).

(And see the Likkutei Torah of the Arizal, Parshas Behar, in Ta'amei HaMitzvos: "for on the week-days," etc., "two existences and preparations," etc., "and in the seventh year," etc. See there. And see what is written on [the verse] "And it shall be, from one new moon to the next," concerning Rosh Chodesh, that in the language of the verse it is not called "a day of work," etc. See there for the reason.)

The parenthesis points to the Arizal's Ta'amei HaMitzvos on Parshas Behar, which contrasts the weekdays, with their "preparations," and the seventh year, and to the discourse on "And it shall be, from one new moon to the next" (Isaiah 66:23), which explains why Rosh Chodesh is not called a "day of work." Both are given as parallels to a time when labor gives way to what is already prepared.

משא"כ אכילה הוא ענין אחר שיש בחינה זו גם למעלה אכלו רעים²² וגם למטה מחזק המוח שממשיך מלמעלה מן הזמן בתוך הזמן בתורה.

Eating, however, is a different matter, for this aspect exists also above, "Eat, friends," and also below: it strengthens the mind, which draws down from what is above time into time, in the Torah.

Eating differs from plowing and sowing because it has a counterpart above: "Eat, friends" (Song of Songs 5:1). Below, food strengthens the mind, which through the Torah draws what is above time into time; so in the future Israel will still eat, though they will not toil.

ומיהו זהו לעתיד, אבל אנו עכשיו קיי"ל כרבי ישמעאל דאמר הנהג בהן מנהג דרך ארץ.

However, this is for the time to come; but we, now, hold as law like Rabbi Yishmael, who said, "Conduct yourself with them in the way of the world (derech eretz)."

All this is for the future. For now the law follows Rabbi Yishmael, who taught that Torah study is to be combined with "the way of the world," earning a living (Berachos 35b).

וכמ"ש ואספת דגנך כו' באספך מגרנך²³ כו' וארז"ל הרבה עשו כרבי ישמעאל ועלתה בידם. והבחינה הקשה על לשון מקושש דהו"ל מלקט²⁴

And as it is written, "And you shall gather in your grain," etc., [and] "when you gather in from your threshing floor," etc. And our Sages, of blessed memory, said, "Many acted as Rabbi Yishmael, and it went well for them." And [Rabbeinu] Bachya raised a difficulty about the expression mekoshesh ("gathering"), for it should have said melaket,

"And you shall gather in your grain" (Deuteronomy 11:14) and "when you gather in from your threshing floor" (Deuteronomy 16:13) speak of ordinary labor, and the Talmud reports that many who followed Rabbi Yishmael succeeded. Turning back to the wood-gatherer, the Alter Rebbe cites Rabbeinu Bachya's question: why does the Torah say mekoshesh, a word used for gathering straw, rather than melaket, the usual word for gathering wood?

ולכן פי' שרומזו מקו שש ר"ל שהפריד בענין ששה קצוות העליונים שהם הששה מדות העליונות כו' ע"ש.

and therefore he explained that it alludes to mi-kav shesh ("from the line of six"), meaning that he made a separation in the matter of the six supernal extremities, which are the six supernal attributes, etc. See there.

Bachya answers that mekoshesh hints at mi-kav shesh, "from the line of six": the world stands on six extremities, and the gatherer, by desecrating Shabbos, left the middle line of the six and denied the seventh. The Alter Rebbe reads this as a separation within the six supernal attributes.

ויש לבאר דבריו ע"פ מ"ש רז"ל (פ"ט דשבת דפ"ט ע"א) ע"פ כי בושש משה^{25, 26, 27} באו שש²⁸ שעות²⁹ ולא בא כו'. וברכות כי תשא פמ"א קנ"ו ב'.

His words can be explained according to what our Sages, of blessed memory, said (chapter 9 of Shabbos, folio 89a) on [the verse] "For Moshe delayed (boshesh)": "Six (shesh) hours came (ba'u), and he had not come," etc. And in the Rabbah on Ki Sisa, section 41, [folio] 156b.

The Talmud (Shabbos 89a) reads "For Moshe delayed (boshesh)" (Exodus 32:1) as "six (shesh) hours came (ba'u)": Moshe had said he would return at the start of the sixth hour, and when it came and he had not, the people turned to the golden calf. The Midrash on Ki Sisa says the same (Shemos Rabbah 41:7).

ובפ' בהעלותך קרוב לס"פ (דף רס"ה ג') והרי ששה שעות ויותר ולא ירד³⁰ כו' וע' מזה בזח"ב כי תשא (דקצ"א ע"ב) פקודי (דרל"ו ב').

And on Parshas Beha'alos'cha, close to the end of the section (folio 265c): "And here, six hours and more, and he had not come down," etc. And see about this in the Zohar, Part II, Ki Sisa (folio 191b) [and] Pekudei (folio 236b).

In the Midrash on Beha'alos'cha the people tell the elders, "Six hours and more [have passed], and he has not come down" (Bamidbar Rabbah 15:21). The Zohar discusses this too, on Ki Sisa and on Pekudei.

וברע"מ ס"פ שופטים (ערי"ה סע"א) ובת"ז תקון י"ג (דף כ"ד ע"ב) שהפרישו בין שש דאיהו עמודא דאמצעיתא^{31,32} בחי תפארת הכולל ששה קצוות ובין שבע שהיא בחינת מלכותו ית' שע"ז נאמר שבע ביום הללתיך³³ כו'.

And in the Raaya Mehemna at the end of Parshas Shoftim (folio 275, end of side a), and in the Tikkunei Zohar, Tikkun 13 (folio 24b): that they separated between "six" (shesh), which is the middle pillar (amuda de'emtza'isa), the level of Tiferes (beauty), which includes the six extremities, and "seven" (sheva), which is the level of His Malchus, blessed be He, of which it is said, "Seven [times] a day I praise You," etc.

The Raaya Mehemna and the Tikkunei Zohar explain that at the calf the people separated "six," Tiferes, the middle pillar that includes the six emotive attributes, from "seven," Malchus, G-d's kingship. "Seven [times] a day I praise You" (Psalms 119:164) links the number seven with Malchus.

והכוונה בזה ע"ד האומרים עזב הוי' את הארץ ונתן הממשלה ביד המזלות והכוכבים ששרשם מדי מחנות שכינה פני אריה פני שור כו'

The intent of this is along the lines of those who say, "Havayah has forsaken the land," and has given dominion into the hands of the constellations and the stars, whose root is from the four camps of the Shechinah (Divine Presence): "the face of a lion," "the face of an ox," etc.

The meaning of that separation is the error of those who say that G-d has forsaken the land and handed rule to the stars and constellations. These powers are rooted in the four camps of the Shechinah, the four faces of the Chariot in Ezekiel's vision: lion, ox, eagle and man (Ezekiel 1:10).

וע"כ עשו תבנית שור³⁴ כו' ואמרו כי מצרים שנאבדו כי עבדו למזל טלה אבל מזל שור חזק ממזל טלה לפי ששרשו מפני שור מהשמאל³⁵ וכמ"ש ברבות

Therefore they made "the likeness of an ox," etc. And they said that the Egyptians perished because they worshiped the constellation of the Lamb, but the constellation of the Ox is stronger than the constellation of the Lamb, since its root is from "the face of an ox on the left"; and as is said in the Rabbah

Hence they made "the likeness of an ox" (Psalms 106:20), the golden calf. They reasoned that Egypt fell because it worshiped the constellation of the Lamb, while the Ox, rooted in "the face of an ox on the left" of the Chariot, is stronger.

כי תשא פמ"ב ושומטין אחד מהן ומכעיסין אותו בו³⁶ שנאמר לפני שור מהשמאל והפרידו היחוד עליון דהוי"ה הוא האלקים.

on Ki Sisa, section 42: "And they pull out one of them and provoke Him with it, as it is said, 'and the face of an ox on the left.'" And they separated the supernal unity of "Havayah is Elokim."

The Midrash (Shemos Rabbah 42:5) says G-d foresaw that Israel would "pull out" the ox from among the four faces of His Chariot and provoke Him with it. Treating one power as independent severs the supernal unity of "Havayah is Elokim": the oneness of G-d who transcends nature (Havayah) with G-d as He is hidden within nature (Elokim).

וכ"ז עשו הערב רב אבל בישראל נאמר עם זו³⁷ יצרתי לי³⁸ (בישעיה ס"י מ"ג כ"א)

All this the mixed multitude (erev rav) did; but of Israel it is said, "This people (am zu) I formed for Myself" (in Isaiah, chapter 43, [verse] 21).

The Midrash says this was done by the converts who came up with Israel from Egypt (Vayikra Rabbah 27:8), the mixed multitude (erev rav), not by Israel. Of Israel Isaiah says, "This people (am zu) I formed for Myself" (Isaiah 43:21), a phrase the Alter Rebbe decodes below.

וכמ"ש ברבות פ' אמור פכ"ז ע"פ שור או כשב א"ר לוי משל למטרונא שיצא עליה שם רע³⁹ עם אחד מגדולי שרים ובדק המלך בדברים ולא מצא בהם ממש כו'

And as is said in the Rabbah on Parshas Emor, section 27, on [the verse] "An ox or a sheep": "Rabbi Levi said: [It is] like a noblewoman about whom an evil report went out with one of the greatest of the ministers; the king investigated the matter and found nothing of substance in it," etc.;

The Midrash on "An ox or a sheep" (Leviticus 22:27) asks why the ox heads the list of offerings. Rabbi Levi compares Israel to a noblewoman rumored to have sinned with a great minister: the nations accuse Israel of making the calf, but G-d, like the king, investigated and found nothing in the charge.

לפיכך נעשה שור ראש לכל הקרבנות עכ"ל יעו"ש וע' במנחות (דנ"ג ע"ב) גבי יבא זה ויקבל זאת מזה לעם⁴⁰ זו.

"therefore the ox was made the head of all the offerings." End of quote; see there. And see in Menachos (folio 53b) concerning "Let this one come and receive this from this One, for this people."

To show this publicly, the king in the parable seated the man at the head of his banquet; so the ox was made first among the offerings. The Talmud (Menachos 53b) reads "Let this one come and receive this from this One, for this people" as Moshe receiving the Torah from G-d for Israel, who are "this people," am zu.

ופי' שנקרא עם זו ע"ש שמחברים היחוד עליון דהוי' הוא האלקים ע"י שמאמינים בהשגחה פרטיות וכמ"ש מי כה' אלקינו המגביהי לשבת⁴¹ המשפילי

The meaning is that they are called "this people (am zu)" on account of their joining the supernal unity of "Havayah is Elokim," through believing in individual providence; and as it is written, "Who is like Havayah our G-d, who is enthroned on high, who lowers [Himself]

Israel are called "this people" because they join the supernal unity of "Havayah is Elokim" by believing that G-d's providence reaches every detail. "Who is like Havayah our G-d, who is enthroned on high, who lowers [Himself] to look upon the heavens and the earth" (Psalms 113:5-6) says this: the One exalted beyond all attends to everything below.

לראות בשמים ובארץ⁴² והמזלות וכל צבא השמים אין להם שום ממשלה בעצמן שהם רק שלוחי ההשפעה כגרזן ביד החוצב בו וכמ"ש מזה בד"ה שובה ישראל

to look upon the heavens and the earth." And the constellations and all the host of the heavens have no dominion of their own at all, for they are only the messengers of the flow [of influence], like an axe in the hand of the one who hews with it; and as is explained about this in the discourse beginning "Return, O Israel."

The stars and constellations have no power of their own; they are only channels for the Divine flow, like an axe that does nothing without the hand that swings it (an image from Isaiah 10:15). The Alter Rebbe refers to his discourse "Return, O Israel" for more on this.

וזהו פי' עם זו התחברות המדה השביעית הנק' זי"ן ונקרא ארץ עם הוא"ו שהוא עץ החיים ונקרא ג"כ שמים

And this is the meaning of "am zu": the joining of the seventh attribute, which is called zayin and is called "earth," with (im) the vav, which is the Tree of Life and is also called "heavens,"

The word zu (זו) is spelled zayin, whose value is seven, and vav, whose value is six. The zayin is the seventh attribute, Malchus, called "earth"; the vav is Tiferes with the six attributes, the Tree of Life, called "heavens"; so am zu, read as "with (im) zu," is the joining of the zayin to the vav, Malchus to Z'eir Anpin.

שהוא ענין ההמשכה מאור א"ס ב"ה ע"י עמודא דאמצעיתא כו' כמאמר יחיד חי העולמים מלך.

which is the drawing down from the Infinite Light (Or Ein Sof), blessed be He, through the middle pillar, etc., as in the saying, "Unique One, Life of the worlds, King."

This joining is the drawing down of the Infinite Light through the middle pillar into Malchus. The phrase from the prayers, "Unique One, Life of the worlds, King," traces the same descent: from the Unique One, through the life of the worlds, to the King.

וכמ"ש ברע"מ שם וזה ענין עם זו קניית. (ועיין ברבות ס"פ במדבר דף ר"כ ע"ד זה"ב תשא קפ"ח א').

And as is written in the Raaya Mehemna there. And this is the meaning of "this people (am zu) whom You acquired." (And see the Rabbah at the end of Parshas Bamidbar, folio 220d; Zohar, Part II, Tisa, folio 188a.)

The Raaya Mehemna at the end of Shoftim says this as well, and "this people (am zu) whom You acquired" in the Song at the Sea (Exodus 15:16) carries the same meaning. The parenthesis adds the Midrash at the end of Parshas Bamidbar and the Zohar on Ki Sisa.

ועד"ז יובן ענין חטא המקושש שהפריד עץ הדעת מבחינת עץ החיים וזהו ענין מקו שש. כעין ענין הנ"ל. ועיין במק"מ פ' שלח דקנ"ז ע"א והיינו שהפריד בין ו"ה דשם.

In the same way, the matter of the sin of the wood-gatherer will be understood: that he separated the Tree of Knowledge from the level of the Tree of Life, and this is the meaning of mi-kav shesh, similar to the matter mentioned above. And see the Mikdash Melech, Parshas Shelach, folio 157a. That is, he separated between the vav and the hei of the Name.

The gatherer's sin is understood the same way: he separated the Tree of Knowledge, Malchus, from the Tree of Life, the six attributes, and so mi-kav shesh means he cut himself off "from the line of six." In the letters of the Name Havayah, he separated the vav (Z'eir Anpin) from the final hei (Malchus); the Mikdash Melech on the Zohar's Shelach discusses this.

וזהו ענין שאני שחרחרת ששזפתני השמש⁴³ ופ"י בזח"ג פ' אחרי דנ"ט ע"ב דלא אסתכל בי שמשא לאנהרא לי⁴⁴ כי שמש היינו שמש⁴⁵ הוי".^{46, 47, 48, 49, 50, 51}

And this is the meaning of "that I am swarthy, for the sun has gazed upon me"; and it is explained in the Zohar, Part III, Parshas Acharei, folio 59b: "that the sun did not look at me to shine upon me," for "the sun" is the "sun" of Havayah.

"Do not look at me that I am swarthy, for the sun has gazed upon me" (Song of Songs 1:6) is read in the Zohar on Acharei as "the sun did not look at me to shine upon me." The sun is Havayah, as in "For a sun and a shield is Havayah Elokim" (Psalms 84:12); cut off from the six, Malchus is dark because the light of Havayah does not shine on her.

SECTION 3 • 13

The six lights of the sun

3 ובפ' תזריע דמ"ה ע"ב ששזפתני שזפתני מיבעי ליה⁵² אלא רמז הוא דקא רמיז בשש. דכד נהרא שמשא בשש נהורין נהיר.

And in Parshas Tazria, folio 45b: “Sheshezafatni (‘for [the sun] has gazed upon me’): it should have said shezafatni; rather, it is a hint, for it hints at ‘six’ (shesh). For when the sun shines, it shines with six lights,

The Zohar on Tazria notes that the verse says sheshezafatni where shezafatni would have been enough, and reads the extra letters as shesh, “six.” The sun, which the previous paragraph identified with Havayah, shines with six lights, the six attributes of Z’eir Anpin.

וכד אסתלק כל אינון שית נהורין אסתלקו ועמ"ש לעיל ע"פ נשא את ראש בני גרשון⁵³ בענין ססגונא ששש בגוונין הרבה⁵⁴ כו' ע"ש.

and when it withdraws, all those six lights withdraw.” And see what is written above on [the verse] “Lift up the head of the sons of Gershon,” concerning the sasgona, which “rejoices (sas) in many colors,” etc. See there.

When the sun withdraws, all six lights withdraw with it, and Malchus, cut off from the six, is left “swarthy.” The Alter Rebbe refers to his discourse on “Lift up the head of the sons of Gershon” (Numbers 4:22), which discusses the sasgona, the Talmud’s name for the tachash, which “rejoices (sas) in many colors” (Shabbos 28a), another word built on the letters of shesh.

SECTION 4 • 14

The gazelle’s open eye

4 ועמ"ש מענין ששזפתני השמש⁵⁵ בד"ה שחורה אני ונאווה.⁵⁶ אך הסתלקות זו אינו אלא ע"ד הנזכר ברבות סוף שה"ש ע"פ ברח דודי ודמה לך לצבי⁵⁷ מה צבי זה בשעה

And see what is written on the matter of “for the sun has gazed upon me” in the discourse beginning “I am black but comely.” But this withdrawal is only along the lines of what is mentioned in the Rabbah at the end of Song of Songs, on [the verse] “Flee, my beloved, and be like a gazelle”: “Just as this gazelle, at the time

The Alter Rebbe refers to his discourse “I am black but comely” (Song of Songs 1:5) for more on “the sun has gazed upon me.” He then limits the “withdrawal” of the six lights: it is like the gazelle in the Midrash on “Flee, my beloved, and be like a gazelle” (Song of Songs 8:14), the last verse of the Song.

שהוא ישן עינו אחת פתוחה ועינו אחת קמוצה⁵⁸ כך בשעה שישראל עושים רצונו של הקב"ה

when it sleeps, has one eye open and one eye closed, so, when Israel do the will of the Holy One, blessed be He,

A gazelle sleeps with one eye open and one closed. The Midrash applies this to the way G-d watches over Israel, which depends on whether they do His will.

מביט עליהם בשתי עיניו הה"ד עיני ה' אל צדיקים⁵⁹ ובשעה שאין עושין רצון הקב"ה הוא מביט להם בעינו אחת שנאמר הנה עין⁶⁰ ה' אל יראיו.

He looks upon them with both His eyes, as it is written, 'The eyes of Havayah are toward the righteous'; and when they do not do the will of the Holy One, blessed be He, He looks at them with one eye, as it is said, 'Behold, the eye of Havayah is toward those who fear Him.'

When Israel do G-d's will He watches them with both eyes, "The eyes of Havayah are toward the righteous" (Psalms 34:16); when they do not, He still watches with one eye, "Behold, the eye of Havayah is toward those who fear Him" (Psalms 33:18). So the withdrawal of the six lights is never complete: one "eye" stays open.

וע"ש בפ"י זרע אברהם בשם ר"ש אלקב"ץ. ועמ"ש סד"ה כי תשמע בקול גבי לעשות הישר בעיני⁶¹ ה':

And see there in the commentary Zera Avraham, in the name of Rabbi Shlomo Alkabetz. And see what is written at the end of the discourse beginning "When you hearken to the voice," concerning "to do what is right in the eyes of Havayah."

The Zera Avraham, a commentary on this Midrash, explains it in the name of Rabbi Shlomo Alkabetz. The Alter Rebbe also refers to the end of his discourse "When you hearken to the voice" (Deuteronomy 13:19), on "doing what is right in the eyes of Havayah."

IN ONE'S AVODAH

The maamar distinguishes love “with all your soul,” which still serves G-d through worldly labor and the raising of sparks, from love “with all your might,” a yearning for the light beyond the worlds that alone is “doing the will of the Omnipresent.” It also asks for faith in individual providence: the stars and constellations, and every intermediary, are only an axe in the hand of the One who hews with it.

QUESTIONS FOR DISCUSSION

1. Why is love “with all your soul” not yet “doing the will of the Omnipresent,” and what does love “with all your might” add?
2. Why does the paragraph of the Shema that lacks “with all your might” promise “you shall gather in your grain,” and why will Israel in the future “eat from what is prepared” but not plow and sow?
3. How does Rabbeinu Bachya’s reading of mekoshesh as “from the line of six” connect the gatherer’s sin with the golden calf?
4. What makes faith in individual providence the joining of zayin and vav, the unity of “Havayah is Elokim”?
5. If the six lights withdraw from Malchus, what does the gazelle that sleeps with one eye open teach about G-d’s watch over Israel?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מקושש עצים**

“And the children of Israel were in the wilderness, and they found a man gathering wood on the Shabbos day.” The preceding maamar opens with this verse, and this short explanation returns to its theme.

במדבר ט"ו:ל"ב Numbers 15:32

ויהיו בני ישראל במדבר וימצאו איש מקושש עצים ביום השבת:

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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PARAGRAPH 2

2 **מקום הוא בחי ממכ"ע**

The note sends the reader to Sefer HaChakirah for the idea that the Name Makom refers to the light that fills all worlds.

KEHOT'S NOTE

ראה ספר החקירה עו, א.

3 **הוא מקומו של עולם**

The Midrash asks why G-d is called Makom and answers, “He is the place of the world, and His world is not His place,” citing “Behold, there is a place with Me.” Here Makom is identified with the light that fills all worlds.

Bereshit Rabbah 68:9 ט"ח:ט' בראשית רבה ס"ח:ט'

... שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על הסוס וכליו משופעים אילך ואילך, הסוס טפילה לרוכב ואין הרוכב טפילה לסוס, שנאמר (חבקוק ג): כי תרכב ...

“He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place” (Genesis 28:11). “He encountered [vayifga] the place” – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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KEHOT'S NOTE

ב"ר פס"ח, ט.

4 **הנה מקום אתי**

G-d tells Moshe, “Behold, there is a place with Me, and you shall stand upon the rock.” The Alter Rebbe reads “a place with Me” as Malchus, the Makom that is with G-d.

Exodus 33:21א"ג:כ' שמות ל"ג:כ"א

ויאמר ה' הנה מקום אתי ונצבת עלי הצור:

And the L-RD said: ‘Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

5 **לכי ומעטי א"ע**

The moon complained that two kings cannot share one crown, and G-d told her, “Go and diminish yourself.” The moon stands for Malchus, which was diminished to give life to the lower worlds.

Chullin 60b:2-3 ג"ב:ג' חולין ס' ב:ג' חולין ס' ב:ג'

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתיב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לך ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעית את עצמי אמר לה לך ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

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KEHOT'S NOTE

חולין ס, ב.

6 **ראש לשועלים**

“Be a tail to lions and not a head to foxes.” Malchus, diminished, becomes “a head to foxes”: no longer the last of the levels of Atzilus but the head of the lower worlds, Beriah, Yetzirah and Asiyah, to which she gives life.

Pirkei Avot 4:15 ט"ו:ד' משנה אבות ד'

רבי ינאי אומר, אין בדינו לא משלות הרשעים ואף לא מיסורי הצדיקים. רבי מתנא כן חרש אומר, הוי מקדים בשלום כל אדם. והוי זנב לאריות, ואל תהי ראש לשועלים:

Rabbi Yannai said: it is not in our hands [to explain the reason] either of the security of the wicked, or even of the afflictions of the righteous. Rabbi Mathia ben Harash said: Upon meeting people, be the first to extend greetings; And be a tail unto lions, and not a head unto foxes.

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7 **לעולם דברך נצב בשמים**

“Forever, Havayah, Your word stands firm in the heavens.” Here “Your word,” Malchus, has its crown standing in “the

heavens,” Z’eir Anpin.

Psalms 119:89: תהילים קי”ט פ”ט

לְעוֹלָם הִי דְכָרְךָ נֶצֶב בַּשָּׁמַיִם:

LAMED. For ever, O L-RD, Thy word standeth fast in heaven.

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KEHOT’S NOTE

תהלים קיט, פט.

8 ורצונו של מקום . . בעולם הבריאה

The note says that this passage, from “and the will of the Omnipresent” to “into the World of Beriah,” is copied in Yahel Or, so the same words appear there.

KEHOT’S NOTE

נעתק ביהל אור עי תסט. עמ”ש מזה פ’ במדבר: לעיל פ’ במדבר ג, ב.

9 נר אלקים

“And the lamp of G-d had not yet gone out,” in the Sanctuary at Shiloh. The phrase describes Malchus rising toward Atzilus like a flame.

I Samuel 3:3: שמואל א ג’

וְנֵר אֱלֹקִים טָרָם יָכָה וּשְׁמוּאֵל שָׁכַב בְּהִיכָל ה' אֲשֶׁר-שָׁם אֲרוֹן אֱלֹקִים:

and the lamp of G-d was not yet gone out, and Samuel was laid down to sleep in the temple of the L-RD, where the ark of G-d was,

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10 העולה מאלה

The Talmud says the Menorah’s wicks and oil must be such that the flame rises of itself. The Alter Rebbe describes Malchus’s ascent at midnight in the same words.

Shabbat 21a: שבת כ”א

11 למען יזמרך כבוד

“So that glory may sing praise to You and not be silent; Havayah my G-d, forever I will thank You.” “Glory” is read as Malchus, whose song David’s praises make possible.

Psalms 30:13: תהילים ל’ י”ג

לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם הַבֹּיָהּ לְעוֹלָם אֲדָרְךָ:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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KEHOT’S NOTE

תהלים ל, יג.

12 דוד שפירא

The text cites the Zohar on Kedoshim about David for its reading of “A psalm of David” and of the song that “is not stilled.”

Zohar, Kedoshim 10:71-12:78: ספר הזוהר, קדושים י”ע-א”ב: ע”כ

13 בכל מאדך

“And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” “With all your

קצת ביאור ע”פ ממושש עצים הנ”ל

might” is the love for the encompassing light, the will of the Omnipresent.

Deuteronomy 6:5: דברים ו’ ה’

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

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

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14 ממ”ש במ”א ע”פ כי על כל כבוד חופה

That discourse explains that “over all the glory” implies two kinds of glory: “the whole earth is full of His glory” is the lower glory, Malchus, the light that fills all worlds and gives life to Beriah, Yetzirah and Asiyah, while above it is the canopy, an encompassing light.

KEHOT’S NOTE

לקו”ת שה”ש מז, ב.

15 והדר לשמוע

When Israel put “we will do” before “we will hear,” a heavenly voice asked who had revealed to them the secret the angels use, as it is written “who do His word, to hearken”: first doing, then hearing.

Shabbat 88a: שבת פ”ח א’ ח

אָמַר רַבִּי אֱלֵעָזָר: בְּשַׁעַר שֶׁהַקְדִּימוֹ יִשְׂרָאֵל “נַעֲשֶׂה” לְ”נִשְׁמָע” יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גָלָה לְבָנֵי יִזְרָאֵל שֶׁמֶלְאֲכִי הַשָּׁרֵת מִשְׁתַּמְשֵׁין בּוֹ? דְּכַתִּיב: “בְּרַכּוֹ ה' מִלְּאֲכִיּוֹ גִבּוֹרִי כַח עוֹשֵׁי דְבָרָיו לְשִׁמְעָה בְּקוֹל דְּבָרָיו” — בְּרִישָׁא “עֲשִׂי”, וְהָדָר “לְשִׁמְעָה”. אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: מַאי דְּכַתִּיב “כְּתֻפּוֹת בַּעֲצֵי הַיַּעַר וְגוֹ” — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתֻפּוֹת, לומר לָּהֶן: מָה תֻּפּוֹת זֶה פָּרִיז קוֹדֵם לְעָלִיו, אִף יִשְׂרָאֵל הִקְדִּימוֹ “נַעֲשֶׂה” לְ”נִשְׁמָע”.

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16 ובכל נפשכם

“To love Havayah your G-d and to serve Him with all your heart and with all your soul.” This second paragraph of the Shema leaves out “with all your might,” and it is followed by “And you shall gather in your grain.”

Deuteronomy 11:13: דברים י”א י”ג

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתֵי אֲשֶׁר אֲנִכִּי מִצְוָה אֶתְכֶם הַיּוֹם לֵאמֹר: אֶת-ה' אֱלֹהֵיכֶם וְלִעֲבֹדוֹ בְּכָל-לִבְכֶּם וּבְכָל-נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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17 ואספת דגנך

“And you shall gather in your grain, your wine and your oil,” in the paragraph that speaks only of “all your heart and all your soul.” The Alter Rebbe explains why that level still involves labor.

Deuteronomy 11:14: דברים י”א י”ד

וְנָתַתִּי מִטֶּרֶם-אַרְצְכֶם בְּעֵת יוֹרֵה וּמִלְקוֹשׁ וְאִסַּפְתָּ דָגְגָךָ וְתִירֶשֶׁךָ וְיִצְהָרְךָ:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn,

and thy wine, and thine oil.

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18

שאמר רשב"י אדם חורש

The Talmud contrasts times when Israel do the will of the Omnipresent with times they do not, and Rabbi Shimon bar Yochai asks, "Shall a man plow in plowing time... what will become of the Torah?" The Alter Rebbe says such labor rectifies only Nukva.

Berakhot 35b:7-8 ח"ב:ז

רבי שמעון בן יוחאי אומר: אפשר אדם חורש בשעת חרישה, וזורע בשעת זריעה, וקוצר בשעת קצירה, ודש בשעת דשה, וזורח בשעת הרוח, תורה מה תהא עליה? אלא בזמן שישראל עושין רצונו של מקום — מלאכתו נעשית על ידי אחרים, שנאמר: "ועמדו זרים ורעו צאנכם וגו'", ובזמן שאין ישראל עושין רצונו של מקום — מלאכתו נעשית על ידי עצמן, שנאמר: "ואספת דגנך". ולא עוד אלא שמלאכת אחרים נעשית על ידו, שנאמר: "ועבדת את ...

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. Ixi. 5) ; and at the time when Israel perform not the will of the All-present, ...

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KEHOT'S NOTE

ברכות לה, ב.

19

ועמדו זרים

"And strangers shall stand and shepherd your flocks, and foreigners shall be your plowmen and vinedressers." In the time to come the nations will do the labor.

ישעיהו ס"א:ה' Isaiah 61:5

ועמדו זרים ורעו צאנכם ובני נכר אכריכם וכרמיקם:

And strangers shall stand and feed your flocks, And aliens shall be your plowmen and your vinedressers.

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KEHOT'S NOTE

ישע"א, ה.

20

כי אז אהפוך אל עמים

"For then I will turn to the peoples a pure language, that they may all call upon the Name of Havayah, to serve Him with one accord." The nations too will be able to rise.

Zephaniah 3:9 ג'ט:ז

כי־אז אֶהפֹךְ אֶל־עַמִּים שִׁפָּה בְרוּרָה לִקְרֹא כָלֶם בְּשֵׁם ה' לְעַבְדּוֹ שָׂם אֶחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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KEHOT'S NOTE

צפנ"י ג, ט.

21

בלק"ת פי בהר בטעמי המצות

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

KEHOT'S NOTE

קרוב לסופו.

22

אכלו רעים

"Eat, friends; drink and be drunk, beloved ones." It shows that eating has a counterpart above.

Song of Songs 5:1 א'א:ה שיר השירים

באתי לגני אֶחָתִי כָלָה אֶרִיתִי מוֹרִי עִם־בֶּשֶׂמִי אֶכְלֵתִי יַעֲרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִן עִם־חֶלְבִי אֶכְלוּ רְעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

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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23

באספך מגרנך

Sukkos is kept "when you gather in from your threshing floor and from your winepress." It is cited alongside "And you shall gather in your grain" for the present-day way of labor.

דברים ט"ז:13ג' Deuteronomy 16:13

חג הסוכת תעשה לך שבועת ימים באספך מגרנך ומיקבך:

Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress.

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24

לשון מקושש דהו"ל מלקט

Rabbeinu Bachya asks why the Torah says mekoshesh rather than melaket, and answers that it means mi-kav shishah, "from the line of six": the gatherer left the middle line of the six extremities and denied the seventh, Shabbos. The Alter Rebbe builds on this answer.

Rabbeinu Bahya, Bamidbar 15:33 ט"ו:ל"ג

... רבנו בח"י, במדבר ט"ו:ל"ג: "ויש להתעורר במה שהזכיר בפרשה זו כמה פעמים אותו, ויקריבו אותו המוצאים אותו ויניחו אותו, ולא אמר ויניחוהו כמו שאמר במקלל, והנה הם בכלל הפרישה, ועוד למה נקרא בלשון מקושש היה לומר מלקט עצים בשבת, כי לשון קשישה אינו נופל כי אם על תבן וקש שנאמר (שמות ה':ז) הם ילכו וקששו להם תבן, וכן (שם) לקושש קש לתבן, ולשון לקיטה נופל על עצים שנאמר (ירמיהו ז':י"ח) האבות מבערים את האש והבנים מלקטים עצים. יש בזה ענין, ידוע כי העולם ששה קצוות, ונבראו בכח השם הנעלם בששה חותמות, כל קצה ...

As soon as the Sabbath had ended, "the people who had found him (collecting the kindling)." By rights the Torah should have written: אשר מצאו אותו, the ones who had found him (past tense) seeing that they did not find him now. The Torah chose the present tense to inform us that this man had continued to collect the kindling in spite of having been warned of the impending penalty if he would not stop (compare Sifri 113). It is worth ...

Midrash Rabbeinu Bachya [ben Asher], Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

25

כי בושש משה

"And the people saw that Moshe delayed to come down from the mountain," and they gathered around Aharon to make the calf.

שמות ל"ב:א' Exodus 32:1

וַיֵּרָא הָעָם כִּי־בָשַׁשׁ מֹשֶׁה לָרֶדֶת מִן־הָהָר וַיִּקְהָל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּמָה עֲשֵׂה־לָּנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ כִּי־זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הָעֵלְנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדָעְנוּ מַה־הָיָה לוֹ:

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him: 'Up, make us a god who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.'

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26

כי בושש משה

The text refers to the Zohar on Ki Sisa for this subject, the people's reaction when Moshe delayed.

ספר הזהר, כי תשא י"א:ס"ב-Zohar, Ki Tisa 11:62-70

Their wisdom was great. They studied the hours of the day and their significance, and they studied the grade of Moses and perceived that he was in all quarters in the number six (be-shesh)1Same letters as boshesh- delayed., namely in the first six hours of the day, over which they had no power and could exercise no control, and also in the six supernal grades to which Moses was attached; and they realized that he was to come down from the Mount in the crowns of these six grades; but ...

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

27

כי בושש משה

The text refers also to the Zohar on Pekudei for the same subject.

ספר הזהר, פקודי ל"ה:ש"ו-ל"ו:שט"ו-Zohar, Pekudei 35:306-36:315

28

Rabbi Yehoshua ben Levi reads boshesh as ba'u shesh, "six came": Moshe had promised to return at the start of the sixth hour, and when it came without him, the Satan confused the people.

שבת פ"ט א'89a Shabbat 89a:6

אמר רבי יהושע בן לוי: מאי דכתיב: "וַיֵּרָא הָעָם כִּי בָשַׁשׁ מֹשֶׁה" — אל תקרי "בושש", אלא "באו שש". בשעה שצלה משה למרום אמר להן לישראל: לסוף ארבעים יום בתחלת שש אני בא. לסוף ארבעים יום בא ששן ועירבב את העולם. אמר להן: משה רבכם היכן הוא? אמרו לו: צלה למרום. אמר להן: באו שש, ולא השגיחו עליו. מת, ולא השגיחו עליו. הרהר להן דמות מטתו, והיינו דקאמרי לקה לאהרן: "כי זה משה האיש וגו'".

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29

באו שש שעות

The Midrash explains "Moshe delayed" the same way: six hours came and he had not come down, and at once the people gathered against Aharon.

שמות רבה מ"א:ז'41:7 Shemot Rabbah 41:7

... על כל אומה שבעולם השלטתי אותך, חוץ מאומה זו, שנתתי לה חירות. הוי, חרות על הלוחות. וירא העם כי בושש משה מהו כי בושש? באו שש שעות ולא ירד. למה? שהתנה עמהם למי יום אני מביא לכם את התורה, וכיון שבאו שש שעות ולא ירד משה, מיד ויקהל העם על אהרן. רבנן אמרי: השטן מצא את ידיו. אותה שעה, שהיה משה נראה תלוי בין השמים והארץ, והיו מראין אותו באצבע, ואומר: כי זה משה האיש. אותה שעה עמד עליהם חור, ואמר להם: קציעי צואריא, אין אתם נזכרים מה נסים ...

"The tablets were the work of G-d and the writing was the writing of G-d, engraved on the tablets" (Exodus 32:16). "The tablets were the work of G-d." Rabbi Yehoshua ben Levi said: Each and every day, a Divine Voice emerges from Mount Horev and proclaims: 'Woe unto the creations for the affront to the Torah, as anyone who does not regularly engage in the Torah is ostracized from before the Holy One blessed be He,' as it is stated: "The tablets were the work of G-d."; see Tanhuma, Ki ...

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30

והרי ששה שעות ויותר ולא ירד

The people told the elders that Moshe had promised to come down after forty days, "and here, six hours and more, and he has not come down."

במדבר רבה ט"ו:כ"א15:21 Bamidbar Rabbah 15:21

31

שש דאיהו עמודא דאמצעיתא

The text cites the Raaya Mehemna at the end of Parshas Shoftim for the teaching that the people separated "six," the middle pillar, from "seven," Malchus.

ספר הזהר, שופטים ג':י"א-ד':כ'31:11-4:20 Zohar, Shoftim 3:11-4:20

32

שש דאיהו עמודא דאמצעיתא

The text cites Tikkun 13 (folio 24b in its edition; 28b in the standard pagination): the mixed multitude separated "six," the middle pillar, from "seven," His consort, when they made the calf in the six hours of "Moshe delayed (boshesh)," and of the seventh it is said, "Seven [times] a day I praise You."

תקוני זוהר כ"ח ב':י"א-ב':י"א10:11-10:11 Tikkunei Zohar 28b:10-11

ובגין דלא יפרישו בין שש דאיהו עמודא דאמצעיתא ובין שבע דאיהו בת זוגיה. צריך לבער שור וחמץ דאיןן ערב רב. דלא יתחזין בין שש דאיהו ו' ובין שבע דאתמי בה שבע ביום הללתיך. בגין דערב רב אפרישו בין שש לשבע במתן תורה כד"א וירא העם כי בשש משה. ואוקמוהו בשש באלין שית שעתין עבדו ית עגלא ואפרישו בין ו"ק. דאיןן שש לשבע. הכי יפריש לון קב"ה בין שש לשבע

Constantinople, 1740 (CC-BY-NC)

- 33** “Seven [times] a day I praise You for Your righteous judgments.” Seven is linked with Malchus, G-d’s kingship.

תהילים קי"ט: קס"ד119:16 Psalms

שבע ביום הללתיך על משפטי צדקה:

Seven times a day do I praise Thee, because of Thy righteous ordinances.

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- 34** תבנית שור

“They exchanged their glory for the likeness of an ox that eats grass,” of the golden calf.

תהילים ק"ו: כ"106:20 Psalms

וימירו את כבודם בתבנית שור אכל עשב:

Thus they exchanged their glory For the likeness of an ox that eateth grass.

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- 35** ופני שור מהשמאל

In Ezekiel’s vision of the Chariot each creature has the face of a man, a lion on the right, an ox on the left and an eagle. These are the four camps of the Shechinah in which the constellations are rooted.

Ezekiel 1:10 יחזקאל א'

וידמות פניהם פני אדם ופני אריה אל-הימין לארבעתם ופני שור מהשמאל 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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- 36** ושומטין אחד מהן ומכעיסין אותו בו

G-d tells Moshe He foresees that after the giving of the Torah Israel will gaze at His Chariot, pull out one of its faces and provoke Him with it, as it is said, “and the face of an ox on the left,” and “they exchanged their glory for the likeness of an ox.”

Shemot Rabbah 42:5 שמות רבה מ"ב:ה'

... רואה אתה אותם באים לסיני ומקבלים תורתך, ואני רואה אותם, שאחר שאבא לסיני ליתן להם את התורה, ואני חוזר בטראמלין שלי שהן מתבוננים בו, ושומטים אחד מהן ומכעיסים אותי בו, שזאמר (יחזקאל א'): ופני שור מהשמאל לארבעתם, והם מכעיסים אותי בו, שנאמר (תהלים קו'): וימירו את כבודם בתבנית שור. דבר אחר: ראה ראיתי וגו' מהו? עני עמי, זה קהל העגל. ראה ראיתי, היא הראיה שלהלן, היא הראיה שכאן:

Another matter: “Go descend [red]” – Rabbi Meir says: They require discipline [mardut]. From where is it derived that this is what He said to him? You know it from what the Holy One blessed be He said to him, as it is stated: “The L-rd said to Moses: I have seen this people and behold, it is a stiff-necked people” (Exodus 32:9). A person does not say that so-and-so is stiff-necked unless he requires discipline. The Rabbis say: What is “go descend”? They require discipline. This supports Rabbi Meir. ...

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- 37** עם זו

The text refers to the Zohar on Ki Sisa for the meaning of am zu.

Zohar, Ki Tisa 3:7-4:14 ספר הזהר, כי תשא ג'ז-ד':

- 38** “This people I formed for Myself; they shall tell My praise.” The Alter Rebbe reads am zu as the joining of za-yin and vav.

ישעיהו מ"ג: כ"43:21 Isaiah

עם זו יצרתי לי תהלתי וספרו:

The people which I formed for Myself, That they might tell of My praise.

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- 39** משל למטרונא שיצא עליה שם רע

Rabbi Levi’s parable: the king investigated the rumor against the noblewoman, found nothing, and seated the man at the head of his banquet; so the ox heads the offerings to show that G-d found nothing in the charge of the calf, which the Midrash goes on to attribute to the converts who left Egypt with Israel.

Vayikra Rabbah 27:8 ויקרא רבה כ"ז:ח'

- 40** “Let this one,” Moshe, “come and receive this,” the Torah, “from this One,” the Holy One, blessed be He, “for this people,” Israel, each word drawn from a verse. It shows Israel called am zu.

Menachot 53b:4 מנחות נ"ג:ב:ד'

יבא זה ויקבל זאת מזה לעם זו יבא זה זה משה דכתיב (שמות לב, א) כי זה משה האיש ויקבל זאת זו התורה דכתיב (דברים ד, מד) וזאת התורה אשר שם משה מזה זה הקב"ה דכתיב (שמות טו, ב) זה אלי ואנוהו לעם זו אלו ישראל שנאמר (שמות טו, טז) עם זו קניית

Wikisource Talmud Bavli (CC-BY-SA)

- 41** “Who is like Havayah our G-d, who is enthroned on high.” The One exalted above all is also the One who sees below.

Psalms 113:5 תהילים קי"ג:ה'

מי כה' אֵלֵינוּ הַמְגִבִּיהַי לְשִׁכְתּוֹ:

Who is like unto the L-RD our G-d, That is enthroned on high,

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- 42** לראות בשמים ובארץ

“Who lowers [Himself] to look upon the heavens and the earth”: G-d’s providence reaches everything, so the constellations have no power of their own.

Psalms 113:6 תהילים קי"ג:ו'

הַמְשִׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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- 43** “Do not look at me that I am swarthy, for the sun has gazed upon me.” Malchus speaks of her darkness when

she is separated from the sun of Havayah.

Song of Songs 1:6: שיר השירים א':

אל־תִּרְאוּנִי שְׁחָרְחַרְתָּ שְׁשׁוֹפְתָנִי הַשֶּׁמֶשׁ בְּנִי אִמִּי נִחְרִיבִי שְׁמִנִי
נִטְרָה אֶת־הַכְּרָמִים כְּרָמִי שְׁלִי לֹא נִטְרָתִי:

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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44 דלא אסתכל בי שמשא לאנהרא לי

The Zohar on Acharei reads "the sun has gazed upon me" as "the sun did not look at me to shine upon me," the darkness of Malchus when the light above does not reach her.

Sפר הזוהר, אחרי מות ט':ג"ח-ט"ז:58-67:9, Achrei Mot 9:58-67:9
"Look not upon me because I am swarthy." Why am I swarthy? Because the sun hath gazed hard on me, but not looked upon me to illumine me as he should have done. "My mother's sons were angry with me." These words are said by Israel, and refer to the Chieftains appointed over the other nations.

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

45 שמש היינו שמש הוי

"For a sun and a shield is Havayah Elokim." Havayah is the "sun" whose light does not shine on Malchus when she is cut off.

תהילים פ"ד:י"ב:84:12 Psalms

כי שמש ומגן ה' אֱלֹהִים חַן וְכְבוֹד יְתֵן ה' לֹא יִמְנַע־טוֹב לְהִלָּכִים בְּתַמִּים:
For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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46 דהע"ה הי מרכבה לבחי מל'

The note adds that the idea that King David was a chariot for Malchus is found also in Me'orei Or, a Kabbalistic lexicon arranged by letter, under the letter dalet.

KEHOT'S NOTE

ראה ג"כ מא"א אות ד', ס"ט.

47 "Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word." Doing comes before hearing.

תהילים ק"ג:כ"ג:103:20 Psalms

בָּרְכוּ ה' מִלְאָכָיו גִּבּוֹרֵי כֹחַ עֹשֵׂי דְבָרוֹ לְשֹׁמֵעַ בְּקוֹל דְּבָרוֹ:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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48 "For over all the glory [shall be] a canopy." The discourse on this verse reads the bride's glory as love "with all your

soul" and the canopy as the encompassing level, "with all your might."

ישעיהו ד':ה':5:4 Isaiah

וּבָרָא ה' עַל כָּל־מְכוֹן הַרְצִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׂן וּגְהָה אֵשׁ
לְהִבָּה לַיְלָה כִּי עַל־כָּל־כְּבוֹד חֶפֶה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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49 "Until this people whom You acquired pass over," in the Song at the Sea. Am zu again names Israel as the joining of zayin and vav.

שמות ט"ו:ט"ז:15:16 Exodus

תַּפַּל עֲלֵיהֶם אֵימָתָהּ וַפָּחַד בְּגִדְלָהּ וְרוּעָה יָדְמוּ כְּאֶבֶן עַד־יַעֲבֹר עִמָּךְ
Havayah עַד־יַעֲבֹר עִמָּיו קִנְיָתִי:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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50 "And it shall be, from one new moon to the next, and from one Shabbos to the next, all flesh shall come to bow down before Me." The text refers to its discourse on this verse, on why Rosh Chodesh is not called a "day of work."

ישעיהו ס"ו:כ"ג:66:23 Isaiah

וְהָיָה מִדִּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדִּי שַׁבָּת בְּשַׁבָּתוֹ יָבוֹא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת
לִפְנֵי אֲמֵר ה':

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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51 שור או כשב

"An ox or a sheep or a goat, when it is born...": the verse on which the Midrash asks why the ox comes first among the offerings.

ויקרא כ"ב:כ"ז:22:27 Leviticus

שׁוֹר אוֹ-כֶשֶׂב אוֹ-עֵז כִּי יוֹלֵד וְהָיָה שְׁבַעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי
וְהִלָּאָה יִרְצָה לְקָרְבַּן אִשָּׁה לַה'

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; but from the eighth day and thenceforth it may be accepted for an offering made by fire unto the L-RD.

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PARAGRAPH 3

52 ששופתני שופתני מיבעי ליה

The Zohar on Tazria asks why the verse says sheshezafatni rather than shezafatni and answers that it hints at six: the

sun shines with six lights, and when it withdraws they all withdraw.

ספר זוהר, תוריע י"ד:ס"ו-ע"ז:14:60-17:70 Zohar, Tazria
Observe this. When the Holy One, blessed be He, is in the company of the Community of Israel, if she first makes approaches to him and draws him towards her in the strength of her love and desire, then she is replenished from the side of the right and multitudes from the side of the right are found in all worlds. But if the Holy One, blessed be He, is the first to make advances and she only rouses herself afterwards, then all is on the side of the female ...

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

53

נשא את ראש בני גרשון

"Lift up the head of the sons of Gershon, they too," the census of the Levite family of Gershon. The Alter Rebbe's discourse on this verse discusses the sasgona.

Numbers 4:22 כ"ב:ד' במדבר

נשא את־ראש בני־גרשון גם־הם לבית אבתם למשפחתם:

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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54

ססגונא שש בגוונין הרבה

Rav Yosef explains why the tachash is translated sasgona: it "rejoices (sas) in many colors."

Shabbat 28a:4 ד"א:28 שבת

מתיב רבי אבא, רבי יהודה אומר: שני מקסאות היו, אחד של עורות אילים מאדמים ואחד של עורות תחשים. רבי נחמיה אומר: מקסה אחד היה, ודומה כמין תלא אילן. והא תלא אילן טמא הוא! הכי קאמר: כמין תלא אילן הוא, שיש בו גוונים הרבה, ולא תלא אילן. דאילו התם טמא, והכא טהור. אמר רב יוסף: אי הכי היינו דמתרגמינן "ססגונא", ששש בגוונים הרבה.

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

PARAGRAPH 4

55

ששופתני השמש

"Do not look at me that I am swarthy, for the sun has gazed upon me": the darkness of Malchus when the light of the sun withdraws.

Song of Songs 1:6 ר"ו:1 שיר השירים

אל־תראוני שאני שח־הרת ששופתני השמש בני אמי נחרו־כי שמיני נטרה את־הפרמים כרמי שלי לא נטרת:

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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56

שחורה אני ונאור

"I am black but comely, O daughters of Jerusalem." The Alter Rebbe's discourse on this verse also explains "the

sun has gazed upon me."

Song of Songs 1:5 ח"ו:1 שיר השירים

שחורה אני ונאור בנות ירושלם כא־הלי קדר כיריעות שלמה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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57

ברח דודי ודמה לך לצבי

"Flee, my beloved, and be like a gazelle or a young hart upon the mountains of spices," the closing verse of the Song, which the Midrash expounds.

Song of Songs 8:14 ד"ד:8 שיר השירים

ברח דודי ודמה־לך לצבי או לעפר הא־לים על הרי בשמים:

Make haste, my beloved, And be thou like to a gazelle or to a young hart Upon the mountains of spices.

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58

עינו אחת פתוחה ועינו אחת קמוצה

The Midrash: as a gazelle sleeps with one eye open and one closed, so G-d looks upon Israel with both eyes when they do His will and with one eye when they do not.

Shir HaShirim Rabbah 8:13 ח"י:13 שיר השירים

... צוֹחַת בְּרַח דּוֹדִי, בְּרַח מֵאֲמוֹת הָעוֹלָם וְהַדְּבֵק בָּהֶם בְּיִשְׂרָאֵל. וְדָמָה לָךְ לְצָבִי, מֵה צָבִי זֶה בְּשָׁעָה שֶׁהוּא יָשׁוּ עֵינָיו אֶחָת פְּתוּחָה וְעֵינָיו אֶחָת קְמוּצָה, כִּךְ בְּשָׁעָה שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא, מְבִיט אֲלֵיהֶם בְּשֵׁתִי עֵינָיו, הִדָּא הוּא דְּכָתִיב (תהלים לד, טז): עֵינֵי ה' אֵל צַדִּיקִים, וּבְשָׁעָה שֶׁאֵין עוֹשִׂים רְצוֹן הַקְּדוֹשׁ בְּרוּךְ הוּא, הוּא מְבִיט לָהֶם בְּעֵינָיו אֶחָת, שְׁנָאֹמֶר (תהלים לג, יח): הִנֵּה עֵין ה' אֵל יְרָאִיו. עַל הָרִי בְּשָׁמִים, אָמַר רַבִּי סִימּוֹן אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא, הִמְתִּינוּ לִי ...

"Flee, my beloved, and be like a gazelle or a young deer on the mountains of spices" (Song of Songs 8:14). "Flee, my beloved, and be like a gazelle [tzevi]" - [flee] to the hosts [tzava] On High, who praise Your glory with one voice, in one melody; "on the mountains of spices" - in the upper heavens of heavens. Another matter: "Flee, my beloved" - from the Diaspora, in which we are located and are sullied with iniquities. "And be like a gazelle" - render us pure like a ...

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59

עיני ה' אל צדיקים

"The eyes of Havayah are toward the righteous, and His ears toward their cry": both eyes, when Israel do His will.

Psalms 34:16 ט"ז:34 תהילים

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנוֹ אֶל־שׁוֹעֲתָם:

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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60

הנה עין ה' אל יראיו

"Behold, the eye of Havayah is toward those who fear Him, toward those who hope for His kindness": one eye, when

they do not.

תהילים ל"ג:י"ח Psalms 33:18

הִנֵּה עֵין ה' אֶל־יִרְאָיו לְמִיִּחְלִים לְחֶסֶדוֹ:

Behold, the eye of the L-RD is toward them that fear Him,
Toward them that wait for His mercy;

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61

לעשות הישר בעיני ה'

"When you hearken to the voice of Havayah your G-d, to keep all His commandments... to do what is right in the eyes of Havayah your G-d." The end of the Alter Rebbe's discourse on this verse deals with "what is right in the eyes of Havayah."

דברים י"ג:ט"ט Deuteronomy 13:19

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם
לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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