



LIKKUTEI TORAH • PARSHAS SHEMINI • MAAMAR 1

לֹוֹיִתָּן זֶה יִצְרָתָ לְשַׁחֵק בּוֹ

“This Leviathan You Formed to Play With”



There are two kinds of tzaddikim: hidden ones, the Leviathan, whose calm, wholly spiritual service reaches G-dliness itself in a single flight, and revealed ones, the wild ox, whose fervent service through physical mitzvos and festival joy draws divine light into this world. The “hunt” between them in the Time to Come is a mutual elevation, for both are good and each is superior in its own way.

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

There are two kinds of tzaddikim: hidden ones, the Leviathan, whose calm, wholly spiritual service reaches G-dliness itself in a single flight, and revealed ones, the wild ox, whose fervent service through physical mitzvos and festival joy draws divine light into this world. The “hunt” between them in the Time to Come is a mutual elevation, for both are good and each is superior in its own way.

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 Midrash says that in the Time to Come Behemoth, the wild ox, and the Leviathan will fight as a spectacle for the tzaddikim: the ox strikes with its horns, and the Leviathan slaughters it with its fins, a slaughter now invalid that G-d will then permit. The Alter Rebbe reads this as two kinds of tzaddikim. Hidden tzaddikim, like Rabbi Shimon bar Yochai in the cave, serve in pure spirit; called “fish of the sea,” covered and hidden, they connect the worlds to the Infinite One (livyasan means joining) and reach G-dliness itself, coolly, in a single flight, as a fish crosses the sea with its fins. Revealed tzaddikim serve through physical mitzvos and festival joy with meat and wine, with fiery fervor; their meat is “pure,” an elevation, yet it comes from something limited. So the Leviathan raises the wild ox beyond its own power, step by step through the chambers, which is why the interrupted slaughter will be permitted; and the wild ox raises the Leviathan, for its physical service is what the Torah commands. A gloss ties the Leviathan’s “play” to Yitzchak, to “with all your might” and to self-sacrifice in the Shema.

OUTLINE

1 The Leviathan and the wild ox: two kinds of tzaddikim

¶1

The Midrash on the contest of Behemoth, the wild ox, and the Leviathan; hidden tzaddikim of spiritual service, like Rabbi Shimon bar Yochai and the Arizal, “fish of the sea” who connect the worlds to the Infinite One, and revealed tzaddikim who draw down the festivals’ light through physical mitzvos; a gloss on G-d’s “play” with the Leviathan at the hour of Minchah, on “with all your might” and self-sacrifice in the Shema; the calm single flight of the Leviathan against the fervor of joy through meat; the wild ox as pure, its meat an elevation.

2 The slaughter as mutual elevation

¶2

Bar as “pure”; the wild ox’s service is small beside the Leviathan’s, so the Leviathan raises it with its fins, beyond its own power; the wild ox raises the Leviathan, for physical service is the Torah’s command; both are good, each superior in its way; a gloss on bar as grain and on Yosef the ox; the interruption between the chambers, why the flawed slaughter will be permitted, and the ox’s horns.

KEY CONCEPTS

Leviathan לויתן

The hidden tzaddikim whose service is wholly spiritual; the name means joining, for they connect the worlds to the Infinite One, and with their “fins” they rise from end to end in a single flight.

The wild ox שור הבר

The revealed tzaddikim who serve through physical mitzvos and festival joy; an ox “on the left,” of fire and fervor, yet bar, pure and refined.

Fish of the sea דג ים

Souls covered and hidden as fish are by the sea, of the level of the hidden world; some, like the Arizal, are “fish in the midst of the land,” living in bodies.

Spiritual and physical service עבודה ברוחניות ובגשמיות

Unions and ascents through the heart’s intent, which reach G-dliness itself, against the practical mitzvos, which draw divine light down into the physical world; the world needs both.

With all your might בכל מאדך

Love without limit, needed to draw the light that encompasses all worlds into the light that fills them, which is “doing the will of the Omnipresent” in full.

Self-sacrifice at “One” מסירות נפש באחד

Giving over one’s soul in the Shema, which joins the yesh to the ayin and draws down the higher union of Abba and Imma, a new light from the Infinite One.

Interruption between the chambers הפסק בין היכל להיכל

An ascent cannot happen all at once but passes chamber by chamber; so the Leviathan’s interrupted, “flawed” slaughter of the wild ox will be permitted.

SECTION 1 • 11

The Leviathan and the wild ox: two kinds of tzaddikim

1 לויטן זע^{1,2} יצרת^{3,4,5,6,7,8} לשחק בו. איתא במדרש רבה פי' שמיני פי' י"ג בהמות ולויטן הם קניגון⁹ של צדיקים לעתיד לבא כו'

“This Leviathan You formed to play with.” It is stated in Midrash Rabbah, Parshas Shemini, section 13: “Behemoth and the Leviathan are the hunting contest (kenigon) of the tzaddikim in the Time to Come,” etc.

The maamar opens with a verse from the psalm of creation: G-d formed the Leviathan, the great creature of the sea, “to play with.” It then cites the Midrash that in the Time to Come Behemoth, the great beast of the land, and the Leviathan will be a kenigon for the tzaddikim, a Greek loanword for a hunt or a contest of wild animals held as a spectacle.

בהמות נותץ ללויטן בקרניו וקורעו ולויטן נותץ לבהמות בסנפיריו ונוחרו¹⁰ כו' ולא כך תנינן הכל שוחטין ובכל שוחטין¹¹ ולעולם שוחטין חוץ ממגל קציר¹² כו'

“Behemoth strikes the Leviathan with its horns and tears it apart, and the Leviathan strikes Behemoth with its fins and stabs it,” etc. “But have we not learned: ‘All may slaughter, with anything one may slaughter, and at any time one may slaughter, except with a harvesting sickle,’” etc.,

The Midrash describes the contest: Behemoth attacks with its horns and the Leviathan kills Behemoth with its fins. It then objects that the Mishnah forbids slaughtering with a harvesting sickle, whose jagged edge tears instead of cutting, so a slaughter with fins should be invalid.

עד חדוש תורה מאתי תצא. שהקב"ה יתיר אז שחיטה זו שישחוט הלויטן את הבהמה בסנפיריו.

until: “An innovation in Torah will go forth from Me.” [That is,] the Holy One, blessed be He, will then permit this slaughter, that the Leviathan should slaughter the beast with its fins.

The Midrash answers with the words “an innovation in Torah will go forth from Me”: in the Time to Come G-d will rule anew. The Alter Rebbe reads this to mean that G-d will then permit this very slaughter, the Leviathan slaughtering the beast with its fins.

ובהמות אלו זהו ענין שור הבר (וכמ"ש בתרגום יונתן בתהלים ס"י נ' ע"פ בהמות בהררי אלף¹³ ותור בר¹⁴ כו' ועיין בב"ב דע"ד ב' ע"ה א').

And this Behemoth is the wild ox (shor habar). (As is written in Targum Yonasan on Psalms, chapter 50, on the verse "Behemoth on a thousand mountains": "and the wild ox (tor bar)," etc. And see Bava Basra, folio 74b [and] 75a.)

Behemoth is the shor habar, the "wild ox," of the Sages' tradition. The Targum renders "behemos on a thousand mountains" (Psalms 50:10) as "the wild ox," and the Talmud in Bava Basra speaks of Behemoth being kept for the righteous in the Time to Come and of a future hunt (kenigya) of the Leviathan.

ולהבין ענין קניגיו זו דליתן עם שור הבר. הענין כי יש ב' מיני צדיקים. הא' אותן שהם בסתר¹⁵ שעבודתם ברוחניות¹⁶ פ"י בכוונת הלב לייחד יחודים עליונים ובבחינת עליות.

To understand this hunting contest of the Leviathan with the wild ox: the explanation is that there are two kinds of tzaddikim. The first are those who are hidden, whose service is in spirituality; that is, in the intention of the heart, to bring about supernal unions (yichudim), and on the level of ascents.

To explain the contest, the Alter Rebbe distinguishes two kinds of tzaddikim. The first serve G-d hiddenly and inwardly: their service is the heart's intent to bring about yichudim, unions of the divine attributes above, and to ascend from level to level.

וכגון רשב"י כשהיה במערה י"ג שנה שבודאי לא¹⁷ היה יכול לקיים במעשה כמה מצות מעשיות

For example, Rabbi Shimon bar Yochai when he was in the cave for thirteen years, when he certainly could not fulfill a number of practical mitzvos in deed,

Rabbi Shimon bar Yochai, the sage of the Zohar, hid in a cave from the Roman decree for thirteen years. There he simply could not perform many of the mitzvos that require a physical act.

שהרי לא היו ניזונים רק מחרובא¹⁸ ועינא דמיא דאיברי להו א"כ לא קיים אכילת מצה בפסח וקדוש על היין ואתרוג וסוכה כו'.

since they were nourished only by "a carob tree and a spring of water that were created for them." If so, he did not fulfill the eating of matzah on Pesach, Kiddush over wine, the esrog, the sukkah, etc.

The Talmud relates that a carob tree and a spring of water were created for him and his son by a miracle, and that was all they ate. So he could not eat matzah on Pesach, make Kiddush over wine, take an esrog or sit in a sukkah.

וכן האריז"ל¹⁹ היה ג"כ גם בבחינה זו (ר"ל ע"ד מ"ש בזהר ח"ג) (דקפ"ז ע"ב) ע"פ וידגו לרוב בקרב הארץ^{20, 21} משא"כ שאר נוני ימא²² שאינן בארץ רק בים זהו ענין המלאכים כו'.

Likewise the Arizal, of blessed memory, was also of this level as well. (That is to say, along the lines of what is written in the Zohar, Part III) (folio 187b), on the verse "And may they multiply like fish, abundantly, in the midst of the land"; whereas the other fish of the sea (nunei yama), which are not on land but only in the sea, refer to the angels, etc.

The Arizal also had something of this level. The Zohar reads Yaakov's blessing, "may they multiply like fish in the midst of the land," as speaking of fish that live on land, unlike ordinary fish, which die out of water; tzaddikim like the Arizal are such "fish," spiritual in their service yet living on land, in bodies, while the fish that are only in the sea are the angels.

והב' ²³ הם אותן צדיקים שהן בגילוי שעבודתם בגשמיות בקיום המצות מעשיות ושמחת בחגך²⁴ שהוא ג"כ המשכת אורות עליונים מועדי²⁵ הוי' והשמחה הוא הגילוי אור א"ס ב"ה שנמשך ומתגלה

The second are those tzaddikim who are revealed, whose service is in physicality: in fulfilling the practical mitzvos and "You shall rejoice on your festival," which is also a drawing down of supernal lights, "the appointed times of Havayah"; and the joy is the revelation of the Infinite Light (Or Ein Sof), blessed be He, which is drawn down and revealed

The second kind of tzaddikim serve openly, through the physical mitzvos, for example the command to rejoice on the festivals. This joy too draws down supernal light, for the festivals are "the appointed times of Havayah," and the joy is the revelation of the Infinite Light coming down into the world.

(וכמש"ל בפ' צו) והמשכה זו הוא ע"י המצוי בעובדא דוקא כמארז"ל שבזמן הבית אין שמחה אלא בבשר (and as is written above in Parshas Tzav). And this drawing down is through the mitzvos in actual deed specifically, as our Sages, of blessed memory, said that in the time of the Temple "there is no joy except with meat";

The parenthesis notes that joy as a revelation of the Infinite Light was explained in Parshas Tzav. This drawing down depends on actual physical deeds: the Sages taught that while the Temple stood, festival joy came only through eating meat.

דהיינו מצות שלמי שמחה שהיו מביאים בכל יו"ט כו' ועכשיו אין שמחה אלא ביין וכדלקמן. that is, the mitzvah of the peace-offerings of rejoicing (shalmei simchah) that they would bring on every Yom Tov, etc.; "and now there is no joy except with wine," as [will be explained] below.

That meat came from the shalmei simchah, the peace-offerings of rejoicing brought on each festival. Now that the Temple is gone, the Sages said, the joy is through wine.

ועיקר ההמשכות בפסח ע"י מצה ובשבועות ע"י מ"ת ובסוכות ע"י סוכה ולולב ומינוי ובלעדי זה א"א להמשיך כלל

The main drawings-down are: on Pesach, through matzah; on Shavuot, through the Giving of the Torah; and on Sukkot, through the sukkah and the lulav and its species. Without this it is impossible to draw down at all

Each festival's light is drawn down through its own physical mitzvah: matzah on Pesach, the Giving of the Torah on Shavuot, and the sukkah and the four species on Sukkot. Without these deeds the light cannot be drawn down at all.

(אבל רשב"י שהיה מבחינת לויתן ונוני ימא דאזלין ביבשתא כנ"ל המשיך ההמשכות כשהיה במערה ע"י יחודים ועליות כו' כנ"ל).

(but Rabbi Shimon bar Yochai, who was of the level of the Leviathan and of "the fish of the sea that go on dry land," as mentioned above, drew down these drawings-down when he was in the cave through unifications and ascents, etc., as mentioned above).

Rabbi Shimon bar Yochai was the exception. As one of the "Leviathan" souls, "fish of the sea that go on dry land," he drew down the festivals' lights in the cave through unions and ascents alone, without the physical mitzvos.

והנה באמת אי אפשר להגיע (אן רירען בל"א)²⁶ אלקותו ית' ע"י עבודה הגשמיות אלא ע"י עבודה רוחניות

Now, in truth, it is impossible to reach (in Yiddish, an rirn ["to touch"]) His G-dliness, may He be blessed, through physical service, but only through the spiritual service

Now the Alter Rebbe states the deeper point: G-dliness itself cannot be reached through physical service, only through the spiritual service of the first kind of tzaddikim. The Yiddish an rirn, "to touch," shows that he means actually touching G-dliness, not only drawing its light down.

של הצדיקים הנ"ל והם נקראים נוני ימא²⁷ כדגים אלו שהם מכסה עליהם כך הם מבחינת עלמא דאתכסא וישנם בכל דור ודור שהם צדיקים שבסתר כו'

of the tzaddikim mentioned above. They are called "fish of the sea" (nunei yama): just as these fish are covered by the sea, so they are of the level of the hidden world (alma de'iskasya). They exist in every generation; they are the hidden tzaddikim, etc.

These tzaddikim are called "fish of the sea" because, as the sea covers the fish, they belong to the alma de'iskasya, the hidden world. Such hidden tzaddikim exist in every generation.

והם המחברים העולמות לא"ס ב"ה (וע"ד שאמרו דוד היה מחבר תורה שלמעלה בהקב"ה) וזהו ענין לויטן שהוא לשון התחברות²⁸ כמו הפעם ילוה אישי אלי²⁹ כו'

And they are the ones who connect the worlds to the Infinite One (Ein Sof), blessed be He (and along the lines of what they said: "David would connect the Torah above with the Holy One, blessed be He"). This is the meaning of "Leviathan," which is a term of connecting, as in "This time my husband will be joined to me," etc.

Their task is to connect the worlds to the Infinite One, as the Zohar says that King David "would connect the Torah above with the Holy One, blessed be He." The name livyasan, Leviathan, itself means joining, from the same root as Leah's words when Levi was born: "This time my husband will be joined (yilaveh) to me."

(הג"ה) (עיין פ"ק דע"ז ד"ג ע"ב³⁰ רביעית יושב ומשחק עם לויטן שנאמר³¹ לויטן זה יצרת כו' ועיין בשמות רבה פט"ו³² דקל"ב ב' מענין לויטן זה כו')

(Gloss:) (See the first chapter of Avodah Zarah, folio 3b: "In the fourth [three hours] He sits and plays with the Leviathan, as it is said, 'This Leviathan You formed,'" etc. And see Shemos Rabbah, section 15, folio 132b, on the subject of "this Leviathan," etc.;

Here begins a gloss (hagahah), a long note set into the main text. It cites the Talmud's teaching that G-d's day has four quarters of three hours, and in the fourth He "sits and plays with the Leviathan," and a Midrash that speaks of the place of "this Leviathan."

ובזח"א ויחי דרמ"ז³³ א' שמות י"א ע"ב בשלח ד"נ³⁴ ע"ב אחרי דנ"ח ע"א שלח קע"ד א' ועיין בעמה"מ ש"י"ד פ"ד דפ"ד ע"ג)

and in the Zohar, Part I, Vayechi, folio 247a; Shemos, 11b; Beshalach, folio 50b; Acharei, folio 58a; Shelach, 174a. And see Emek HaMelech, Shaar 14, chapter 14, folio 84, column c.)

The gloss lists more Zohar passages on "This Leviathan You formed to play with," in which the Leviathan is tied to joining, to the joy of the upper and lower worlds, and to the Tzaddik. It also points to Emek HaMelech, a work of Kabbalah.

והנה בג' שעות רביעיות הוא נקרא סמוך למנחה ³⁵ כדאיתא בגמ' ר"פ ערבי פסחים ויצחק תיקן תפלת המנחה ³⁶ וידוע דיצחק הוא לשון צחוק ושחוק כמ"ש צחוק עשה לי אלקים ³⁷ וכמ"ש מזה בד"ה ושבת בשלום. ³⁸

Now, the fourth [set of] three hours is called "close to Minchah," as is stated in the Gemara at the beginning of the chapter Arvei Pesachim; and "Yitzchak instituted the Minchah prayer." It is known that "Yitzchak" is a term of laughter and play (tzechok and sechok), as it is written, "G-d has made laughter for me"; and as is explained about this in the discourse beginning "And I will return in peace."

The fourth quarter of the day, when G-d plays with the Leviathan, is the afternoon, the time the Gemara calls "close to Minchah." The Minchah prayer was instituted by Yitzchak, whose name comes from tzechok, laughter, as Sarah said, "G-d has made laughter for me"; so the hour of Yitzchak is the hour of divine play.

ולכן אז יושב ומשחק עם לויטן כו' ועמ"ש בפ"י מנחה בד"ה ויקח מן הבא בידו מנחה ³⁹ כו' גם כי יצחק חפר בארות ^{40, 41, 42} שהוא ענין העלאת מ"ן ועיין בפ' תולדות (דקמ"א סע"א),

Therefore at that time He "sits and plays with the Leviathan," etc. And see what is written on the meaning of "Minchah" in the discourse beginning "And he took from what came to his hand a gift (minchah)," etc. Also, [it is] because Yitzchak dug wells, which is the matter of raising mayin nukvin (feminine waters); and see Parshas Toldos (folio 141, end of side a).

That is why G-d plays with the Leviathan at that hour; the text also refers to a discourse explaining the word minchah. A further link: Yitzchak dug wells, which in Kabbalah means raising mayin nukvin, the "feminine waters," a yearning that rises from below and draws a response from above; the Zohar on Toldos (1:141a) speaks of Yitzchak digging a well.

והנה מבואר במ"א ענין הנזכר בגמרא (רפ"ו דברכות) ⁴³ דפ' והיה אם שמוע לא נקרא עדיין עושים רצונו של מקום ^{44, 45} כדבעי (ע"ש בתוספות)

Now, the matter mentioned in the Gemara (at the beginning of chapter 6 of Berachos) is explained elsewhere: that the section "And it will be, if you will listen" is not yet called "doing the will of the Omnipresent" as is fitting (see there in Tosafos).

The gloss now recalls the Gemara in Berachos (35b): the second section of the Shema, "And it will be, if you will listen," speaks of a time when Israel does not yet do G-d's will as fully as it should be done. Tosafos there explains that it speaks of people who do His will, but not completely, since they are not complete tzaddikim.

והיינו לפי שלא נאמר בה בכל מאדך⁴⁶ כמו בפ' שמע דהיינו שלהיות ההמשכה והגילוי מסוכ"ע בממכ"ע שזהו הנקרא עושין רש"מ.

This is because “with all your might” is not said in it, as it is in the section of Shema. That is: for there to be the drawing down and the revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin), which is what is called “doing the will of the Omnipresent,”

The reason is that this section lacks the words “with all your might” (bechol me’odecha) that appear in the first section of the Shema. To “do the will of the Omnipresent” in the full sense means drawing the light that encompasses all worlds down into the light that fills them, so that the transcendent is revealed within the world.

זהו דוקא ע"י בכל מאדך בלי גבול כו' וזהו הבחינה הנזכר כאן שלהגיע ולהמשיך בחינת הפעם ילוח כו'

this comes specifically through “with all your might,” without limit, etc. And this is the level mentioned here: that to reach and to draw down the level of “This time [my husband] will be joined,” etc.,

Such a drawing down requires “with all your might,” a love without limit, matching the unlimited light it draws down. This is the level the maamar calls “This time my husband will be joined,” the bond that the Leviathan stands for.

זהו ע"י העבודה הרוחניות של הצדיקים הנקראים נוני ימא משא"כ בלא בחינת בכל מאדך אף שנאמר והיה אם שמוע תשמעו⁴⁷ כו' כנ"ל.

is through the spiritual service of the tzaddikim who are called “fish of the sea”; which is not so without the level of “with all your might,” even though it says, “And it will be, if you will diligently listen,” etc., as mentioned above.

That bond is reached only through the spiritual service of the tzaddikim called “fish of the sea.” Without the level of “with all your might,” even the obedience described in “if you will listen” does not reach it.

ועד"ז ארז"ל פ"ק דע"ז (שם) משחרב בהמ"ק אין שחוק כו' וכמ"ש בפ' תרומה (קס"ו ב)

Along these lines our Sages, of blessed memory, said in the first chapter of Avodah Zarah (there): “Since the Holy Temple was destroyed there is no play,” etc.; and as is written in Parshas Terumah (166b)

The Talmud adds that since the Temple was destroyed there is no more divine play. The Zohar in Parshas Terumah applies the verse “and the river will be parched and dry” to the time of exile, when the flow from above is cut off.

בענין ונהר יחרב ויבש^{48, 49, 50} ובבראשית (ד"ו ע"ב) ומ"ש הרמ"ז שם (ד"ו א') גבי לרחוק דא יעקב.⁵¹

on the subject of "And the river will be parched and dry"; and in Bereishis (folio 6b); and what the Ramaz writes there (folio 6a) regarding "‘To the far one’: this is Yaakov."

The Zohar's introduction (1:6b) reads the same verse as the river "parched" in the destruction of the First Temple and "dry" in the Second. The text also points to the comment of the Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar) on folio 6a, where "to the far one" is Yaakov.

ועי"ל בזה עפמ"ש בכהאריז"ל שע"י תומ"צ ממשיכים יחוד זו"נ אבל להמשיך יחוד או"א שהוא המשכת אור חדש מא"ס ב"ה הוא ע"י מס"נ דייקא

One may further explain this according to what is written in the writings of the Arizal: that through Torah and mitzvos one draws down the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), but drawing down the union of Abba and Imma (Chochmah and Binah), which is the drawing down of a new light from the Infinite One, blessed be He, is specifically through self-sacrifice (mesirus nefesh).

The Alter Rebbe offers another explanation from the Arizal's writings. Torah and mitzvos bring about the union of Z'eir Anpin and Nukva, the divine emotions with Malchus; but the higher union of Abba and Imma, Chochmah and Binah, draws a new light from the Infinite One and requires mesirus nefesh, self-sacrifice.

וזהו ענין ק"ש למסור נפשו באחד ועמ"ש מזה בביאור ע"פ ונקדשתי בתוך בני ישראל⁵² כפי אמור

This is the matter of the recital of the Shema: to give over one's soul at [the word] "One." And see what is written on this in the explanation on the verse "And I will be sanctified in the midst of the children of Israel," in Parshas Emor.

This is the meaning of the Shema, in which a person gives over his soul to G-d at the word Echad, "One." A discourse in Parshas Emor on "And I will be sanctified among the children of Israel" explains this further.

וזהו הפי' מ"ש כאן שהמשכה זו הוא דוקא ע"י עבודה רוחניות שמבחינת לויטן דהיינו חיבור היש לאין כו'

And this is the meaning of what is said here, that this drawing down is specifically through spiritual service, which is of the level of the Leviathan, namely, the joining of the yesh (something) to the ayin (nothing), etc.,

This explains what was said above, that the drawing down comes only through the Leviathan's spiritual service. That service is "joining the yesh to the ayin": uniting a created being, which feels itself to exist, with G-dliness, which is beyond all grasp and so is called "nothing."

בבחינת מס"נ באחד ועי"ז ממשיכים להיות ילוח אישי אלי (ועמ"ש סדי"ה וללכן שתי בנות^{53, 54} בענין ילוח אישי ובד"ה נשא את ראש⁵⁵ בני גרשון).⁵⁶

on the level of self-sacrifice at "One"; and through this they draw down [the state of] "my husband will be joined to me." (And see what is written at the end of the discourse beginning "And Lavan had two daughters," on the subject of "my husband will be joined," and in the discourse beginning "Take a census of the sons of Gershon.")

This joining is done through self-sacrifice at the word "One," and it draws down the bond of "my husband will be joined to me." The parenthesis points to two other discourses that discuss these words.

גם י"ל פ"י עבודה רוחניות דנשמות שמבחינת לויטן ע"ד מ"ש בש"ע א"יח (ס"י צ"ח ס"א)

It can also be said that the meaning of the spiritual service of the souls that are of the level of the Leviathan is along the lines of what is written in the Shulchan Aruch, Orach Chaim (section 98, paragraph 1):

A further way to understand the service of the Leviathan souls comes from the Shulchan Aruch, Orach Chaim 98:1, which deals with intention in prayer.

שהתפשטות הגשמיות קרוב למעלת הנבואה⁵⁷ כו' וכענין המבואר בפע"ח שט"ז פ"א על האריז"ל אם הייתי דורש שמונים שנים⁵⁸ כו'.

that the stripping away of physicality is close to the level of prophecy, etc.; and like the matter explained in Pri Etz Chaim, Shaar 16, chapter 1, about the Arizal: "If I were to expound for eighty years," etc.

There it says that the pious men of old meditated in prayer until they reached a stripping away of physicality, close to the level of prophecy. Pri Etz Chaim similarly records that the Arizal heard teachings in the heavenly academy so vast that he could not expound them in eighty years.

והנה ארז"ל משחרב בהמ"ק⁵⁹ אין שחוק כו' ברביעיות מאי עביד יושב ומלמד תינוקות של בית רבן תורה

Now, our Sages, of blessed memory, said: "Since the Holy Temple was destroyed there is no play," etc. "In the fourth [three hours], what does He do? He sits and teaches Torah to schoolchildren."

The gloss returns to the Talmud: since the Temple's destruction G-d no longer plays with the Leviathan in the fourth quarter of the day. Instead, "He sits and teaches Torah to schoolchildren."

(ועיין מ"ש במקום אחר על פסוק וכל בנך⁶⁰ למודי הוי' ועיין בפרדס בעה"כ ערך כרובים וכרוב היינו כרביא. ועמ"ש בד"ה מי יתנך כאח לי⁶¹ ועמ"ש בפ' ויצא קנ"ו ובמק"מ שם) ע"כ הג"ה.

(And see what is written elsewhere on the verse "And all your children shall be taught of Havayah." And see the Pardes, in Erchei HaKinuyim, the entry "Keruvim"; and keruv means ke-ravya, "like a child." And see what is written in the discourse beginning "If only you were as a brother to me," and see what is written in Parshas Vayetzei, 156, and in the Mikdash Melech there.) End of the gloss.

The parenthesis links this to the verse "And all your children shall be taught of Havayah," and to the word keruv, cherub, explained as ke-ravya, "like a child," for the cherubim had the faces of children. With this the gloss ends.

אך להיות כי העוה"ז הוא גשמי לכן צריך לצדיקים שעבודתם בגשמיות לקיים מצות מעשיות⁶² והוא שארז"ל⁶³ עמוד א' וצדיק שמו^{64, 65} שעליו העולם עומד,

However, since this world is physical, there is therefore a need for tzaddikim whose service is in physicality, to fulfill the practical mitzvos. This is what our Sages, of blessed memory, said: "One pillar, and Tzaddik is its name," upon which the world stands.

Back in the main text: because this world is physical, tzaddikim who serve through physical mitzvos are needed as well. The Sages call such a tzaddik the "one pillar" on which the world stands.

(ועמ"ש בד"ה אשירה להוי'⁶⁶ ועמ"ש בביאור ע"פ וקבל היהודים וע"פ טובה הארץ מאד מאד).⁶⁷ וכל מה שיש ביבשה יש בים⁶⁸ כי באמת צ"ל הא והא.

(And see what is written in the discourse beginning "I will sing to Havayah," and what is written in the explanation on the verse "And the Jews took upon themselves," and on the verse "The land is very, very good.") And "whatever there is on dry land there is in the sea"; for in truth there must be both this and that.

The Sages said that every creature on land has a counterpart in the sea. So too both kinds of tzaddikim, the land animal and the sea creature, are needed.

כי הנה הילוך הצדיקים הנקי נוני ימא⁶⁹ היא נפלאה וגבוה מאד כמו עד"מ הדגים ששטים בים כך הם שטים ובטיסה אחת מגיע למעלה מעלה וגדולה הרבה מעבודת הצדיקים שבגשמיות שמחה בבשר כו' שהכל למטה במדרגה.

For the movement of the tzaddikim who are called "fish of the sea" is wondrous and very lofty. Just as, by way of analogy, fish swim in the sea, so they swim, and in a single flight reach higher and higher; and it is much greater than the service of the tzaddikim who are in physicality, "joy with meat," etc., which is all lower in rank.

The tzaddikim called "fish of the sea" move in a wondrous way: as a fish glides through water, they rise in a single flight to the highest levels. This far surpasses service through physical joy, which stays on a lower rung.

משא"כ הילוכם שהוא כמשל דג הים ששט מקצה העולם ועד קצהו כך הילוכם ברוחניות בטיסה אחת (מיט איין שוייפ בל"א)

Whereas their movement is like the analogy of a fish of the sea that swims from one end of the world to the other: so is their movement in spirituality, in a single flight (in Yiddish, mit ein shup ["with one push"]),

The image is of a fish crossing the whole sea, from one end of the world to the other, in one movement. The Yiddish mit ein shup, "with one push," makes the picture vivid.

עולים ומגיעים למעלה מעלה ואין זה כלל בבחי' התלהבות ורתיחת הדמים⁷⁰ כמו עבודת הצדיקים הנ"ל שבגשמיות שמחה בבשר שמחה ביין בחי' רשפי אש⁷¹ ושללהבת כו'

they rise and reach higher and higher. And this is not at all of the level of fervor and boiling of the blood, like the service of the tzaddikim mentioned above who are in physicality, joy with meat, joy with wine, the level of "flashes of fire" and flame, etc.;

Their ascent has none of the excitement and "boiling blood" of the second kind of tzaddikim, whose joy comes through meat and wine and burns like "flashes of fire."

אלא אדרבה בקרירות הדמים ובנחת (ועמ"ש בבה"ז וירא)⁷² (קיי"ב א') ע"פ וגם אמנה אחותי בת אבי היא^{73, 74} כו'

but, on the contrary, with coolness of the blood and with calm. (And see what is written in Biurei HaZohar, Vayera) (112a), on the verse "And moreover, she is indeed my sister, the daughter of my father," etc.,

Instead they rise with cool blood and in calm. The parenthesis refers to Biurei HaZohar on Vayera, on the Zohar (1:112a) that reads Avraham's words "she is indeed my sister, the daughter of my father" as speaking of the daughter of supernal Chochmah.

ומי"ש בדי"ה בהעלותך את הנרות⁷⁵ בענין חייך שלך גדול משלהם ובטיסה אחת מגיעים למעלה מעלה כו' כנ"ל.

and what is written in the discourse beginning "When you kindle the lamps," on the subject of "By your life, yours is greater than theirs." And in a single flight they reach higher and higher, etc., as mentioned above.

It also refers to a discourse on "When you kindle the lamps," on G-d's words to Aharon, "By your life, yours is greater than theirs," said when Aharon was saddened that he had no share in the princes' offerings. The text then repeats that these tzaddikim reach the highest levels in a single flight.

וא"א לבאר דבר זה בדיבור איך ומה הוא.⁷⁶ ולכן לא קיים רשב"י בהיותו במערה כמה מצות מעשיות כנ"ל

It is impossible to explain this matter in speech: how and what it is. Therefore Rabbi Shimon bar Yochai, while he was in the cave, did not fulfill a number of practical mitzvos, as mentioned above;

This kind of service cannot be put into words, neither how it works nor what it is. That is why Rabbi Shimon bar Yochai, in the cave, did not perform a number of practical mitzvos.

אלא הכל ברוחניות למעלה מבחי' שמחה בבשר כו'. וזהו ענין סנפיריו של הלויתן (הנקי פלוי"ש פער"ן) שבהם הוא שט מן הקצה כו'.

rather, all was in spirituality, above the level of joy with meat, etc. And this is the meaning of the fins of the Leviathan (which are called flosch-federn), with which it swims from one end, etc.

His service was entirely spiritual, above the level of joy through meat. This is what the Leviathan's fins represent: with them it swims from one end of the world to the other, the Yiddish name for them being flosch-federn.

ולכן העולם כולו עומד על לויתן^{77,78} שמקיף כל העולם כנודע בדברי רז"ל.⁷⁹ ולעתיד הלויתן יעשה מלחמה⁸⁰ עם שור הבר וישחטנו בסנפיריו.

Therefore the whole world stands upon the Leviathan, which encircles the whole world, as is known from the words of our Sages, of blessed memory. And in the Time to Come the Leviathan will wage war with the wild ox and will slaughter it with its fins.

Therefore, as the Sages teach, the whole world rests on the Leviathan, which encircles it: the world is upheld by the tzaddikim it stands for. In the Time to Come the Leviathan will fight the wild ox and slaughter it with its fins.

כי הנה עבודת הצדיקים שבבחי' השנית נק' שור הבר פני שור מהשמאל⁸¹ אלא שהוא בר וזך כו'

For the service of the tzaddikim of the second level is called “the wild ox,” “the face of an ox on the left,” except that it is bar: pure and refined, etc.

The second kind of tzaddikim are called the wild ox. In Ezekiel's vision of the chariot the ox is the face on the left, the side of Gevurah, of fire and intensity; yet this ox is bar, “pure” and refined.

כי הנה גם עבודתם במעשה גשמיות כמו ושמחת בחגך דיו"ט ואין שמחה אלא בבשר כו'

For even their service in physical deed, such as the “You shall rejoice on your festival” of Yom Tov, and “there is no joy except with meat,” etc.,

Even the physical service of these tzaddikim, rejoicing on Yom Tov with meat, is more than it seems.

אינו כפשוטו שיאכל בשר השור למלאות בטנו ח"ו וישיש בו⁸² אלא בחי' העלאות כענין שלמי שמחה מבשר גשמי.

is not in its plain sense, that one should eat the meat of the ox to fill one's belly, G-d forbid, and delight in it; rather, it is the level of elevations, like the peace-offerings of rejoicing from physical meat,

It is not, G-d forbid, eating beef to fill one's stomach and enjoy it. It is a service of elevation, like the peace-offerings of rejoicing, in which physical meat was raised up to G-d.

שהיה בזמן בהמ"ק שהיו ריח ניחוח ממש לה' ועד"ז הוא שמחה בבשר יו"ט וכמ"ש וישמחו בך כו' בך דייקא אלא שהוא לשון בקשה מפני שחרב בית מקדשנו כו'.^{83, 84, 85, 86, 87, 88, 89, 90}

which, in the time of the Holy Temple, were literally “a pleasing fragrance to G-d.” In the same way is the joy with the meat of Yom Tov, as it is said, “And may they rejoice in You,” etc., “in You” specifically; except that it is phrased as a request, because our Holy Temple was destroyed, etc.

In Temple times those offerings were literally “a pleasing fragrance to G-d,” and the festival meat of today is similar. So the festival prayer says, “And may they rejoice in You,” in You specifically, phrased as a request because our Temple has been destroyed.

SECTION 2 • 12

The slaughter as mutual elevation

2 וזה נקי שור הבר מלשון בר לבב⁹¹ פי' בשר זך ובר דהיינו שמחה לה' הנולד מזה ברשפי אש⁹² והתלהבות כו'.

This is called “the wild ox” (shor habar), from the expression “pure of heart” (bar levav), meaning refined and pure meat; that is, the joy unto G-d that is born of it, with flashes of fire and fervor, etc.

The second group is called shor habar because bar means “pure,” as in “pure of heart” (bar levav): their meat is refined and pure. What is meant is the joy in G-d that the festive meat gives rise to, a joy that burns like flashes of fire.

אלא שאעפ”כ מילתא זוטרתא היא לגבי הילוך הנפלא של הצדיקים הנקי לויטן לפי שבא מדבר גשמי ובעל גבול כו'

Yet even so, it is a small matter compared with the wondrous movement of the tzaddikim who are called Leviathan, because it comes from something physical and limited, etc.;

Even so, this service is small beside the wondrous movement of the tzaddikim called Leviathan, because it comes from something physical and therefore limited.

משא”כ ההילוך שלהם שבטיסה אחת בקרירות ובנחת מגיעים למעלה מעלה שהיא גדולה יותר לאין קץ ולכן הלויטן ישחוט את שור הבר.

whereas their movement, in which they reach higher and higher in a single flight, with coolness and calm, is infinitely greater. Therefore the Leviathan will slaughter the wild ox.

Their movement, by contrast, reaches the highest levels in a single flight, coolly and calmly, and is infinitely greater. That is why the Leviathan will “slaughter” the wild ox.

פי' שיעלה אותו ע”י הטיסה שלו וזהו בסנפיריו שבהם ועל ידם עיקר העליה שלו כו'

That is, it will elevate it through its flight. This is [the meaning of] “with its fins,” for in them and through them is its main ascent, etc.,

To slaughter here means to elevate: the Leviathan will lift the wild ox up through its own flight. That is why it does so “with its fins,” the very means of its own ascent.

שזהו למעלה מכחם עצמם של הצדיקים הנקי שור הבר (וע' בפרדס בעה"כ ערך לויטן⁹³ מענין הסנפירים).

which is above the power of the tzaddikim who are called the wild ox on their own. (And see the Pardes, in Erchei HaKinuyim, the entry "Leviathan," on the subject of the fins.)

This elevation brings the wild-ox tzaddikim to a height they could not reach by their own strength. The parenthesis refers to the Pardes, in its section explaining Kabbalistic terms (Erchei HaKinuyim), on the Leviathan's fins.

אך באמת גם שור הבר יעלה את הלויטן כי בבחי' אחת עבודתם נעלית יותר אף

In truth, however, the wild ox will also elevate the Leviathan, for in one respect their service is more exalted, even though

Yet the wild ox will also elevate the Leviathan, because in one respect the service of the second group is higher. This is so even though theirs is a physical service.

שהיא בבחי' עבודה גשמי' הרי כן צ"ל ע"פ התורה ושמחת בחגך⁹⁴ ואין שמחה אלא בבשר ויין⁹⁵ כו' ומצד זה יעלה הוא אותו.⁹⁶

it is on the level of physical service: after all, this is how it must be according to the Torah, "You shall rejoice on your festival," and "there is no joy except with meat and wine," etc. And from this aspect it will elevate [the Leviathan].

Physical service is exactly what the Torah commands: to rejoice on the festival, and that joy comes through meat and wine. Because it carries out the Torah's own command, this service can raise even the Leviathan.

וזה יראה הקב"ה לע"ל לצדיקים כללות עבודתם בהאי עלמא ששניהם כא' טובים⁹⁷ בהא האי עדיף ובהא האי עדיף.

And this is what the Holy One, blessed be He, will show the tzaddikim in the Time to Come: their service in this world as a whole (klalus), that both of them alike are good; in this respect this one is superior, and in that respect that one is superior.

In the Time to Come G-d will show the tzaddikim their service in this world as a whole: both paths are good, and each is superior in its own way.

(הג"ה. עוי"ל שנקרא שור הבר ע"ד ורב תבואות בכח שור⁹⁸ ומימי לא קראתי לשורי שורי אלא לשורי שדי⁹⁹ והתורה נק' ראשית תבואתה¹⁰⁰ וכ"ז נמשך בכח שור ע"כ נק' צדיקים אלו ע"ש שור הבר.

(Gloss: One may further say that it is called the wild ox (shor habar) in the manner of "And much produce comes by the strength of the ox," and "In all my days I did not call my ox 'my ox,' but my ox 'my field'"; and the Torah is called "the first of His produce"; and all this is drawn down through the strength of the ox. Therefore these tzaddikim are called by the name shor habar.

A gloss gives another reason for the name: bar also means grain, and "much produce comes by the strength of the ox," which plows the field, so a sage called his ox "my field." The Torah is called "the first of His produce," and all this comes through the strength of the ox, so these tzaddikim are called shor habar, the ox of grain.

ועוי"ל דהנה מבואר לעיל דבחי צדיקים אלו זהו ענין עמוד א' וצדיק שמו¹⁰¹ כו' וזהו בחי יוסף הצדיק והוא נק' שור¹⁰² כמ"ש בכור שורו הדר לו¹⁰³ (וכמ"ש בזהר פ' שמיני דל"ח ב' ובמק"מ שם) ע"כ הג"ה.

One may further say: it was explained above that the level of these tzaddikim is the matter of "one pillar, and Tzaddik is its name," etc.; and this is the level of Yosef the Tzaddik, and he is called an ox, as it is written, "His firstborn ox, majesty is his." (And as is written in the Zohar, Parshas Shemini, folio 38b, and in the Mikdash Melech there.) End of the gloss.

A second reason: the tzaddik who is the "one pillar" is Yosef the Tzaddik, whom Moshe's blessing calls an ox, "His firstborn ox, majesty is his." The Zohar on Parshas Shemini, cited here, speaks of the ox that comes from the left side; with this the gloss ends.

והנה הלויתן ישחוט את שור הבר בסנפיריו אף שכהיום שחיטה כזו פגומה¹⁰⁴ גמורה היא מחמת ההפסק כו' אבל לעתיד צ"ל כן דוקא.

Now, the Leviathan will slaughter the wild ox with its fins, even though nowadays such a slaughter is completely flawed because of the interruption, etc.; but in the Time to Come it must be so specifically.

Today a slaughter with a fin would be wholly invalid: it is "flawed," like a notched blade, because its cut is interrupted. In the Time to Come, however, it must be done precisely this way.

כי ענין השחיטה זו היא בחי' עליות שור הבר למעלה מעלה ע"י הלויתן המעלהו בסנפיריו. ולכן צ"ל הפסק בינתיים¹⁰⁵ שהרי א"א להיות כל העליי' בבת אחת.

For the matter of this slaughter is the level of the ascents of the wild ox higher and higher through the Leviathan, which elevates it with its fins. Therefore there must be an interruption in between, since it is impossible for the entire ascent to take place all at once,

This slaughter is really the ascent of the wild ox, carried by the Leviathan's fins to the highest levels. An interruption is needed because the whole ascent cannot happen at once.

כנודע שיש כמה היכלות היכל הזכות¹⁰⁶ היכל הרצון¹⁰⁷ כו' וא"א להיות כל העליות בפעם א' אלא הפסק בין היכל להיכל

as is known that there are a number of chambers (heichalos), the Chamber of Merit, the Chamber of Will, etc., and it is impossible for all the ascents to be at one time; rather, [there is] an interruption between one chamber and the next.

The Zohar describes a series of heichalos, chambers, among them the Chamber of Merit and the Chamber of Will, through which one rises. One cannot pass through them all at once; there is a pause between one chamber and the next.

ולכן יתיר הקב"ה פגימה זו (ועיין מ"ש במ"א בענין עליית התפלה דרך ההיכלות עליונים כו' בביאור ענין מזוזה מימין¹⁰⁸ וממשי"ש יובן גם כאן). והנה שור הבר יעלה את הלויתן ע"י שידקרנו בקרניו:¹⁰⁹

Therefore the Holy One, blessed be He, will permit this flaw. (And see what is written elsewhere on the ascent of prayer by way of the supernal chambers, etc., in the explanation of the matter of "the mezuzah on the right"; and from what is written there it will be understood here as well.) And the wild ox will elevate the Leviathan by piercing it with its horns.

So the Holy One, blessed be He, will permit this "flaw," since the interruption belongs to an ascent that must go chamber by chamber; the text refers to a discussion elsewhere, in the explanation of "the mezuzah on the right," of prayer rising through the supernal chambers. The paragraph ends with the other side: the wild ox will raise the Leviathan by piercing it with its horns.

IN ONE'S AVODAH

The maamar teaches that the soul's highest reach comes through spiritual service: the heart's intent in prayer, love "with all your might," and self-sacrifice at "One," which touch G-dliness itself. Yet since this world is physical, the practical mitzvos and the festival joy of meat and wine are indispensable, done not to fill the belly but as an elevation and a joy in G-d. Each way of serving completes the other.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that G-dliness itself can be reached only through spiritual service, while the festivals' light can be drawn down only through physical mitzvos?
2. In what sense is the service of the wild ox higher than that of the Leviathan, and in what sense lower?
3. What does the image of a fish crossing the sea "with one push" teach about the Leviathan's service, and why is it calm rather than fiery?
4. How do "with all your might" and self-sacrifice at "One" explain why "And it will be, if you will listen" is not yet called doing G-d's will in full?
5. Why must the ascent of the wild ox include an interruption, and why will a slaughter that is flawed today be permitted in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לויטן זע

“There the ships go; this Leviathan You formed to play with.” The verse from the psalm of creation that opens the maamar.

Psalms 104:26: כ”ו: תהילים ק”ד

שָׁם אֲנִיּוֹת יִהְיוּ לְלֵכָה לְוִיָּתָן וְהַיִּצְרָת לְשִׁחַק בּוֹ:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT’S NOTE

תהלים קד, כו.

2 לויטן זע

Retelling creation, the Midrash says the waters were sent “to the place of the Leviathan,” reading “to this place You founded for them” together with “this Leviathan You formed.”

Shemot Rabbah 15:22: כ”ב: שמות רבה ט”ו

החדש הזה לכם - הדא הוא דכתיב (תהלים קד, יט): עשה ירח למועדים שמש ידע מבואו. הרבה מעשים כתב משה בתורה סתומים, עמד דוד ופירשם. אנו מוצאין ממעשה בראשית, משברא שמים וארץ ברא האור, שנאמר (בראשית א, א): בראשית ברא אלקים ואחר כך (שם שם, ג): ויאמר אלקים יהי אור. ודוד פרשו מאחר שברא אור, ברא שמים, שנאמר (תהלים שם, ב): עוטה אור כשלמה. והדר נוטה שמים כיריעה, הרי למדנו, משברא אור, ברא שמים. שלשה בריות קדמו את העולם: המים, והרוח, והאש. המים, הרו וילדו אפלה. האש, הרה וילדה ...

Another interpretation: “This month shall be for you” - that is what is written: “He made the moon for festivals; the sun knows its setting” (Psalms 104:19). There are many [of G-d’s] deeds that Moses recorded in the Torah that are unclear and David arose and explained them. We find in the act of Creation, that when He created the heavens and the earth, He created light, as it is stated: “In the beginning G-d created [the heavens and the earth]” (Genesis 1:1), and afterward: “G-d said: Let there be ...

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3 לויטן זע יצרת

The note dates this maamar to 5571 (1810-11) and refers to the list of manuscripts printed later in the volume.

KEHOT’S NOTE

משנת תקע”א — ראה להלן ברשימת הכתבי-יד.

4 לויטן זע יצרת

On “Many daughters have done valiantly,” the Zohar speaks of small creatures joined with great ones to adorn

the Matronita and to gladden the upper and lower worlds, “as it says, ‘This Leviathan You formed to play with.’”

Zohar, Vayechi 75:771-781א”א-תשע”ה: ירחי הוהר, ספר הזהר

5 לויטן זע יצרת

On “A man of the house of Levi went,” the Zohar links the house of Levi with the Leviathan and with joy in the world, as it says, “This Leviathan You formed to play with.”

Zohar, Shemot 17:181-18:192ב”ק-י”ה: קצ”ה: שמות י”ז

The following is an alternative explanation of these verses: AND TOOK TO WIFE A DAUGHTER OF LEVI. This signifies the place which is filled with the brightness of moonlight (Malkuth).¹The last three lines of the Hebrew text on this page are not translated.²The first two lines of the Hebrew text on this page are not translated.

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

6 לויטן זע יצרת

The Zohar reads “There the ships go” as those that go and swim in that sea until they come to join that level, and then “This Leviathan You formed to play with.”

Zohar, Beshalach 12:141-147י”ב: קמ”א-קמ”ז: בשלח הוהר, ספר הזהר

7 לויטן זע יצרת

Explaining how the flow returns through Netzach and Hod to the Tzaddik for blessing and joy, the Zohar says, “This is the secret we have learned: ‘This Leviathan You formed to play with’: this is the Tzaddik.”

Zohar, Achrei Mot 4:30-5:39י”ה-ל”ט: אכרי מות הוהר, ספר הזהר

But the current of that river never ceases, and therefore the streams flow back to the two pillars, Netzah. and Hod, whence they traverse that Zaddik to find there blessings and joy.

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

8 לויטן זע יצרת

The Zohar repeats its teaching on “A man of the house of Levi went,” linking the house of Levi with the Leviathan and the verse “This Leviathan You formed to play with.”

Zohar, Sh’lach 45:309-314י”ד-ש”ט: שלח הוהר, ספר הזהר

Most of this page does not appear in our Hebrew text as explained in the translator’s note on page 163a. AND THE L-RD SAID TO MOSES, SPEAK UNTO THE CHILDREN OF ISRAEL... THAT THEY MAKE THEMSELVES FRINGES ON THE CORNERS OF THEIR GARMENTS, ETC. R. Hizkiah adduced here the verse: “And he showed me Joshua the high priest”, etc. (Zech. 3, 1).

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

9 קניגון

The parallel transcript explains kenigon as a sport, the way noblemen set a lion against a leopard and see to it that

neither destroys the other completely.

KEHOT'S NOTE

במאמרי אדה"ז על מארז"ל ע"י קמא ואילך מבאר ענין "קניגון" שהוא ענין צחוק כמו שעושים השרים שיעמידו ארי עם נמר ויראו שיהי באופן שלא יזיק האחד את חברו לגמרי" ע"ש בארוכה.

10 בהמות נותן ללוינתן בקרניו וקורעו ולוינתן נותן לבהמות בסנפיריו ונחרו

Behemoth and the Leviathan are the kenigin of the righteous in the Time to Come: Behemoth strikes the Leviathan with its horns, and the Leviathan strikes Behemoth with its fins. The Midrash objects that such a slaughter is invalid and answers, "an innovation in Torah will go forth from Me."

ויקרא רבה י"ג:ג' Vayikra Rabbah 13:3

11 הכל שוחטין ובכל שוחטין

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

KEHOT'S NOTE

רפ"א חולין.

12 הכל שוחטין ובכל שוחטין ולעולם שוחטין חוץ ממגל קציר

"All may slaughter, at any time one may slaughter, and with anything one may slaughter, except a harvesting sickle, a saw, teeth and a fingernail, because they strangle." The Midrash quotes this Mishnah, from the first chapter of Chullin, against a slaughter with fins.

משנה חולין א'ב' Mishnah Chullin 1:2

השוחט במגל יד, בצור, ובקנה, שחיתו קשרה. הכל שוחטין ולעולם שוחטין, ובכל שוחטין, חוץ ממגל קציר, והמגרה, והשנים, והצפרן, מפני שהן חונקין. השוחט במגל קציר בדרך הליכתה, בית שמאי פוסלין, ובית הלל מכשירין. ואם החליקו שניה, הרי היא כסכין:

When a person had cut the throat [of an animal] with a hand sickle, a sharp flint stone, or with a reed, it is Cashér. All may slaughter, at any time, and with any instrument, excepting a reaping hook, a saw, the [sharp] teeth [of animals fixed in the maxillary bone], or with the finger nail, because the [first mentioned three] do not cut, but strangle [and tear]. When a person slaughtered an animal with a reaping hook, having teeth or notches, with the first or down stroke or cut ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

13 The Talmud says that Behemoth "on a thousand mountains" was created male and female, and the female was kept for the righteous in the Time to Come; the same page begins the account of the angel Gavriel's future hunt (kenigya) of the Leviathan, which continues on 75a.

בבא בתרא ע"ד ב'74b:74b

ואף בהמות בהרי אלף - זכר ונקבה בראם, ואלמלי נוקמין זה לזה מתריבין כל העולם כולו. מה עשה הקדוש ברוך הוא? סירס הזכר, וצינן הנקבה ושמה לצדיקים לעתיד לבא, שנאמר: "הנה נא כחו במתניו" - זה זכר, "ואונו בשרירי בטנו" - זו נקבה.

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14

ותור בר

The Targum on this verse speaks of "the wild ox (tor bar) that grazes every day on a thousand mountains," so Behemoth is the shor habar.

Aramaic Targum to Psalms 50:10

ארום דילי כל חות חורשא (ועתדת לצדיקא בגן עדן) בעיריא זכין (ותור בר דרעי בקל יומא) בטורין אלפא:

Mikraot Gedolot (Public Domain)

15

הא' אותן שהם בסתר

The version there adds that these tzaddikim are "hidden in the world and not known to people, for their service is all spiritual."

KEHOT'S NOTE

בסה"מ תקע"א נוסף: "בסתר בעולם ולא נודעו לבניא כי עבודתם הכל ברוחני".

16

שעבודתם ברוחניות

The note points to this talk of the Rebbe without quoting it.

KEHOT'S NOTE

ראה לקו"ש ח"ב ע' 321. במאמרי אדה"ז — מארז"ל ע"י קמד מבאר "עבודתם הוא רק ברוחניות, דהיינו לעשות יחודים עליונים באצילות ובהם כמה מדריגות שונות בעליות רבות מאד עד עצמות אא"ס כו' . . . והדוגמא לזה הוא בעבודה של האבות שכל בחי' העבודה שלהם הוא ברוחניות שיחדו יחודים העליונים כמו ע"י חפירות בארות ופיצול המקלות . . . וכגון זה היו צדיקים בדורות התנאים וכן בכל דור ודור כמו רשב"י".

17

שבודאי לא הי' יכול לקיים כמעשה

There, the note says, the Rebbe asks why Rabbi Shimon bar Yochai was not given the mitzvos by a miracle, a sukkah and the like, and explains that the physical mitzvos must be fulfilled specifically within the natural order of physical things.

KEHOT'S NOTE

נתבאר בד"ה ונקדשתי — תשמ"ז אמאי לא קיים המצות בגשמיות ע"י נס, דהיי' יכול להעשות לו נס שיהיו אצלו מצות סוכה וכו', ומבאר שקיים המצות בגשמיות צ"ל דוקא ע"פ טבע הגשמיות. ראה לקו"ש ח"ה ע' 80 ואילך. ושי"נ.

18

רק מהרובא

The note points to the entry on the carob in this anthology.

KEHOT'S NOTE

ראה מדרש תלפיות ענף חרוב.

19

וכן האריז"ל

The parallel transcript reads: "like the Arizal and his companions in his generation, and the Baal Shem Tov and his companions in his generation, and so in every generation."

KEHOT'S NOTE

במאמרי אדה"ז שם (וכמו האריז"ל וחביריו בדורו והבעש"ט ז"ל וחביריו בדורו וכך בכל דור ודור). "בסה"מ תקע"א ע' קסד: "ומהם היה האריז"ל בדורו (פי' שהי' בו גם מבחי' זו ולא זו בלבד) והבעש"ט ז"ל בדורו".

20 ע"ד מ"ש זוהר . . ע"פ וידגו לרוב בקרב הארץ

The note sends the reader to the Mittlerer Rebbe's commentary on the Zohar for the passage on "may they multiply like fish."

KEHOT'S NOTE

ראה ביאורו"ז לאדה"א קמט, א.

21 Yaakov's blessing to Ephraim and Menasheh: "and may they multiply like fish, abundantly, in the midst of the land."

בראשית 48:16 ט"ז

המלאך הגאל אתי מכל־רע יברך את־הנערים ויקרא בהם שמי ושם אבתי אברהם ויצחק וידגו לרב בקרב הארץ:

the angel who hath redeemed me from all evil, bless the lads; and let my name be named in them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.'

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22 נוני ימא

The note also points there for "the fish of the sea."

KEHOT'S NOTE

ראה ג"כ לעיל ז, א. ביאורו"ז בשלח מא, ג. שער האמונה פנ"ג.

23 בארץ — והבי

The pointer is to 18c, the page of this maamar itself, where a note of the Rebbe Rashab on these words is printed in an addition; the note's content is not given here.

KEHOT'S NOTE

ראה לעיל יח, ג בהוספה הערת כ"ק אדמו"ר מהורש"ב נ"ע.

24 ושמחת בחגך

"You shall rejoice on your festival." The command of festival joy, the maamar's example of service through physical mitzvos.

דברים ט"ז:14

ושמחת בחגך אתה ובנך ובתך ועבדך וַאֲמָתְךָ וְהַגֵּר וְהַיְתוֹם וְהָאֵלֶּמְנָה אֲשֶׁר בְּשַׁעְרֶיךָ:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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KEHOT'S NOTE

דברים טז, יד. כאן לא נתבאר מה שייכות הפסוק לכאן, ובסה"מ תקע"א מפורט יותר: "והבי' הם אותן צדיקים הגלויים ונודעים בעולם בטוב מעשיהם, כי עבודתם היא בגשמיות לקיים כל המצות בגשמיות ובמעשה דוקא בפועל ממש וכמו ע"ד דוגמא מצות שמחה ביו"ט שנאמר ושמחת בחגך, עבודתם לקיים מצות שמחה זו בגשמיות כמו שהיא למטה אין שמחה אלא בבשר ואין שמחה אלא ביין, בבשר בשר ממש וביין יין ממש".

25 מועדי ה'

"The appointed times of G-d, which you shall proclaim as holy convocations." The maamar uses the phrase to say

that the festivals draw down supernal lights.

ויקרא כ"ג:2

דבר אלי־בני ישראל ואמרת אליהם מועדי ה' אשר־תקראו אתם מקראי קדש אלה הם מועדי:

Speak unto the children of Israel, and say unto them: The appointed seasons of the L-RD, which ye shall proclaim to be holy convocations, even these are My appointed seasons.

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KEHOT'S NOTE

ויקרא כג, ב.

26 אי אפשר להגיע (אן רירען בל"א)

The note points there on the words "to reach (an rirn)."

KEHOT'S NOTE

ראה ליקוט משיחת ש"פ תצא תנש"א הערה 94.

27 והם נקראים נוני ימא

The version there adds that Moshe's soul was of this level, as it says, "I drew him from the water," although he was the one who gave the Torah; that is, he was drawn into this level to rectify the world.

KEHOT'S NOTE

בסה"מ תקע"א נוסף: "(ומזה היה נשמת משה שנאמר בו מן המים משייתו הגם שהוא דוקא נתן התורה היינו שנמשך בבחי' זו לתקן העולם)".

28 לשון התחברות

The note points there, citing the Rashba, for the meaning of "Leviathan" as joining.

KEHOT'S NOTE

ראה בהכותב לעין יעקב לב"ב עד, ב בשם הרשב"א.

29 הפעם ילוח אישי אלי

Leah at Levi's birth: "This time my husband will be joined to me, for I have borne him three sons"; therefore he was named Levi. The maamar reads lityasan, Leviathan, from the same root: joining.

בראשית 29:34 ט"ד

ותהר עוד ותלד בן ותאמר עתה הפעם ילוח אישי אלי כִּי־לִדְתִי לוֹ שְׁלֹשָׁה בָּנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי:

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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KEHOT'S NOTE

בראשית כט, לד. ובמאמרי אדה"ז הקצרים ובאוה"ת פ' עקב ע' תקמד מביא גם ממשלי א, ט לוי חן הם לראשית וענקים לגרגרתיך.

30 עיין פ"ק דע"ג ד"ג ע"ב

The Tzemach Tzedek quotes the Talmud there: in the fourth quarter G-d plays with the Leviathan, and since the Temple was destroyed there is no play above, and in the fourth quarter He teaches schoolchildren Torah.

KEHOT'S NOTE

נעתק באוה"ת בראשית-ב דף רצט, א "רביעיות יושב ומשחק עם לוינתן, ומשחבר בהמ"ק שאין שחוק למעלה ברביעיות מאי קא עביד יושב ומלמד תינוקות של בית רבן תורה", ע"ש.

31 | Kehot's note points to Bava Batra 75a:1 for these words.

Bava Batra 75a:1 א"א:1 כבא בתרא ע"ה

קניגיא עם לויטן, שגאמר: "התמשך לויטן בחכה ובחכל תשקיע לשנו", ואלמלא הקדוש ברוך הוא עוזרו - אין יכול לו; שגאמר: "העשו גגש חרבו".

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

32 | שמות רבה פט"ו מענין לויטן

The Tzemach Tzedek quotes the Midrash there: the waters were gathered "to the place of the Leviathan," for "this place" is the place of "this Leviathan."

KEHOT'S NOTE

פכ"ב. נעתק ביהל אור עי תז "יקוו המים מתחת השמים אל מקום אחד כו' למקומו של לויטן כו' שנאמר אל מקום זה יסדת להם וזהו מקומו של לויטן שנאמר לויטן זה יצרת כו' ע"ש.

33 | ובזח"א ויחי דרמ"ז א'

Quoting this Zohar with the Mikdash Melech: through the small creatures with the great ones, the twelve oxen of Beriah that raise up Malchus, the union of Z'eir Anpin and Nukva comes about, and through it joy and gladness in the worlds.

KEHOT'S NOTE

מובא ביהל אור שם עי תז "למחדי בהו עילאין ותתאין כמ"ש לויטן זה יצרת לשחק בו ופי' בזח"א ובמק"מ שעי' חיות קטנות עם גדולות י"ב בקר דבריא המרוממים ומעלים המלי נעשה יחוד זוי"ג נעשה החדוה והשמחה בעולמות".

34 | בשלח ד"נ סע"ב

The Tzemach Tzedek quotes the Zohar there: "There the ships go" in that sea, going and swimming until they come to join that level, and then "This Leviathan You formed to play with."

KEHOT'S NOTE

מובא גם ביהל אור שם עי תז "ועיין מזה ג"כ בזהר שלח דף גי"ג ע"ב היתה כאניות סוחר ושם ג"כ פסוק שם אניות יהלכון לויטן זה יצרת וז"ל ר' יהודא אומר שם אניות יהלכון בההוא ימא דאזלין ושטין . . עד דאתיין לאתחברא בההוא דרגא כדין כתיב לויטן זה יצרת לשחק בו". וראה גם אוה"ת ויקרא-ב עי תפה ואילך.

35 | The opening Mishnah of the chapter Arvei Pesachim: on the eve of Pesach, "close to Minchah," one may not eat until nightfall. The maamar cites it for the time of day called "close to Minchah."

Pesachim 99b:1 א"א:1 פסחים צ"ט

מתני' ערב פסחים סמוך למנחה לא יאכל אדם עד שתחשך. אפילו עני שבשרא לא יאכל עד שיקרב, ולא יפתחו לו מארבע כוסות של יין ואפילו מן התמחוי.

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36 | ויצחק תיקן תפלת המנחה

"Yitzchak instituted the Minchah prayer, as it says, 'And Yitzchak went out to converse in the field toward

evening.'"

Berachot 26b:6-7 ו"ו:6-7 ברכות כ"ו

יצחק תקן תפלת מנחה, שגאמר "ויצא יצחק לשוח בשדה לפנות ערב", ואין "שיחה" אלא תפלה, שגאמר "תפלה לעני כי יעטר ולפני הי' ישפך שיחו". יצקב תקן תפלת ערבית, שגאמר: "ויפגע במקום וילן שם", ואין "פגיעה" אלא תפלה, שגאמר: "ואתה אל תתפלל בעד העם הזה ואל תשא בעדם רנה ותפלה ואל תפגע ביי"

Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — "meditation" [sihah] means prayer; as it is said, "A prayer of the afflicted when he fainteth, and poureth out his complaint [sihah] before the L-rd" (Ps. cii. 1). Jacob instituted the evening Tefillah; as it is said, "And he lighted [paga'] upon the place, and tarried there all night" (Gen. xxviii. 11) — "alighting" means prayer; as it is said, "Therefore pray not thou for ...

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KEHOT'S NOTE

ברכות כו, ב.

37 | צחוק עשה לי אלקים

Sarah at Yitzchak's birth: "G-d has made laughter for me; whoever hears will laugh with me." The name Yitzchak comes from this laughter.

Genesis 21:6 ו"ו:6 בראשית כ"א

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

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

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KEHOT'S NOTE

בראשית כא, ו.

38 | ושבתי בשלום

Yaakov's vow: "and I return in peace to my father's house." The opening words of the discourse cited here on Yitzchak and laughter.

Genesis 28:21 א"א:21 בראשית כ"ח

ושבתי בשלום אלי-בית אבי והיה הי' לי לאלקים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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39 | Yaakov "took from what came to his hand a gift (minchah) for Esav his brother." The opening words of the discourse cited on the meaning of minchah.

Genesis 32:14 ו"ב:14 בראשית ל"ב

וילן שם בלילה ההוא ויקח מן-הבא בידו מנחה לעשו אחיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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40 | יצחק חפר בארות

The words here quote Genesis 26:18; the passage is shown

below.

Genesis 26:18: ראשית כ"ו:י"ח

וישב יצחק ויחפר את־בְּאֵרֵי הַמַּיִם אֲשֶׁר חָפְרוּ בְיַמֵּי אֲבִרָהָם אֲבִיו וַיִּסְתָּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אֲבִרָהָם וַיִּקְרָא לָהֶן שְׁמוֹת כַּשְׁמַת אֲשֶׁר־קָרָא לָהֶן אֲבִיו:

And Isaac dugged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

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KEHOT'S NOTE

ראה בראשית כו, יח-כב.

41

יצחק חפר בארות

Yitzchak dug again the wells of his father Avraham and dug new ones, Esek, Sitnah and Rechovos. The maamar reads the digging of wells as raising mayin nukvin.

Genesis 26:18: ראשית כ"ו:י"ח-י"ט

וישב יצחק ויחפר את־בְּאֵרֵי הַמַּיִם אֲשֶׁר חָפְרוּ בְיַמֵּי אֲבִרָהָם אֲבִיו וַיִּסְתָּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אֲבִרָהָם וַיִּקְרָא לָהֶן שְׁמוֹת כַּשְׁמַת אֲשֶׁר־קָרָא לָהֶן אֲבִיו: ויחפרו עבדי יצחק בנחל ומצאו־שם באר מים חיים:

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of living water.

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42

יצחק חפר בארות

The Zohar on Toldos says that Yitzchak, knowing the secret of wisdom, labored to dig a well of water to strengthen himself in faith, as Avraham had done.

Zohar, Toldot 12:99-14:108: ספר הזהר, תולדות י"ב:צ"ט-י"ד:ק"ח

AND ISAAC DUGGED AGAIN THE WELLS, ETC. R. Eleazar said: 'In digging these wells Isaac acted fittingly, for he discerned from his knowledge of the mysteries of Wisdom that in this way he could attach himself more firmly to his faith. Abraham likewise made a point of digging a well of water. Jacob found the well already prepared for him, and he sat down by it. Thus they all looked for a well and strove through it to preserve their faith pure and undiminished. And nowadays Israel hold fast to ...

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

43

רפ"ו דברכות

There the Alter Rebbe cites the same Gemara: the second section of the Shema is not yet "doing the will of the Omnipresent," because the light drawn by the mitzvos stays hidden, encompassing; "doing His will" is when the encompassing light shines within the inner light, the purpose of a dwelling place below.

KEHOT'S NOTE

לה, ב. ראה לעיל פ' בשלח ב, ב ובמ"מ לשם.

44

The Talmud reconciles two verses: one speaks of when Israel does the will of the Omnipresent, and "you will gather your grain," from the second section of the Shema, of when they do not.

Berakhot 35b:5-6: ברכות ל"ה ב:ה-ו

לא קשיא: כאן בזמן שישאל עושין רצונו של מקום, כאן בזמן שאין ישראל עושין רצונו של מקום. תנו רבנן: "ואספת דגנה" מה תלמוד לומר? — לפי שנאמר: "לא ימוש ספר התורה הזה מפיהך" — יכול דברים ככתבן, תלמוד לומר: "ואספת דגנה" — הנהג בקו מנהג דרך ארץ, דברי רבי ישמעאל.

There is no contradiction; the latter referring to the time when Israel perform the will of the All-present, the former to when Israel neglect His will. Our Rabbis have taught : "And thou shalt gather in thy corn" — what has this teaching to tell us ? Since it is written, "This book of the law shall not depart out of thy mouth [but thou shalt meditate therein day and night]" (Josh. i. 8), it is possible to think that these words [are to be understood] as they are written; ...

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45

עושים רצונו של מקום

Tosafos explains that the second section of the Shema does speak of people who do His will, "but they do not do His will so fully, for they are not complete tzaddikim."

Tosafot on Berakhot 35b על ברכות ל"ה בתוספות

46

בכל מאדך

"You shall love G-d your G-d with all your heart, with all your soul and with all your might." The first section of the Shema; the second section has no "with all your might."

Deuteronomy 6:5: דברים ו:ה

ואהבת את ה' אלקיך בכל־לִבְּךָ ובכל־נַפְשְׁךָ ובכל־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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KEHOT'S NOTE

דברים ו, ה.

47

והיה אם שמוע תשמעו

"And it will be, if you will diligently listen to My commandments... to love G-d your G-d and to serve Him with all your heart and with all your soul." The second section of the Shema.

Deuteronomy 11:13: דברים י"א:י"ג

והיה אם־שמעו תשמעו אל־מִצְוֹתֵי אֲשֶׁר אֲנִי מֵצִוְהָ אֶתְכֶם הַיּוֹם לֵאמֹר: אַתָּה־י אֱלֹהֶיְכֶם וּלְעַבְדּוֹ בְּכָל־לִבְּכֶם ובכל־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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48

"Waters fail from the sea, and the river is parched and

dry.” The Zohar passages cited here quote this verse.

איוב י"ד:יא"א

אֶלֹּמִים מִיָּבֵשׁ וְנָהָר יִחְרַב וְיִבֵּשׁ:

As the waters fail from the sea, And the river is drained dry;
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49

ונהר יחרב ויבש

The Zohar asks how the supernal garden can bear fruit in exile, when it is written, “and the river is parched and dry,” and answers that the light sown from the beginning keeps bearing fruit of itself.

ספר זוהר, תרומה ע"ד:תשל"ד-74:734-76:742
ע"ו:תשמ"ב

In that time one might think “the waters fail from the sea, and the flood decayeth and drieth up” (Job. 14, 11), so how can the world be sustained at all? Therefore it says that “a light is sown”, that is to say, continually sown. Now from the time when the stream was cut off from the Garden, the Gardener has ceased to visit it; but the light sows itself, bringing forth fruit out of itself, like a garden which brings forth without being sown, though it must be admitted ...

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

50

ונהר יחרב ויבש

In its introduction the Zohar reads the verse: “parched” in the destruction of the First Temple and “dry” in the Second, after which all the lights that shone for Israel were darkened.

ספר זוהר, הקדמה י"ב:צ"ב-ק"ד92-104
The same is implied in the verse “and the river faileth and drieth up” (Job. 14, 11): “faileth”, referring to the first Temple, and “drieth up” to the second Temple. And so “He smote the two strong lions of Moab” (Moab- Meab, of the father), namely the Temples of the Father in heaven, by whom they were now destroyed, so that all lights which illuminated Israel were now darkened.

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

51

לרחוק דא יעקב

On “Peace, peace to the far and to the near,” the Zohar says, “To the far: this is Yaakov; and to the near: this is Yosef.” The Ramaz comments on this passage.

ספר זוהר, הקדמה י"ב:פ"ד-צ"ב92-84
because of the twofold peace here below, one for Jacob and one for Joseph, as it is written, “Peace, Peace, to him that is far off and to him that is near” (Is. 57, 19): “to him that is far off” refers to Jacob, “and to him that is near” refers to Joseph. “To him that is far” is parallel to “From afar the L-rd appeared unto me” (Jer. 31, 3), as well as to “And his sister stood afar off” (Exod. 2, 4); “and to him that is near” ...

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

52

“And I will be sanctified in the midst of the children of Israel.” The opening words of the explanation in Parshas

Emor cited on self-sacrifice.

ויקרא כ"ב:ל"ב22:32

וְלֹא תַחַלְלוּ אֶת־שֵׁם קְדָשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְשְׁכֶם:

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

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53

סד"ה וללכן שתי בנות

The opening of that discourse: Leah and Rachel are the letters of thought and the letters of speech, the hidden world and the revealed world.

KEHOT'S NOTE

תו"א כב, ד.

54

וללכן שתי בנות

“And Lavan had two daughters.” The opening words of the discourse cited on “my husband will be joined to me.”

בראשית כ"ט:ט"ז16:29

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לָאָה וְשֵׁם הַקְּטָנָה רָחֵל:

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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55

ובד"ה נשא את ראש

There the three Levite families, Gershon, Kehas and Merari, correspond to three levels, and so when Leah bore Levi she said, “This time my husband will be joined to me, for I have borne him three sons”; Leah is the mother of the six emotive attributes of Atzilus.

KEHOT'S NOTE

לקמן פ' נשא כא, ד.

56

נשא את ראש בני גרשון

“Take a census of the sons of Gershon too.” The opening words of the other discourse cited here.

במדבר ד':כ"ב22:4

נִשְׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם:

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

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57

התפשטות הגשמיות קרוב למעלת הנבואה

On intention in prayer: the pious men of deeds would seclude themselves and concentrate in their prayer “until they reached a stripping away of physicality and a strengthening of the intellect, until they came close to the level of prophecy.”

שולחן ערוך, אורח חיים98:1
א"צ

... מתבודדים ומכוונו בנפשותם עד שהיו מגיעים להתפשטות הגשמיות ולהתגברות כח השכלי עד שהיו מגיעים קרוב למעלת הנבואה ואם תבא לו מחשבה אחרת בתוך התפלה ישתוק עד שיתבטל המחשבה וצריך שיחשוב בדבריו המכניעים הלב ומכוונים אותו לאביו

שבשמי ולא יחשוב בדבריי שיש בהם קלות ראש: הגה ויחשוב קודם התפלה מרוממות האל יתעלה ובשפלו האדם ויסיר כל תענוגי האדם מלבו [הר"י ריש פ' אין עומדין] ואסור לאדם לנשק בנוי הקטנים ב"ה כדי לקבוע בלבו שאין אהבה כאהבת המקום ברוך הוא [בנימין זאב סימן קס"ג ואגודה פרק כיצד מברכין]:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

58

שמונים שנים

There the Alter Rebbe cites Pri Etz Chaim (Shaar Kerias Shema she'al HaMitah, chapter 1): on Shabbos, in his sleep, the Arizal heard in the heavenly academy wondrous teachings on Balak and Bilam that he could not expound in eighty years, for his grasp was a "seeing" of Chochmah itself.

KEHOT'S NOTE

ע"ל צו ד"ה והניף פ"ב (יז, ב) וש"נ [כ].

59

ארו"ל משהרבה ביהמ"ק

The day has twelve hours: in the first three G-d studies Torah, in the second He judges the world, in the third He sustains it, and in the fourth "He sits and plays with the Leviathan, as it says, 'This Leviathan You formed to play with.'"

Avodah Zarah 3b:11א"ר ג' ב: עבודה זרה

ברביעיות מאי עבד? יושב ומלמד תינוקות של בית רבן תורה, שנאמר: "את מי יורה דעה ואת מי יבין שמועה גמולי מחלב עתיקי משדדים". למי יורה דעה ולמי יבין שמועה? לגמולי מחלב ולעתיקי משדדים.

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KEHOT'S NOTE

ע"ז ג, ב.

60

ע"פ וכל בניך

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

KEHOT'S NOTE

אולי הכוונה להנדפס לקמן פ' ראה רכט, א.

61

"If only you were as a brother to me, who nursed at my mother's breasts." The opening words of a discourse cited here.

Song of Songs 8:1א"ר ח: שיר השירים

מי יתנה באח לי יונק שדי אמי אמצאך בחוץ אשקה גם לא יבזו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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62

שעבודתם בגשמיות לקיים מצות מעשיות

The version there adds that physical service is needed because what fell in the shattering into Beriah, Yetzirah and Asiyah, into nogah, must be refined from the coarseness of food, meat and wine; the spiritual tzaddikim bring about a second refinement, through Chochmah, into the

true ayin, and this is the Leviathan slaughtering the wild ox.

KEHOT'S NOTE

בס"מ תקע"א ע' קסד יש כאן הוספה: "(דהיינו מפני שהוא ממש שנפל בשבירה בבי"ע ובנוגה דבי"ע שצריך בירור להפשיט מחומריות הנוגע המעורב טו"ר או אפי' ביטול היש דבי"ע שזהו בירור הא' והיינו ע"י הצדיקים שבבחי' ה' שעבודתם בגשמיות וזהו ענין כוונת המאכלים בשר ויין כו', משא"כ צדיקים שבבחי' (הב') [הא'] עבודתם ברוחניי וכמ"ש במ"א שיש בי מיני בירור הא' ע"י המלי' והב' ע"י חכמה דבחקמה אתבירור בירור אחר בירור להיות נכלל באין ממש, והיינו מה שהלוינתן שוחט את שור הבר כו', וכמ"ש ההפך בין נשמת משה שהי' מבחי' פנימי דמ"ה וכמ"ש מן המים משתייהו ובין נשמת אליהו ב"ן דמ"ה וד"ל): "כי באמת צ"ל בשויה וע"פ.

63

שארז"ל

Kehot's note points to Zohar II, 271a for these words.

Zohar II, 271aא"ר רעא, זח"ב

KEHOT'S NOTE

זח"ב רעא, א. ס' הבהיר ס' מד [קב]. וע' ח' דברים (מ, ג) [כ].

64

וצדיק שמו

On what the world stands: one view in the Talmud is "on one pillar, and its name is Tzaddik, as it says, 'The tzaddik is the foundation of the world.'"

Chagigah 12b:3א"ר ב: חגיגה

וחכמים אומרים: על שנים עשר עמודים עומדת, שנאמר: "צב גבולות עמים למספר בני ישראל". ויש אומרים: שבעה עמודים, שנאמר: "תצבה עמודיה שבעה". רבי אלעזר בן שמוע אומר: על עמוד אחד, וצדיק שמו, שנאמר: "וצדיק יסוד עולם".

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65

עמוד א' וצדיק שמו

In the addenda to the Zohar, quoting Sefer HaBahir: "There is one pillar from the earth to the firmament, and Tzaddik is its name... and it bears the whole world"; even if there is only one tzaddik in the world, he sustains the world.

Zohar, Addenda, Volume II 3:10-18א"ר ג: ספר הזהר, תוספות, כך ב' ג' י"י-18:10-3

66

בד"ה אשירה להוי

If this is the place: the discourse "I will sing to G-d, for He is highly exalted" explains song as the arousal of joy, a revelation and spreading of life-force, and this revelation as the revealing of Havayah from the Infinite Light that encompasses all worlds.

KEHOT'S NOTE

אולי הכוונה לתו"א סג, ג בענין מעלת הצדיק.

67

טובה הארץ מאד מאד

Yehoshua and Kalev: "The land that we passed through to spy it out is very, very good." The opening words of a discourse cited here.

Numbers 14:7:י"ד:י"ד

ויאמרו אל־כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֵתָּה טוֹבָה הָאָרֶץ מְאֹד מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: "The land, which we passed through to spy it out, is an exceeding good land.

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68

וכל מה שיש ביבשה יש בים

"Whatever is on dry land is in the sea, except the weasel." The maamar applies it to the two kinds of tzaddikim, the land animal and the sea creature.

Chullin 127a:12-14:י"ד:י"ב

תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא בריה דרב יהושע ביברי דנרש אינן מן הישוב אמר רב פפא בשמעתא נרש תרכיה משכיה ואליתיה (ירמיהו כב, כט) ארץ ארץ ארץ שמעי דבר ה' אמר רב פפא לא אבה נרש שמוע דבר ה'

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין קכו, א.

69

הילוך הצדיקים הנק' נוני ימא

The Tzemach Tzedek refers there to this passage, on the difference between souls of the level of the Leviathan and other souls, which need boats.

KEHOT'S NOTE

באוה"ת תצא ע' תתקלט מציינ לכוין בענין ההפרש בין נשמות שמכחי לוינתן ובין שאר נשמות שצריכין ארבין.

70

התלהבות ורתיחת הדמים

The version there adds that this fervor "comes from refining the nogah of the foods."

KEHOT'S NOTE

בסה"מ תקע"א נוסף: "הבא מבירורי נוגה של המאכלים)".

71

רשפי אש

"For love is strong as death... its flashes are flashes of fire, a flame of G-d." The maamar uses the image for the fiery fervor of service through physical joy.

Song of Songs 8:6:ח'ה'שירים

שִׁימֵנִי כְּחֹתֶם עַל־לֶבָבְךָ כְּחֹתֶם עַל־רֹעֶךָ כִּי־עֵצָה כְּמוֹת אֶהְיֶה קֶשֶׁה כְּשֹׂאֹל קִנְיָאָה וְשִׁפְיָהּ וְשִׁפְיָהּ אֵשׁ שֶׁלֹּהֶבֶתִּיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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72

ועמ"ש בבה"ז וירא

The note identifies the Biurei HaZohar cited in the text as the Mittlerer Rebbe's, folio 10b.

KEHOT'S NOTE

לאדה"א י, ב.

73

וגם אמנה אחותי בת אבי היא

Avraham to Avimelech: "And moreover, she is indeed my sister, the daughter of my father, but not the daughter of my mother."

Genesis 20:12:כ"ב:י"ב

וְגַם־אִמְנָה אֲחֹתִי בַת־אָבִי הִוא אֶךְ לֹא בַת־אִמִּי וְתַהֲיִי־לִי לְאִשָּׁה:

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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74

וגם אמנה אחותי בת אבי היא

The Zohar reads Avraham's words as said of the Shechinah: "my sister, the daughter of my father," the daughter of supernal Chochmah. The text points to Biurei HaZohar on this passage.

Zohar, Vayera 23:349-354:ש"ט-שנ"ד

Later he said: "And moreover she is my sister, the daughter of my father, but not the daughter of my mother." Was it really so? In truth he was alluding all the time to the Shekinah. At first he said, "she is my sister" in conformity with the admonition, "Say to wisdom, Thou art my sister." Then he amplified this by saying "moreover she is my sister, the daughter of my father", i.e. the daughter of Supernal Wisdom, for which reason she is called "my sister" and also Wisdom-"but not ...

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

75

בהעלותך את הנרות

"When you kindle the lamps, the seven lamps shall give light toward the face of the menorah." The opening words of the discourse cited here.

Numbers 8:2:ב'ח'מדבר

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מִזְבֵּחַ פְּנֵי הַמְּנוֹרָה יֹאירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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76

וא"א לבאר דבר זה בדיבור איך ומה הוא

The version there reads: "It is impossible to explain this matter well in writing, how and what it is."

KEHOT'S NOTE

בסה"מ תקע"א: "ואי אפשר לבאר דבר זה היטב בכתב ובמכתב איך ומה הוא".

77

העולם כולו עומד על לוינתן

On the fifth day the Leviathan was created, "and between its two fins stands the central bar of the earth," and the Holy One, blessed be He, plays with it every day.

פרקי דרבי אליעזר ט:ז:7:9 Pirkei DeRabbi Eliezer
בְּחַמִּישֵׁי הַשָּׁרִיץ מִן הַמַּיִם לִוְיָתָן נִחַשׁ בְּרִית, מְדוּרוֹ בְּמַיִם הַתְּתוּנִים, וּבִין שְׁנֵי סַנְפִּירָיו הַבְּרִית הַתִּיכוֹן שֶׁל אֶרֶץ עוֹמֵד, וְכָל הַתַּנְיָנִים הַגְּדוֹלִים שָׂבִים מְזוֹנוֹ שֶׁל לִוְיָתָן וְהַקְּדוּשׁ בְּרוּךְ הוּא שׁוֹחֵק עִמּוֹ יוֹם יוֹם וְהוּא פוֹתֵחַ פִּי וְהַתַּנְיָן הַגְּדוֹל שָׂבֵא יוֹמוֹ לְהֵאָכֵל הוּא בּוֹרֵחַ וְנֶס וְנִכְנָס לְתוֹךְ פִּי שֶׁל לִוְיָתָן וְהַקְּדוּשׁ בְּרוּךְ הוּא שׁוֹחֵק בּוֹ, שֶׁנֶּאֱמָר (תהלים קד, כו): "לִוְיָתָן זֶה יִצְרֶת לְשַׁחֵק בּוֹ".

On the fifth day He brought forth from the water the Leviathan, the flying serpent, and its dwelling is in the lowest waters; and between its fins rests the middle bar of the earth. All the great sea monsters in the sea are the food for the Leviathan. Every day it opens its mouth, and the great sea monster destined to be eaten that day (tries) to escape and flee, but it enters the mouth of the Leviathan; and the Holy One, blessed be He, plays with it, as it ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

78

העולם כולו עומד על לוינתן

"We have learned: the whole world stands only on one fin of the Leviathan."

ספר זוהר, משפטים ג:רס"ד-ע"ה Mishpatim 3:264-275 Zohar

79

העולם כולו עומד על לוינתן . . כנודע בדברי רז"ל

"The Leviathan that stands at the shore of the sea, and the world rests on its fins: this is 'the tzaddik is the foundation of the world,' on whom the whole world stands."

זח"ב לד, 34b Zohar II

זח"ג רעט, 279a Zohar III

KEHOT'S NOTE

פדר"א ספ"ט. זח"ב לד, ב. קח, ב. זח"ג רעט, א. ועוד.

80

ולעתיד הלוינתן יעשה מלחמה

The note says that both the parable of this war and its meaning are explained there at length.

KEHOT'S NOTE

המשל והנמשל נתבאר בארוכה במאמרי אדה"ז-מארו"ל ע"ק ואלך.

81

פני שור מהשמאל

In Ezekiel's vision of the chariot each creature has the face of a man, the face of a lion on the right, "the face of an ox on the left," and the face of an eagle. The left is the side of Gevurah.

Ezekiel 1:10 יחזקאל א'

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֲלֵהֶּמִּין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

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

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KEHOT'S NOTE

יחזקאל א, י.

82

אינו כפשוטו שיאכל בשר השור . . וישיש בו

The parallel transcript: the intent is not, G-d forbid, the physical substance of the ox's meat, but its refinement, which adds G-dly knowledge and joy; the joy comes precisely from refining meat and wine.

KEHOT'S NOTE

נתבאר במאמרי אדה"ז שם ע' קמט "ואין כוונתו ח"ו מפני גשם הבשר של השור, אלא מצד בכי הבירור שלו שמוסיף דעת ושמחה אלקית מבחי הרוחניות . . השמחה באה דוקא מבחי הבירורי' דבשר ויין וכה"ג שמתברר מהם להיות מחמתן שמחה אלקית בבחי הרוחניות".

83

הנחת כ"ק אדה"א ממאמר זה בסי מאמרי אדה"ז על מארו"ל ע' קמא ומתחיל

The note records that a transcript of this maamar by the Mittlerer Rebbe is printed there, opening "To understand the Sages' saying about the play of the Time to Come," with another transcript on p. 144.

KEHOT'S NOTE

להבין מארו"ל בענין השחוק דלעתיד. עוד הנחה שם ע' קמד. הנחת כ"ק אדמו"ר הצ"צ נדפס בסה"מ תקע"א. נתבאר גם במאמרי אדה"א דרושי חתונה ח"ב ע' תרמא ואילך. ביאור על מאמר זה נדפס באוה"ת שמיני ע' תפה. ראה להלן בהוספות להערות וצינונים השוואה לד"ה זה מכת"י. ראה תורת חיים בראשית ד"ה ויתן לך פ"י ואילך. ובלקו"ש ח"יב ע' 177 "הוא באופן אחר ממ"ש בלקו"ש. כן מובא מאמר זה — בקצור הביאור בסי שני המאורות עמוד יו"ד" [והוא המאמר שנדפס במאמרי אדה"ז שם]. ראה ד"ה לוינתן — תשמ"ו.

84

רשב"י כשהי' במערה . . ניזונים רק מחרובא כו'

Hiding from the Roman decree, Rabbi Shimon bar Yochai and his son sat in a cave, where "a miracle happened: a carob tree and a spring of water were created for them," and they studied Torah all day.

Shabbat 33b:3-4 ד"ב:ג:3-4 שבת ל"ג

אָמְרוּ לוֹ: נָשִׁים יוֹכִיחוּ! — שְׁמִבְטָלוֹת אֶת בְּעָלֶיהֶן. גּוֹיִם יוֹכִיחוּ! — שְׁמִבְטָלִין אֶת יִשְׂרָאֵל. תִּינוּקוֹת יוֹכִיחוּ! — שְׁמִבְטָלִין אֶת אֲבֵיהֶן. תִּינוּקוֹת שֶׁל בֵּית רַבִּין יוֹכִיחוּ! הֵתם כְּדָרְבֵי גּוֹרִיוֹ, דָּאֵמַר רַבִּי גּוֹרִיוֹן וְאִתִּימָא רַב יוֹסֵף בְּרַבִּי שְׁמַעְיָה: בְּזִמְן שְׁהַצְדִּיקִים בְּדוֹר — צְדִיקִים נִתְפָּסִים עַל הַדּוֹר, אֵין צְדִיקִים בְּדוֹר — תִּינוּקוֹת שֶׁל בֵּית רַבִּין נִתְפָּסִים עַל הַדּוֹר. אָמַר רַבִּי יִצְחָק בֶּר זְעִירִי, וְאָמַרִי לָהּ אָמַר רַבִּי שְׁמַעוֹן בֶּן נִזְרֵא: מַאי קָרָאָה — אִם לֹא תִדְעִי לָהּ הִפָּה בְּנָשִׁים ...

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

KEHOT'S NOTE

שבת לג, ב.

85

כמארו"ל בזמן הבית אין כו'

When the Temple stood, "there is no joy except with meat," as it says, "You shall sacrifice peace-offerings and eat there and rejoice"; now that it does not stand, "there is

no joy except with wine,” as it says, “wine gladdens the heart of man.”

Pesachim 109a:5ה"א:ט"ט פסחים

תנאי, רבי יהודה בן בתירא אומר: בזמן שבית המקדש קיים אין שמחה אלא בקשר, שנאמר: "וְזָכַחְתָּ שְׁלָמִים וְאָכַלְתָּ שֶׁם וְשִׂמְחָתָה לְפָנַי ה' אֱלֹהֶיךָ", ועכשיו שאין בית המקדש קיים, אין שמחה אלא ביינו. שנאמר: "וַיֵּן יִשְׁמַח לֵבָב אָנוּשׁ".

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

KEHOT'S NOTE

הובא ברש"י ר"ה ו, ב ד"ה מי אמרי'. וע' פסחים קט, א. [כ].

86

דוד הי מחבר

A chasid is one who acts kindly toward his Maker, “like David, who would connect. And what would he connect? He would connect the Torah above with the Holy One, blessed be He.”

Zohar III, 222b, רכב, זח"ג

KEHOT'S NOTE

זח"ג רכב, ב [כ]. אור התורה תהלים ע' תתקיד.

87

שמות י"א ב'

The note quotes the Zohar passage as cited there: “A man went”: this is the Holy One, blessed be He, as it is written, ‘G-d is a man of war.’”

KEHOT'S NOTE

”ס"פ וילך איש דא קוב"ה דכתיב ה' איש מלחמה” — אוה"ת בראשית-א דף רצט, א. וראה יהל אור ע' תז.

88

“For Mine is every beast of the forest, the behemos on a thousand mountains.” The verse on which the Targum names the wild ox.

Psalms 50:10תהילים נ"י:10

כִּי־לִי כָל־חַיְתוֹיֵי־עֵר בְּהֵמוֹת בְּהֵרֵי־אֶלֶף:

For every beast of the forest is Mine, and the cattle upon a thousand hills.

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89

The Zohar says that fish multiply in water and die if they come onto dry land, but these are “from the great sea” and multiply “in the midst of the land,” unlike all other fish. The maamar applies this to tzaddikim like the Arizal; the fish that are only in the sea are the angels.

Zohar, Balak 6:51-59ט"א-נ"ט בלק ו:51-59

When those “lads” are duly blessed, then “they swarm like fishes in the midst of the earth”. Fishes multiply in the sea and die as soon as they are brought to dry land, but these, although they come from the Great Sea, have their increase in the midst of the earth.’

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

90

“And all your children shall be taught of G-d, and great shall be the peace of your children.”

Isaiah 54:13י"ד:13 ישעיהו

וְכָל־בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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PARAGRAPH 2

91

בר לבב

“One with clean hands and a pure heart (bar levav)” may ascend the mountain of G-d. The maamar reads the bar of shor habar as this purity.

Psalms 24:4ד"ד:4 תהילים

נָקִי כַפַּיִם וּבְרִי־לֵבָב אֲשֶׁר לֹא־נִשְׂא לִשְׁוֹא נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה:

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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KEHOT'S NOTE

תהלים כד, ד. “שאינו לו לב אי לאביו שבשמים, והוא גם לבו לב בשור נתברר מכל וכל רק לה' לבדו” — מאמרי אדה"ז שם ע' קמט.

92

רשפי אש

“For love is strong as death... its flashes are flashes of fire, a flame of G-d.” The fervor of the joy that comes through meat.

Song of Songs 8:6ו"ח:6 שיר השירים

שִׁימֵנִי כַחֲתָם עַל־לִבִּי כַחֲתָם עַל־זְרוּעֶךָ כִּי־עֵצָה כַּמּוֹת אֶהְיֶה קֶשֶׁה כַּשֹּׁאֵל קִנְאָה רִשְׁפֵּיהָ רִשְׁפֵּי אֵשׁ שְׁלֵה־בִתְּיָה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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93

ועי בפרדס בעה"כ ערך לויתן

Part of the Pardes entry is quoted there: the fins are Chesed and Gevurah.

KEHOT'S NOTE

חלק נעתק ביהל אור ע' תה דסנפירין הם חו"ג.

94

ושמחת בחגך

“You shall rejoice on your festival.” The Torah’s command, which is why the physical service of the wild ox can elevate the Leviathan.

Deuteronomy 16:14ד"ד:16 דברים

וְשִׂמְחָתָה בְּחִגְךָ אַתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהָלוֹי וְהַגֵּר וְהַיְתוֹם וְהָאֵלְמָנָה אֲשֶׁר בְּשַׁעְרֶיךָ:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

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95

אין שמחה אלא בבשר ויין

When the Temple stood “there is no joy except with meat,” and now that it does not stand “there is no joy except with wine.”

Pesachim 109a:5 ה"ה:ט א:ח"ה:5

תנ"א, רבי יהודה בן בתירא אומר: בזמן שבית המקדש קיים אין שמחה אלא בבשר, שנאמר: "וזבחת שלמים ואכלת שם ושמחת לפני ה' אלקיך", ועכשיו שאין בית המקדש קיים, אין שמחה אלא ביינו, שנאמר: "ויין ישמח לבב אנוש".

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96

שו"ה אלא בבשר — ומצד זה יעלה הוא אותו

The note says the version there has an addition at this point; it does not quote it.

KEHOT'S NOTE

בסה"מ תקע"א ע' קסו יש הוספה.

97

שניהם כא' טובים

“For you do not know which will succeed, this or that, or whether both alike are good.” The maamar echoes the verse: both kinds of service are good.

Ecclesiastes 11:6 ו"א:6:11

בבקר ורע את-ורעך ולערב אל-תנח ידך כי אינך יודע אי זה יכשר הַזֶּה אוֹיֵזוֹ ואם-שְׁנֵיהֶם כְּאֶחָד טוֹבִים:

In the morning sow thy seed, And in the evening withhold not thy hand; For thou knowest not which shall prosper, whether this or that, Or whether they both shall be alike good.

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98

ורב תבואות בכח שור

“Where there are no oxen the trough is clean, but much produce comes by the strength of the ox.”

Proverbs 14:4 ד"ד:4:14

בְּאֵין אֱלִפִּים אָבוֹס בֶּרֶךְ וְרַב־תְּבוּאוֹת בְּכַח שׁוֹר:

Where no oxen are, the crib is clean; But much increase is by the strength of the ox.

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KEHOT'S NOTE

משלי יד, ד.

99

ומימי לא קראתי . . אלא לשורי שדי

A sage said: “In all my days I did not call my wife ‘my wife’ or my ox ‘my ox,’ but my wife ‘my home’ and my ox ‘my field.’” The maamar uses it to show that the produce of the field comes through the ox.

Shabbat 118b:10-11 ב"י:11-10:118b

אמר רבי יוסי: מימי לא קריתי לאשתי "אשתי" ולשורי "שורי", אלא לאשתי — "ביתי", ולשורי — "שדי". אמר רבי יוסי: מימי לא נסתפקתי במילה שלי. איני? והאמרו לקה לרבי: מאי טעמא קרו לך רבינו הקדוש? אמר להו: מימי לא נסתפקתי במילה שלי. ברבי מילתא אחריתי הוה בקה, שלא הכניס ידו תחת אבנטו. ואמר רבי יוסי: מימי לא ראו קורות ביתי אימרי חלוקי.

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KEHOT'S NOTE

שבת ק"ה, ב.

100

ראשית תבואתה

“Israel is holy to G-d, the first of His produce.” The maamar applies the phrase to the Torah.

Jeremiah 2:3 ג"ג:2:3

קדש יִשְׂרָאֵל לַה' ראשית תבואתה כָּל־אֲכָלְיוֹ יֵאָשְׁמוּ רָעָה תְּבֹאֲלֶיהָ נְאֻם־ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמ"ב, ג.

101

וצדיק שמו

One view in the Talmud is that the world stands “on one pillar, and its name is Tzaddik, as it says, ‘The tzaddik is the foundation of the world.’”

Chagigah 12b:3 ג"ב:3:12b

וְחִכְמִים אומרים: על שנים עשר עמודים עומדת, שנאמר: "יצב גְּבוּלוֹת עַמִּים לְמִסְפָּר בְּנֵי יִשְׂרָאֵל". וְיֵשׁ אומרים: שְׁבַעָה עַמּוּדִים, שְׁנֵאָמַר: "חֲצֵבָה עַמּוּדֶיהָ שְׁבַעָה". רַבִּי אֱלֶעָזָר בֶּן שְׁמוּעַ אומר: על עמוד אֶחָד, וְצָדִיק שְׁמוֹ, שְׁנֵאָמַר: "וְצָדִיק יִסּוֹד עוֹלָם".

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והוא נק' שור

On “an ox and a ram for peace-offerings,” the Zohar on Parshas Shemini says an ox was brought because the ox is whole, and that the ox comes from the left side, as it says, “the face of an ox on the left.”

Zohar, Shmini 4:49-5:59 ט"ט:49-5:59

103

בכור שורו הדר לו

Moshe's blessing to Yosef: “His firstborn ox, majesty is his, and his horns are the horns of a wild ox (re'em).”

Deuteronomy 33:17 י"ז:33:17

בְּכוֹר שׁוֹרוֹ הָדָר לוֹ וְקַרְנָיו רָאם קַרְנָיו בָּהֶם עַמִּים יִנְגַּח יַחְדּוֹ אֶפְסִי־אֶרֶץ וְהֵם רִבְבוֹת אֶפְרַיִם וְהֵם אֱלִפִּי מִנְשָׁה:

His firstling bullock, majesty is his; And his horns are the horns of the wild-ox; With them he shall gore the peoples all of them, even the ends of the earth; And they are the ten thousands of Ephraim, And they are the thousands of Manasseh.

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KEHOT'S NOTE

דברים לג, יז.

104

שחיטה כוז פגומה

The note points to this talk of the Rebbe on the “flawed” slaughter.

KEHOT'S NOTE

ראה לקו"ש ח"ב ע' 177.

105 ולכן צ"ל הפסק בינתיים

The Tzemach Tzedek cites this passage and offers another explanation: pegimah has the letters of magefah, a plague, and now, while the world is not yet refined, the notch disqualifies the slaughter.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ג ע' תתח. ושם מפרש שיש לומר באופן אחר "כי פגימה אותיות מגיפה ועכשיו שעדיין לא נתברר העולם הפגימה היא פסול בשחיטה", ע"ש.

106 היכל הזכות

In Parshas Pekudei the Zohar describes the chambers (heichalos); the fourth is "the Chamber of Merit," in which all the judgments of the world are decided.

ספר הזהר, פקודי מ"ח:תק"צ-48:590-49:602 Zohar, Pekudei
מ"ט:תר"ב

107 היכל הזכות . . הרצון

Kehot's note points to where this is explained further: Siddur im Dach.

KEHOT'S NOTE

זח"ב [ו, א] פקודי [רנא, א. רנו, ב]. ובסידור הארז"ל היכל הזכות [ברכת יוצר] המחדש בטובו כו' היכל הרצון או"צ [= אמת ויציב] כו' יעו"ש. [כ].

108 בביאור ענין מזוזה מימין

The passage there belongs to the explanation of "the mezuzah on the right and the Chanukah lamp on the left": "a mitzvah is a lamp" is an ascent from below and "Torah is light" a drawing down from above, and it goes on to the levels of letters, of thought and of speech, each higher level's speech being thought relative to the level below.

KEHOT'S NOTE

תו"א מג, א.

109 והנה שור הבר יעלה את הלויטן ע"י שידקרנו בקרניו

The parallel transcript: the ox can raise the Leviathan specifically with its horns, which are its Keser, above Chochmah, for the root of the Gevuros of "the face of an ox on the left" is in the Kesarim of Tohu, while the Leviathan is Chochmah, koach mah.

KEHOT'S NOTE

"כי יש בכח שור להעלות לויתן . . והוא בחי קרני השור דוקא, כמו קרני החיות כנגד כולם שהוא בחי כתר שלו שלמעלה מבחי החכמה כי שרש הגבורות דפני שור מהשמאל הוא בבחי הכתרים דתוהו, ולויטן הוא בבחי חכמה כח מה כו" — מאמרי אדה"ז-מארו"ל עי קנא.



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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/](https://www.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